

PRONUNCIATION

Guide to the Romanized version of quotations from the Guru Granth Saheb.

A. Consonants

<u>Gurmukhi letter</u>	<u>Roman Letter</u>	<u>Word in Roman letters using the relevant letter from the second column</u>	<u>Word in Gurmukhi letters using the relevant letter from the first column</u>	<u>Meaning</u>
ਸ	s	<i>Sabh</i>	ਸਭ	All
ਹ	h	<i>Het</i>	ਹਿਤ	Affection
ਖ	k	<i>Krodh</i>	ਕਰੋਧ	Anger
ਖ	kh	<i>Khayl</i>	ਖੇਲ	Play
ਘ	g	<i>Guru</i>	ਗੁਰੂ	Teacher
ਘ	gh	<i>Ghar</i>	ਘਰ	House
ਙ	ng	<i>Ngyani / gyani</i>	ਗਿਆਨੀ / ਗਿਆਨੀ	Possessing divine knowledge
ਚ	c	<i>Cor</i>	ਚੋਰ	Thief
ਚ	ch	<i>Chaata</i>	ਛਾਤਾ	Umbrella
ਜ	j	<i>Jahaaj</i>	ਜਹਾਜ	Ship
ਝ	jh	<i>Jhaaroo</i>	ਝਾੜੂ	Broom
ਞ	ny	<i>Sunyi</i>	ਸੁਣੀ	Quiet
ਟ	t	<i>Tap</i>	ਟੱਪ	Jump
ਠ	th	<i>Thag</i>	ਠਗ	Robber
ਡ	d	<i>Dar</i>	ਡਰ	Fear
ਢ	dh	<i>Dholak</i>	ਢੋਲਕ	Drum
ਣ	n	<i>Hun</i>	ਹੁਣ	Now
ਤ	t	<i>Tan</i>	ਤਨ	Body
ਥ	th	<i>Thuk</i>	ਥੁਕ	Sputum
ਦ	d	<i>Den</i>	ਦਿਨ	Day
ਧ	dh	<i>Dhan</i>	ਧਨ	Wealth
ਨ	n	<i>Net</i>	ਨਿਤ	Everyday
ਪ	p	<i>Peta</i>	ਪਿਤਾ	Father
ਫ	f	<i>Fal</i>	ਫਲ	Fruit
ਬ	b	<i>Ben</i>	ਬਿਨ	Without
ਭ	bh	<i>Bhagat</i>	ਭਗਤ	Saint
ਮ	m	<i>Man</i>	ਮਨ	Mind
ਯ	y	<i>Yam</i>	ਯਮ	Messenger of death
ਰ	r	<i>Roti</i>	ਰੋਟੀ	Bread
ਲ	l	<i>Loha</i>	ਲੋਹਾ	Iron
ਵ	v	<i>Vasai</i>	ਵਸੈ	Dwell
ੜ	r	<i>Koorā</i>	ਕੂੜਾ	Rubbish

(n) in brackets, and (g) in brackets after the consonant 'n' both indicate a nasalised sound - Eg. 'Tu(n)' meaning 'you'; 'saibhan(g)' meaning 'by himself'. All consonants in Punjabi / Gurmukhi are sounded - Eg. 'pai-r' meaning 'foot' where the final 'r' is sounded.

B. Vowels

<u>Vowels</u>	<u>Symbols in Gurmukhi</u>	<u>Roman letter</u>	<u>Word in Roman letters</u>	<u>Word in Gurmukhi letters</u>	<u>Meaning</u>
<i>Mukhta</i>		a	<i>man</i>	ਮਨ	Mind
<i>Kanna</i>	ੜ	aa	<i>taap</i>	ਤਾਪ	Fever
<i>Sehari</i>	ਏ	e	<i>ek</i>	ਇਕ	One
<i>Behari</i>	ਏ	i	<i>moti</i> (short vowel)	ਮੋਤੀ	Pearl
	ਏ	ee	<i>jeet</i> (long vowel)	ਜੀਤ	Win
<i>Aunkar</i>	ਊ	u	<i>put</i>	ਪੁਤ	Son
<i>Dulaink_{ra}y</i>	ਊ	oo	<i>noor</i>	ਨੂਰ	Light
<i>Laa(n)</i>	ਏ	ay	<i>khayl</i>	ਖੇਲ	Play
<i>Dulaava(n)</i>	ਏ	ai	<i>bhai</i>	ਭੈ	Fear
<i>Hora</i>	ਓ	o	<i>bol</i>	ਬੋਲ	Speak
<i>Kanaurā</i>	ਓ	au	<i>caurasih</i>	ਚੌਰਾਸੀਹ	Eighty - four

Points to note:

- The use of 'a' for the *kanna* as a short vowel or the use of 'aa' for the long vowel is a matter of discretion. For ਭਾਣਾ some might use *bhaana* whilst some might write it as *bhaṇa*. In these articles an attempt has, as far as possible, been made to differentiate between the short and long vowel sounds of the *kanna* by using one 'a' for the short sound and 'aa' for the long vowel sound.
- Words ਪਏ, ਪਾਏ; ਗਏ, ਗਾਏ; are written thus in Roman: *pa-ay, paa-ay; ga-ay, gaa-ay*
- The *sehari* is used as a short version of the *laa(n)* 'ay'. Eg. '*ek*' is the short version of '*ayk*' meaning one and they are written as ਇਕ, ਏਕ. Exception to this has however been made in (1) the use of 'i' instead of 'e' in certain proper nouns as in '*Sikh*', '*Singh*', and (2) the use of 'e' instead of 'ay' in proper nouns as in '*Dev*', '*Teg*', '*Ved*'.
- The 'u' for *aunkar* is used as short form of the *hora*. Eg. 'ehu' and 'eho' meaning 'this' - ਇਹੁ, ਇਹੋ.
- When a number of vowels are used an attempt has been made to separate the syllables by using the hyphen, to avoid confusion. Eg. *Pa-ee-ai* - ਪਾਈਐ
- Vowels 'a-ee' are used for words: *bha-ee, ma-ee, la-ee* ... ਭਾਈ, ਮਾਈ, ਲਾਈ.
- Vowels 'a-i' are used for words: *bha-i, ma-i, la-i* ... ਭਈ, ਮਈ, ਲਈ.
- Vowels 'ai' are used for words: *bhai, mai, lai* ... ਭੈ, ਮੈ, ਲੈ.
- 'y' is used as a vowel in words such as *maya, gyan, pyar, dayal*

TEXT GUIDE

1. All *Gurmukhi* words written in Roman script are given in italics.
2. To relate what is mentioned in the text to the quotation from the Guru Granth Saheb, hyphens, or hyphen and some other appropriate punctuation mark, are used to give the equivalent word or phrase from the relevant quotation which follows the text. Sometimes this method is used to give the meaning of a word even though it is not in the quotation. In some places where the *Gurmukhi* word or phrase is found in the text the meaning in English is given subsequently by using hyphens, or hyphen and another punctuation mark .
3. An oblique line i.e. slash, is used separating: (a) Two or more *Gurmukhi* words with a slight difference in spelling due to the way it is spoken in different areas. Eg: *shaant / saant* meaning 'quiet and peace'; *kaagar / kaagad* meaning 'paper'; *koel / kokel* which is the name of a bird. (b) Two or more words different completely in spelling but having the same meaning. Eg: *Nermal / pavetar / soocay* meaning 'clean or pure'; *neer / jal / paani* meaning 'water'. (c) Inflected forms of a word having the same root. Eg: *doojai / dooja / dooji* referring to 'maya'; *Kartai / karta / kartaar* meaning 'creator' ; *dhaul / dhaulaa* meaning 'white bull' .

1. AIM OF LIFE

When talking of the aim of life the vast majority of us think that our aim in life is to attain material welfare. Looking after our bodies, endeavouring to get a sound worldly education and acquiring wealth seem to be the prime targets of everyone. In this way we are under the misguided impression that we can be healthy and prosperous and thereby gain happiness. But in spite of material progress, in practically every field, we have failed to create the desired utopia. Instead we find misery, poverty, crime, increase in the incidence of diseases, animosity and wars all around us. A rich man staying in a palatial building and going about in flashy cars cannot be described as being happy if he is saddled with all kinds of worries. Material progress and prosperity cannot bring about peace of mind without spiritual progress. Thus it is not uncommon to find people who turn to fake gurus, witch doctors, practitioners of black magic and charms, and what not for the sake of acquiring peace of mind. On the other hand there are the rare cases – very rare indeed – of human beings steeped in spirituality who lead happy and peaceful lives even though they might be poor. Such persons understand the meaning of life. They realize that there is a superior being or force whom we call God who is our Creator who also controls our lives. It is only by making spiritual progress that we can know about the Creator, His creation, our relationship with Him and the need to surrender to His Will. Such religious persons are aware that a human being is not only a physical body. The driving force which gives life is the *jeevatma* – soul. Without the *jeevatma* the body is dead matter. The *jeevatma* is an offshoot of the Lord God and its ultimate aim is to get back to its origin, to merge with the Lord. For those persons who don't make any progress spiritually and fail to merge with the Lord, the *jeevatma* has to face transmigration by going through the 8,400,000 lives – *caurasih lakh joon*, the various life forms that exist in this world. Guru Amar Das mentions that the Lord's creation is like a play / tamasha of His which inspires wonder when we see it – *daykh besmaad*. The person who does not think of the Lord in his mind – *man nahi caytay*, because of his fascination with what he sees in this world will have to undergo the repeated cycle of births and deaths – *aavagaun sansaara*. But those who keep their sense organs in check - *sanjam karni* – lead a life free of evils. They succeed in putting an end to the repeated cycle of going and coming in the form of births and deaths – *avan jaan raha-ee*.

Daykh besmaad ehu man nahi caytay aavagaun sansaara..... sac sanjam karni kerat kmaaveh
avan jaan raha-ee. P.1234

ਦੇਖਿ ਬਿਸਮਾਦੁ ਇਹੁ ਮਨੁ ਨਹੀ ਚੇਤੇ ਆਵਾਗਉਣੁ ਸੰਸਾਰਾ ॥.....ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਕਿਰਤਿ ਕਮਾਵਹਿ ਆਵਣ ਜਾਣ ਰਹਾਈ ॥

Material progress without spiritual progress cannot help in the process of merger with the Lord. It is only self realization – awareness of who we are, what our origin is, where our eternal home or true abode is and the steps that we have to take to attain our origin – that will help in the process of merger. We have been blessed with this precious life to achieve this merger, to realize God within us such that we can return to our true abode.

Lower forms of life such as animals, winged creatures, insects, marine creatures and vegetation cannot resort to self realization as the humans can as they are not capable of knowing what God is, what their relationship with God is and how to get back to their origin. Only human beings can understand this and attain the perfect life through *naam semran* – meditating on the name of the Lord. It is this perfect life that one must aim for, and as Guru Ram Das says the human life – *maans janm* – is the time when one can attain union with the Lord.

Maans janm Har pa-ee-ai Har raavan vavra Ram. P.844

ਮਾਣਸ ਜਨਮਿ ਹਰਿ ਪਾਈਐ ਹਰਿ ਰਾਵਣ ਵੇਰਾ ਰਾਮ ॥

Guru Arjan Dev says, “Oh man, you have got this lovely human body – *maanukh dayhuria*. This is the time for you to meet the Lord – *melan ki baria*. Any other work that you'll do will not bring benefits to your soul. So participate in *saadh sangat* – holy congregation, and meditate on the name of the Lord.”

Bha-i praapat maanukh dayhuria. Gobend melan ki eh tayri baria. Avar kaaj tayrai ketai na kaam. Mel saadh sangat bhaj kayval naam. P. 12

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥ ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥ ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥ ਮਿਲੁ ਸਾਧ ਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥

Bhagat Kabir in a similar vein says that the human life is the time and opportunity – *ausar* – to meet the Lord.

Ehi tayra ausar eh tayri baar.
ਇਹੀ ਤੇਰਾ ਅਉਸਰੁ ਇਹ ਤੇਰੀ ਬਾਰ ॥

P.1159

Bhagat Ji exhorts us to do *semran – bhajuh Gobend* – without forgetting – *bhool mat jahu*. The greatest benefit – *lahu* – that one can get in this human life – *maans janm* – is by resorting to *semran*. No other human activity can accord such benefits.

Bhajuh Gobend bhool mat jahu. Maans janm ka ayhi lahu.
ਭਜਹੁ ਗੋਬਿੰਦ ਭੁਲਿ ਮਤ ਜਾਹੁ ॥ ਮਾਨਸ ਜਨਮ ਕਾ ਏਹੀ ਲਾਹੁ ॥

P.1159

Guru Arjan Dev says that God has given man *honour – vadya-ee*, by making human life superior to all other forms of life – 8,400,000 in all. He who falters at this stage – *jo nar cookai*, will face transmigration and suffer misery – *ae jae dukh pae(n)da*.

Lakh caurasih jon sba-ee. Maans kau Prabh dee -i vadya-ee . Es pauri tay jo nar cookai so ae jae dukh pae(n)da.

P.1075

ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਸਬਾਈ ॥ ਮਾਣਸ ਕਉ ਪ੍ਰਭਿ ਦੀਈ ਵਡਿਆਈ ॥ ਇਸੁ ਪਉੜੀ ਤੇ ਜੋ ਨਰੁ ਚੂਕੈ ਸੋ ਆਇ ਜਾਇ ਦੁਖੁ ਪਾਇਦਾ ॥

Guru Ji says that the human life is acquired after going through numerous lives – *ferat ferat maanukh bha-ea*. The human body could go in a short time – *khen bhangan dayhaad*. If this opportunity is missed one has to wander in various life forms again – *bahu jon bharmaad*.

Ferat ferat maanukh bha-ea khen bhangan dayhaad. Eh ausar tay cookea bahu jon bharmaad. P.810
ਫਿਰਤ ਫਿਰਤ ਮਾਨੁਖੁ ਭਇਆ ਖਿਨ ਭੰਗਨ ਦੇਹਾਦਿ ॥ ਇਹ ਅਉਸਰ ਤੇ ਚੂਕਿਆ ਬਹੁ ਜੋਨਿ ਭਰਮਾਦਿ ॥

Guru Teg Bahadar says, “Oh man, after numerous wanderings in various life forms, you got exhausted – *bahutay jug haareo*, and you got this human life – *maans dayh la-i*. This is the time to meet the Lord – *melaṅ ki baria*. Why don’t you meditate on Him – *semrat kaha(n) nahi*.”

Ferat ferat bahutay jug haareo maans dayh la-i. Nanak kehat melaṅ ki baria semrat kaha(n) nahi. P.631
ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ ਲਈ ॥ ਨਾਨਕ ਕਹਤ ਮਿਲਣ ਕੀ ਬਰੀਆ ਸਿਮਰਤ ਕਹਾ ਨਹੀ ॥

In another part of *Gurbani* Guru Ji says, “You will not get this human life again. Make an effort to free yourself from sins – *kachoo upau mukat ka kar ray*. Sing the praises of the merciful – *karnaamai* – Lord and get across this world ocean – *bhav saagar*.”

Maans dayh bahur neh paavai kachoo upau mukat ka kar ray. Nanak kehat gae karnaamai bhav saagar kai paar utar ray. P.220

ਮਾਨਸ ਦੇਹ ਬਹੁਰਿ ਨਹ ਪਾਵੈ ਕਛੂ ਉਪਾਉ ਮੁਕਤਿ ਕਾ ਕਰੁ ਰੇ ॥ ਨਾਨਕ ਕਹਤ ਗਾਇ ਕਰੁਨਾਮੈ ਭਵ ਸਾਗਰ ਕੈ ਪਾਰਿ ਉਤਰੁ ਰੇ ॥

Bhagat Kabir mentions that man, by becoming a victim of *lobh –greed*, is wasting this precious life – *ratan janm khoea*. This life was attained as a result of some good deeds in a previous life – *poorab janm*. One should sow the seeds of *naam* in this body which is compared to the earth – *bhoom / bhoomi*.

Praani kaahay kau lobh laagay ratan janm khoea. Poorab janm karm bhoom beej nahi boea. P.481
ਪ੍ਰਾਨੀ ਕਾਹੇ ਕਉ ਲੋਭਿ ਲਾਗੇ ਰਤਨ ਜਨਮੁ ਖੋਇਆ ॥ ਪੂਰਬ ਜਨਮਿ ਕਰਮ ਭੂਮਿ ਬੀਜੁ ਨਾਹੀ ਬੋਇਆ ॥

According to Guru Arjan Dev this is the appropriate time to sow the *naam* seeds – *vatar beejan nau*. Now is the right time – *bhalo smau*, for one to sow the *naam* seeds in this farm (heart) which will bring benefits – *suau*.

Ray man vatar beejan nau. Boe khayti lae manoo-a bhalo smau suau. P.1002
ਰੇ ਮਨ ਵਤ੍ਰ ਬੀਜਣ ਨਾਉ ॥ ਬੋਇ ਖੇਤੀ ਲਾਇ ਮਨੁਆ ਭਲੇ ਸਮਉ ਸੁਆਉ ॥

Guru Amar Das says, “Oh mind – *man*, you are a part of the Lord. You are part of the light of the Lord - *jot saroop hai(n)*. Realize your roots – *aapna mool pachaan*.”

Man tu(n) jot saroop hai(n) aapna mool pachaan. P.441
ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

Guru Arjan Dev says, “Your mind is engrossed with the abode that you have to forgo – *jo ghar chad gvaavna*. You are not concerned about the place where you will have to go ultimately – *jethai jae tudh vartna tes ki centa nahe*.”

Jo ghar chad gvaavna so laga man mahe. Jethai jae tudh vartna tes ki centa nahe. P.43
ਜੋ ਘਰੁ ਛਡਿ ਗਵਾਵਣਾ ਸੋ ਲਗਾ ਮਨ ਮਾਹਿ ॥ ਜਿਥੈ ਜਾਇ ਤੁਧੁ ਵਰਤਣਾ ਤਿਸ ਕੀ ਚਿੰਤਾ ਨਾਹਿ ॥

Guru Nanak Dev believes that man is a trader for the purpose of trading and accumulating the name of God and he should trade in a commodity - *vakhar / vast*, which goes with him – *nebhai naal*.

Vanj karuh vanjaareho vakhar layhu smaal. Taisi vast vesaahi-ai jaisi nebhai naal . P.22
ਵਣਜੁ ਕਰਹੁ ਵਣਜਾਰਿਹੋ ਵਖਰੁ ਲੇਹੁ ਸਮਾਲਿ ॥ ਤੈਸੀ ਵਸਤੁ ਵਿਸਾਹੀਐ ਜੈਸੀ ਨਿਬਹੈ ਨਾਲਿ ॥

The commodity that goes with a person as mentioned by Guru Ji is the Lord's *naam*. This is the only thing which will accompany the *aatma* – soul , when one goes from this world. Worldly wealth which is transient does not go with the soul. The person who chases after worldly pleasures, which have no place in the life hereafter, will be thrust into the cycle of life and death consisting of 8,400,000 lives. Thus to avoid transmigration one must resort to *naam semran*, i.e. remembrance of the all knowing – *antarjaami* – Lord. This is the noblest fruit – *ootam fal* – of human life. So says Guru Arjan Dev:

Semar suami antarjaami maanukh dayh ka ehu ootam fal. P.717
ਸਿਮਰਿ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਮਾਨੁਖ ਦੇਹ ਕਾ ਇਹੁ ਊਤਮ ਫਲੁ ॥

Guru Ji asserts that this human life can be regarded as human life only if one could see the Lord – *Har paykha* – in this life.

Jeevan tau gani-ai Har paykha. P.1221
ਜੀਵਨੁ ਤਉ ਗਨੀਐ ਹਰਿ ਪੇਖਾ ॥

Guru Ji says that the commodity that we have come to purchase in this world is the Lord's *naam* and this merchandise – *vakhar* – is obtainable from saintly persons.

Jes vakhar kau lain tu(n) aea. Ram naam santan ghar paea. P.283
ਜਿਸੁ ਵਖਰ ਕਉ ਲੈਨਿ ਤੂ ਆਇਆ ॥ ਰਾਮ ਨਾਮੁ ਸੰਤਨ ਘਰਿ ਪਾਇਆ ॥

Guru Ji points out that man does not bother about the spiritual property that ought to be his – *apni etni kachoo na saari*. Instead, he gets engrossed with other worthless materialistic pursuits – *urjheo aan janjaari*, and keeps chasing after numerous such activities – *anek kaaj anek dhaavarta*. These are fair weather friends who keep company for a few days (four days) – *deus caar kay deeseh sangi*, and desert one in times of difficulty – *uha(n) nahi jeh bhaari*.

Apni etni kachoo na saari. Anek kaaj anek dhaavarta urjheo aan janjaari. Deus caar kay deeseh sangi uha(n) nahi jeh bhaari. P.1216

ਅਪਨੀ ਇਤਨੀ ਕਛੂ ਨ ਸਾਰੀ ॥ ਅਨਿਕ ਕਾਜ ਅਨਿਕ ਧਾਵਰਤਾ ਉਰਝਿਓ ਆਨ ਜੰਜਾਰੀ ॥ ਦਿਉਸ ਚਾਰਿ ਕੇ ਦੀਸਹਿ ਸੰਗੀ ਉਹਾ ਨਾਹੀ ਜਹ ਭਾਰੀ ॥

Guru Nanak Dev exhorts us not to forget the Lord master – *khasm*. He who does so and enjoys worldly pleasures – *ki-ay ras bhog* – will suffer from various diseases – *rog*.

Khasm vesaar ki-ay ras bhog. Ta(n) tan uth khalo-ay rog. P.1256
ਖਸਮੁ ਵਿਸਾਰਿ ਕੀਏ ਰਸ ਭੋਗ ॥ ਤਾਂ ਤਨਿ ਉਠਿ ਖਲੋਏ ਰੋਗ ॥

In another part of Gurbani Guru Ji asserts that worldly *ras bhog* bring about an equivalent amount of misery - *tayta dukh laagai*. By forgetting *naam semran* one gets drowned in the world ocean - *bhavjal* - resulting in repeated births and deaths. Man sees his lovely body and wealth and feels highly proud - *tan dhan daykhat garb ga-ea*. His love -*hayt* - for things beautiful like *kanak kaamni* - gold and women - increases - *vadhaeh*. Guru Ji questions as to why man should discard the *naam* of the Lord resulting in the loss of his peace of mind. Forgetting the *naam* leads to a wandering mind - *naam vesaareh bharm ga-ea*.

Jeu(n) ras bhog ki-ay tayta dukh laagai naam vesaar bhavjal pa-ea. Tan dhan daykhat garb ga-ea. Kanak kaamni seu(n) hayt vadhaeh ki naam vesaareh bharm ga-ea. P.906

ਜਿਉ ਰਸ ਭੋਗ ਕੀਏ ਤੇਤਾ ਦੁਖੁ ਲਾਗੈ ਨਾਮੁ ਵਿਸਾਰਿ ਭਵਜਲਿ ਪਇਆ ॥ ਤਨੁ ਧਨੁ ਦੇਖਤ ਗਰਬਿ ਗਇਆ ॥ ਕਨਿਕ ਕਾਮਨੀ ਸਿਉ ਹੇਤੁ ਵਧਾਇਹਿ ਕੀ ਨਾਮੁ ਵਿਸਾਰਹਿ ਭਰਮਿ ਗਇਆ ॥

In the same *sabad* Guru Ji points out that the worldly-wise man -*saakat*, gets entangled in worthless efforts - *janjaal praal pa-ea*, when he sees his family, wealth and beautiful house - *daykh kutamb maya greh mandar*.

Daykh kutamb maya greh mandar saakat janjaal praal pa-ea. P.906
ਦੇਖਿ ਕੁਟੰਬੁ ਮਾਇਆ ਗ੍ਰਿਹ ਮੰਦਰੁ ਸਾਕਤੁ ਜੰਜਾਲਿ ਪਰਾਲਿ ਪਇਆ ॥

Guru Ji mentions that the Lord Creator - *kartai* - who, as per His Will, created the being's body - *pend* - as a result of the union of the parents - *mel maat peta pend kmaea*, inscribed the following *laykh* - writing - on the forehead: "Remember the gifts - *daat* - of the Lord and sing His praises - *vadya-ee*."

Mel maat peta pend kmaea. Ten kartai laykh lekhaea. Lekh daat jot vadya-ee. P.989
ਮਿਲਿ ਮਾਤ ਪਿਤਾ ਪਿੰਡੁ ਕਮਾਇਆ ॥ ਤਿਨਿ ਕਰਤੈ ਲੇਖੁ ਲਿਖਾਇਆ ॥ ਲਿਖੁ ਦਾਤਿ ਜੋਤਿ ਵਡਿਆਈ ॥

But man pays no heed to this inscribed *laykh*. The Creator, in fact, gives man everything needed by him to become a perfect being. He comes into this world with the four cardinal boons which are referred to as *caar padaarath*. They are *dharm, arth, kaam, mokh* - good deeds, wealth, fulfilment of desires, salvation. These are, however, ignored by man. Instead he gets preoccupied with the Lord's *maya* - *sev sakti ghar vaas dharay*. Guru Ji describes this undesirable trait thus:

Caar padaarath lai jag janmea sev sakti ghar vaas dharay. P.1014

ਚਾਰਿ ਪਦਾਰਥ ਲੈ ਜਗ ਜਨਮਿਆ ਸਿਵ ਸਕਤੀ ਘਰਿ ਵਾਸੁ ਧਰੇ ॥

Guru Ji requests the mind not to wander about along crooked paths - *deeg na doli-ai*, but to traverse the right path in life - *seedhai maarag dhau*. By going astray one experiences spiritual death in this life which is compared to a fearful wolf - *baagh draavno*, and in the next world one has to face the fire like whirlpool of repeated births - *aagai agan talau*.

Ray man deeg na doli-ai seedhai maarag dhau. Paachai baagh draavno aagai agan talau. P.1410
ਰੇ ਮਨ ਡੀਗਿ ਨ ਡੋਲੀਐ ਸੀਧੈ ਮਾਰਗਿ ਧਾਉ ॥ ਪਾਛੈ ਬਾਘੁ ਡਰਾਵਣੈ ਆਗੈ ਅਗਨਿ ਤਲਾਉ ॥

According to Guru Ji the Lord is the ruler of this world - *parpanc*, and He created it so that we could see Him in His creation - *vaykhan kau parpanc kia*.

..... *Paatsahu parmaysar vaykhan kau parpanc kia.* P.433
.....ਪਾਤਿਸਾਹੁ ਪਰਮੇਸਰੁ ਵੇਖਣ ਕਉ ਪਰਪੰਚੁ ਕੀਆ ॥

To see the Creator one has to love the Lord. But the love of brothers and relatives - *bha-ee bandhi* - is so overwhelming that what little love one has for the Lord disappears - *hayt cukae-a*. Thus we lose our spirituality for the sake of the world - *dunia kaaran deen gvae-a*. Guru Ji describes it thus:

Bha-ee bandhi hayt cukae-a. Dunia kaaran deen gvae-a. P.1410

ਭਾਈ ਬੰਧੀ ਹੇਤੁ ਚੁਕਾਇਆ ॥ ਦੁਨੀਆ ਕਾਰਣਿ ਦੀਨੁ ਗਵਾਇਆ ॥

Guru Arjan Dev says that man comes into this world to derive some benefit - *laabh* - from this human life. But instead of deriving this benefit by means of *naam semran* he gets preoccupied with the fascinating *maya* which is in fact an illusion. This illusion is also termed mammon. By getting engrossed with *maya* he loses the precious gem - *laal* - of human life for a worthless piece of glass - *kaac*. Guru Ji then poses the question as to when man will get this opportunity again.

Aeo laabh laabhan kai ta-ee(n) mohan thaagauri seu(n) ulajh paha. Kaac baadrai laal khoi hai fer ehu ausar kad laha. P.1203

ਆਇਓ ਲਾਭੁ ਲਾਭਨ ਕੈ ਤਾਈ ਮੋਹਨਿ ਠਾਗਉਰੀ ਸਿਉ ਉਲਝਿ ਪਹਾ ॥ ਕਾਚ ਬਾਦਰੈ ਲਾਲੁ ਖੋਈ ਹੈ ਫਿਰਿ ਇਹੁ ਅਉਸਰੁ ਕਦਿ ਲਹਾ ॥

In another part of *Gurbani*, Guru Ji refers to this human life as another kind of gem - *ratan*, and says that by forsaking the Lord - *khasm besaar*, and getting engrossed with other pursuits we are forfeiting this human life *ratan* for a worthless *kaudi* - something worthless.

Khasm besaar aan kamm laageh, kaudi badlay ratan tegeh. P.195
ਖਸਮੁ ਬਿਸਾਰਿ ਆਨ ਕੰਮਿ ਲਾਗਹਿ ॥ ਕਉਡੀ ਬਦਲੇ ਰਤਨੁ ਤਿਆਗਹਿ ॥

Guru Nanak Dev also refers to life as something precious, a *heera* - diamond. He says that man wastes his life by sleeping at night - *rain*, and indulging in eating during the day. In this way the diamond like human life goes for worthless *kaudis*.

Rain gva-ee soe kai devs gvaea khae. Heeray jaisa janam hai kaudi badlay jae. P.156
ਰੈਣਿ ਗਵਾਈ ਸੋਇ ਕੈ ਦਿਵਸੁ ਗਵਾਇਆ ਖਾਇ ॥ ਹੀਰੇ ਜੈਸਾ ਜਨਮੁ ਹੈ ਕਉਡੀ ਬਦਲੇ ਜਾਇ

Guru Arjan Dev suggests that we should do the work - *behaajhuh*, for which we have come to this world, i.e. meet the guru, and with his aid get the Lord to dwell in our minds - *Har gur tay maneh basayra*.

Ja kau aa-ay soi behaajhuh, Har gur tay maneh basayra. P.13
ਜਾ ਕਉ ਆਏ ਸੋਈ ਬਿਹਾਝਹੁ ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ ॥

Guru Ji maintains that a person's coming to this world is worthless - *bertha aea*, if he does not understand the aim of life.

Maanukh ben boojhay bertha aea. P.712
ਮਾਨੁਖੁ ਬਿਨੁ ਬੂਝੇ ਬਿਰਥਾ ਆਇਆ ॥

Guru Nanak Dev says that the Lord sends man - *maanoo ghalai* - to acquire some spiritual benefit. But if he goes away - *uthi calai* - without such benefit, it means he has not savoured any spiritual happiness - *saad nahi* - in life, and this implies that life has been wasted.

Maanoo ghalai uthi calai. Saad nahi evayhi galai. P.1412
ਮਾਨੂ ਘਲੈ ਉਠੀ ਚਲੈ ॥ ਸਾਦੁ ਨਾਹੀ ਇਵੇਹੀ ਗਲੈ ॥

The opportunity to derive benefit of seeking salvation by *naam semran* and by singing the praises of the Lord comes only in human life and not in other life forms. In this connection Bhagat Kabir mentions, "Oh man, how are you going to sing the virtues of God when you have *caar paav*, *due seng*, *gung mukh* - four legs, two horns, and a dumb mouth?"

Caar paav due seng, gung mukh, tab kaisay gun ga-i hai. P.524
ਚਾਰਿ ਪਾਵ ਦਇ ਸਿੰਗ ਗੁੰਗ ਮੁਖ ਤਬ ਕੈਸੈ ਗੁਨ ਗਈ ਹੈ ॥

Bhagat Ravedas says that animals and other creatures – *tergad jon* – are unable to think – *acayt*, and as such it is natural they cannot decide what is good or bad – *sambhav paap punn asoc*. But man is a thinking animal, and having got this human life with much difficulty, he should be able to decide what is good or bad for him. However he keeps company with lowly *vekaars* instead. The word *poc* means lowly and refers to the lowly *vekaars* – evils.

Tergad jon acayt sambhav paap punn asoc. Maanukha avtaar dulabh tehi sangat poc. P.486
ਤ੍ਰਿਗਦ ਜੋਨਿ ਅਚੇਤ ਸੰਭਵ ਪੁੰਨ ਪਾਪ ਅਸੋਚ ॥ ਮਾਨੁਖਾ ਅਵਤਾਰ ਦੁਲਭ ਤਿਹੀ ਸੰਗਤਿ ਪੋਚ ॥

The person who endeavours to attain perfection is the one for whom material happiness has no significance. Real happiness – *sukh* – is attained only by leading spiritual lives, by surrendering ourselves to God's Will through the guru, i.e. *Gurbani* for Sikhs, and moulding our lives according to the *Gurbani's* teaching. Such a person is called a *Gurmukh*. Guru Nanak Dev says that the Lord created the earth – *dharti*- to enable one to become a *Gurmukh*.

Gurmukh dharti saacai saaji. P.941
ਗੁਰਮੁਖਿ ਧਰਤੀ ਸਾਚੈ ਸਾਜੀ ॥

Guru Ji says the same thing in *Raag Gauri* where He uses the word *sant* instead of *gurmukh*. Guru Ji mentions that the Lord created the three part *sresti* – *terbhavan dhaaray* – to enable humans to become saintly persons – *sant hayt*

Sant hayt Prabh terbhavan dhaaray. P.224
ਸੰਤ ਹੇਤਿ ਪ੍ਰਭਿ ਤ੍ਰਿਭਵਣ ਧਾਰੇ ॥

Guru Arjan Dev too mentions that the *Oa(n)* Lord created this world – *akaara / sresti* - to enable people to become *gurmukhs*.

Oa(n) gurmukh kio akaara. P.250
ਓਅੰ ਗੁਰਮੁਖਿ ਕੀਓ ਅਕਾਰਾ ॥

In *Sukhmani Bani*, Guru Ji says in no uncertain terms that this whole creation – *akaara* – has been created by the Lord for the purpose of *semran*.

Har semran kio sagal akaara. P.263
ਹਰਿ ਸਿਮਰਨਿ ਕੀਓ ਸਗਲ ਅਕਾਰਾ ॥

In *Japji* Guru Nanak Dev points out that when the Lord created the universe He created the earth as a *dharmasaal*, a place where men could resort to acts of *dharm*, i.e. acts related to truth, good deeds, and good morals. A *gurmukh* is such a person.

Tes vec dharti thaap rakhi dharmasaal. P.7
ਤਿਸ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮਸਾਲ ॥

It should be borne in mind that a *gurmukh* does not divorce himself from the world and worldly pursuits. According to Guru Arjan Dev, *sant jan* – saintly people - retain the Lord in their hearts – *redai* –always, whilst carrying on their daily duties.

Baahar raakheo redai smaal. Ghar a-ay Govend lai naal. P.197
ਬਾਹਰਿ ਰਾਖਿਓ ਰਿਦੈ ਸਮਾਲਿ ॥ ਘਰਿ ਆਏ ਗੋਵਿੰਦੁ ਲੈ ਨਾਲਿ ॥

To attain benefit – *laaha* – in the world and to achieve the aim of life, one must, according to Guru Nanak Dev, retain the name of the Lord – *naam smaaluh*, and keep on accumulating it – *naam sangruh*.

Naam smaaluh naam sangruh laaha jag meh lay-e. P.938
ਨਾਮੁ ਸਮਾਲਹੁ ਨਾਮੁ ਸੰਗਰਹੁ ਲਾਹਾ ਜਗ ਮਹਿ ਲੇਇ ॥

Guru Ji says that he who ponders and reflects over the fact as to why he came into this world is the one who can become the Lord's *sayvak* i.e. *banda* – servant. *Vakht* here refers to the human life period.

Vakht vicaaray su banda hoe. P.83
ਵਖਤੁ ਵੀਚਾਰੇ ਸੁ ਬੰਦਾ ਹੋਇ ॥

Guru Arjan Dev exhorts man to persevere to move forward spiritually – *aagaha(n) koo traagh*, and avoid looking backwards – *pecha fayr na muhd-ra*. This helps to prevent lowering of spiritual standards. Guru Ji wants us to acquire success now – *sejh evayha vaar*, and win the battle of life now so that there will be no more births – *bahur na hovi janmra*.

Aagaha(n) koo traagh pecha fayr na muhd-ra. Nanak sejh evayha vaar bahur na hovi janmra. P.1096
ਆਗਾਹਾ ਕੂ ਤ੍ਰਾਘਿ ਪਿਛਾ ਫੇਰਿ ਨ ਮੁਹਡੜਾ ॥ ਸਿਝਿ ਇਵੇਹਾ ਵਾਰ ਬਹੁੜਿ ਨ ਹੋਵੀ ਜਨਮੜਾ ॥

Guru Ji says that this human body, which is difficult to attain – *dulabh dayh*, is acquired with good fortune. Those who do not resort to *naam semran* end up in spiritual death – *aatmak maut*. Such people are destroying their *aatma* and are termed *aatmak ghati*. Human life is not of any worth if one is bereft of *naam*.

Without *naam* life is of no use – *naam behoon jeevan kaun kaam*. Guru Ji poses the question, “Why don’t such people who forget Ram die?”

*Dulabh dayh pa-ee vad**h**haagi. Naam na japeh tay aatamghaati. Mar na jaahi jena besrat Ram. Naam behoon jeevan kaun kaam.* P.188

ਦੁਲਭ ਦੇਹ ਪਾਈ ਵਡਭਾਗੀ ॥ ਨਾਮੁ ਨ ਜਪਹਿ ਤੇ ਆਤਮ ਘਾਤੀ ॥ ਮਰਿ ਨ ਜਾਹੀ ਜਿਨਾ ਬਿਸਰਤ ਰਾਮ ॥ ਨਾਮ ਬਿਹੂਨ ਜੀਵਨ ਕਉਨ ਕਾਮ ॥

The true aim of life is not to chase after worldly wealth and pleasures but to accumulate spiritual wealth. The former will most certainly lead to untold misery and suffering. It is a mirage and most of us fall into this trap and end up in *aatmak maut* – spiritual death. So to avoid this death and the *caurasih lakh joon* that will inevitably follow, one must resort to *semran* with the guidance of the guru. In this way self realization can be achieved and one can become a *gurmukh*. To become a *gurmukh*, the perfect man, and unite with the Lord, our creator, is the main aim of life.

Guru Nanak Dev regards attainment of human life as futile, without any benefit – *janmay ka fal kea gani*, if there is no love for the Lord and thus no *bhagti* – *jaa(n) Har bhagt(i) na bhaau*. Resorting to good clothes and good food is worthless – *paidha khaadha baad hai*, if there is love for *dooja bhaau* – love for things other than the Lord. A person with *dooja bhaau* always sees, hears and speaks about worldly things which are regarded as *jhooth* - *vaykhan sunna jhooth hai mukh jhootha aalau*. Things which do not last are regarded as *jhooth*. Guru ji then goes on to request us to resort to the praises of the Lord – *naam salaah tu(n)*. All other efforts which are the result of ego – *haumai* – lead to repeated births and deaths – *aavau jau*.

Janmay ka fal kea gani ja(n) Har bhagt(i) na bhaau. Paidha khaadha baad hai ja(n) man dooja bhaau. Vaykhan sunna jhooth hai mukh jhootha aalau. Nanak naam salaah tu(n) hor haumai aavau jau P.1411

ਜਨਮੇ ਕਾ ਫਲੁ ਕਿਆ ਗਣੀ ਜਾਂ ਹਰਿ ਭਗਤਿ ਨ ਭਾਉ ॥ ਪੈਧਾ ਖਾਧਾ ਬਾਦਿ ਹੈ ਜਾਂ ਮਨਿ ਦੂਜਾ ਭਾਉ ॥ ਵੇਖਣੁ ਸੁਨਣਾ ਝੂਠੁ ਹੈ ਮੁਖਿ ਝੂਠਾ ਆਲਾਉ ॥ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਹੋਰੁ ਹਉਮੈ ਆਵਉ ਜਾਉ ॥

Guru Amar Das maintains that only those persons are successful in life - *safal janm* - who understand the Lord with the Guru's teaching - *jeni gurmukh jaata*. They are the ones who retain the Lord in their hearts - *Har jiu redai vasee*. Without the Guru - *baajh guru* - they keep on suffering - *ferai bel-laadi*, because of their love for *maya* - *doojai bhae*.

Safal janm jeni gurmukh jaata har jiu redai vasee. Baajh guru ferai bel-laadi doojai bhae khuae. P.513
ਸਫਲ ਜਨਮੁ ਜਿਨੀ ਗੁਰਮੁਖਿ ਜਾਤਾ ਹਰਿ ਜੀਉ ਰਿਦੈ ਵਸਾਇ ॥ ਬਾਝੁ ਗੁਰੂ ਫਿਰੈ ਬਿਲਲਾਦੀ ਦੂਜੈ ਭਾਇ ਖੁਆਇ ॥

Thus man's real need – *suaarath* – is *bhagti* of the Lord. But as Guru Arjan Dev points out we tend to forgo what we ought to do – *suaarath teag*, and resort to activities which are not beneficial to us - *asaarath raceo*. Hence we fail to do *semran* of the lovely Lord.- *neh semrai Prabh roora*

Suaarath teag asaarath raceo neh semrai Prabh roora.. P.1221
ਸੁਆਰਥੁ ਤਿਆਗਿ ਅਸਾਰਥਿ ਰਚਿਓ ਨਹ ਸਿਮਰੈ ਪ੍ਰਭ ਰੂੜਾ ॥

Guru Angad Dev remarks that only that being should be regarded as a human being - *kahi-ai moorat*, who has the urge to meet the Lord – *jo os echay*. Resulting from this urge the desired fruit of meeting the Lord is acquired – *fal paa-ay*.

Jo os echay so fal paa-ay ta(n) Nanak kahi-ai moorat P.1245.
ਜੋ ਓਸੁ ਇਛੈ ਸੇ ਫਲੁ ਪਾਏ ਤਾਂ ਨਾਨਕ ਕਹੀਐ ਮੂਰਤਿ ॥

2. DUKH SUKH

Most people, who have never given a thought to the purpose of life and are not aware of the true path of life, are under the mistaken notion that the sole aim in life is to attain worldly happiness and avoid misery or suffering. Guru Nanak Dev takes cognizance of this fact and remarks that everyone wants happiness – *sukh kau maangai sabh ko*, and no one wants suffering or misery – *dukh na maangai koe*. A person who does not take into consideration the higher aim of life and is concerned with matters temporal only does not realise that in his pursuit of *sukh* – happiness – he acquires not *sukh* but *dukh* – misery. Such a person is one who follows his own mind and he is described by Guru Ji as a *manmukh*. The *manmukh* is not aware that in his endeavours for worldly *sukh* all that he gets is a lot of *dukh* – *dukh agla*. This is what Guru Ji says:

Sukh kau maangai sabh ko dukh na maangai koe. Sukhai kau dukh agla manmukh boojh na hoe.

P.57

ਸੁਖੁ ਕਉ ਮਾਰੈ ਸਭੁ ਕੋ ਦੁਖੁ ਨ ਮਾਰੈ ਕੋਇ ॥ ਸੁਖੈ ਕਉ ਦੁਖੁ ਅਗਲਾ ਮਨਮੁਖਿ ਬੂਝ ਨ ਹੋਇ ॥

Guru Ji in another part of *Gurbani* says that by asking for *sukh* – *sukh maangat*, we are faced with increasing *dukh* – *dukh aagal hoe*. This is because worldly *sukh*, that one hankers after, leads to indulgence in *vekaars*. Guru Ji says this is tantamount to weaving a garland of *vekaars*. All *vekaari* persons wear such garlands – *haar*. Without the Lord's *naam* freedom from *vekaars* and *dukh* cannot be acquired – *mukat na hoe*, because of the love for things and pleasures which are *jhoothay*, and as such do not last.

Sukh maangat dukh aagal hoe. Sagal vekaari haar proe. Ayk bena jhoothay mukat na hoe. P.222

ਸੁਖੁ ਮਾਂਗਤ ਦੁਖੁ ਆਗਲ ਹੋਇ ॥ ਸਗਲ ਵਿਕਾਰੀ ਹਾਰੁ ਪਰੋਇ ॥ ਏਕ ਬਿਨਾ ਬੂਠੇ ਮੁਕਤਿ ਨ ਹੋਇ ॥

Material or worldly *sukh* is not desired by Bhagat Kabir who says that asking for such *sukh* brings *dukh* and he is not keen on asking for it – *na maangea bhaavai*.

Sukh maangat dukh aagai aavai. So sukhamuh na maangea bhaavai. P.330

ਸੁਖੁ ਮਾਂਗਤ ਦੁਖੁ ਆਗੈ ਆਵੈ ॥ ਸੋ ਸੁਖੁ ਹਮਹੁ ਨ ਮਾਂਗਿਆ ਭਾਵੈ ॥

Guru Amar Das mentions that the *manmukh* is dead spiritually even though alive – *jeevdea(n) mu-ay*. This is so because he forgets the Lord – *Har vesrea*, and hence suffers *dukh*.

Nanak manmukh jeevdea(n) mu-ay Har vesrea dukh pae. P.589

ਨਾਨਕ ਮਨਮੁਖਿ ਜੀਵਦਿਆ ਮੁਏ ਹਰਿ ਵਿਸਰਿਆ ਦੁਖੁ ਪਾਇ ॥

Gurbani refers to the Lord as *dookh vesaaran* – one who destroys the troubles and miseries that plague us. But to get the *dukh* to disappear we must remember the Lord. Guru Arjan Dev says that a lot of miseries plague us – *dookh ghano* – when we are far from the Lord i.e. when He is not in our minds.

Dookh ghano jab hotay door. P.384

ਦੁਖੁ ਘਨੇ ਜਬ ਹੋਤੇ ਦੂਰਿ ॥

Guru Ji goes on to say that when one learns to rely on the Lord for *ola / aasra* – support – there is nothing but *sukh*.

Sarb sukha banay tayrai olai. P.385

ਸਰਬ ਸੁਖਾ ਬਨੇ ਤੇਰੈ ਓਲੈ ॥

In another part of *Gurbani* Guru Ji says, “Oh mother, if the *alakh apaar* – unseen, infinite – master dwells in my mind even for a short while – *bhori man vasai*, all my suffering, pain and ailments disappear – *dookh dard rog maida habh nasai*.”

Sa-ee alakh apaar bhori man vasai. Dookh dard rog mae maida habh nasai. P.397

ਸਾਈ ਅਲਖੁ ਅਪਾਰੁ ਭੋਰੀ ਮਨਿ ਵਸੈ ॥ ਦੁਖੁ ਦਰਦੁ ਰੋਗੁ ਮਾਇ ਮੈਡਾ ਹਭੁ ਨਸੈ ॥

Guru Ji says that if one wants to eliminate his *dukh* – *jay ko aapna dookh metavai*, he should always have the remembrance of the Lord in his heart – *redai*, and he should always sing the Lord's praises.

Jay ko aapna dookh metavai Har Har naam redai sad gaavai. P.266

ਜੇ ਕੋ ਆਪੁਨਾ ਦੁਖੁ ਮਿਟਾਵੈ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਸਦ ਗਾਵੈ ॥

According to Guru Ji he who develops affection and love – *nayha* – for anyone or anything other than the Lord, will suffer *dukh / duhayla*. Guru Ji goes on to clarify that His Guru had given Him the understanding – *Gur hai bujhaeo*, that love for the Lord – *prabhu preet* – always leads to bliss – *anand / kayla*.

Ben Gobend avar sang nayha ohu jaanuh sada duhayla. Kahu Nanak Gur ehai bujhaeo preet prabhoo sad kayla. P.671

ਬਿਨੁ ਗੋਬਿੰਦ ਅਵਰ ਸੰਗਿ ਨੇਹਾ ਓਹੁ ਜਾਣਹੁ ਸਦਾ ਦੁਹੇਲਾ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰ ਇਹੈ ਬੁਝਾਇਓ ਪ੍ਰੀਤਿ ਪ੍ਰਭੂ ਸਦ ਕੇਲਾ ॥

Bhagat Kabir mentions that the *sukh* one derives from serving the Lord – *Gobend ki sayva* – cannot be derived even by becoming ruler of a kingdom – *sukh raaj na lahi-ai*.

Jo sukhh Prabh Gobend ki sayva so sukhh raaj na lahi-ai. P.336

ਜੇ ਸੁਖ ਪ੍ਰਭ ਗੋਬਿੰਦ ਕੀ ਸੇਵਾ ਸੋ ਸੁਖੁ ਰਾਜਿ ਨ ਲਹੀਐ ॥

On the other hand the worldly pleasures and happiness that one experiences from wealth and goods – *sukh sampat bhog* – are all regarded as false –*koor* – in the absence of the remembrance of the Lord. Thus says Guru Arjan Dev :

Sukh sampat bhog es jia kay ben Har Nanak jaanay koor. P.716

ਸੁਖ ਸੰਪਤਿ ਭੋਗ ਇਸੁ ਜੀਅ ਕੇ ਬਿਨੁ ਹਰਿ ਨਾਨਕ ਜਾਨੇ ਕੂਰ ॥

One who remembers the Lord will always sing His praises – *Har gun gaa-ay*, and this according to Guru Ji is the source of *sukh*. *Sukh* is not got by (1) acquiring a lot of wealth – *dhan*, (2) witnessing dances and dramas – *paykhay nerat naatay*, and (3) by conquering a number of countries – *bahu days kmaa-ay*.

Sukh nahi bahutai dhan khaatay. Sukh nahi paykhay nerat naatay. Sukh nahi bahu days kmaa-ay. Sarb sukha Har Har gun gaa-ay P.1147

ਸੁਖੁ ਨਾਹੀ ਬਹੁਤੈ ਧਨਿ ਖਾਟੇ ॥ ਸੁਖੁ ਨਾਹੀ ਪੇਖੇ ਨਿਰਤਿ ਨਾਟੇ ॥ ਸੁਖੁ ਨਾਹੀ ਬਹੁ ਦੇਸ ਕਮਾਏ ॥ ਸਰਬ ਸੁਖਾ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਏ ॥

To attain *sukh* one must submit to the Will of the Lord which is termed *razaa*, *rajaa*, *hukam* or *bhaana*.

But according to Guru Amar Das the *manmukh* is ignorant of spirituality, and tries to be smart – *karay catra-ee*.

He does not give in to the Lord's *bhaana* – *bhaana na mannay*, and hence suffers intense *dukh* – *bahut dukh pa-ee*.

Manmukh andh karay catra-ee. Bhaana na mannay bahut dukh pa-ee. P.1064

ਮਨਮੁਖ ਅੰਧੁ ਕਰੇ ਚਤੁਰਾਈ ॥ ਭਾਣਾ ਨ ਮੰਨੇ ਬਹੁਤੁ ਦੁਖੁ ਪਾਈ ॥

On the other hand Guru Ji says that he who abides by *bhaana* experiences happiness always – *sada sukhh hoe*.

Bhaana mannay sada sukhh hoe. P.364

ਭਾਣਾ ਮੰਨੇ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥

Guru Nanak Dev says something similar when He says that *sukh* is attained when the *jeev estari* is liked by the Lord husband – *per bhaavai*. He showers His blessings – *nadar* - on such a *jeev estari* – person. All of us irrespective of gender are regarded as *jeev estaris* of the Lord – *wives* of the Lord.

Per bhaavai sukhh pa-ee-ai ja(n) aapay nadar karay-e. P.56

ਪਿਰ ਭਾਵੈ ਸੁਖੁ ਪਾਈਐ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥

So long as the externally visible beautiful *maya* exerts a pull on one's eyes - *baahar nainee laagas bani*, there will be anxiety - *sehsha* - in the heart. This prevents a person from abiding by the *bhaana* and one will experience *dukh* - *partaapehga praanj*. So says Guru Ji who describes Himself as the servant of servants - *daasan daasa*.

Antar sehsha baahar maya nainee laagas bani. Pranvat Nanak daasan daasa partaapehga praanj. P.877

ਅੰਤਰਿ ਸਹਸਾ ਬਾਹਰਿ ਮਾਇਆ ਨੈਣੀ ਲਾਗਸਿ ਬਾਣੀ ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸਾ ਪਰਤਾਪਹਿਗਾ ਪ੍ਰਾਣੀ ॥

Guru Ji says that He has ascertained from His Guru – *gur puch daykhea*, that without the Lord there is no other place – *dar* – which can provide *sukh*. One experiences *dukh* or *sukh* as per the Lord's *bhaana* / *rajaa*.

Gur puch daykhea nahi dar hor. Dukhh sukhh bhaanai tesai rajae. P.223

ਗੁਰੁ ਪੁਛਿ ਦੇਖਿਆ ਨਾਹੀ ਦਰੁ ਹੋਰੁ ॥ ਦੁਖੁ ਸੁਖੁ ਭਾਣੈ ਤਿਸੈ ਰਜਾਇ ॥

To follow the Lord's *razaa* one has to abide by the teachings of the Guru in one's day – to – day life. Such a person is called a *gurmukh* as opposed to a *manmukh*. Sikhism advocates the life path of a *gurmukh* to obtain benefit –*laaha*. A *gurmukh* resorts to *semran* and unlike a *manmukh* does not go astray. He does not deviate from the true path of life. The former not only experiences worldly *sukh* but he also enjoys *aatmak anand* – spiritual happiness. On the other hand the *manmukh* not only suffers, but he also loses whatever good virtues or spiritual values he earlier had – *mool gvae jiu*. Guru Arjan Dev describes this thus :

Gurmukh laaha lai ga-ay manmukh calay mool gvae jiu. P.74

ਗੁਰਮੁਖਿ ਲਾਹਾ ਲੈ ਗਏ ਮਨਮੁਖ ਚਲੇ ਮੂਲੁ ਗਵਾਇ ਜੀਉ ॥

Guru Ram Das tells us that when one's mind is preoccupied with all kinds of materialistic hopes

one suffers a lot – *aasa(n) vec dukh ghaṇa*. A *manmukh* keeps thinking of such hopes – *manmukh cet laea*. On the other hand a *gurmukh* follows the teachings of the guru and does not follow his own mind. Thus he remains detached from hopes and desires – *gurmukh bha-ay neraas*. The *gurmukh* experiences immense *sukh* – *parm sukh paea*.

Aasa(n) vec at dukh ghaṇa manmukh cet laea. Gurmukh bha-ay neraas parm sukh paea. P.1249

ਆਸਾ ਵਿਚ ਅਤਿ ਦੁਖ ਘਣਾ ਮਨਿਮੁਖ ਚਿਤੁ ਲਾਇਆ ॥ ਗੁਰਮੁਖਿ ਭਏ ਨਿਰਾਸ ਪਰਮ ਸੁਖੁ ਪਾਇਆ ॥

According to Guru Amar Das, serving the guru, i.e. *gur sayva*, gives rise to *sukh* – *sukh oopjai*, and no *dukh* will be experienced by the devotee.

Gur sayva tay sukh oopjai fer dukh na lagai ae. P.651

ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖ ਉਪਜੈ ਫਿਰਿ ਦੁਖੁ ਨ ਲਗੈ ਆਇ ॥

Gur sayva implies doing what the guru says – *gur ka kahea*. He who resorts to this *gur ka kahea* enjoys *sukh* of an exalted nature – *sukhi hoo sukh saar*. Guru Ji describes it thus:

Gur ka kahea jay karay sukhi hoo sukh saar. P.1248

ਗੁਰ ਕਾ ਕਹਿਆ ਜੇ ਕਰੇ ਸੁਖੀ ਹੂ ਸੁਖੁ ਸਾਰ ॥

One can faithfully do *gur sayva* only if one follows the teachings of the Guru, contained in the *gur sabad* of *Gurbani* scriptures. Thus Guru Ji says that the *sabad* destroys *dukh* – *dookh vesaaran sabad hai*, provided however, that one does not forget the *sabad* and retains it in the mind – *jay man vasae koe*

Dookh vesaaran sabad hai

jay man vasae koe.

P.1413

ਦੁਖ ਵਿਸਾਰਣ ਸਬਦੁ ਹੈ ਜੇ ਮਨਿ

ਵਸਾਇ ਕੋਇ ॥

Guru Nanak

Dev says that by singing the praises of the Lord – *gaavi-ai*, by listening – *sunī-ai*, by having love for Him in the mind – *man rakhi-ai bhaau*, *dukh* can be eliminated and *sukh* will prevail – *dukh parhar sukh ghar lai jae*.

Gaavi-ai sunī-ai man rakhi-ai bhaau. Dookh parhar sukh ghar lai jae. P.2

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥ ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥

Guru Ji expresses the same idea by exhorting man to experience *sukh* by resorting to the Lord's worship - *bhagti*.

Praaṇi Ram bhagt(i) sukh pa-ee-ai. P.903

ਪ੍ਰਾਣੀ ਰਾਮ ਭਗਤਿ ਸੁਖੁ ਪਾਈਐ ॥

Gur sayva which implies singing the praises of the Lord and following His *razaa* helps in destroying the wall of falsehood – *koorai ki paal*. Then there is always *sukh* – *sada sukh hoe*. This is what Guru Amar Das says:

Koorai ki paal vecuh neklai ta(n) sada sukh hoe. P.490

ਕੂੜੇ ਕੀ ਪਾਲਿ ਵਿਚਹੁ ਨਿਕਲੈ ਤਾ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥

This falsehood is the result of our chasing after *maya*. Guru Ji questions as to what is *maya* – *maya kes no aakhi-ai*, and what it does – *kea karm kmae*. He goes on to state that because of *maya*'s influence man is fully engrossed – *badh hai* – in activities of *haumai* which are egoistic activities, with efforts to avoid *dukh* and attain *sukh*.

Maya kes no aakhi-ai kea maya karm kmae. Dookh sukh ayhu jiu badh hai haumai karm kmae. P.67

ਮਾਇਆ ਕਿਸ ਨੋ ਆਖੀਐ ਕਿਆ ਮਾਇਆ ਕਰਮ ਕਮਾਇ ॥ ਦੁਖਿ ਸੁਖਿ ਏਹੁ ਜੀਉ ਬਧੁ ਜੈ ਹਉਮੈ ਕਰਮ ਕਮਾਇ ॥

Guru Ji maintains that love for *maya* – *maya moh* – is painful as it leads to *dukh*, and our interest in *maya moh* is according to Guru Ji *khoṭa vapaara* – bad business.

Maya moh sabh dukh hai khoṭa ehu vapaara. P.570

ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਦੁਖੁ ਹੈ ਖੋਟਾ ਇਹੁ ਵਾਪਾਰਾ ॥

Guru Ji, in another place, points out that *maya moh* is the cause of all *dukh* and hence it is termed ocean of *dukh* – *dukh saagar*. This ocean is full of poison – *bekh* – which brings spiritual death. It is very difficult to swim across this ocean – *duttar tarea na jae*.

Maya moh dukh saagar hai bekh duttar tarea na jae P.1417

ਮਾਇਆ ਮੋਹੁ ਦੁਖੁ ਸਾਗਰੁ ਹੈ ਬਿਖੁ ਦੁਤਰੁ ਤਰਿਆ ਨ ਜਾਇ ॥

To get rid of *dukh*, *haumai* must be eliminated. This can be done by destroying the self, i.e. suppressing or controlling the self - *aap tajuḥ*. It is because of this self that we give so much importance to I, my, mine. Guru Arjan Dev points out that this self has to be done away with; the Lord's grace should be sought and *bhajan bandgi* – meditation – be resorted to. In this way *dukh* / *dookh* will disappear, the *bhavjal* – world ocean – can be crossed, and the mind's desires - *man cendea* – can be fulfilled. (*Bhajan bandgi* has a broad meaning in that it also includes singing the praises of the Lord and reading *Gurbani*).

Aap tajuh Gobend bhajuh saran paruh Har Rae. Dookh harai bhavjal tarai man cendea fal pae.

P.298

ਆਪੁ ਤਜਹੁ ਗੋਬਿੰਦ ਭਜਹੁ ਸਰਨਿ ਪਰਹੁ ਹਰਿ ਰਾਇ ॥ ਦੂਖ ਹਰੈ ਭਵਜਲੁ ਤਰੈ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇ ॥

Guru Amar Das says that with the guru's grace – *Gur parsaaadi*, one can acquire the nectar of the Lord's name – *Har ras*, and if one keeps on drinking this nectar he will always experience *sukh*.

Gur parsaaadi Har ras paaveh peevat raheh sada sukh hoi.

P.491

ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰਸੁ ਪਾਵਹਿ ਪੀਵਤ ਰਹਹਿ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥

Guru Arjan Dev exhorts us to participate in *sat sang / saadh sang* – holy congregation – if we desire to experience *sukh*.

Bha-ee ray sukh saadh sang paea.

P.42

ਭਾਈ ਰੇ ਸੁਖੁ ਸਾਧ ਸੰਗਿ ਪਾਇਆ ॥

Guru Ji advises us to keep the company of holy people to enable us to experience *sukh* always.

Jay loreh sada sukh bha-ee. Sadhoo sangat gureh bata-ee.

P.1182

ਜੇ ਲੋੜਹਿ ਸਦਾ ਸੁਖੁ ਭਾਈ ॥ ਸਾਧੂ ਸੰਗਤਿ ਗੁਰਹਿ ਬਤਾਈ ॥

Guru Amar Das says that the guru is the ocean – *saagar* – of *sukh* in the world – *jag*, and this *sukh* cannot be derived from elsewhere – *horthai sukh nahi*.

Satgur sukh saagar jag antar horthai sukh nahi.

P.603

ਸਤਿਗੁਰੁ ਸੁਖ ਸਾਗਰੁ ਜਗ ਅੰਤਰਿ ਹੋਰਥੈ ਸੁਖੁ ਨਾਹੀ ॥

Guru Ji maintains that by doing the Guru's *sayva*, i.e. by doing what the guru says, one acquires *sukh*. Hence one should not look to other sources for *sukh* – *horthai sukh na bhaal*.

Gur sayva tay sukh pa-ee-ai horthai sukh na bhaal.

P.548

ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਪਾਈਐ ਹੋਰਥੈ ਸੁਖੁ ਨ ਭਾਲਿ ॥

Guru Ji further says that without the *naam* of the Lord there can be no *sukh* – *ben naavai sukh na pa-ee-ai*, and *dukh* will not disappear – *na dukh vecuh jae*.

Ben naavai sukh na pa-ee-ai na dukh vecuh jae.

P.430

ਬਿਨੁ ਨਾਵੈ ਸੁਖੁ ਨ ਪਾਈਐ ਨਾ ਦੁਖੁ ਵਿਚਹੁ ਜਾਇ ॥

Guru Ji asserts that those who turn their faces away from the Guru – *satgur tay jo muh fayreh* - have dark faces (spiritually). They always resort to activities which give rise to *dukh* – *anden dukh kmaavday*. They are always in the chains of *yamas* who keep a watchful eye on them. Such people do not experience any *sukh*, not even in their dreams – *supnai*. They keep burning as a result of countless worries – *bahu centa parjaalay*.

Satgur tay jo muh fayreh mathay ten kaalay. Anden dukh kmaavday net johay jam jaalay. Supnai sukh na dayknee bahu centa parjaalay.

P.30

ਸਤਗੁਰ ਤੇ ਜੋ ਮੁਹ ਫੇਰਹਿ ਮਥੇ ਤਿਨ ਕਾਲੇ ॥ ਅਨਦਿਨੁ ਦੁਖ ਕਮਾਵਦੇ ਨਿਤ ਜੋਹੇ ਜਮ ਜਾਲੇ ॥ ਸੁਪਨੈ ਸੁਖੁ ਨ ਦੇਖਨੀ ਬਹੁ ਚਿੰਤਾ ਪਰਜਾਲੇ ॥

Guru Arjan Dev says that those who depend on the Lord for *aasra / oṭ* remain happy by remaining in the *saran* of the Lord (through the guru) – *sukhi-ay prabh sarnay*. Those who forget their creator – *jeh nar besrea* – are the ones who suffer. Those who abide by the Guru's teachings, and thereby link their minds with the Lord – *prabhoo lev la-ee*, experience immense *anand* and enjoyment. Those who forget the Lord – *prabhoo besaar*, and turn their faces away from the guru – *gur tay baymukha-ee*, can be regarded as being in fearful hell.

Jeh jan oṭ gahi prabh tayri say sukhi-ay prabh sarnay. Jeh nar besrea purkh bedhaata tay dukhia meh ganay. Jeh gur maan prabhoo lev la-ee teh maha anand ras karea. Jeh prabhoo besaar gur tay baymukha-ee tay nark ghor meh parea.

P.613

ਜਿਹ ਜਨ ਓਟ ਗਹੀ ਪ੍ਰਭ ਤੇਰੀ ਸੇ ਸੁਖੀਏ ਪ੍ਰਭੁ ਸਰਣੇ ॥ ਜਿਹ ਨਰ ਬਿਸਰਿਆ ਪੁਰਖੁ ਬਿਧਾਤਾ ਤੇ ਦੁਖੀਆ ਮਹਿ ਗਨਣੇ ॥ ਜਿਹ ਗੁਰ ਮਾਨਿ ਪ੍ਰਭੁ ਲਿਵ ਲਾਈ ਤਿਹ ਮਹਾ ਅਨੰਦ ਰਸੁ ਕਰਿਆ ॥ ਜਿਹ ਪ੍ਰਭੁ ਬਿਸਾਰਿ ਗੁਰ ਤੇ ਬੇਮੁਖਾਈ ਤੇ ਨਰਕ ਘੋਰ ਮਹਿ ਪਰਿਆ ॥

Guru Teg Bahadar declares that only that person enjoys *sukh* who sings the praises of the Lord – *Ram naam gun gaavai*. The rest of the world is in the clutches of *maya moh* and can never attain *nerbhai pad* - the high spiritual status where there is no fear at all (and hence no *dukh*).

Kahu Nanak soi nar sukhia Ram naam gun gaavai. Aur sagal jag maya mohea nerbhai pad nahi paavai.

P.220

ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਰੁ ਸੁਖੀਆ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਵੈ ॥ ਅਉਰ ਸਗਲ ਜਗੁ ਮਾਇਆ ਮੋਹਿਆ ਨਿਰਭੈ ਪਦੁ ਨਹੀ ਪਾਵੈ ॥

Dukh sukh are like clothes – kapray – worn by us. So says Guru Nanak Dev.

Sukh dukh due dar kapray pehreh jae manukh.

P.149

ਸੁਖੁ ਦੁਖੁ ਦੁਇ ਦਰਿ ਕਪੜੇ ਪਹਿਰਹਿ ਜਾਇ ਮਨੁਖੁ ॥

Guru Amar Das says that the Lord who is our creator – *kartai / karta* – gives us the *dukh sukh laykh* (inscribed on our foreheads) when giving us birth in this world.

Tudh dukh sukh naal upaea laykh kartai lekhea. P.787

ਤੁਧੁ ਦੁਖੁ ਸੁਖੁ ਨਾਲਿ ਉਪਾਇਆ ਲੇਖੁ ਕਰਤੇ ਲਿਖਿਆ ॥

It is the Lord's *hukam* – command, that the inscribed *laykh* be based on our past deeds called *karm*, and we accordingly suffer *dukh sukh*. So says Guru Nanak Dev.

Hukam lekh dukh sukh pa-ee-eh. P.1

ਹੁਕਮਿ ਲਿਖਿ ਦੁਖੁ ਸੁਖੁ ਪਾਈਅਹਿ ॥

In *Raag Parbhaati* Guru Ji makes it clear by saying that the Lord gives us *dukh sukh* based on our past actions – *purab kma-ee*.

..... *Sukh dukh purab kma-ee.* P.1330

.....ਸੁਖੁ ਦੁਖੁ ਪੁਰਬਿ ਕਮਾਈ ॥

But the *dukh* is not punishment. It is a remedy which brings one to the fold of the Lord. On the other hand material happiness becomes a sickness as this induces one to forget the Lord. Thus Guru Nanak Dev says that *dukh* is medicine – *daaroo*, and *sukh* is a disease – *rog*. Where there is *sukh* (worldly *sukh*) the Lord, according to Guru Ji, is not present in the mind.

Dukh daaroo sukh rog bha-ea ja(n) sukh taam na hoi. P.469

ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ ॥

Guru Arjan Dev very clearly states that we experience *dukh* when we forget the Lord – *dookh taday jad veesrai*. On the other hand when we have the Lord in the mind – *cet aa-ay*, we experience *sukh*.

Dookh taday jad veesrai sukh prabh cet aa-ay. P.813

ਦੁਖੁ ਤਦੇ ਜਦਿ ਵੀਸਰੈ ਸੁਖੁ ਪ੍ਰਭ ਚਿਤਿ ਆਏ ॥

Guru Ji says that when one gets preoccupied with *vekaars* he forgets the Lord. The poisonous influence of these *vekaars* have a strong hold over him– *bekhai raaj*. He becomes highly blind – *andhla bhaari* – to spiritual pursuits. These *vekaars*, however, bring about *dukh* and then only he begins to think of the Lord – *Ram naam cetaari*.

Bekhai raaj tay andhla bhaari.. Dukh laagai Ram naam cetaari P.196

ਬਿਖੈ ਰਾਜ ਤੇ ਅੰਧੁਲਾ ਭਾਰੀ ॥ ਦੁਖਿ ਲਾਗੈ ਰਾਮ ਨਾਮੁ ਚਿਤਾਰੀ ॥

A *gurmukh* experiences spiritual happiness which is termed *aatmak sukh* or *aatmak anand*. This transcends all worldly *sukh* and if one can attain a high spiritual level where he enjoys spiritual happiness *dukh* will not remain. But the *manmukh* will suffer not only in this life but also in the life hereafter. He will be thrust into the cycle of life and death consisting of 8,400,000 lives. This transmigration is no happiness. Bhagat Kabir prays to the Lord to free him not only from the misery of the worldly fires of desire – *agan dahai*, but also from the suffering of having to go through numerous births. Being in a womb – *garbh* – is compared to being in a fire. Although Bhagat Ji refers to *ek dukh* – one *dukh* – he is in fact referring to the suffering caused by burning desires and the suffering of having to be in various wombs because of transmigration.

Ek dukh Ram Rae kaatuh mayra. Agan dahai ar garbh basayra. P.329

ਇਕੁ ਦੁਖੁ ਰਾਮ ਰਾਇ ਕਾਟਹੁ ਮੇਰਾ ॥ ਅਗਨਿ ਦਹੈ ਅਰੁ ਗਰਭ ਬਸੇਰਾ ॥

Guru Arjan Dev also considers the process of going through crores of lives as undergoing suffering. By forgetting the eternal Lord – *saaca saheb*, one receives this tremendous punishment – *sajae*.

Koṭ janm bharm aea pyaray anek jon dukh pae. Saaca saheb vesrea pyaray bahuti melai sajae.

P.640

ਕੋਟਿ ਜਨਮ ਭਰਮਿ ਆਇਆ ਪਿਆਰੇ ਅਨਿਕ ਜੋਨਿ ਦੁਖੁ ਪਾਇ ॥ ਸਾਚਾ ਸਾਹਿਬੁ ਵਿਸਰਿਆ ਪਿਆਰੇ ਬਹੁਤੀ ਮਿਲੈ ਸਜਾਇ ॥

Life is regarded as a journey and every individual is a traveller – *pa(n)dhaanoo*. Guru Ji states that for the sake of a short lived happiness in this world – *sukh ghata-oo doo-e*, this traveller suffers by going through countless lives – *ghar ghanay*. As such Guru Ji requests us to sever fully the bonds of worldly attachment – *thaga neehu matror*, and regard this world as a mirage – *jaan gandharba nagri*. Activities connected with worldly attachment tend to loot what worthwhile virtues we possess. Hence these activities are termed *thag* – those who loot.

Thaga neehu matror jaan gandharba nagri. Sukh ghata-oo doo-e es pandhaanoo ghar ghanay.
P.1098

ਠਗਾ ਨੀਹੁ ਮਤ੍ਰੋੜ ਜਾਣ ਗੰਧਰਬਾ ਨਗਰੀ ॥ ਸੁਖ ਘਟਾਊ ਡੂਇ ਇਸ ਪੰਧਾਣੂ ਘਰ ਘਣੈ ॥

Guru Amar Das says that when the omnipresent Lord manifests Himself *dukh* and *sukh* will not be felt at all – *veapat nahi*.

Nanak dukh sukh veapat nahi jethai aatam Ram pargaas.

P.1414

ਨਾਨਕ ਦੁਖੁ ਸੁਖੁ ਵਿਆਪਤ ਨਹੀ ਜਿਥੈ ਆਤਮ ਰਾਮ ਪਰਗਾਸੁ ॥

This *aatam Ram pargaas* state is attained when the mind stops hankering after material pursuits and turns inwards to focus its attention on the Lord in the heart. The heart is termed *nej ghar* – real home, to which the mind must turn to dwell in the presence of the Lord by means of constant remembrance. Guru Nanak Dev describes this indestructible high spiritual state as *amar pad* which is attained by the mind settling in the *nej ghar*.

Nej ghar vaas amar pad paavai.

P.1342

ਨਿਜ ਘਰਿ ਵਾਸੁ ਅਮਰ ਪਦੁ ਪਾਵੈ ॥

This *nej ghar vaas* is the stage of sublime spirituality which results in supreme bliss. At this stage the *gurmukh* transcends the fears, misery and happiness which we, as ordinary persons, repeatedly experience just as we change clothes. Once the mind experiences spiritual happiness, problems of a mundane nature, be they *dukh* or *sukh*, are trivialities which do not matter to the *gurmukh* who has attained oneness with God.

Thus if we wish to enjoy true happiness - *saca sukh* - we must resort to *naam semran* and love the Lord. By getting entangled in worldly activities resulting from *maya moh* there can be no escape from worldly *dukh*

3. PARMATMA

Parmatma or what we call God or Lord has countless qualities. Some major ones are mentioned in the *Mool Mantar* at the beginning of *Japji Saheb*.

(a) He is one, the one God who is present everywhere - *Ek Oan(g)kaar.*

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(b) His name is the Truth – *Satnaam*. Only God and His name are for ever. Everything else in this world is short lived.

ਸਤਿਨਾਮੁ

(c) He is the creator - *Karta Purkh*

ਕਰਤਾ ਪੁਰਖੁ

(d) He is fearless - *Nerbhau*

ਨਿਰਭਉ

- (e) He is without enemies – *Nervair*. This implies He loves everyone. ਨਿਰਵੈਰੁ
 (f) Passage of time does not bring about any change in Him. He is deathless. He remains the same as He was and will remain thus - *Akaal Moorat* ਅਕਾਲ ਮੂਰਤਿ
 (g) He is without birth - *Ajooni*. Hence He has no parents. ਅਜੂਨੀ
 (h) He created His own self - *Saibhan(g)* ਸੈਭੰ
 (i) We can attain Him only with the grace of the Guru, i.e. by following the Guru's teachings - *Gur Parsaad* ਗੁਰ ਪ੍ਰਸਾਦਿ

There is none other like Him. He is the one and only God who, not only is our creator but also provides for us, looks after us, determines what life we have to be born into, human or otherwise, the span of life we have to live, the happiness and suffering – *sukh dukh* – that we have to undergo, and He finally takes life away from us – destroys us.

He is the *daata* who gives us everything. There is nothing which we can claim to be ours – life, body, house, property, food, clothing etc. We are merely beggars – *jaacak* – who keep on asking Him with outstretched arms – *haath pasaari* – for this and that. Thus says Guru Ram Das :

Sabh jaacak tu(n) ayko daata maangeh haath pasaari. P.507
 ਸਭਿ ਜਾਚਿਕ ਤੂ ਏਕੋ ਦਾਤਾ ਮਾਗਹਿ ਹਾਥ ਪਸਾਰੀ ॥

Guru Arjan Dev says the same thing that there is only one *daata / dataar* and all other beings are *jaacak* and as such there is no one else whom one can beseech for help – *doosar kai peh jaavau*.

Ayk dataar sagal hai jaacak doosar kai peh jaavau. P.401
 ਏਕੁ ਦਾਤਾਰੁ ਸਗਲ ਹੈ ਜਾਚਿਕ ਦੂਸਰ ਕੈ ਪਹਿ ਜਾਵਉ ॥

He keeps showering gifts on us – *daynda day*, and in no way gets tired of doing so. Instead, we, the recipients, get tired of receiving His bounties – *lainday thak pahe*. So says Guru Nanak Dev.

Daynda day lainday thak pahe. P.2
 ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥

Guru Ji says that the Lord listens to everyone's prayers – *sunay*, witnesses everything that we do – *daykhay*, and gives unsolicited gifts to all – *daan anmangea devai*, even without being asked for these gifts – *baajh kahe-ai*.

Sunay daykhay baajh kahe-ai daan anmangea devai. P.766
 ਸੁਣੈ ਦੇਖੇ ਬਾਝੁ ਕਹਿਐ ਦਾਨੁ ਅਣਮੰਗਿਆ ਦਿਵੈ ॥

Guru Arjan Dev mentions how the Lord blesses even those who endeavour to be friendly with the Lord for reasons of greed – *apnay lobh kau keeno meet*. The Lord fulfils their desires and even grants spiritual life to enable them to rise above worldly desires. Guru Ji in the same *sabad* goes on to say that the Lord eliminates all the misery, suffering and ailments – *dookh dard rog sagal bedaarea*, of even those people who give a place to the Lord in their hearts merely for ulterior motives – *apnai suae redai lai dhaarea*.

Apnay lobh kau keeno meet. Sagal manorath mukat pad deet. Apnai suae redai lai dhaarea. Dookh dard rog sagal bedaarea.

P.195
 ਅਪਨੇ ਲੋਭ ਕਉ ਕੀਨੋ ਮੀਤੁ ॥ ਸਗਲ ਮਨੋਰਥ ਮੁਕਤਿ ਪਦੁ ਦੀਤੁ ॥ ਅਪੁਨੈ ਸੁਆਇ ਰਿਦੈ ਲੈ ਧਾਰਿਆ ॥ ਦੂਖ ਦਰਦ ਰੋਗੁ ਸਗਲ ਬਿਦਾਰਿਆ ॥

Guru Gobind Singh says that the Lord who is magnanimous towards the poor – *deen dayal*, and is the fount of mercy – *daya nedh*, sees our wrong doings – *dokhan daykhat hai*, but in spite of that He keeps on giving. He does not get tired of giving – *dayt na haarai*.

Deen dayal daya nedh dokhan daykhat hai par dayt na haarai. Tav Parsaad swai-ay
 ਦੀਨ ਦਇਆਲ ਦਇਆ ਨਿਧਿ ਦੇਖਨ ਦੇਖਤ ਹੈ ਪਰ ਦੇਤ ਨ ਹਾਰੈ ॥

Guru Ji further says that the Lord, who provides us with sustenance, and hence is termed *raajak*, always sees our hidden acts – *roj hi raaj belokat*. However, He does not get angry – *rokh*, and does not deprive us of food – *roji na taarai*.

Roj hi raaj belokat raajak rokh roohaan ki roji na taarai. Tav Parsaad swai-ay
 ਰੋਜ ਹੀ ਰਾਜ ਬਿਲੋਕਤ ਰਾਜਕ ਰੋਖ ਰੂਹਾਨ ਕੀ ਰੋਜੀ ਨਾ ਟਾਰੈ ॥

Guru Ram Das also says that the Lord gives gifts, even when they are not solicited – *anmangea daan dayvna* – to all beings – *sabhnaha jia(n)*.

Tu(n) anmangea daan dayvna sabhnaha jia(n). P.585
 ਤੂ ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੇਵਣਾ ਸਭਨਾਹਾ ਜੀਆ ॥

He looks after all beings – *sarb jia(n) pratpaalda* – just as parents look after their children. This is what Guru Ji says :

Sarb jia(n) pratpaalda mayri jendri-ay jeu(n) baalak pet maata Ram. P.541
ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਦਾ ਮੇਰੀ ਜਿੰਦ੍ਰੀਏ ਜਿਉ ਬਾਲਕ ਪਿਤ ਮਾਤਾ ਰਾਮ ॥

Guru Arjan Dev says that the Lord's love and affection for His creatures is greater than that of parents – *amm ab* - for their children. "No one, including sisters, brothers and friends is like you – *tudh jayha nahi koi.*" Thus remarks Guru Ji:

Amm ab thaavuh meth-ra. Bhain bha-ee sabh sajna tudh jayha nahi koe jiu. P.73
ਅੰਮ ਅਬ ਥਾਵਹੁ ਮਿਠੜਾ ॥ ਭੈਣ ਭਾਈ ਸਭਿ ਸਜਣਾ ਤੁਧੁ ਜੇਹਾ ਨਾਹੀ ਕੋਇ ਜੀਉ ॥

He has no form and one cannot describe what He looks like as He is formless. Guru Gobind Singh, the tenth guru, says that He has no features – *cakar chehan*, no colour – *barn*, no caste or lineage – *jaat ar paat*, no lines on the palms – *raykh*, and one cannot say what His dress – *bhaykh* - is like.

Cakar chehan ar barn jaat ar paat nahen jeh. Roop rang ar raykh bhaykh ko-oo keh na sakt keh. Jaap

ਚਕ੍ਰ ਚਿਹਨ ਅਰੁ ਬਰਨ ਜਾਤਿ ਅਰੁ ਪਾਤਿ ਨਹਿਨ ਜਿਹ ॥ ਰੂਪ ਰੰਗ ਅਰੁ ਰੇਖ ਭੇਖ ਕੋਊ ਕਹਿ ਨ ਸਕਤ ਕਿਹ ॥

Guru Arjan Dev also says that the indestructive Lord – *thakur abnaas* - has no *roop* or *raykh*. Nor is He made of the five elements – *panc tat*. (All other beings are made of the five elements).

Roop na raykh na panc tat thakur abnaas. P.816
ਰੂਪ ਨ ਰੇਖ ਨ ਪੰਚ ਤਤ ਠਾਕੁਰ ਅਬਿਨਾਸ ॥

He is like a deep ocean whose depth we cannot fathom. He is *agam* – beyond our reach, *agocar* – beyond the perception of our sense organs, and His limits – *ant* – cannot be ascertained – *na pa-ee-ai*. Guru Arjan Dev says this of Him :

Agam agocar beant suami ta(n) ka ant na pa-ee-ai. P.1338
ਅਗਮ ਅਗੋਚਰੁ ਬਿਅੰਤੁ ਸੁਆਮੀ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਈਐ ॥

Guru Ji says, "Oh the *agam Gerdhaari* Lord, no one can make out your colour or shape – *varn roop*, and no one can ascertain your *kudrat* – strength. You are present everywhere – *ravea sarb tha-ee(n)* – in water, land and in space – *jal thal mahial.*"

Tayra varn na jaapai roop na lakhi-ai tayree kudrat kaun bicaaray. Jal thal mahial ravea sarb th_u-ee(n) agam roop Gerdhaaray. P.670

ਤੇਰਾ ਵਰਨੁ ਨ ਜਾਪੈ ਰੂਪੁ ਨ ਲਖੀਐ ਤੇਰੀ ਕੁਦਰਤਿ ਕਉਨੁ ਬੀਚਾਰੇ ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿਆ ਸ੍ਰਬ ਠਾਈ ਅਗਮ ਰੂਪੁ ਗਿਰਧਾਰੇ ॥

According to Guru Ji: " We ordinary people, cannot describe – *barn na saakeh* – anything about you. Even *devtas* such as Brahma, Shev, Endar have not been able to understand what you are like. Other holy people referred to as *Sedhas* and *Munis* also have not been able to understand you. Oh, infinite master – *beant thakur tayri gat nahi pa-ee.*"

Kea ham jia jant baycaaray barn na saakeh ayk roma-ee. Braham Mahays sedh mun Endra bay-ant thakur tayri gat nahi pa-ee. P.822

ਕਿਆ ਹਮ ਜੀਅ ਜੰਤ ਬੇਚਾਰੇ ਬਰਨਿ ਨ ਸਾਕਹ ਏਕ ਰੋਮਾਈ ॥ ਬ੍ਰਹਮ ਮਹੇਸ ਸਿਧ ਮੁਨਿ ਇੰਦ੍ਰਾ ਬੇਅੰਤ ਠਾਕੁਰ ਤੇਰੀ ਗਤਿ ਨਹੀ ਪਾਈ ॥

"Rare – *verla* – is the person who can understand you, and it is through the Guru's grace – *parsaad /kerpa* – that we can get to know you by means of the Guru's *sabad – sabad pachaana*." Guru Arjan Dev expresses it thus:

Tu(n) bay-ant ko verla jaana. Gur parsaad ko sabad pachaana. P.562
ਤੂ ਬੇਅੰਤੁ ਕੋ ਵਿਰਲਾ ਜਾਣੈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੋ ਸਬਦਿ ਪਛਾਣੈ ॥

According to Guru Ram Das only the true Guru – *Gur poorai* – can make us see God, and by doing what the Guru teaches us we can meet the Lord – *gur sayva pa-ee-ai*.

Gur poorai vaykhaalea gur sayva pa-ee-ai. P.644
ਗੁਰਿ ਪੂਰੈ ਵੇਖਾਲਿਆ ਗੁਰ ਸੇਵਾ ਪਾਈਐ ॥

But who are the persons who can meet the Guru depends on the Lord Himself. Guru Arjan Dev mentions that He embraces those whom He helps to meet the Guru, whilst others go astray and wander about – *bharm bhoolay ferdea*, without attaining peace of mind.

Ekna mayl satgur mehal bulaa-ay ek bharm bhoolay ferdea. P.542
ਇਕਨਾ ਮੇਲਿ ਸਤਿਗੁਰੁ ਮਹਲਿ ਬੁਲਾਏ ਇਕਿ ਭਰਮਿ ਭੁਲੇ ਫਿਰਦਿਆ ॥

One cannot say when He came into existence. He created His own self and He was there even before He created the universe. No one else can do such an immense task of creating lands, seas, rivers, mountains, forests, skies, planets and various forms of life. Guru Nanak Dev says that He created the universe – *keeta pasau*, when this thought occurred to Him, with one command – *ayko kvau*.

Keeta pasau ayko kvau. P.3
ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥

Having created *srestī* – universe, the Lord then brought into being store houses – *bhandaar*, which contained everything that His creatures need. He made this provision once – *ayka vaar*, and these supplies are inexhaustible. This is what Guru Ji says:

Aasan loe loe bhandaar. Jo kech paea su ayka vaar. P.7
ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥ ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥

Guru Ji also refers to the earth – *dharti* – as a huge pot – *dayg*, with everlasting supplies which are used by His creation according to each and everyone's *bhaag* – destiny.

Dharti dayg melai ek vayra bhaag tayra bhandaari. P.1190
ਧਰਤੀ ਦੇਗ ਮਿਲੈ ਇਕ ਵੇਰਾ ਭਾਗੁ ਤੇਰਾ ਭੰਡਾਰੀ ॥

The Lord ensures that even before – *pehlo* – creatures are born provision for their food is made – *rejak smaaha*. This is clearly evident in the case of mammals such as human beings. By the time a child is born the mammary glands are ready to supply milk for the new born one. Thus creatures are born – *jant upaaha* – after provision for food has been made. Guru Arjan Dev describes it as follows:

Pehlo day tai(n) rejak smaaha. Pecho(n) day tai(n) jant upaaha. P.130
ਪਹਿਲੇ ਦੇ ਤੈ ਰਿਜਕੁ ਸਮਾਹਾ ॥ ਪਿਛੇ ਦੇ ਤੈ ਜੰਤ ਉਪਾਹਾ ॥

No one knows when the Lord created *serthi* / *racna* – creation. Only He knows – *aapay jaanai*. This is what Guru Nanak Dev says in *Jap Ji*.

Ja(n) karta serthi kau saajay aapay jaanai soi. P.4
ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

God being formless cannot be seen, but we can know something about Him through His *racna* – creation. Guru Arjan Dev mentions that what is seen in this world – *jo deesai*, is His form – *sargun saroop*.

Jo deesai so tayra roop. P.724
ਜੋ ਦੀਸੈ ਸੋ ਤੇਰਾ ਰੂਪੁ ॥

Guru Amar Das says that we see the Lord's form in the various creatures and shapes in this world.
Varn roop varteh sabh tayray. P.120
ਵਰਨ ਰੂਪ ਵਰਤਹਿ ਸਭ ਤੇਰੇ ॥

He is *nergun* and *sargun*. *Nergun* is that aspect of Him which we cannot see and comprehend. He was in this *nergun* state before creation of the universe. But He is also omnipresent, i.e. He is present in everything. This is His *sargun saroop* – *sargun* form. But we can see Him only with our inner eye by the grace of the Guru – Guru's *kerpa*. Guru Arjan Dev tells us that His guru showed him the Lord – *prabhoo dekhaea* – in water, land, the whole universe and in trees – *jal thal terbhavn rukhi(n)*.

Gur Nanak kau prabhoo dekhaea jal thal terbhavn rukhi(n). P.617
ਗੁਰ ਨਾਨਕ ਕਉ ਪ੍ਰਭੂ ਦਿਖਾਇਆ ਜਲਿ ਥਲਿ ਤ੍ਰਿਭਵਣਿ ਰੁਖੀ ॥

Whilst God is present in all bodies – *sabh ghat andray*, He is at the same time detached from all – *baahar*. He is present in all in a hidden – *gupat* – state whilst being clearly manifest – *jaahar* – everywhere in His creation. This is what Guru Ram Das says:

Aapay sabh ghat andray aapay hi baahar. Aapay gupat vartda aapay hi jaahar. P.555
ਆਪੇ ਸਭ ਘਟ ਅੰਦਰੇ ਆਪੇ ਹੀ ਬਾਹਰਿ ॥ ਆਪੇ ਗੁਪਤੁ ਵਰਤਦਾ ਆਪੇ ਹੀ ਜਾਹਰਿ ॥

Just as scent – *baas* – is present in flowers – *puhap*, and a mirror – *mukar* – will have the reflection – *cha-ee* – of the person looking at it, so is the Lord present in everything. This is what Guru Teg Bahadar says :

Puhap madh jeu(n) baas bast hai mukar mahe jaisay cha-ee. P.684
ਪੁਹਪ ਮਧਿ ਜਿਉ ਬਾਸ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ ॥

Everything seen is a part of Him. We are all offshoots of the Lord. The life in us is His *jot* – light. The body consists of five elements – *panj tat* which are fire, earth, water, air and ether. After creating the body the Lord gives it life by inserting the *jot* in it. Just as rays emanate from the sun, and are part of the sun, so too the *Jot* is part of the Lord. One dies when He withdraws the *jot* from the body of five elements. His *Jot* is referred to as the *jeevatma* or soul. The Lord Himself is referred to as the *parm atma* – highest soul.

The Lord is like a tree trunk – *payd*, and His creation consists of all the branches and twigs – *saakh* – growing from the trunk. Guru Arjan Dev refers to Him as :

Tu(n) payd saakh tayri fooli. P.102

ਤੂੰ ਪੇਡੁ ਸਾਖ ਤੇਰੀ ਫੂਲੀ ॥

Guru Amar Das refers to the tree trunk – *payd* – as the origin – *mool*, and says that those people who take an interest in the *mool* enjoy *sukh* whereas those who are interested in the branches – *daali* – gain nothing. Their lives are wasted – *janm gvaee*.

Ek mool lagay oni sukh paea. Daali laagay teni janm gvaee. P.1051

ਇਕਿ ਮੂਲਿ ਲਗੇ ਓਨੀ ਸੁਖੁ ਪਾਇਆ ॥ ਡਾਲੀ ਲਾਗੇ ਤਿਨੀ ਜਨਮੁ ਗਵਾਇਆ ॥

Guru Ram Das says that the Lord Creator is the one who does and gets everything done in this world, and there is no one else like Him – *avar na dooja tujhai saray*.

Aapay karay karaa-ay karta avar na dooja tujhai saray. P.552

ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਅਵਰੁ ਨ ਦੂਜਾ ਤੁਝੈ ਸਰੇ ॥

As there is no one else like Him Guru Nanak Dev says that the Lord has no rival or equal – *sareek*. He alone is like Himself and He is beyond all – *apar apaara*.

Teseh sareek na deesai koi aapay apar apaara hay. P.1026

ਤਿਸਹਿ ਸਰੀਕੁ ਨ ਦੀਸੈ ਕੋਈ ਆਪੇ ਅਪਰ ਅਪਾਰਾ ਹੇ ॥

According to Guru Arjan Dev everything that we do, good or bad, is decided by Him. Nothing is within our control. He does everything – *aap bant bana-ee*.

Sabh kech tum hi tay hoa aap bant bana-ee. P.811

ਸਭ ਕਿਛੁ ਤੁਮੁ ਹੀ ਤੇ ਹੋਆ ਆਪਿ ਬਣਤ ਬਣਾਈ ॥

In another part of *Gurbani* Guru Ji states that we play the game of life as per His bidding – *jeu(n) khaylaaveh teu(n) khaylanhaaray*. The right and wrong path in life – *ujhar maarag* – is made by Him. No one goes astray on his own – *calai nahi ko vaypaara*.

Jeu(n) khaylaaveh teu(n) khaylanhaaray. Ujhar maarag sabh tum hi keena calai nahi ko vaypaara. P.1081

ਜਿਉ ਖੇਲਾਵਹਿ ਤਿਉ ਖੇਲਣਹਾਰੇ ॥ ਉਝਤ ਮਾਰਗੁ ਸਭੁ ਤੁਮਹੀ ਕੀਨਾ ਚਲੈ ਨਾਹੀ ਕੋ ਵੇਪਾੜਾ ॥

Guru Ji also says, “Oh God, you are the giver of all gifts – *Prabh daata*, and I am a poor beggar – *deen bhaykhaari*. You always shower your kindness on me – *sada upkaaray*. Oh the unapproachable and infinite Lord – *thakur agam apaaray*, there is nothing that I can do without your help - *kech nahi je mai tay hovai*.”

Prabh daata mohe deen bhaykhaari tum sada sada upkaaray. So kech nahi je mai tay hovai mayray thakur agam apaaray. P.738

ਪ੍ਰਭੁ ਦਾਤਾ ਮੋਹਿ ਦੀਨੁ ਭੇਖਾਰੀ ਤੁਮੁ ਸਦਾ ਸਦਾ ਉਪਕਾਰੇ ॥ ਸੋ ਕਿਛੁ ਨਾਹੀ ਜਿ ਮੈ ਤੇ ਹੋਵੈ ਮੇਰੇ ਠਾਕੁਰ ਅਗਮ ਅਪਾਰੇ ॥

Some other attributes of the Lord to which *Gurbani* refers are:

(a) *Dayaloo or kerpaloo Prabhu* – the merciful God who showers His grace on us. He takes cognizance of all our efforts to improve spiritually and gives due reward. Guru Arjan Dev mentions that not even the slightest effort in this direction is ignored.

.....*Ek tel nahi bhannai ghaalay.* P.784

.....ਇਕੁ ਤਿਲੁ ਨਹੀ ਭੰਨੈ ਘਾਲੇ ॥

(b) *Antarjaami* – He is fully aware of what our thoughts are and we cannot hide anything from him.

(c) *Sharan yog* – those who seek His *sharan / saran*– grace – are blessed (through the guru).

(d) *Bhagat vachal* – He loves His *bhagti* – worship. The *bhagats* are the ones who always have Him in their minds and resort to *bhagti* by meditating on His name – *naam*.

(e) *Patet paavan* – Those who are tainted with sins and evils, the *patet*, are made clean and pure – *paavan* – by Him. He is so magnanimous that countless sins – *aasankh khatay* – are forgiven in a moment - *khen bakhsanhaara*. So says Guru Arjan Dev.

(f) *Berad paal* – It is His nature that He loves all of us. He showers His grace on all who are sincere seekers and He even saves sinners who sincerely seek His *sharan*. Thus His *berad* is such that He is *sharan yog* and *patet paavan*. With one magnanimous look – *kerpa dreshiti* – sinners to the core can be saved.

(g) *Karn kraavan* – He is capable of doing anything and He can get things done through the beings that He created. Eg. One command or *hukam* to a cloud can bring life giving rain to a parched area.

- (h) *Neranjaan* – He created *maya* or mammon but He is above it. *Maya* tarnishes and stains everyone but He remains aloof. *Maya* is compared to *anjan* – black kohl – which Indian ladies use to adorn their eyes.
- (i) *Bandi moc* – He frees us from the tentacles of *maya* which makes us dance to its tune. We thus forget the Lord who can with His grace free us from the bonds of *maya*.
- (j) *Garib nevaaj* – One who gives respect and honour to the poor – *garib*.
- (k) *Deena bandhu* – He is the helper and relation of the poor and loves and protects them.
- (l) *Dukh maytanhaara* – He is capable of destroying all our miseries and sufferings
- (m) *Bhav khandan* – He is capable of saving us by eliminating the cycle of life and death consisting of 8,400,000 lives.

The above are some of the names given to Him based on his attributes. These names are referred as *kertam naam*. The human tongue – *jehba* – can only utter these names based on what He does – *kertam naam kathay tayray jehba*. But right from the very beginning – *pra poorabla* – He is referred to as *Satnaam*. Guru Arjan Dev describes it as follows:

Kertam naam kathay tayray jehba. Satnaam tayra pra poorabla P.1083
ਕਿਰਤਮ ਨਾਮ ਕਥੇ ਤੇਰੇ ਜਿਹਬਾ ॥ ਸਤਿਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪੂਰਬਲਾ ॥

Lastly let us not forget that His ways are strange. We can only express *our* wonder, surprise and admiration for His *kautaks* or *coj* – strange ways. Creation itself is a *kautak* of His. Some other examples of His *kautaks* are:

- (a) How He provides for countless beings and creatures and does not deprive anyone of sustenance – not even minute insects in rocks. Even the ungrateful who never think of Him are provided for.
- (b) How kings can become paupers overnight and vice versa.
- (c) How He saves those for whom there is no absolute hope. Examples of people suffering from incurable diseases being saved by prayer.
- (d) How He protects us from various *vekaars* – evils and sins.
- (e) How He gives us day and night, water, air and fire, all of which are so essential for our existence.
- (f) How He creates life from microscopic cells, and huge trees from small seeds.
- (g) How He holds the various planets in space.

His *kautaks* are also referred as *khayl* – play. Guru Ram Das says that this creation – *parpanc* – is a play of the Creator which He established with His power – *kal*.

Ayhu parpanc khayl kee-a sabh kartai Har kartai sabh kal dhaari. P.507
ਏਹੁ ਪਰਪੰਚੁ ਖੇਲੁ ਕੀਆ ਸਭੁ ਕਰਤੈ ਹਰਿ ਕਰਤੈ ਸਭ ਕਲ ਧਾਰੀ ॥

His ways are strange and strange is His method of meeting out justice. Guru Arjan Dev says He has seen one strange - *acambhau* - tamasha, that whatever He does is done with fairness – with *dharm nea-ay*.

Har ka ayk acambhau daykhea mayray laal jiu jo karay su dharm nea-ay Ram. P.541
ਹਰਿ ਕਾ ਏਕੁ ਅਚੰਭਉ ਦੇਖਿਆ ਮੇਰੇ ਲਾਲ ਜੀਉ ਜੋ ਕਰੇ ਸੁ ਧਰਮ ਨਿਆਏ ਰਾਮ ॥

Guru Ji says that whoever seeks the *saran* / *sharan* of the Lord is accepted by Him – *tes kanth laavai*. This is His *berad*.

Jo saran aavai tes kanth laavai ehu berad suami sanda. P.544
ਜੋ ਸਰਣਿ ਆਵੈ ਤਿਸੁ ਕੰਠਿ ਲਾਵੈ ਇਹੁ ਬਿਰਦੁ ਸੁਆਮੀ ਸੰਦਾ ॥

According to Guru Ji crores of sins get erased – *koṭ kasmal met jaat*, if we remember Him continuously – *semrat ek baar*. (*Ek baar* here means ‘always / continuously’)

Semrat ek baar Har Har met koṭ kasmal jaat. P.1300
ਸਿਮਰਤ ਇਕ ਬਾਰ ਹਰਿ ਹਰਿ ਮਿਟ ਕੋਟ ਕਸਮਲ ਜਾਤਿ ॥

Guru Ji goes on to state that He has sought the *saran* of the Lord who is above each and everyone. There is no one above Him – *oopar ko nahi*.

Ta(n) ki saran pareo Nanak daas ja(n) tay oopar ko nahi. P.824
ਤਾ ਕੀ ਸਰਨਿ ਪਰਿਓ ਨਾਨਕ ਦਾਸ ਜਾ ਤੇ ਊਪਰਿ ਕੋ ਨਾਹੀ ॥

Guru Ji says that the Lord is the protector of all – *sabh oopar Paarbraham dataar*. We depend on Him for support – *tayk / aasra*, and help – *adhaar*.

Sabh oopar Paarbraham dataar. Tayri tayk tayra adhaar. P.723
ਸਭ ਊਪਰਿ ਪਾਰਬ੍ਰਹਮੁ ਦਾਤਾਰੁ ॥ ਤੇਰੀ ਟੇਕ ਤੇਰਾ ਆਧਾਰੁ ॥

4. MAYA

We have seen in an earlier chapter that the aim of life is to become a *gurmukh* and a *gurmukh* is a person who has attained perfection by following the teachings of the true guru. No one, in this world, can achieve *mukti* – salvation – from the evils and sins which are called *vekaars* without becoming a disciple of the guru. These *vekaars* are the result of our attachment to *maya* – mammon – which is an illusion. *Maya*'s effects are short lived compared to matters pertaining to the spiritual. The benefits of *maya* do not go with the soul and it is then that man regrets for clinging to it just as a painting – *moorat / cetar* – clings to a wall – *bheet*, without leaving it – *chaadat naahen*. This is what Guru Teg Bahadar says:

Nanak moorat cetar jeu(n) chaadat naahen bheet. P.1428

ਨਾਨਕ ਮੂਰਤਿ ਚਿਤ੍ਰ ਜਿਉ ਛਾਡਿਤ ਨਾਹਿਨ ਭੀਤਿ ॥

Because *maya* is an illusion *Gurbani* refers to it as a mirage – *thagneera*, which attracts a thirsty *merag* – deer, that keeps on going towards it to quench its thirst. But the deer can never attain the *thagneera*. *Maya* is also like things acquired in a dream – *supan / supna*. Guru Arjan Dev discussing these aspects of *maya* says that in the spiritual world *maya* has no respect – *vada-ee*.

Merag tresna ar supan manorath ta(n) ki kach na vada-ee. P.615

ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਅਰੁ ਸੁਪਨ ਮਨੋਰਥ ਤਾ ਕੀ ਕਛ ਨ ਵਡਾਈ ॥

Guru Ji also describes *maya* as *har candaurri / candauri* – castle in the air, or an imaginary settlement in space, which does not last – *asther nahi*.

Paykh har candaurri asther kech nahi. P.461

ਪੇਖੁ ਹਰਿ ਚੰਦਉਰਤੀ ਅਸਥਿਰੁ ਕਿਛੁ ਨਾਹੀ ॥

Guru Ji, explaining the transient nature of *maya* to some lady, says it is a deception – *chal*. Without the Lord's *semran maya*'s influence is short lived like that of grass fire – *tren ki agan*, shade of a cloud – *maygh ki chaea*, or the waters of a flood – *har ka jal*.

Ma-ee maya chal. Tren ki agan maygh ki chaea Gobend bhajan ben har ka jal. P.717

ਮਾਈ ਮਾਇਆ ਛਲ ॥ ਤ੍ਰਿਣ ਕੀ ਅਗਨਿ ਮੇਘ ਕੀ ਛਾਇਆ ਗੋਬਿੰਦ ਭਜਨ ਬਿਨੁ ਹੜ ਕਾ ਜਲੁ ॥

Gurbani exhorts us never to forget the Lord. With our thoughts preoccupied with *maya* we are in fact becoming the faithful followers of the servant *maya*, but not that of the master, the Lord *Thakur*. Such a person who is called a *manmukh* is blind to reality. He is ignorant of the spiritual life. Guru Arjan Dev says that the *manmukh* who is blind and ignorant – *andh agyana* – forgets the *Thakur* and remembers the *maya daasi* – servant.

Thakur chod daasi kau semreh manmukh andh agyana. P.1138

ਠਾਕੁਰੁ ਛੋਡਿ ਦਾਸੀ ਕਉ ਸਿਮਰਹਿ ਮਨਮੁਖ ਅੰਧ ਅਗਿਆਨਾ ॥

Guru Ram Das mentions something similar when He says that the *moora* – foolish person – does not think of the Lord who provides everything – *jo dayvai tesai na jaanai*. Instead he gets engrossed with the gifts given by Him – *detay no laptaa-ay*.

Jo dayvai tesai na jaanai moora detay no laptaa-ay. P.76

ਜੋ ਦੇਵੈ ਤਿਸੈ ਨ ਜਾਣੈ ਮੂੜਾ ਦਿਤੇ ਨੋ ਲਪਟਾਏ ॥

According to Guru Arjan Dev we tend to get entangled – *urajh paray* – throughout our lives with *maya* from which we have to part company – *chod chadaana* - in the end. The mind forgets the Lord who gives us everything – *dayvanhaar maneh besraana*.

Urajh paray jo chod chadaana. Dayvanhaar maneh besraana. P.251

ਉਰਾਜਿ ਪਰੇ ਜੋ ਛੋਡਿ ਛਡਾਨਾ ॥ ਦੇਵਨਹਾਰੁ ਮਨਹਿ ਬਿਸਰਾਨਾ ॥

In the *Anand Gurbani* Guru Amar Das defines *maya* as something which makes us forget the Lord. Instead it creates *moh* – *moh upjai*. Because of this *moh* we get attached to something else – *dooja bhaau* – for support in life.

Ayh maya jet Har vesrai moh upjai bhaau dooja laea. P.921

ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੋਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ ॥

Guru Arjan Dev compares *maya* which is also termed *kamla* to a wall or barrier – *bheet* – which separates us from the Lord and causes the mind to wander – *bharm*. It has a powerful intoxicating effect – *teekhan mad*, and leads one to go astray – *bepreet*, such that life is wasted – *avdh akaarath jaat*.

Kamla bharm bheet kamla bharm bheet hay teekhan mad bepreet hay avdh akaarath jaat P.461

ਕਮਲਾ ਭ੍ਰਮ ਭੀਤਿ ਕਮਲਾ ਭ੍ਰਮ ਭੀਤਿ ਹੇ ਤੀਖਣ ਮਦ ਬਿਪਰੀਤਿ ਹੇ ਅਵਧ ਅਕਾਰਥ ਜਾਤ ॥

Guru Nanak Dev refers to *maya* as *chaea* – ignorant, and says it is *choochi* - that which does not keep company until the end. Because of love for the *choochi chaea* the world goes astray - *jagat bhulaana*.

Chaea choochi jagat bhulaana P.932

ਛਾਇਆ ਛੂਛੀ ਜਗਤੁ ਭੁਲਾਨਾ ॥

In *Japji Bani* Guru Ji describes attachment to *maya* as a wall of falsehood – *koor*. Guru Ji says that this wall which He terms *paal* can be broken by following the Will of the Lord – *hukam raja-ee calna*. This statement is by way of answer to the question as to how one can become God worthy – *kev saceara hoi-ai*, and how the wall of falsehood can be broken.

Kev saceara hoi-ai kev koorai tutai paal. Hukam raja-ee calna..... P.1

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ॥

Maya influences us in many ways – *maya beapat bahu parkaari*. But the *sant jan* – saintly persons – do not become prey to its charms, and lead spiritual lives by remembering the Lord and depending on Him for support – *ot* – in their lives. When one is happy or sad – *harkh sog*, longs for heaven – *surag*, or is fearful of hell – *nark*, wishes to be rich or fears to be a pauper – *nerdhan*, desires praise – *sobha*, succumbs to greed – *lobh / lobha*, which is the root of so many troubles, one is under the influence of *maya*. Being egoistic and stressing I, My, Mine, being deeply attached to wife and children – *kalatar puttari*, having a love for elephants and horses – *hast ghoray* – to ride, having a fondness for clothes – *basta*, and being intoxicated by beauty and youth – *roop joban*, are all the result of the influence of *maya*. Guru Arjan Dev says:

Beapat harkh sog besthaar. Beapat surag nark avtaar. Beapat dhan nerdhan paykh sobha. Mool beadhi beapas lobha. Maya beapat bahu parkaari. Sant jeeveh prabh ot tumaari. Beapat ahan(g)budh ka maata. Beapat puttari kalatar sang raata. Beapat hast ghoray ar basta. Beapat roop joban mad masta.

P.181

ਬਿਆਪਤ ਹਰਖ ਸੋਗ ਬਿਸਥਾਰ ॥ ਬਿਆਪਤ ਸੁਰਗ ਨਰਕ ਅਵਤਾਰ ॥ ਬਿਆਪਤ ਧਨ ਨਿਰਧਨ ਪੇਖਿ ਸੋਭਾ ॥ ਮੂਲੁ ਬਿਆਪੀ ਬਿਆਪਿਸਿ ਲੋਭਾ ॥ ਮਾਇਆ ਬਿਆਪਤ ਬਹੁ ਪਰਕਾਰੀ ॥ ਸੰਤ ਜੀਵਹਿ ਪ੍ਰਭ ਓਟ ਤੁਮਾਰੀ ॥ ਬਿਆਪਤ ਅਹੰਬੁਧਿ ਕਾ ਮਾਤਾ ॥ ਬਿਆਪਤ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਸੰਗਿ ਰਾਤਾ ॥ ਬਿਆਪਤ ਹਸਤਿ ਘੋੜੇ ਅਰੁ ਬਸਤਾ ॥ ਬਿਆਪਤ ਰੂਪ ਜੋਬਨ ਮਦ ਮਸਤਾ ॥

Thus *maya* encompasses love for family, wealth, money, property, youth, beauty and anything else which makes us forget the Lord and guru. The *manmukh* who follows the dictates of his mind, forgets the Creator who gives him everything in life, including his body and life itself. Guru Arjan Dev says that the *manmukh* is in fact saluting the servant – *daas*, and not the master and as such how can he earn respect – *sobha*.

Daas salaam kart kat sobha.

P.195

ਦਾਸਿ ਸਲਾਮੁ ਕਰਤ ਕਤ ਸੋਭਾ ॥

Maya has five faithful followers :

- | | |
|-------------------|----------------------|
| (1) Lust | - <i>kaam</i> |
| (2) Anger | - <i>krodh</i> |
| (3) Greed | - <i>lobh</i> |
| (4) Attachment | - <i>moh</i> |
| (5) Pride and ego | - <i>ahan(g)kaar</i> |

These five are the root cause of all evils – *vekaars*, and any form of misconduct and crime can be attributed to these *kaamadaks* – *kaam* etc. *Gurbani* describes these five as thieves who keep on looting and destroying any spiritual values / virtues that one might have. *Mukti* or salvation can be attained only if one can eliminate the influence of *maya* and thus keep the *kaamadaks* under control. In the case of such great souls as *sant jan* and *bhagats*, *maya* becomes their servant ready to do their bidding. Guru Arjan Dev states that when one discards *maya* from his mind – *man parharai*, then it becomes his servant – *sayvak*, and serves him.

Jab us kau koi man parharai. Tab ohu sayvak sayva karai.

P.892

ਜਬ ਉਸ ਕਉ ਕੋਈ ਮਨਿ ਪਰਹਰੈ ॥ ਤਬ ਓਹੁ ਸੇਵਕਿ ਸੇਵਾ ਕਰੈ ॥

In another part of *Gurbani* Guru Ji says that when one depends on *maya / kamla / kaula* and runs about trying to acquire it one can never be contented. Thirst for it will never vanish – *neh treptaavai*. But when one distances oneself from it – *hoeo jaula*, then it keeps going after him – *peechai laag cali*, and becomes his servant.

Jab eh u dhaavai maya arthi. Neh treptaavai neh tes laathi. Jab es tay eh u hoeo jaula. Ppeechai laag cali uth kaula.

P.235

ਜਬ ਇਹੁ ਧਾਵੈ ਮਾਇਆ ਅਰਥੀ ॥ ਨਹ ਤ੍ਰਿਪਤਾਵੈ ਨਹ ਤਿਸ ਲਾਥੀ ॥ ਜਬ ਇਸ ਤੇ ਇਹੁ ਹੋਇਓ ਜਉਲਾ ॥ ਪੀਛੈ ਲਾਗਿ ਚਲੀ ਉਠਿ ਕਉਲਾ ॥

Ordinary humans fall prey to the captivating charms of *maya* which is also referred to as *kamla* or *kaula*. In chasing after *maya* they completely forget the real aim of life, the purpose of coming into this world. They tend to lose sight of religion – *deen* – for the sake of worldly wealth – *dunia* i.e. *maya*.

Guru Arjan Dev maintains that man comes into this world to get some benefit – *laabh*. But he gets engrossed – *ulajh paha* – with this captivating *maya* and he gets looted by it.

Aeo laabh laabhan kai tae(n) mohan thaagauri seu(n) ulajh paha.

P.1203

ਆਇਓ ਲਾਭੁ ਲਾਭਨ ਕੈ ਤਾਈ ਮੋਹਨਿ ਠਾਗਉਰੀ ਸਿਉ ਉਲਝਿ ਪਹਾ ॥

Guru Nanak Dev echoes a similar opinion by remarking that man comes into this world - *jag* -for some benefit - *laahay kaaran aea jag*. Instead he becomes a servant - *majoor* -- of *maya moh* which loots him of his virtues.

Laahay kaaran aea jag. Hoe majoor ga- ea thagae thag.

P.931

ਲਾਹੇ ਕਾਰਣਿ ਆਇਆ ਜਗਿ ॥ ਹੋਇ ਮਜੂਰੁ ਗਇਆ ਠਗਾਇ ਠਗਿ ॥

Sikhism does not advocate giving up *maya* completely. Far from it. Money and other forms of wealth including property are all acceptable so long as we use them to sustain our basic needs, for our spiritual upliftment, and in the service of the Lord, guru and *sat sangat* – holy congregation. Having a family too does not in any way deter us from spiritual pursuits. Guru Arjan Dev points out that if we can meet the true guru – *satgur bhayte-ai*, then one can learn the right way to live. Then whilst living with *maya* and *hasandea khaylandea painandea khaavandea* – laughing, playing, dressing and eating – one can escape falling into *vekaars* and thus become *mukat*.

Nanak satgur bhayte-ai poori hovai jugat. Hasandea khaylandea painandea khaavandea vecay hovai mukat.

P.522

ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ ॥ ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ ॥

According to Guru Ji anyone who, through love, succeeds in establishing a deep understanding of the Lord, is accepted by Him - *parvaan*, whether he is a family man - *gerast*, or one who renounces the world and becomes what is termed as *udaasi*.

Jen tu(n) jaata so gerast udaasi parvaan.

P.385

ਜਿਨਿ ਤੂੰ ਜਾਤਾ ਸੋ ਗਿਰਸਤ ਉਦਾਸੀ ਪਰਵਾਣੁ ॥

Guru Ram Das says that those who are coloured with the *naam* of the Lord - *naam Har raatay*, always keep uttering the *naam*. They do not get tainted with *maya* and remain clean and pure - *pavet*. Their use of *maya*, eating, dressing - *khaadha paidha*, and their daily chores and activities - *karm dharm kaaraj* - are all acceptable.

Ten ka khaadha paidha maya sabh pavet hai jo naam Har raatay Ten kay karm dharm kaaraj sabh pavet heh jo boleh Har Har Ram naam Har saatay.

P.648

ਤਿਨ ਕਾ ਖਾਧਾ ਪੈਧਾ ਮਾਇਆ ਸਭੁ ਪਵਿਤੁ ਹੈ ਜੋ ਨਾਮਿ ਹਰਿ ਰਾਤੇ ॥ ਤਿਨ ਕੇ ਕਰਮ ਧਰਮ ਕਾਰਜ ਸਭਿ ਪਵਿਤੁ ਹਰਿ ਜੋ ਬੋਲਹਿ ਹਰਿ ਹਰਿ ਰਾਮ ਨਾਮੁ ਹਰਿ ਸਾਤੇ ॥

In another place in *Gurbani* Guru Ji says that wealth, material possessions and *maya* - *dhan sampai maya* - are all regarded as *pavet* for those who follow the Guru's teachings. They spend the money for the Lord's purposes - *Har arth jo kharcday*. They also give to the needy and thereby experience *such-day(n)day sukh paea*.

Gurmukh sabh pavet hai dhan sampai maya. Har arth jo kharcday day(n)day sukh paea. P.1246

ਗੁਰਮੁਖਿ ਸਭ ਪਵਿਤੁ ਹੈ ਧਨੁ ਸੰਪੈ ਮਾਇਆ ॥ ਹਰਿ ਅਰਥਿ ਜੋ ਖਰਚਦੇ ਦੇਂਦੇ ਸੁਖ ਪਾਇਆ ॥

Maya's influence brings spiritual death - *aatmak maut*, when we succumb to the temptations of the five *kaamadaks*. Under such circumstances *mukti* cannot be attained even if one donates money to the needy and poor and for the construction and service of temples. Such seemingly noble acts are futile so long as ego - *haumai* - holds sway. In spiritual terms coming into this world will only be worthwhile and meaningful if we can live like a lotus flower in the water, but above it. Thus we should, while living in the world of *maya*, keep aloof from its temptations. *Maya* should be made to serve us, utilising it for our basic needs and spiritual endeavours. A person who attains salvation from the tentacles of *maya* in this world is referred to as a *jeevan mukat*. Guru Nanak Dev says that the person who succeeds in eliminating his *haumai*- the feeling of I, My, Mine - is called a *jeevan mukat*. Such a person is free from the clutches of *maya* whilst living in the world of *maya*.

Jeevan mukat so aakhi-ai jes vecuh haumai jae.

P.1010

ਜੀਵਨ ਮੁਕਤੁ ਸੋ ਆਖੀਐ ਜਿਸੁ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥

A *jeevan mukat* crosses this world ocean called *bhavjal* or *sansaar samundar* without sinking in the waters of the *vekaars* of this world. Guru Arjan Dev says that the person who dies from the temptations of *maya* whilst alive - *jeevat jo marai ha(n)*, gets across the *bhavjal* which is difficult to swim - *duttar so tarai ha(n)*.

Jeevat jo marai ha(n). Duttar so tarai ha(n).

P.410

ਜੀਵਤੁ ਜੋ ਮਰੈ ਹਾਂ ॥ ਦੁਤਰੁ ਸੋ ਤਰੈ ਹਾਂ ॥

The *jeevatma* of a *jeevan mukat* succeeds in getting across this world ocean without any difficulty and it gets an everlasting place at the feet of the Lord. *Mayadhaaris* - slavish followers of *maya* - get drowned in *vekaars* and their souls have to pay the price of having to go through the *caurasih lakh joon* until they get a chance to redeem themselves in human form again. The guru, with his teachings via the *gur sabad* is the boat which safely takes those who keep themselves aloof from *maya*, like a lotus flower, to the other side. But the *mayadhaaris* who look to *maya* for *aasra* - support - in this world, and forget the Lord, fail to get across. Bhatt Gayand in the *Swayas Bani* says that the guru is the boat - *jahaaj*, guru is the helmsman - *khayvat* - on the boat, and no one can swim across without the guru - *gur ben tarea na koe*.

Gur jahaaj khayvat guru gur ben tarea na koe.

P.1401

ਗੁਰੁ ਜਹਾਜੁ ਖੇਵਟੁ ਗੁਰੁ ਗੁਰ ਬਿਨੁ ਤਰਿਆ ਨ ਕੋਇ ॥

Love for *maya* blinds us to reality. Because of the darkness - *gubaar*- created by *maya moh*, i.e. attachment to *maya*, one cannot see the spiritual path. There can be no understanding of the spiritual life without the guru's *gyan* - knowledge. Those who keep the guru's *sabad* in mind gain the required understanding - *sabad lagay ten bujhea*. All other people - *parj / parja* - become victims of *maya moh* which is also referred to as *dooja bhaau / doojai*, and they suffer - *vegoi*. Guru Amar Das mentions thus:

Maya moh gubaar hai gur ben gyan na hoi. Sabad lagay ten bujhea doojai parj vegoi.

P.559

ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਈ ॥ ਸਬਦਿ ਲਗੇ ਤਿਨ ਬੁਝਿਆ ਦੂਜੈ ਪਰਜ ਵਿਗੋਈ ॥

The pleasures of *maya* are short lived and one who surrenders to its captivating charms suffers from its harmful effects. Guru Nanak Dev says that the fruit of poisonous *maya* is sweet – *bekh fal meetha*, but it is short lived. After a short period, referred to as *caar den* – four days, it becomes bitter – *fer hovai taata*.

Bekh fal meetha caar den fer hovai taata Ram. P.438

ਬਿਖੁ ਫਲੁ ਮੀਠਾ ਚਾਰਿ ਦਿਨ ਫਿਰਿ ਹੋਵੈ ਤਾਤਾ ਰਾਮ ॥

Guru Ji mentions that *maya*, like a glib speaker, wins over everyone with its sweet talk - *mukh bayraavai*. In the end it plunders them - *ant thagaavai* - of all their worth while virtues.

Mukh bayraavai ant thagaavai. P.892

ਮੁਖਿ ਬੇਰਾਵੈ ਅੰਤਿ ਠਗਾਵੈ ॥

Guru Ram Das likewise says that accumulating money, wealth and property – *maya dhan sampai sanciai*, becomes painful in the end – *antay dukhda-ee*.

Dhan sampai maya sanciai antay dukhda-ee. P.648

ਧਨੁ ਸੰਪੈ ਮਾਇਆ ਸੰਚੀਐ ਅੰਤੈ ਦੁਖਦਾਈ ॥

To realize one's aim in life one has to discover the Lord within him, and this cannot be done when the mind, under the sway of *maya*, wanders about, is never at peace, and is forever fidgeting about to satisfy worldly needs and pleasures. There is no *shaanti* at all and this is all because of *maya*. Effects of *maya* lead to a veritable storm in the mind pool. One can only see something at the bottom of a pool if the water is calm and clear. Likewise we can see the Lord within us if *maya* does not stir the mind and cause the thoughts to become murky. With the mind remaining still, like the calm waters of a pool, we can see the Lord within us. But it is the guru only who can help to keep the mind waters calm and clear by eliminating the devastating effects of *maya*.

Our love and attachment for *maya* is also described in *Gurbani* as *dooja bhaau* – love for something else other than the Lord. Those who resort to *dooja bhaau* finally regret their actions and at the court of *Yama* they are tied – *jam dar baadhay*, and face transmigration – *aavan jaanay*.

Guru Nanak Dev says:

Doojai bhaae lagay pachtaanay. Jam dar baadhay aavan jaanay. P.839

ਦੂਜੈ ਭਾਇ ਲਗੇ ਪਛਤਾਣੇ ॥ ਜਮ ਦਰਿ ਬਾਧੇ ਆਵਣ ਜਾਣੇ ॥

Guru Arjan Dev also mentions that by getting engrossed with *maya* one has to suffer repeated births and deaths – *janmeh marna*.

Ea maya meh janmeh marna. P.252

ਇਆ ਮਾਇਆ ਮਹਿ ਜਨਮਹਿ ਮਰਨਾ ॥

Guru Amar Das says that interest in *dooja bhaau* leads to endless births and deaths – *jamman maran na cuka-i*.

Jamman maran na cuka-i rang laga doojai bhaae. P.1414

ਜੰਮਣੁ ਮਰਣੁ ਨ ਚੁਕਈ ਰੰਗੁ ਲਗਾ ਦੂਜੈ ਭਾਇ ॥

Maya, in which we tend to get so engrossed, and which makes us forget the Lord, is also His creation. It is His wish – His *razaa* – that we thus get to forget our creator. Guru Teg Bahadar states that He created *maya* and spread its tentacles.

Apni maya aap pasaari..... P.537

ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ

Guru Nanak Dev in *Japji Bani* says that the Lord created *maya* which is of various types.

Rangi rangi bhaati kar kar jensi maya jen upa-ee. P.6

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥

Guru Amar Das also says that *maya* is the creation of the Lord.

Maya ka roop sabh tes tay hoe. P.797

ਮਾਇਆ ਕਾ ਰੂਪੁ ਸਭੁ ਤਿਸ ਤੇ ਹੋਇ ॥

Attachment or *moh* is also the creation of the Lord. It is according to Guru Ji the root or origin – *mool*- of creation, the prelude to creation. Having brought into existence this *mool*, the Lord created the universe – *jagat upaea*. Then He got the beings He created engrossed in *mamta* – feelings of my, mine. The *moh* and *mamta* created by the Lord led the minds of beings to wander and go astray – *bharm bhulaea*. Guru Ji goes on to say that the stray mind – *man* – leads to the cycle of life and death – *pend praana*. If, however, the mind, instead of submitting to *maya*'s influence, understands the Lord's Will – *hukam bujh*, the person concerned can attain union with the Lord – *smaana*.

Mool moh kar kartai jagat upaea. Mamta lae bharm bhulaea. Es man tay sabh pend praana. Man kai veecaar hukam bujh smaana. P.1129

ਮੂਲੁ ਮੋਹੁ ਕਰਿ ਕਰਤੈ ਜਗਤੁ ਉਪਾਇਆ ॥ ਮਮਤਾ ਲਾਇ ਭਰਮਿ ਭੁਲਾਇਆ ॥ ਇਸੁ ਮਨ ਤੇ ਸਭ ਪਿੰਡ ਪਰਾਣਾ ॥ ਮਨ ਕੈ ਵੀਚਾਰਿ ਹੁਕਮੁ ਬੁਝਿ ਸਮਾਣਾ ॥

In another place Guru Ji mentions that the Lord created both *Sev*, which refers to the *jeevatma*, and *sakti*, which refers to *maya*. He then ordered – *hukam vartaa-ay*, that *maya* exert its influence on the beings He created. He witnesses this play of His which He created and notices – *vaykhai* – how people dance to the tune of *maya*. To some He gives an understanding of this play through the Guru – *gurmukh kesai bujhaa-ay*.

Sev sakti aap upae kai karta aapay hukam vartaa-ay. Hukam vartaa-ay aap vaykhai gurmukh kesai bujhaa-ay. P.920

ਸਿਵ ਸਕਤਿ ਆਪਿ ਉਪਾਇ ਕੈ ਕਰਤਾ ਆਪੇ ਹੁਕਮੁ ਵਰਤਾਏ ॥ ਹੁਕਮੁ ਵਰਤਾਏ ਆਪਿ ਵੇਖੈ ਗੁਰਮੁਖਿ ਕਿਸੈ ਬੁਝਾਏ ॥

In yet another place Guru Ji says that the Lord created the universe – *sresat upa-ee*, after having issued the command that *maya mamta* influence the minds of individuals .

Maya mamta kartai la-ee. Ayhu hukam kar sresat upa-ee. P.1261

ਮਾਇਆ ਮਮਤਾ ਕਰਤੈ ਲਾਈ ॥ ਏਹੁ ਹੁਕਮੁ ਕਰਿ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ॥

Guru Ji further says that there is no misery – *dukh* – similar to the love for *maya*. People who get engrossed with *maya moh* waste their lives by chasing after *maya*. It is only by following the Guru's teachings – *gurmati* – that one retains the *naam* of the Lord in the heart – *sac naam urdhaar*, and thereby experiences *sukh*.

Maya jayvad dukh nahi sabh bhav thakay sansaar. Gurmati sukh pa-ee-ai sac naam urdhaar. P.39

ਮਾਇਆ ਜੇਵਡੁ ਦੁਖੁ ਨਹੀ ਸਭਿ ਭਵਿ ਥਕੇ ਸੰਸਾਰੁ ॥ ਗੁਰਮਤੀ ਸੁਖੁ ਪਾਈਐ ਸਚੁ ਨਾਮੁ ਉਰਧਾਰਿ ॥

Guru Arjan Dev talking about the evils of *maya* says, “He who establishes love for it gets swallowed by it – *jen la-ee preet soi fer khaea*. He who welcomes it is shown tremendous fears – *bhau bahut dekhaea*. Brothers, friends and family members – *bha-ee meet kutamb* – quarrel and fight among themselves on seeing it. With the Guru's *kerpa* I have brought it under control.”

Jen la-ee preet soi fer khaea. Jen sukh baihaali tes bhau bahut dekhaea. Bha-ee meet kutamb daykh bebaaday. Ham a-ee vasgat gur parsaaday P.370

ਜਿਨਿ ਲਾਈ ਪ੍ਰੀਤਿ ਸੋਈ ਫਿਰਿ ਖਾਇਆ ॥ ਜਿਨਿ ਸੁਖਿ ਬੈਠਾਲੀ ਤਿਸੁ ਭਉ ਬਹੁਤੁ ਦਿਖਾਇਆ ॥ ਭਾਈ ਮੀਤ ਕੁਟੰਬ ਦੇਖਿ ਬਿਬਾਏ ॥ ਹਮ ਆਈ ਵਸਗਤਿ ਗੁਰ ਪਰਸਾਏ ॥

The world is likened to a tree which bears the fruit of attachment to *maya*. The *manmukh* savours the taste of this fruit whereas the *gurmukh* refrains from this and prefers the taste of the *semran* fruit. Creating *maya* and getting His creation to be engrossed in it is one of the *kautaks* of the Lord. *Gurbani* refers to *maya* as *thagbooti*, *thagmoori*, or *thagauri*. Its effect is highly intoxicating and leads one to go astray, thereby wasting away this precious human life. A *thag* is one who plunders and loots and *maya* plunders all the good qualities present in its victims.

Guru Arjan Dev says that *maya* does not speak – *neh baki-ai*, nor can it be heard or seen – *neh suni-ai neh deethi*. It feeds man with such intoxicating stuff – *thagauri pae* – that he forgets himself. It appears so lovable and sweet to the minds of each and everyone – *man sabh kai laagai meethi*.

Neh suni-ai neh mukh tay baki-ai neh mohai uh deethi. Aisi thagauri pae bhulaavai man sabh kai laagai meethi. P.673

ਨਹ ਸੁਣੀਐ ਨਹ ਮੁਖ ਤੇ ਬਕੀਐ ਨਹ ਮੋਹੈ ਉਹ ਡੀਠੀ ॥ ਐਸੀ ਠਗਉਰੀ ਪਾਇ ਭੁਲਾਵੈ ਮਨ ਸਭ ਕੈ ਲਾਗੈ ਮੀਠੀ ॥

Animals and other creatures are not endowed with intelligence as man is and thus God made man the master or *sekdaar / sardaar* of all living beings in this world. Other forms of life – *avar jon* – are to serve him, to be his *panhaari*. Guru Arjan Dev mentions it thus:

Avar jon tayri panhaari. Es dharti meh tayri sekdaari. P.374

ਅਵਰ ਜੋਨਿ ਤੇਰੀ ਪਨਿਹਾਰੀ ॥ ਇਸੁ ਧਰਤੀ ਮਹਿ ਤੇਰੀ ਸਿਕਦਾਰੀ ॥

In giving intelligence to man the Lord wanted him to use his intelligence. He gave man the option either to succeed in life as a *gurmukh* or waste this precious opportunity and get back into the cycle of *caurasih lakh joon* by becoming a *manmukh*. Guru Ji says, “Oh man, of all life forms – *sagal jon*, you are the noblest – *ser dharea*. It is up to you to succeed or not – *seejh bhaavai(n) nahi seejhai*. All your efforts will be successful – *kaaraj savrai*, if your mind worships the Lord.”

Sagal jon meh tu(n) ser dharea. Ab tu(n) seejh bhaavai(n) nahi seejhai . Kaaraj savrai man Prabh dheae-ee-jai. P.913

ਸਗਲ ਜੋਨਿ ਮਹਿ ਤੂ ਸਿਰਿ ਧਰਿਆ ॥ ਅਬ ਤੂ ਸੀਝੁ ਭਾਵੈ ਨਹੀ ਸੀਝੈ ॥ ਕਾਰਜੁ ਸਵਰੈ ਮਨ ਪ੍ਰਭੁ ਧਿਆਈਯੈ ॥

In fact we are highly selfish and use our intelligence to the utmost to satisfy our worldly desires. We hardly give a thought to thank and praise the giver – *daata* – who gives us everything. If a person does a small

favour for us we invariably always think of his kindness. But how is it in the case of the Lord *daata*? Because He is unseen He is conveniently forgotten. How ungrateful we can be! Guru Ji remarks, "Oh fool - *mooray*, you have forgotten the Lord - *man tay Ram besaareo*. You enjoy all God's gifts, you eat His salt - *loon khae*, and yet resort to ungratefulness - *haraamkhori* - in an unashamed manner - *paykhat nain bedaareo*."

Mooray tai man tay Ram besaareo. Loon khae kareh haraamkhori paykhat nain bedaareo. P.1001

ਮੂੜੇ ਤੈ ਮਨ ਤੇ ਰਾਮੁ ਬਿਸਾਰਿਓ ॥ ਲੂਣੁ ਖਾਇ ਕਰਹਿ ਹਰਾਮਖੋਰੀ ਪੇਖਤ ਨੈਨ ਬਿਦਾਰਿਓ ॥

Guru Ji says that if a person does a service for another – *maanukh ki sayva* – his good deed is always remembered. Likewise we should never forget the bountiful Lord. Guru Ji goes on to say that God is the ocean of happiness – *sukh saagar*, and as such the grace of the Lord and His *naam* is what He (Guru) always looks to for support – *tayk tayro ek na-ee-ai*. We too should do likewise.

Jo maanukh maanukh ki sayva ohu tes ki la-i la-i fun ja-ee-ai. Nanak saran saran sukh saagar mohe tayk tayro ek na-ee-ai. P.822

ਜੋ ਮਾਨੁਖੁ ਮਾਨੁਖੁ ਕੀ ਸੇਵਾ ਓਹੁ ਤਿਸ ਕੀ ਲਈ ਲਈ ਫੁਨਿ ਜਾਈਐ ॥ ਨਾਨਕ ਸਰਣਿ ਸਰਣਿ ਸੁਖ ਸਾਗਰ ਮੋਹਿ ਟੇਕ ਤੇਰੇ ਇਕ ਨਾਈਐ ॥

Guru Amnar Das exhorts us thus: “ Oh mind, you are an offshoot of the Lord – *jot saroop hai(n)*, *jot* meaning *noor* or light. Realize your roots – *aapna mool pachaan*.”

Man tu(n) jot saroop hai(n) aapna mool pachaan. P.441

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

One who does not realize this forgets God and becomes an ardent follower of *maya* which is so powerful that no one can escape from it. In fact the whole universe is in its clutches. Bhagat Kabir refers to *maya* as a serpent – *sarpni*. He says that no one is more powerful than this *sarpni* and even *devtas* – demigods – such as Brahma, Veshnu and Shev were entrapped by it – *Brahma, Besan, Mahadeu chalia*.

Sarpni tay oopar nahi balia. Jen Brahma, Besan, Mahadeu chalia. P.480

ਸਰਪਨੀ ਤੇ ਉਪਰਿ ਨਹੀ ਬਲੀਆ ॥ ਜਿਨਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਛਲੀਆ ॥

Bhagat Ji says that *maya* is so fascinating – *aisi mohni*, that it unsettles the mind of each and everyone – *jaytay jia taytay dehka-ee*. It influences everyone who has a stomach – *udar*, and it is only when one meets the guru that one can escape from it – *tab chootay jab sadhoo paea*.

Maya aisi mohni bha-ee. Jaytay jia taytay dehka-ee..... Keh Kabir jes udar tes maya. Tab chootay jab sadhoo paea. P.1160

ਮਾਇਆ ਐਸੀ ਮੋਹਨੀ ਭਾਈ ॥ ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਡਹਕਾਈ ਕਹਿ ਕਬੀਰ ਜਿਸ ਉਦਰੁ ਤਿਸੁ ਮਾਇਆ ॥ ਤਬ ਛੂਟੇ ਜਬ ਸਾਧੂ ਪਾਇਆ ॥

Like Bhagat Kabir Guru Ram Das also refers to *maya* as a serpent – *bhueang*, which holds man in its grip – *graseo hai praani*. But by following the guru's teaching - *gur bacni*, the Lord gets rid of the *maya* poison – *bes* – from within the person – *praani*.

Maya bhueang graseo hai praani gur bacni bes Har kaadhba. P.697

ਮਾਇਆ ਭੁਇਅੰਗ ਗ੍ਰਸਿਓ ਹੈ ਪ੍ਰਾਣੀ ਗੁਰ ਬਚਨੀ ਬਿਸੁ ਹਰਿ ਕਾਢਬਾ ॥

Snakes – *besiar* – are usually full of poison – *besoo bharay hai pooran*. A mantra known as *garur mantar* is effective in saving one from the bite of a poisonous snake. The guru's *sabad* is the *garur mantra* for use against the *maya bhueang*. When the guru places the *sabad* mantra in the mouth of a devotee – *gur sabad mukh paavai(n)go*, the *maya* serpent does not go near the devotee - *tes nayr na aavai*. With the aid of the *sabad* mantra the guru succeeds in getting rid of the poison – *bekh jhaar jhaar* - from within the devotee, and in its place love for the Lord is created – *lev laavai(n)go*. So says Guru Ram Das:

Besiar besoo bharay hai pooran gur garur sabad mukh paavai(n)go. Maya bhueang tes nayr na aavai bekh jhaar jhaar lev laavai(n)go. P.1390

ਬਿਸੀਅਰ ਬਿਸੂ ਭਰੇ ਹੈ ਪੂਰਨ ਗੁਰ ਗਰੁੜ ਸਬਦੁ ਮੁਖਿ ਪਾਵੈਗੋ ॥ ਮਾਇਆ ਭੁਇਅੰਗ ਤਿਸੁ ਨੇੜਿ ਨ ਆਵੈ ਬਿਖੁ ਝਾਰਿ ਝਾਰਿ ਲਿਵ ਲਾਵੈਗੋ ॥

Guru Arjan Dev mentions that *maya*'s poison – *bekhea bekh* - is spreading in all the four directions in this world – *caudes fool rahi*. The person who has the *garraari* (guru's teaching) in his mouth – *mookh* – escapes the *bekhea bekh*.

Caudes fool rahi bekhea bekh gur mantar mookh garraari. P.1209

ਚਉਦਿਸ ਫੁਲਿ ਰਹੀ ਬਿਖਿਆ ਬਿਖ ਗੁਰਮੰਤ੍ਰ ਮੁਖਿ ਗਰੁੜਾਰੀ ॥

Guru Nanak Dev, in discussion with a *jogi / audhoo*, mentions that *maya* wins over man's mind - *man maya mohea*. The only way by which one can extricate oneself from the clutches of *maya* is by focussing the mind on the *gur sabad* - *neksai sabad vicaari*. This implies that one must follow the teaching of the guru.

Ayhu man maya mohea audhoo neksai sabad vicaari. P.908

ਏਹੁ ਮਨੁ ਮਾਇਆ ਮੋਹਿਆ ਅਉਧੁ ਨਿਕਸੈ ਸਬਦਿ ਵੀਚਾਰੀ ॥

The man who makes pursuit of *maya* his main aim in life suffers and the only way to end this misery is to follow the teachings of the true guru and thus avoid *aatmak maat*. Guru Arjan Dev says that one escapes – *chuto* – by remaining at the Guru's feet – *pa-ee(n)*.

Laag chuto satgur ki pa-ee(n).

P.392

ਲਾਗਿ ਛੁਟੋ ਸਤਿਗੁਰ ਕੀ ਪਾਈ ॥

Guru Nanak Dev says that the Lord is the creator of *maya*, but He is above its influence – *uradh mool*. Everyone else in creation is under its influence – *saakh talaaha*. Even the four Vedas talk about the power of *maya*. But it moves away from those people in whom the Lord, the creator of *maya*, begins to dwell – *paarbraham lev jaagay*.

Uradh mool jes saakh talaaha caar Bed jet laagay. Sehaj bhaae jae tay Nanak paarbraham lev jaagay.

P.503

ਉਰਧ ਮੂਲ ਜਿਸੁ ਸਾਖ ਤਲਾਹਾ ਚਾਰਿ ਬੇਦ ਜਿਤੁ ਲਾਗੇ ॥ ਸਹਜ ਭਾਇ ਜਾਇ ਤੇ ਨਾਨਕ ਪਾਰਬ੍ਰਹਮ ਲਿਵ ਜਾਗੇ ॥

The servants of the Lord – *Har jan/ sant jan* – in whom the Lord dwells keep a firm control over *maya*. Guru Arjan Dev states that *maya* loots everyone in the world - *jen jagat thagaana*, but it becomes the victim of *Har jan* – *Har jan thaagi*.

Kahu Nanak jen jagat thagaana su maya Har jan thaagi.

P.1217

ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਜਗਤ ਠਗਾਨਾ ਸੁ ਮਾਇਆ ਹਰਿ ਜਨ ਠਾਗੀ ॥

One wonders why God gave man predominance in this world and at the same time ordered His servant *maya* to entrap him. Well, if we become *mayadhaaris* – slaves of *maya* – then we are no better than other creatures who cannot think. The merciful God not only made us masters of this universe but He also gave us *maya* such that we could lead comfortable lives. At the same time He also gave us the choice of redeeming ourselves by using our *budhi* – intelligence. *Budhi* is that aspect of intelligence by which we can discriminate between the good and bad and between right and wrong. If we fail to make use of this wonderful opportunity that God has given us, by giving us this human life, the Creator cannot be blamed. If we miss this wonderful opportunity and become *mayadhaaris* we have to pay for our folly by going through the cycle of life and death again, and who can say how long it would take to get the next opportunity to redeem ourselves.

5. GURU

Maya is likened to a big poisonous serpent – *bhueangam* – which is coiled around the world – *jag ghayrea*, and brings spiritual death – *aatmak maut*. Guru Amar Das describes it thus:

Maya bhueangam sarp hai jag ghayrea bekh mae. P.1415
ਮਾਇਆ ਭੁਇਅੰਗਮੁ ਸਰਪੁ ਹੈ ਜਗੁ ਘੇਰਿਆ ਬਿਖੁ ਮਾਇ ॥

Only God's name can destroy the serpent's poison – *bekh*. The *naam* can only be got from the Guru and no individual person can, on his own, fight life's battle against *maya* without the help of the guru. Bhagat Kabir states, "There are lakhs of hunters – *ahayrees*, and I am alone. How long can I stay free from them?"

Laakh ahayree ayk jiu kayta bancan kaal. P.1367
ਲਾਖ ਅਹੋਰੀ ਏਕੁ ਜੀਉ ਕੇਤਾ ਬੰਚਉ ਕਾਲੁ ॥

The *ahayree* hunters referred to here are not only the *kaamadak* warriors of *maya* but all those worldly attractions which make us succumb to their temptations. Only the guru can help us to fight the evil influence of *maya* by blessing us with the gift of *naam*. The true guru, referred to as *satguru*, is one who has perfect knowledge of God called the *sat purkh*. The *satguru* is spiritually enlightened. Guru Arjan Dev says:

Sat purkh jen jaanea satgur tes ka nau. P.286
ਸਤਿ ਪੁਰਖੁ ਜਿਨਿ ਜਾਨਿਆ ਸਤਿਗੁਰੁ ਤਿਸ ਕਾ ਨਾਉ ॥

The guru is steeped in the love of God and is always at one with the Lord. He is not affected by *maya* and remains aloof – *alayp*, as the lotus flower – *kamal* – which remains above the water, even though it lives in the water. So says Guru Ji.

Jaisay jal meh kamal alayp. P.272
ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲ ਅਲੇਪ ॥

Guru Ram Das exhorts *sant jan* – saintly persons – to meet the guru in whom the fount of all virtues, the Lord, is present – *jes antar Har gunkaari*. One must meet the dear guru – *meli-ai satgur preetmai*, who has killed *haumai* from within him – *jen haumai vecuh maari*.

Tes meli-ai satgur sajnai jes antar Har gunkaari. Tes meli-ai satgur preetmai jen haumai vecuh maari. P.586

ਤਿਸੁ ਮਿਲੀਐ ਸਤਿਗੁਰ ਸਜਣੈ ਜਿਸੁ ਅੰਤਰਿ ਹਰਿ ਗੁਣਕਾਰੀ ॥ ਤਿਸੁ ਮਿਲੀਐ ਸਤਿਗੁਰ ਪ੍ਰੀਤਮੈ ਜਿਨਿ ਜਉਮੈ ਵਿਚਹੁ ਮਾਰੀ ॥

According to Sikhism the guru is the go between – *vest*, the intermediary between the individual and God. Guru Ram Das says, "I have found the *vest* – go between, i.e. the guru who has joined me with the Lord – *Har Prabh detta jor*."

Vest guru mai paea jen Har Prabh detta jor. P.313
ਵਿਸਟੁ ਗੁਰੁ ਮੈ ਪਾਇਆ ਜਿਨ ਹਰਿ ਪ੍ਰਭੁ ਦਿਤਾ ਜੋੜਿ ॥

Guru Arjan Dev uses the word *baseeth* to signify 'go between'. Guru Ji mentions that He has seen the *satguru* who is exactly according to what He had heard – *jaisa satgur suneeda taiso hi mai deeth*. The guru is the

go between in the *dargaah / dargeh* of the Lord and helps individuals, who are parted from the Lord, to meet Him – *vechrea(n) maylay Prabhoo*.

Jaisa satgur suneeda taiso hi mai deeth. Vechrea(n) maylay Prabhoo Har dargeh ka baseeth P.957

ਜੈਸਾ ਸਤਿਗੁਰੁ ਸੁਣੀਦਾ ਤੈਸੇ ਹੀ ਮੈ ਡੀਠੁ ॥ ਵਿਛੜਿਆ ਮੇਲੇ ਪ੍ਰਭੂ ਹਰਿ ਦਰਗਹ ਕਾ ਬਸੀਠ ॥

Without a guru there can be no God realization and thus no *mukti*. The guru is the giver of *naam* to whosoever seeks his *sharan / saran*. Guru Amar Das says that the Lord has made such an arrangement – *banṭ*, that no one gets the *naam* without the guru – *ben satgur ko nau na paa-ay*.

Ben satgur ko nau na paa-ay prabh aisi banṭ bana-ee hay.

P.1046

ਬਿਨੁ ਸਤਿਗੁਰ ਕੇ ਨਾਉ ਨ ਪਾਏ ਪ੍ਰਭਿ ਐਸੀ ਬਣਤ ਬਣਾਈ ਹੇ ॥

According to Guru Arjan Dev the Lord made this ruling – *thaat*, after having created the universe – *serj sansaarea*, that men should tread the path laid down by the guru.

Gurmukh keeto thaat serj sansaarea.

P.1094

ਗੁਰਮੁਖਿ ਕੀਤੇ ਥਾਟੁ ਸਿਰਜਿ ਸੰਸਾਰਿਆ ॥

Bhatt Mathura in the *Swayas Bani* echoes the same view that the spiritual path – *dhramm panth* – was established by the Lord Himself – *dhareo dharnidhar aap*. Mathura Ji refers to the Lord as *dharnidhar*, the supporter of this earth – *dharti*.

Dhramm panth dhareo dharnidhar aap

P.1404

ਧ੍ਰਮ ਪੰਥੁ ਧਰਿਓ ਧਰਨੀਧਰ ਆਪਿ

Guru Arjan Dev goes on to mention that the name of the Lord can dwell in the mind – *maneh basayra* – only with the guru's help.

.....Har gur tay maneh basayra.

P.13

.....ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ ॥

Guru Ram Das exhorts everyone to meet the guru – *sabh jae meluh satguru kau*, as it is the guru only who can make the Lord's name dwell permanently in the mind – *naam derraavai*.

Sabh jae meluh satguru kau mayree jendri-ay jo Har Har naam derraavai Ram.

P.540

ਸਭਿ ਜਾਇ ਮਿਲਹੁ ਸਤਿਗੁਰੁ ਕਉ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਜੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ਰਾਮ ॥

Guru Amar Das says that one meets the guru only when the mind of the disciple is in the presence of the guru i.e. when the guru is always in the disciple's mind – *ja(n) man rahai hadoor*. For the Sikhs the *sabad* of *Gurbani* is the guru and when the *sabad* is always in the mind one is deemed to have met the guru.

Nanak satgur ta(n) melai ja(n) man rahai hadoor.

P.84

ਨਾਨਕ ਸਤਿਗੁਰੁ ਤਾਂ ਮਿਲੈ ਜਾ ਮਨੁ ਰਹੈ ਹਦੂਰਿ ॥

The disciple in whose mind the Guru always dwells is one who overcomes the evil influence of *maya*. Bhagat Kabir mentions that one can consider himself as having met the guru – *gur laaga tab jaani-ai*, when *maya moh* and worldly problems that trouble a person disappear – *metai moh tan taap*. Happiness and worry – *harkh sog* – do not torture (burn) the person – *daajhai nahi*, and he sees the Lord in every one and every where – *tab Har aapeh aap*.

Kabir gur laaga tab jaani-ai metai moh tan taap. Harkh sog daajhai nahi tab Har aapeh aap.

P.1374

ਕਬੀਰ ਗੁਰੁ ਲਾਗਾ ਤਬ ਜਾਨੀਐ ਮਿਟੈ ਮੋਹੁ ਤਨ ਤਾਪ ॥ ਹਰਖ ਸੋਗ ਦਾੜੈ ਨਹੀ ਤਬ ਹਰਿ ਆਪਹਿ ਆਪ ॥

Guru Nanak Dev mentions that the guru advises those who have forgotten the Lord – *bhoolay sekh*. Those who have gone astray – *ujhar jaanday*, are shown the right path – *maarag*.

Bhoolay sekh guru samjhaa-ay. Ujar jaanday maarag paa-ay.

P.1032

ਭੂਲੇ ਸਿਖ ਗੁਰੁ ਸਮਝਾਏ ॥ ਉਝੜਿ ਜਾਦੇ ਮਾਰਗ ਪਾਏ ॥

According to Guru Arjan Dev even the worst of sinners, whom He describes as burnt up iron – *manoor*, can turn into gold – *kancan*. What Guru Ji means is that such a sinner can become a good person if he seeks the guru's *saran*.

Satgur ki jay sarni aavai fer manooruh kancan hoha.

P.960

ਸਤਿਗੁਰ ਕੀ ਜੇ ਸਰਣੀ ਆਵੈ ਫਿਰਿ ਮਨੂਰਹੁ ਕੰਚਨੁ ਹੋਗਾ ॥

Guru Nanak Dev also mentions the same thing.

Bha-ea manoor kancan fer hovai jay gur melai tenayha.

P.990

ਭਇਆ ਮਨੂਰੁ ਕੰਚਨੁ ਫਿਰਿ ਹੋਵੈ ਜੇ ਗੁਰੁ ਮਿਲੈ ਤਿਨੋਗਾ ॥

Guru Arjan Dev says that the Lord's *bhagti*- worship – is something which is everlasting – *asther*. It is undertaken by seeking the *saran* of the guru who is also referred to as *saadh*. Everything else other than the

Lord's *bhagti* is transient and is perishable. Guru Ji says that He experiences real life – *jeevan*, by keeping the Lord's feet – *Har kay caran* – in mind i.e. by remembering Him.

Asther bhagti(i) saadh ki saran. Nanak jap jap jeevai Har kay caran. P.268

ਅਸਥਿਰੁ ਭਗਤਿ ਸਾਧ ਕੀ ਸਰਨ ॥ ਨਾਨਕ ਜਪਿ ਜਪਿ ਜੀਵੈ ਹਰਿ ਕੇ ਚਰਨ ॥

Guru Nanak Dev states that He is willing to sacrifice Himself a hundred times in a day – *deuhaari sad vaar* – for the sake of His guru who can change ordinary men into demigods – *devtas* – without any delay – *kart na laagi vaar*.

Balhaari gur aapnay deuhaari sad vaar. Jen maans tay devtay kee-ay kart na laagi vaar. P.462

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉਹਾਤੀ ਸਦ ਵਾਰ ॥ ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ ਕਰਤ ਨ ਲਾਗੀ ਵਾਰ ॥

In Sikhism guru is regarded as *paaras*, a mystic stone, which can turn iron into gold. Thus we can regard the guru's *saran* as the Midas' touch. Guru Ram Das says, "I, an iron – *loha / loh*, became gold by meeting the guru *paaras*."

Gur paaras ham loh mel kancan hoea Ram. P.1114

ਗੁਰ ਪਾਰਸ ਹਮ ਲੋਹ ਮਿਲਿ ਕੰਚਨੁ ਹੋਇਆ ਰਾਮ ॥

Without the guru there is pitch darkness – *ghor andhaar*, and in such circumstances there can be no spiritual enlightenment. This is what Bhatt Nall says in the *Swayas Bani* about this ignorance of transcendental knowledge. He says that there can be no understanding – *samjh* – without the guru.

Gur ben ghor andhaar guru ben samjh na aavai. P.1399

ਗੁਰ ਬਿਨੁ ਘੋਰੁ ਅੰਧਾਰੁ ਗੁਰੁ ਬਿਨੁ ਸਮਝ ਨ ਆਵੈ ॥

Guru Amar Das says that by following the guru's *mat* – teaching of the guru, the darkness vanishes – *aanayr benaasan* – from the heart, and spiritual light – *caanna* - is ushered in.

Gurmati ghat caanna aanayr benaasan. P.948

ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣਾ ਆਨੇਰੁ ਬਿਨਾਸਣਿ ॥

The darkness is caused by attachment to *maya* and this results in not understanding what the true aim of life is. This darkness cannot be eliminated even with the rise of a hundred moons – *sau canda ugveh*, and a thousand suns – *sooraj hajaar*. Guru Angad Dev mentions that even with so much light – *aytay caanna hondea* - it is pitch dark without the guru.

Jay sau canda ugveh sooraj careh hajaar. Aytay caanna hondea gur ben ghor andhaar. P.463

ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥ ਏਤੇ ਚਾਨਣ ਹੋਇਆ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥

Guru Nanak Dev says that the *mat* of the Guru is the right approach to life- *gurmat saar*. Any other *mat* is bereft of *naam* – *hor naam behooni*.

Gurmat saar hor naam behooni. P.832

ਗੁਰਮਤਿ ਸਾਰੁ ਹੋਰ ਨਾਮ ਬਿਹੂਨੀ ॥

The word guru is a combination of two syllables – *gu* and *ru*. *Gu* means darkness and *ru* means light. Thus guru means *jot / parkaash*, i.e. light in the dark. It is this light which gives spiritual illumination. This light is the guru and not the physical body as such. It is the guru's *bacan* i.e. *Gurbani* which is the guru. Only with light given by the guru, the darkness resulting from ignorance, caused by attachment to *maya*, disappears and love for the Lord begins to develop as the impurities of ego and pride begin to vanish from the mind. So says Guru Nanak Dev when He says that without the guru there will be no love – *preet* – for the Lord and the dirt of *haumai* will not disappear – *haumai mail na jae*.

Ben gur preet na oopjai haumai mail na jae. P.60

ਬਿਨੁ ਗੁਰ ਪ੍ਰੀਤਿ ਨ ਉਪਜੈ ਹਉਮੈ ਮੈਲ ਨ ਜਾਇ ॥

This love for the Lord is also termed *lev* and it comes about through the guru's *kerpa / gur parsaadi*. With the development of *lev* thoughts of *maya* vanish. The mind now concentrates on the thoughts of the Lord only. Other thoughts have no place in the mind, i.e. *dubedha* disappears. So says Guru Amar Das.

Gur parsaadi ayk lev laagi dubedha taday benaasi. P.993

ਗੁਰ ਪਰਸਾਦੀ ਏਕ ਲਿਵ ਲਾਗੀ ਦੁਬਿਧਾ ਤਦੇ ਬਿਨਾਸੀ ॥

Dubedha cannot disappear without the guru's *kerpa*. Both *maya* and its attendant *haumai* which are regarded as ailments – *rog* – will continue exerting their control - *haumai maya rog veapay*. Under such circumstances there can be no *bhagti*. It is only through the Guru's teaching - *Gur updaysh*, that one can free oneself from *haumai maya rog*. But the *manmukh*, according to Guru Ji, endeavours to do *bhagti* without seeking the *saran* of the guru and suffers by getting into the cycle of life and death – *mar janmeh*.

Manmukh bhagti(i) kareh ben satgur ven satgur bhagti(i) na hoi Ram. Haumai maya rog veapay mar janmeh dukh hoi Ram. P.768

ਮਨਮੁਖ ਭਗਤਿ ਕਰਹਿ ਬਿਨੁ ਸਤਿਗੁਰ ਵਿਣੁ ਸਤਿਗੁਰ ਭਗਤਿ ਨ ਹੋਈ ਰਾਮ ॥ ਹਉਮੈ ਮਾਇਆ ਰੋਗਿ ਵਿਆਪੇ ਮਰਿ ਜਨਮਹਿ ਦੁਖੁ ਹੋਈ ਰਾਮਿ ॥

Guru Ram Das says that a newly woven cloth must be dipped in a salt like chemical before it can take on any colour – *rang*. The mind is like a newly woven cloth and the guru's *saran* is like the chemical. Without the guru the mind remains *kora* and a *korai* mind can in no way be coloured by *bhagti* however much people might wish for – *locai sabh koi*. Here Guru Ji is speaking to a *Gyani*.

Gyani gur ben bhagt(i) na hoi. Korai rang kaday na carai jay locai sabh koi. P.732
ਗਿਆਨੀ ਗੁਰ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਈ ॥ ਕੋਰੈ ਰੰਗੁ ਕਦੇ ਨ ਚੜੈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਈ ॥

Guru Ji goes on to say that the *manmukh mugadh* – foolish *manmukh*, who follows the dictates of his own mind remains *kora*. Such a man can never attain the love of *bhagti* even if he so desires – *locai* – a hundred times.

Manmukh mugadh nar kora hoe. Jay sau locai rang na hovai koe. P.732
ਮਨਮੁਖਿ ਮੁਗਧੁ ਨਰੁ ਕੋਰਾ ਹੋਇ ॥ ਜੇ ਸਉ ਲੋਚੈ ਰੰਗੁ ਨ ਹੋਵੈ ਕੋਇ ॥

Guru Nanak Dev says that *maya* builds tough partitions – *bajjar kpaat*, which cannot open except with the teaching of the guru through the *sabad*. It is the *gur sabad* only which can save a person – *sabad melai nestaara hay*.

Ben gur bajjar kpaat na khooleh sabad melai nestaara hay. P.1027
ਬਿਨੁ ਗੁਰ ਬਜਰ ਕਪਾਟ ਨ ਖੂਲਹਿ ਸਬਦਿ ਮਿਲੈ ਨਿਸਤਾਰਾ ਹੇ ॥

Guru Angad Dev mentions that without the guru the doors of the mind which have been locked by *maya* remain shut. No one else has the keys – *kunji* – to open this lock – *taak na ughrai*.

Nanak Gur ben man ka taak na ughrai avar na kunji hath. P.1237
ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਮਨ ਕਾ ਤਾਕੁ ਨ ਉਘੜੈ ਅਵਰ ਨ ਕੁੰਜੀ ਹਥਿ ॥

It is with the opening of the lock by the guru that one begins to see his real self – what he is and why he is here in this world. He sees the unseen Lord within him and in others. A new vision of life opens up and the worship of the Lord becomes his permanent concern and not the pursuit of *maya*. Thus the guru helps the devotee to cross the world ocean – *sansaar* – which is described as *duttar* because it is very difficult to cross otherwise. Guru Arjan Dev says:

Duttar ehu sansaar satguru traee. P.1362
ਦੁਤਰੁ ਇਹੁ ਸੰਸਾਰੁ ਸਤਿਗੁਰੁ ਤਰਾਇਆ ॥

In another part of *Gurbani* Guru Ji says, “Hear ye, oh my friend – *sun saajan*. This is the way to swim across the *duttar sansaar*. Meet the guru – *mel sadhoo*, acquire the gift of *naam* and resort to uttering the name of the lord – *naam ucari-ai*.”

Sun saajan eu(n) duttar tari-ai. Mel sadhoo Har naam ucari-ai. P.741
ਸੁਣਿ ਸਾਜਨ ਇਉਂ ਦੁਤਰੁ ਤਰੀਐ ॥ ਮਿਲਿ ਸਾਧੂ ਹਰਿ ਨਾਮੁ ਉਚਰੀਐ ॥

Guru Ji maintains that the Lord's *naam semran* is the ever-lasting boat – *saci bayree*, which takes the people across the *bhavjal*. The people, who come to the guru after hearing talk – *sun gala(n)* – of becoming *mukat*, are given the gift of *naam* by the guru who firmly establishes the *naam* in them – *naam deḡae*. They are thus helped by the guru to get a place in this *bayree* and they become *mukat* -free from *vekaars*. Guru Ji says, “On hearing this I came to the Guru and He firmly instilled the idea in my heart that the true path in life implies resorting to *naam semran*, helping others to do *naam semran*, and washing one's sins away and leading pure lives.”

Sun gala(n) gur peh aea. Naam daan esnaan deḡae. Sabh mukat hoa saisaarḡa Nanak sachi bayree caar jiu. P.74

ਸੁਣਿ ਗਲਾ ਗੁਰ ਪਹਿ ਆਇਆ ॥ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿਝਾਇਆ ॥ ਸਭੁ ਮੁਕਤੁ ਹੋਆ ਸੈਸਾਰਝਾ ਨਾਨਕ ਸਚੀ ਬੇੜੀ ਚਾੜਿ ਜੀਉ ॥

The guru has no enemies – *nervair*. He has this quality – *vadya-ee*, that whosoever meets him acquires peace of mind immediately – *saant / shaanti tar aavai*. The burning desires caused by succumbing to *maya*'s temptations disappear – *tesna bhukh utrai*. Guru Ram Das describes this thus:

Ayh vadya-ee satgur nervair vec jet mele-ai tesna bhukh utrai Har saant tar aavai. P.855
ਏਹ ਵਡਿਆਈ ਸਤਿਗੁਰ ਨਿਰਵੈਰ ਵਿਚਿ ਜਿਤੁ ਮਿਲਿਐ ਤਿਸਨਾ ਭੁਖ ਉਤਰੈ ਹਰਿ ਸਾਂਤਿ ਤੜਿ ਆਵੈ ॥

Thus when a man seeks the *saran* of the guru he acquires peace of mind. His mind stops wandering – *gavn metāea*. A change comes about in his life. It is as though he has experienced rebirth. This is what Guru Nanak Dev means when he says:

Satgur kai janmay gavn metāea. P.940

ਸਤਿਗੁਰ ਕੈ ਜਨਮੇ ਗਵਨੁ ਸਿਟਾਇਆ ॥
 Guru Arjan Dev states that the mind stops wandering and becomes still –*man thehraea*, when the guru shows his grace on us – *satgur bha-ay dayal*.
Harha(n) satgur bha-ay dayal ta(n) man thehraea. P.1362
 ਹਰਿਗੰ ਸਤਿਗੁਰ ਭਏ ਦਇਆਲ ਤ ਮਨੁ ਠਹਰਾਇਆ ॥
 It is important to note that there is no difference – *bhayd* – between the Lord and the guru in that the guru has all the qualities and virtues of God. Guru Ji says:
Paarbraham gur nahi bhayd. P.1142
 ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਨਾਹੀ ਭੇਦ ॥
 Guru Ji says that the guru is the form of the Lord who is described as Gobend, Gopal, omnipresent Narayan, fount of mercy, the saviour of the *patet* – sinners, and is *samrath* – capable of doing anything.

Gur Gobend Gopal gur gur pooran Narayaneh. Gur dayal samrath gur, gur Nanak patet udhaarneh.
 P.710

ਗੁਰ ਗੋਬਿੰਦ ਗੋਪਾਲ ਗੁਰ ਗੁਰ ਪੂਰਨ ਨਾਰਾਇਣਹ ॥ ਗੁਰ ਦਇਆਲ ਸਮਰਥ ਗੁਰ ਗੁਰ ਨਾਨਕ ਪਤਿਤ ਉਪਾਰਣਹ ॥
 In another part of *Gurbani* Guru Ji says that the guru is the manifestation of God and he should be loved and worshipped – *pooji-ai*. from the mind and heart. Guru is the one who fulfills all our desires – *mansa pooranhaar*.

Gur Parmaysar pooji-ai man tan lae pyar.....Gur mansa pooranhaar. P.52
 ਗੁਰੁ ਪਰਮੇਸੁਰੁ ਪੂਜੀਐ ਮਨਿ ਤਨਿ ਲਾਇ ਪਿਆਰੁਗੁਰੁ ਮਨਸਾ ਪੂਰਣਹਾਰੁ ॥
 Such a true guru, who is in no way different from the Lord, is one in millions – *ayk jan ka-i meh laakh karori*. Guru Ji says:

Ram sant meh bhayd kech nahi ayk jan ka-i meh laakh karori.. P.208
 ਰਾਮ ਸੰਤ ਮਹਿ ਭੇਦੁ ਕਿਛੁ ਨਾਹੀ ਏਕੁ ਜਨੁ ਕਈ ਮਹਿ ਲਾਖ ਕਰੋਰੀ ॥
 Guru Nanak Dev in *Aasa Di Vaar* states that the Lord has kept Himself in the Guru i.e. the Lord manifests Himself in the guru.

Satgur vec aap rakheon P.466
 ਸਤਿਗੁਰੁ ਵਿਚਿ ਆਪੁ ਰਖਿਓਨੁ

In India there is this very common practice of going to holy places with pools in which pilgrims take a dip to cleanse themselves of sins. Such a place is called a *teerath* but the true *teerath* is the guru who helps in cleansing the mind of sins by getting his followers to bathe in the waters of *naam*.

Guru Ram Das says that the true guru is the proper *teerath* since He worships the *naam* of the Lord day and night – *an den Har Har naam dhea-ay*.

Teerath poora satguru jo an den Har Har naam dhea-ay. P.140
 ਤੀਰਥੁ ਪੂਰਾ ਸਤਿਗੁਰੁ ਜੋ ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਏ ॥

Thus the guru exhorts his followers to bathe in the *naam* waters – *naam jal* – the guru gives, and this cleanses the mind. Having a dip in a pool at some holy place cannot by itself remove the impurities of sins from the mind. Only the *naam jal* given by the guru is capable of doing this. When a person acquires the *naam* of the Lord, with the grace of the guru, he begins to enjoy peace and happiness. The guru is described by Guru Amar Das as the ocean of peace and happiness – *satgur sukh saagar* – in this world and this *sukh* cannot be derived from any other source – *horthai sukh nahi*.

Satgur sukh saagar jag antar horthai sukh nahi. P.603
 ਸਤਿਗੁਰੁ ਸੁਖ ਸਾਗਰੁ ਜਗ ਅੰਤਰਿ ਹੋਰਥੈ ਸੁਖੁ ਨਾਹੀ ॥

Guru Arjan Dev likens the guru to a pool – *sarovar / sarvar*, full of *ratana* – something very precious. Only the person with good fortune on whom the Lord showers His blessing can meet the guru.

Satgur sarvar ratni bharpooray jes praapat so paavai. P.960
 ਸਤਿਗੁਰੁ ਸਰਵਰੁ ਰਤਨੀ ਭਰਪੂਰੇ ਜਿਸੁ ਪ੍ਰਾਪਤਿ ਸੋ ਪਾਵੈ ॥

Guru Nanak Dev mentions that there is no shortage - *nahi tot* - of *ratana* like godly virtues in the guru who is like an ocean - *gur saagar*. He is the *roop* of the true Lord - *saac*. He is the source of precious gem like qualities - *laal padaarath / ratana* which are inexhaustible - *akhot*.

Gur saagar ratni nahi tot. Laal padaarath saac akhot. P.933
 ਗੁਰੁ ਸਾਗਰੁ ਰਤਨੀ ਨਹੀ ਤੋਟ ॥ ਲਾਲ ਪਦਾਰਥ ਸਾਚੁ ਅਖੋਟ ॥

Thus if we want peace and happiness we should become the followers of the true guru.
 Guru Teg Bahadar tells us that it is the guru who teaches us that without *naam semran* one suffers *dukh* – *naam bena dukh paavai*. Without *bhagti* of the Lord there is no end to all kinds of fears – *sehसा neh cookai*.

Har kay naam bena dukh paavai. Bhagt(i) bena sehsha neh cookai gur eh u bhayd bataavai. P.830
ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਦੁਖੁ ਪਾਵੈ ॥ ਭਗਤਿ ਬਿਨਾ ਸਹਸਾ ਨਹ ਚੁਕੈ ਗੁਰੁ ਇਹੁ ਭੇਦੁ ਬਤਾਵੈ ॥

Gur Nanak Dev mentions that the person who turns his face away from the guru – *gur tay muh fayray*, gets thrust into the cycle of numerous lives – *jon bhva-ee-ai*

Gur tay muh fayray ten jon bhva-ee-ai. P.832
ਗੁਰ ਤੇ ਮੁਹ ਫੇਰੇ ਤਿਨੁ ਜੋਨਿ ਭਵਾਈਐ ॥

Guru Amar Das says that those who don't serve the guru by following his teaching will be tied and punished by the *yamas* – *jam dar badhay maarieh*. Their screams – *kook pookaar / pukaar* -will not be heard by anyone. Their coming into this world was of no avail – *ket aa-ay sansaar*.

*Satgur jeni na sayveo say ket aa-ay sansaar. Jam dar badhay maarieh kook na sunai pookaar*P.69
ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਸੇਵਿਓ ਸੇ ਕਿਤੁ ਆਏ ਸੰਸਾਰਿ ॥ ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਕੂਕ ਨ ਸੁਣੈ ਪੂਕਾਰ ॥

Elaborating the *ket aa-ay sansaar* aspect Guru Ji in another part of *Gurbani* says that the person who does not follow the guru's teaching – *satgur na sayveo*, fails to love the *sabad* and does not resort to *naam semran* with a peaceful mind. Such a person will face repeated births – *fer fer joni pa-ee-ai*.

Satgur jena na sayveo sabad na lago pyar. Sehjay naam na dheaea ket aea sansaar. Fer fer jooni pa-ee-ai P.512

ਸਤਿਗੁਰੁ ਜਿਨਾ ਨ ਸੇਵਿਓ ਸਬਦਿ ਨ ਲਗੋ ਪਿਆਰੁ ॥ ਸਹਜੇ ਨਾਮੁ ਨ ਧਿਆਇਆ ਕਿਤੁ ਆਇਆ ਸੰਸਾਰਿ ॥ ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ ਪਾਈਐ ॥

Guru Ji exhorts man to efface his self – *aap chod*, and do wholeheartedly – *cet lae* - what the guru says. In this way he will always experience peace of mind without any *dukh* plaguing him. The Lord will begin to dwell in the mind of such a person – *Har vasai man ae*. Such a person acquires what is known as *sehaj* when the mind does not wander or waver.

Gur ki kaar kmaavni bha-ee aap chod cet lae. Sada sehaj fer dukh na laga-i bha-ee Har aap vasai man ae. P.639

ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਵਣੀ ਭਾਈ ਆਪੁ ਛੋਡਿ ਚਿਤੁ ਲਾਇ ॥ ਸਦਾ ਸਹਜੁ ਫਿਰਿ ਦੁਖੁ ਨ ਲਗਈ ਭਾਈ ਹਰਿ ਆਪਿ ਵਸੈ ਮਨਿ ਆਇ ॥

But effacing one's self is a very difficult task. Guru Ji acknowledges this fact and says such *sayva* is *gaakhri* – very difficult. One must give his head to the guru – *ser deejai*. This means one must follow the guru's teaching without question.

Satgur ki sayva gaakhri ser deejai aap gvae. P.649
ਸਤਿਗੁਰੁ ਕੀ ਸੇਵਾ ਗਾਖੜੀ ਸਿਰੁ ਦੀਜੈ ਆਪੁ ਗਵਾਇ ॥

One can efface one's self only through utter humility and full faith. Guru Ram Das requests His mind to do the Lord's *sayva bhagti* which is highly rewarding – *safal*. To do this He says one must get the dust – *rayn / rvaal* - of the guru's feet and apply it to the forehead. By doing this one's laziness – *daaled*, and reluctance to make an effort disappears and this also eliminates all *dukh*.

Mayray man sayv safal Har ghaal. Lay gur pag rayn rvaal. Sabh daaled bhanj dukh daal. P.977
ਮੇਰੇ ਮਨ ਸੇਵ ਸਫਲ ਹਰਿ ਘਾਲ ॥ ਲੇ ਗੁਰ ਪਗ ਰੇਨ ਰਵਾਲ ॥ ਸਭਿ ਦਾਲਿਦ ਭੰਜਿ ਦੁਖ ਦਾਲ ॥

Guru Amar Das says that *sayva* of the guru brings benefits if done sincerely from the heart – *jay ko karay cet laa-ay*. In this way one's desires get fulfilled – *man cendea fal paavna*, and *haumai* disappears.

Satgur ki sayva safal hai jay ko karay cet lae. Man cendea fal paavna haumai vecuh jae. P.644
ਸਤਿਗੁਰੁ ਕੀ ਸੇਵਾ ਸਫਲੁ ਹੈ ਜੇ ਕੇ ਕਰੇ ਚਿਤੁ ਲਾਇ ॥ ਮਨਿ ਚਿੰਦਿਆ ਫਲੁ ਪਾਵਣਾ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ ॥

Guru Ram Das compares the guru / *satguru* to a piece of land – *dharti* – for the cultivation of good deeds – deeds of *dharm*. The fruit / harvest that one gets from this land i.e. the guru, depends on the seeds that are sown – *jayha beejay tayha fal paa-ay*. Those who sow the *naam* seeds are rewarded with the *amret* fruit. But evil doers and sinners get the fruit according to what they sow. Those who have no love or devotion for the guru resort to undesirable deeds – *khot*, and are rewarded accordingly and hence suffer.

Satgur dharti dharm hai tes vec jayha ko beejay tayha fal paa-ay. Gur Sekhi amret beejea ten amret fal Har paa-ay. Ekna andar khot net khot kmaaveh ohu jayha beejay tayha fal khaa-ay.

ਸਤਿਗੁਰੁ ਧਰਤੀ ਧਰਮ ਹੈ ਤਿਸੁ ਵਿਚਿ ਜੇਹਾ ਕੇ ਬੀਜੇ ਤੇਹਾ ਫਲੁ ਪਾਏ ॥ ਗੁਰਸਿਖੀ ਅੰਮ੍ਰਿਤੁ ਬੀਜਿਆ ਤਿਨ ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਹਰਿ ਪਾਏ ॥ ਇਕਨਾ ਅੰਦਰਿ ਖੋਟੁ ਕਮਾਵਹਿ ਓਹੁ ਜੇਹਾ ਬੀਜੇ ਤੇਹਾ ਫਲੁ ਖਾਏ ॥

Guru Amar Das says that the guru is always ready to shower his blessings – *satgur sada dayal hai*. But unfortunately without good *bhaag* – good fortune – what can one get? The guru does not discriminate and sees all

in like manner – *ayk nadar kar vaykhai sabh oopar*. The benefits one gets from the guru will be in proportion to the love that one has for the guru.

Satgur sada dayal hai bha-ee ven bhaaga(n) kea pa-ee-ai. Ayk nadar kar vaykhai sabh oopar jayha bhaau tayha fal pa-ee-ai. P.602

ਸਤਿਗੁਰੁ ਸਦਾ ਦਇਆਲੁ ਹੈ ਭਾਈ ਵਿਣੁ ਭਾਗਾ ਕਿਆ ਪਾਈਐ ॥ ਏਕ ਨਦਰਿ ਕਰਿ ਵੇਖੈ ਸਭ ਉਪਰਿ ਜੇਹਾ ਭਾਉ ਤੇਹਾ ਫਲੁ ਪਾਈਐ ॥

Guru Ji mentions that everyone in this world –*sansaar*, sees the guru – *satgur no sabh ko vaykhda*. But by merely seeing the guru, experiencing the guru's *darshan*, one does not get liberated – *dethai mukat na hova-i*. One has to consider and ponder as to what the *sabad* conveys. Without understanding the *sabad* the dirt of *haumai* does not disappear and love for *naam* does not develop.

Satgur no sabh ko vaykhda jayta jagat sansaar. Dethai mukat na hova-i jecar sabad na karay vicaar. Haumai mail na cuka-i naam na lagai pyar. P.594

ਸਤਿਗੁਰੁ ਨੋ ਸਭ ਕੋ ਵੇਖਦਾ ਜੇਤਾ ਜਗਤੁ ਸੰਸਾਰੁ ॥ ਡਿਠੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ ॥ ਹਉਮੈ ਮੈਲੁ ਨ ਚੁਕਈ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥

Guru Arjan Dev says that there is no demi-god who can be said to be like the guru – *gur jaisa nahi ko dev*. But only those persons seek the *saran* of the guru, whose good fortune, as inscribed on their foreheads – *mastak bhaag*, begins to develop. These are the people who can be described as possessing good *bhaag*.

Gur jaisa nahi ko dev. Jes mastak bhaag su laaga sayv. P.1142
ਗੁਰੁ ਜੈਸਾ ਨਾਹੀ ਕੋ ਦੇਵ ॥ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ ਸੁ ਲਾਗਾ ਸੇਵ ॥

Guru Ji states that the guru is one who believes that the *Neranjn* Lord is present everywhere . There is no one else - *dooja nahi koe* - whom the guru recognises other than the Lord. Because of these qualities in the guru, Guru Arjan Dev mentions that one must not regard the guru as merely an ordinary human being - *maanukh ka roop*.

Dooja nahi jaanai koe. Satgur Neranjn soe. Maanukh ka kar roop na jaan. P.895
ਦੂਜਾ ਨਹੀ ਜਾਨੈ ਕੋਇ ॥ ਸਤਿਗੁਰੁ ਨਿਰੰਜਨੁ ਸੋਇ ॥ ਮਾਨੁਖ ਕਾ ਕਰਿ ਰੂਪੁ ਨ ਜਾਨੁ ॥

It is essential for anyone aspiring towards spiritual perfection to become a devotee of the true guru. However advanced one might become spiritually one falls short of the ultimate goal without a guru. Baba Nam Dev who had become very famous and had experienced the Lord's *darshan* a number of times remained in some ways imperfect until his friend Gyan Dev and Mukta Ba-ee, a lady *bhagat*, pointed out to him that he was a *negura* – without a guru, and as such he was still imperfect. Nam Dev realised this shortcoming and he finally adopted an elderly saint, Baba Goroba , as his guru.

Raja Janak, a king, had become a great *bhagat* like Baba Nam Dev. But he too was a *negura* and he was advised by some holy person that without a guru his spiritual efforts were fruitless. Raja Janak was convinced that he had to have a guru. He got enlightenment after he became a disciple of a *rishi* named Ashtaavkar.

Like Nam Dev and Raja Janak Bhagat Kabir also had to become a disciple of a *bhagat* named Swami Ramanand when he was convinced that without a guru one could not acquire salvation – *Gur ben mukat na pa-ee-ai*.

Guru Amar Das referring to the importance of having a guru says that Nam Dev who belonged to the tailor caste – *cheemba*, and Kabir who was a weaver – *jolaaha*, attained high spiritual status from a true guru – *pooray gur tay gat pa-ee*.

Nama cheemba Kabir jolaaha pooray gur tay gat pa-ee. P.67
ਨਾਮਾ ਛੀਬਾ ਕਬੀਰੁ ਜੋਲਾਹਾ ਪੂਰੇ ਗੁਰ ਤੇ ਗਤਿ ਪਾਈ ॥

Guru Ji maintains that it is vital to seek the *saran* of the true guru. A *negura* is not guided by such a guru and he strays from the true path in life. A *negura* earns disgrace and a bad name – *nau bura*.

Satgur baajhuh gur nahi koi neguray ka hai nau bura. P.435
ਸਤਿਗੁਰ ਬਾਝਹੁ ਗੁਰੁ ਨਹੀ ਕੋਈ ਨਿਗੁਰੇ ਕਾ ਹੈ ਨਾਉ ਬੁਰਾ ॥

Guru Ji also says that the person who has met the guru – *jen kau satgur melea*, will not be called upon to give an account of his actions in this world. There will be no reckoning for him – *ten ka laykha nebrea*.

Nanak jen kau satgur melea ten ka laykha nebrea. P.435
ਨਾਨਕ ਜਿਨ ਕਉ ਸਤਿਗੁਰ ਮਿਲਿਆ ਤਿਨ ਕਾ ਲੇਖਾ ਨਿਬੜਿਆ ॥

People who do not serve the guru – *satgur purkh na sayveo*, and fail to understand the *sabad* – *sabad na keeto vicaar*, cannot be regarded as human beings – *maan's joon na aakhian*. They are dead animals – *dhor*. They are highly stupid – *gvaar*. These people have no understanding of the spiritual life and they don't remember and love the Lord. They are *manmukhs* who indulge in *vekaars* and are spiritually dead – *mu-ay*, and hence suffer repeated births and deaths – *mar jammeh vaaro vaar*. Guru Amar Das describes this as follows:

Jena satgur purkh na sayveo sabad na keeto vicaar. Oe maans joon na aakhian pasoo dhor gvaar. Ona antar gyan na dhean hai Har sau preet na pyar. Manmukh mu-ay vekaar meh mar jammeh vaaro vaar.

P.1418

ਜਿਨ੍ਹਾ ਸਤਿਗੁਰੂ ਪੁਰਖ ਨ ਸੇਵਿਓ ਸਬਦਿ ਨ ਕੀਤੇ ਵੀਚਾਰੁ ॥ ਓਇ ਮਾਣਸ ਜੂਨਿ ਨ ਆਖੀਅਨਿ ਪਸੂ ਢੋਰ ਗਾਵਾਰ ॥ ਓਨਾ ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਧਿਆਨੁ ਹੈ ਹਰ ਸਉ ਪ੍ਰੀਤਿ ਨ ਧਿਆਰੁ ॥ ਮਨਮੁਖ ਮੁਏ ਵਿਕਾਰ ਮਹਿ ਮਰਿ ਜੰਮਹਿ ਵਾਰੇ ਵਾਰ ॥

Guru Ji, in another place, makes it clear that the person who turns away from the guru – *negura*, becomes a victim of *aatmak maut* and suffers repeated births and deaths - *aavan jaavneea*.

So negura jo mar mar jammai neguray aavan jaavneea.

P.117

ਸੋ ਨਿਗੁਰਾ ਜੋ ਮਰਿ ਮਰਿ ਜੰਮੇ ਨਿਗੁਰੇ ਆਵਣ ਜਾਵਣਿਆ ॥

Thus the true way of life is to mould one's life according to the teachings of the Guru. Without following the guru's *mat* one wastes away this precious life by becoming a victim of *maya* and *haumai*. Guru Arjan Dev remarks that life without a guru – *ben sadhoo jo jeevna* – is all wasted – *tayto berthari*. By meeting the guru – *melat sang*, the wanderings of the mind cease – *sabh bharm metay*. The state of the mind improves – *gat bha-i hamaari*, and the Lord begins to dwell in the mind.

Ben sadhoo jo jeevna tayto berthari. Melat sang sabh bharm metay gat bha-i hamaari. P.810

ਬਿਨੁ ਸਾਧੂ ਜੋ ਜੀਵਨਾ ਤੇਤੇ ਬਿਰਥਾਰੀ ॥ ਮਿਲਤ ਸੰਗਿ ਸਭ ਭ੍ਰਮ ਮਿਟੇ ਗਤ ਭਈ ਹਮਾਰੀ ॥

6. NAAM

Naam means name, and in *Gurbani* this word refers to the name of the Lord. But unlike names of people and things, *naam* cannot bring into mind a picture of something of a definite shape, size and colour. The Lord has been given many names such as *Waheguru, Ram, Hari, Parmayshvar, Jagdeesh, Khuda, Rahim, Allah* etc. By uttering any one of these words it is possible to picture the said word consisting of various letters in the mind. But this is not in any way beneficial. What is required is that when one utters the *naam* one should become aware of the superior being whom we call God with His various attributes and qualities that are outlined in the *mool mantar* at the beginning of *Japji bani*. It is this broad meaning which the mind should conjure when one utters the *naam*. To acquire this meaning we have to gain some knowledge of Him by knowing His attributes and qualities, what He does and how He affects our lives. We cannot, however, know Him in entirety. This is humanly impossible. But we should be able to understand Him to some extent by faithfully participating in *sat sangat*, and understanding the guru's teachings via the *Gurbani sabads*.

Naam is unlike anything else in this world – *naam tul kach avar na hoe*, and Guru Arjan Dev says that rare are the persons who acquire the *naam* through the guru's grace by becoming *gurmukhs* i.e. those who attain perfection by seeking the *saran* of the guru.

Naam tul kach avar na hoe. Nanak gurmukh naam paavai jan koe. P.265
ਨਾਮ ਤੁਲਿ ਕਛੁ ਅਵਰੁ ਨ ਹੋਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥

Naam cannot be acquired as one would acquire any commodity. It cannot be purchased – *mol pa-ee-ai nahi*. It is, according to Guru Amar Das, acquired by following faithfully the teaching of the guru through the *gur sabad* – *pa-ee-ai gur bicaara*.

Mol ket hi naam pa-ee-ai nahi naam pa-ee-ai gur bicaara. P.754
ਮੋਲਿ ਕਿਤੁ ਹੀ ਨਾਮੁ ਪਾਈਐ ਨਾਹੀ ਨਾਮੁ ਪਾਈਐ ਗੁਰ ਬੀਚਾਰਾ ॥

In connection with the price of *naam* Bhagat Kabir states that it cannot be obtained even by giving gold – *kancan*. It can be purchased only by giving one's mind – *man day lee-a hai mol* – i.e. surrendering one's mind to the guru.

Kancan seu(n) pa-ee-ai nahi tol. Man day Ram lee-a hai mol. P.327
ਕੰਚਨ ਸਿਉ ਪਾਈਐ ਨਹੀ ਤੋਲਿ ॥ ਮਨੁ ਦੇ ਰਾਮੁ ਲੀਆ ਹੈ ਮੋਲਿ ॥

Guru Arjan Dev in *Caobolay Bani* points out to a story from Hindu mythology that if one could acquire love for *naam* in exchange for money – *dam kehu hoti saat*, King Raavan would have done it. Raavan, who is said to have had a number of heads, was no pauper – *rank*. To please Shev Ji, he had to get a head cut off – *ser deenay kaat*, and present it to Shev Ji eleven times.

Samman jau es praym ki dam kehu hoti saat. Raavan hutay su rank neh jen ser deenay kaat P.1363
ਸੰਮਨ ਜਉ ਇਸ ਪ੍ਰੇਮ ਕੀ ਦਮ ਕਿਹੁ ਹੋਤੀ ਸਾਟ ॥ ਰਾਵਨ ਹੁਤੇ ਸੁ ਰੰਕ ਨਹਿ ਜਿਨਿ ਸਿਰ ਦੀਨੇ ਕਾਟਿ ॥

Naam comes into one's mind – *vasai man ae* – only if one becomes a disciple of the true guru, i.e. becomes a *gurmukh*. Otherwise, as Guru Amar Das mentions it is unobtainable – *alabh*.

Es jag meh naam alabh hai gurmukh vasai man ae. P.644
ਇਸੁ ਜਗ ਮਹਿ ਨਾਮੁ ਅਲਭੁ ਹੈ ਗੁਰਮੁਖਿ ਵਸੈ ਮਨਿ ਆਇ ॥

Naam being the manifestation of the Lord, resides within every person in a hidden form and the only way to make it manifest, according to Guru Ji, is to do *gur sayva*. It is only through *gur sayva* that *naam* wealth – *naam dhan* – is acquired.

Gur sayva tay Har naam dhan paavai. P.664
ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ ਨਾਮੁ ਧਨੁ ਪਾਵੈ ॥

Gur sayva or service of the guru implies following the teaching of the guru.

But according to Guru Ji *gur sayva* is extremely difficult – *gaakhri* – as it implies giving one's head to the guru, i.e. surrendering one's own thinking and implicitly abiding by the guru's teaching. This also implies the disregard for one's *appa* or self – *aap gvae*.

Satgur ki sayva gaakhri ser deejai aap gvae. P.27

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਗਾਖੜੀ ਸਿਰੁ ਦੀਜੈ ਆਪੁ ਗਵਾਇ ॥

Guru Ji says that even in this *kaljug* age the *gupta naam* – the hidden *naam* – is present in all individuals – *ghat ghat bharpoor rahea*. This gem – *naam ratan* – gets manifested in the heart – *herdai pargatea* – by seeking the *saran* of the guru. It is only when one seeks the *saran* of the true guru this *naam* treasure can be acquired by the devotee.

Gupta naam vartai vec kaljug ghat ghat Har bharpoor rahea. Naam ratan tena herdai pargatea jo gur sarna-ee bhaj pa-ee. P.1334

ਗੁਪਤਾ ਨਾਮੁ ਵਰਤੈ ਵਿਚਿ ਕਲਜੁਗਿ ਘਟਿ ਘਟਿ ਹਰਿ ਭਰਪੂਰਿ ਰਹਿਆ ॥ ਨਾਮੁ ਰਤਨੁ ਤਿਨਾ ਹਿਰਦੈ ਪ੍ਰਗਟਿਆ ਜੋ ਗੁਰੁ ਸਰਣਾਈ ਭਜਿ ਪਾਇਆ ॥

Guru Ji says that the fountain – *khoohata* – of the life giving nectar, the *naam*, is within the person himself. But this inexhaustible supply of *naam* nectar can be acquired only with the aid of the *gur sabad*. He who understands the *gur sabad* and retains it within him draws the nectar and keeps on drinking it – *sabday kaadh pee-ai panhaari*. *Panhaari* is the person who draws water from some source.

Antar khoohata amret bharea sabday kaadh pee-ai panhaari. P.570
ਅੰਤਰਿ ਖੂਹਟਾ ਅੰਮ੍ਰਿਤਿ ਭਰਿਆ ਸਬਦੇ ਕਾਢਿ ਪੀਐ ਪਨਿਹਾਰੀ ॥

Guru Ji in another place says that one's heart which is described as the home – *ghar* – is full of this *naam amret* but *manmukhs* cannot savour its taste – *saad na paea*.

Ghar hi meh amret bharpoor hai manmukha(n) saad na paea. P.644
ਘਰਿ ਹੀ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਭਰਪੂਰੁ ਹੈ ਮਨਮੁਖਾ ਸਾਦੁ ਨ ਪਾਇਆ ॥

Guru Ji, in no uncertain terms, says that although every one utters the *naam* with the tongue – *rasna naam sabh koi kahai*, the *naam* can only be acquired by gaining the *saran* of the guru – *satgur sayvay ta(n) naam lahai*. Then only the devotee frees himself from the shackles of *maya moh* – *bandhan toray*, and settles down in the state where he becomes *mukat* from *vekaars* – *mukat ghar rahai*.

Rasna naam sabh koi kahai. Satgur sayvay ta(n) naam lahai. Bandhan toray mukat ghar rahai. P.262

ਰਸਨਾ ਨਾਮੁ ਸਭ ਕੋਈ ਕਹੈ ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਨਾਮੁ ਲਹੈ ॥ ਬੰਧਨੁ ਤੋੜੇ ਮੁਕਤਿ ਘਰਿ ਰਹੈ ॥

Guru Nanak Dev emphasizes that this *naam amret* is inside us – *bheetar*, and is acquired by those – *soi jan paavai*, whose daily concern – *acaar* – is retaining the gem like *gur sabad* – *gur ka sabad ratan* in their hearts.

Bheetar amret soi jan paavai jes gur ka sabad ratan acaar. P.1255
ਭੀਤਰਿ ਅੰਮ੍ਰਿਤੁ ਸੋਈ ਜਨੁ ਪਾਵੈ ਜਿਸੁ ਗੁਰੁ ਕਾ ਸਬਦੁ ਰਤਨੁ ਆਚਾਰੁ ॥

It is vital that the *gur sabad* be retained in the heart – *gur ka sabad vicaar*, as it is only by following the guru's teaching, as given in the *sabad*, that one acquires *naam*. Guru Ji points out how *devta* groups such as *gan* and *gandharab* got across the world ocean – *udhray* – with the aid of *naam* by retaining the *sabad* in their minds.

Gan gandharab naamay sabh udhray gur ka sabad vicaar. P.1259
ਗਣ ਗੰਧਰਬ ਨਾਮੇ ਸਭ ਉਧਰੇ ਗੁਰੁ ਕਾ ਸਬਦੁ ਵੀਚਾਰਿ ॥

Guru Ram Das mentions that he, who resorts to *gur sayva* – *satgur sayvai lagea*, qualifies to receive the *amolak ratan* – invaluable gem – of *naam* from the guru who makes it manifest by breaking the *haumai* barrier.

Naam amolak ratan hai pooray satgur paas. Satgur sayvai lagea kadh ratan dayvai pargaas.. P.40
ਨਾਮੁ ਅਮੋਲਕੁ ਰਤਨੁ ਹੈ ਪੂਰੇ ਸਤਿਗੁਰੁ ਪਾਸਿ ॥ ਸਤਿਗੁਰੁ ਸੇਵੈ ਲਗਿਆ ਕਢੁ ਰਤਨੁ ਦੇਵੈ ਪਰਗਾਸਿ ॥

Guru Ji explains that fire – *baisantar*, is present in wood – *kaast* - in a hidden form. It can be obtained – *kaadh kadheejai*, by following the procedure – *sanjam* – of rubbing two pieces of dry wood. This process of rubbing is called *math* which also means 'to churn'. The *naam*, like the presence of fire in wood, is present everywhere – *Ram naam hai jot sba-ee*, but in a concealed form. To realize the *naam* essence – *tat*- one has to follow *gurnat* which implies understanding the *gur sabad* and retaining it in the heart..

Kaast meh jeu(n) hai baisantar math sanjam kaadh kadheejai. Ram naam hai jot sba-ee tat gurnat kaadh la-i-jai. P.1323

ਕਾਸਟ ਮਹਿ ਜਿਉ ਹੈ ਬੈਸੰਤਰੁ ਮਥਿ ਸੰਜਮਿ ਕਾਢ ਕਢੀਜੈ ॥ ਰਾਮ ਨਾਮੁ ਹੈ ਜੋਤਿ ਸਬਾਈ ਤਤੁ ਗੁਰਮਤਿ ਕਾਢ ਲਈਜੈ ॥

Guru Arjan Dev maintains that we are discarding this *naam ratan* gem for the sake of worthless things referred to as *kaudi* - *kaudi badlai teagai ratan*. *Kaudis* refer to things in this materialistic world which we have to leave – *chod jae* – when we go from here.

Kaudi badlai teagai ratan. Chod jae tahoo ka jatan. P.892
ਕਉਡੀ ਬਦਲੈ ਤਿਆਗੈ ਰਤਨੁ ॥ ਛੋਡਿ ਜਾਇ ਤਾਹੁ ਕਾ ਜਤਨੁ ॥

Guru Ji further says that we ignore the Lord who gives us everything – *daynhaar prabh choḍ kai*, and resort to other tastes – *laageh aan suae*. In this way no one can succeed – *na seejhai*, in the journey of life, and without *naam* one loses respect – *ben naavai pat jae*.

Daynhaar prabh choḍ kai laageh aan suae. Nanak kahoo na seejha-i ben naavai pat jae. P.268
ਦੇਨਹਾਰ ਪ੍ਰਭ ਛੋਡਿ ਕੈ ਲਾਗਹਿ ਆਨ ਸੁਆਇ ॥ ਨਾਨਕ ਕਹੂ ਨ ਸੀਝਈ ਬਿਨੁ ਨਾਵੈ ਪਤਿ ਜਾਇ ॥

Guru Teg Bahadar says, “Oh *sant jan*, everyone in this world keeps chasing after *maya* and going astray – *ehu jag bharm bhulaana*. By not doing *naam semran* they have sold their spiritual lives in exchange for *maya* – *maya haath bekaana*.”

Saadho ehū jag bharm bhulaana. Ram naam ka semran choḍea maya haath bekaana. P.684
ਸਾਧੋ ਇਹੁ ਜਗੁ ਭਰਮ ਭੁਲਾਨਾ ॥ ਰਾਮ ਨਾਮ ਕਾ ਸਿਮਰਨੁ ਛੋਡਿਆ ਮਾਇਆ ਹਾਥਿ ਬਿਕਾਨਾ ॥

What is it that prevents *naam* from getting manifest – *pargat*? It is the ego in us which is referred to as *haumai* in *Gurbani*. *Haumai* sets up a wall barrier between the individual and *naam*. Both *haumai* and *naam* are at odds with each other – *verodh hai*, and cannot stay together in one place – *ek thae*. Guru Amar Das mentions it thus:

Haumai naavai naal verodh hai due na vaseh ek thae. P.560
ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ ॥

It is only the true guru who can help to break this *haumai* wall – *bheet*. So says Guru Ram Das:

Gur poorai haumai bheet tori P.1263
ਗੁਰਿ ਪੂਰੈ ਹਉਮੈ ਭੀਤਿ ਤੋਰੀ.....॥

According to Guru Amar Das one earns respect – *sobha / sobh* - in this world, by means of *naam*.

Without *naam* – *ben naavai* – there can be no respect, and the respect one gets because of *maya* lasts a few days, referred to as four days – *caar dehaaray*, and disappears without delay – *jaandi belam na hoe*.

Es jug meh sobha naam ki ben naavai sobh na hoe. Eh maya ki sobha caar dehaaray jaandi belam na hoe. P.429

ਇਸੁ ਜੁਗ ਮਹਿ ਸੋਭਾ ਨਾਮ ਕੀ ਬਿਨੁ ਨਾਵੈ ਸੋਭ ਨ ਹੋਇ ॥ ਇਹੁ ਮਾਇਆ ਕੀ ਸੋਭਾ ਚਾਰਿ ਦਿਹਾਤੇ ਜਾਦੀ ਬਿਲਮੁ ਨ ਹੋਇ ॥
The respect earned by saintly people, even from royalty and the wealthy, is clear evidence of this.

Naam always keeps company with the devotee. It is like the fast colour of what is referred to as *majeeth* which never fades. All those things pertaining to *maya* are transient, like the colour of a *kasumbh* flower which lasts only for a few days. So says Bhagat Ravedas who belonged to the low *maaar* caste

Jaisa rang kasumbh ka taisa ehū sansaar. Mayray rama-ee-ay rang majeeth ka kahu Ravedas maar. P.346

ਜੈਸਾ ਰੰਗੁ ਕਸੁੰਭ ਕਾ ਤੈਸਾ ਇਹੁ ਸੰਸਾਰੁ ॥ ਮੇਰੇ ਰਮਈਏ ਰੰਗੁ ਮਜੀਠ ਕਾ ਕਹੁ ਰਵਿਦਾਸ ਚਮਾਰ ॥

Unlike *naam* worldly things do not last and they do not go with us when we go from this world. The *naam*, however, goes with the *jeevatma* when the body dies and it will stand us in good stead when the *jeevatma* faces the Creator to give an account of one’s actions in this world. Without the *naam* one does not get any *dho-ee* – help - in the court of the Lord and the *yamas* inflict punishment on the *jeevatma* – *jam karay khuari*. This *khuari* refers to the cycle of life and death, which one has to undergo for not having acquired *naam*. This is what Guru Amar Das says about it:

Ven naavai dar dho-ee nahi ta(n) jam karay khuari. P.754
ਵਿਨੁ ਨਾਵੈ ਦਰਿ ਢੋਈ ਨਾਹੀ ਤਾ ਜਮੁ ਕਰੇ ਖੁਆਰੀ ॥

Guru Nanak Dev exhorts man to seek the *saran* of the guru and meditate on the *naam*. This according to Him is a noble consideration – *parm tat vicaara*.

Ram naam jap gurmukh jiaray ayhu parm tat vicaara hay. P.1030
ਰਾਮ ਨਾਮੁ ਜਪਿ ਗੁਰਮੁਖਿ ਜੀਅਤੋ ਏਹੁ ਪਰਮ ਤਤੁ ਵੀਚਾਰਾ ਹੇ ॥

Guru Ram Das says that nothing other than *naam* can help when we go from this world. Family members, sons, brothers – *kuṭamb, put / sut, bha-ee* - are of no avail as our affection and love for them is the result of attachment to *maya* and they cannot accompany us to the world hereafter - *aagai saath na ja-ee*. The only *baylee* – companion – is the *naam*.

Ben naavai ko baylee nahi put, kuṭamb, sut, bha-ee. Nanak maya moh pasaara aagai saath na ja-ee. P.775
ਬਿਨੁ ਨਾਵੈ ਕੋ ਬੇਲੀ ਨਾਹੀ ਪੁਤੁ ਕੁਟੰਬੁ ਸੁਤੁ ਭਾਈ ॥ ਨਾਨਕ ਮਾਇਆ ਮੋਹੁ ਪਸਾਰਾ ਆਗੈ ਸਾਥਿ ਨ ਜਾਈ ॥

P.775

Those who forsake the *naam* – *jeni naam vesarea* – regret and suffer because of their folly. Undesirable traits – *avgan*, present in such people, become dominant. Whatever spiritual or good qualities that are present in such persons are looted by the *avgan* – *avgan muthi*. Guru Nanak Dev mentions it thus:

Jeni naam vesarea avgan muthi roe. P.57

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਅਵਗਣ ਮੁਠੀ ਰੋਇ ॥

According to Bhagat Kabir we should accumulate *naam dhan* and we should not forsake it – *na chodi-ai*, even though *tan dhan* – body and wealth – may go.

Kabir Ram na chodi-ai tan dhan jae ta jau.

P.1369

ਕਬੀਰ ਰਾਮੁ ਨ ਛੋਡੀਐ ਤਨੁ ਧਨੁ ਜਾਇ ਤ ਜਾਉ ॥

No worldly wealth is superior to *naam*. There is no other *dhan* – *ayvad dhan hor ko nahi* – like the everlasting name of the Lord. So says Guru Amar Das:

Ayvad dhan hor ko nahi bha-ee jayvad saca nau.

P.1419

ਏਵਡੁ ਧਨੁ ਹੋਰੁ ਕੇ ਨਹੀ ਭਾਈ ਜੇਵਡੁ ਸਚਾ ਨਾਉ ॥

Guru Nanak Dev says, “ Oh Lord, the person who possesses material wealth – *jen kai palai dhan vasai* – is named a fakir, meaning a spiritual pauper. The person in whose heart – *herdai* – you dwell is an ocean of good virtues – *guni gaheer*.”

Jen kai palai dhan vasai ten ka nau fakir. Jen kai herdai tu(n) vaseh tay nar guni gaheer.

P.1287

ਜਿਨ ਕੈ ਪਲੈ ਧਨੁ ਵਸੈ ਤਿਨ ਕਾ ਨਾਉ ਫਕੀਰ ॥ ਜਿਨ ਕੈ ਹਿਰਦੈ ਤੂ ਵਸਹਿ ਤੇ ਨਰ ਗੁਣੀ ਗਰੀਰ ॥

According to Bhagat Kabir the person in whose heart the *naam* does not dwell – *ja(n) kay herdai naam na hoi* – is the one who is poor, a pauper – *nerdhan*.

Keh Kabir nerdhan hai soi. Ja(n) kay herdai naam na hoi.

P.1159

ਕਹਿ ਕਬੀਰ ਨਿਰਧਨ ਹੈ ਸੋਈ ॥ ਜਾ ਕੇ ਹਿਰਦੇ ਨਾਮੁ ਨ ਹੋਈ ॥

Naam according to Guru Amar Das is the commodity – *sauda* – that needs to be purchased by *naam semran*, and acquiring it is the business – *vapaar/ vapaara* – that we should resort to.

Saca sauda Har naam hai saca vapaara Ram.

P.570

ਸਚਾ ਸਉਦਾ ਹਰਿਨਾਮੁ ਹੈ ਸਚਾ ਵਾਪਾਰਾ ਰਾਮ ॥

Guru Arjan Dev states that he who keeps uttering the life giving *naam amret* experiences all kinds of happiness – *sabh sukh paa-ay*

Amret Har ko naam lait man sabh sukh paa-ay

P.1386

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕੇ ਨਾਮੁ ਲੈਤ ਮਨਿ ਸਭ ਸੁਖ ਪਾਏ ॥

Guru Ji implores His mind to utter the name of the Lord – *naam japuh* – by seeking the *saran* of the guru. In this way great happiness – *sookh ghanayray* – can be attained. Even a ruler of the whole world – *sagal sresat ka raja*, who is very unhappy and miserable, can become truly happy as a result of uttering the name of the Lord.

Gurmukh naam japuh man mayray. Nanak paavuh sookh ghanayray. Sagal sresat ko raja dukhia. Har ka naam japt hoe sukhia.

P.264

ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ॥ ਨਾਨਕ ਪਾਵਹੁ ਸੁਖ ਘਨੇਰੇ ॥ ਸਗਲ ਸ੍ਰਿਸਟਿ ਕੇ ਰਾਜਾ ਦੁਖੀਆ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਹੋਇ ਸੁਖੀਆ ॥

Guru Ji, in exhorting His mind to utter the name of the Lord, says that by doing so one escapes the clutches of the *yamas* – *jam bandh tay chooteh*, i.e. one escapes the fetters of *maya* which lead to *aatmak maout*. In addition one acquires spiritual bliss which is far superior to all other kinds of happiness. It is as Guru Ji says *sarb sukha sukh* – happiness of all happiness.

Mayray man naam la-ay jam bandh tay chooteh sarb sukha sukh pa-ee-ai.

P.213

ਮੇਰੇ ਮਨ ਨਾਮਿ ਲਏ ਜਮ ਬੰਧ ਤੇ ਛੁਟਹਿ ਸਰਬ ਸੁਖਾ ਸੁਖ ਪਾਈਐ ॥

In imploring us to resort to *naam semran* Guru Ji says that innumerable sinners – *patet asankh*, become *puneet* – pure of mind, by *naam semran*. This is because *naam* burns the sins – *kelbekh daahanhaar*, just as fire – *paavko* – burns blades of grass –*ten*.

Patet asankh puneet karNanak Ram naam jap paavko ten kelbekh daahanhaar.

P.248

ਪਤਿਤ ਅਸੰਖ ਪੁਨੀਤ ਕਰਿ॥ ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਜਪਿ ਪਾਵਕੋ ਤਿਨ ਕਿਲਬਿਖ ਦਾਹਨਹਾਰ ॥

Guru Ji says that problems and difficulties – *muskal*, however great – *at bhaari*, are overcome immediately – *khen mahe* – when the Lord's name is uttered.

Jeh muskal hovai at bhaari. Har ko naam khen mahe udhaari.

P.264

ਜਹ ਮੁਸਕਲ ਹੋਵੈ ਅਤਿ ਭਾਰੀ ॥ ਹਰਿ ਕੇ ਨਾਮੁ ਖਿਨ ਮਾਹਿ ਉਧਾਰੀ ॥

Man invariably tends to submit to the dictates of his mind because of the influence of *maya*. This is the hallmark of a *manmukh*. It is only when a person effaces his separate entity and submits to the Will of the Lord and guru that *naam* will manifest itself and there will be no more *dukh*. Guru Nanak Dev says that the whole world is sick – *sansaar rogi*, and *naam* is the medicine –*daaroo* – to get rid of the sickness. *Naam* cleanses the mind of filth and dirt – *mail*.

Sansaar rogi naam daaroo mail laagai sac bena.

P.687

ਸੰਸਾਰੁ ਰੋਗੀ ਨਾਮੁ ਦਾਰੁ ਮੈਲੁ ਲਾਗੈ ਸਚ ਬਿਨਾ ॥

Guru Ji says that the filth of sins in the mind can be washed away only by the love of *naam*. Only by loving the *naam* can one cleanse the mind of sins.

Bhari-ai mat paapa(n) kai sang . Ohu dhopai naavai kai rang. P.4
ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

The sickness that Guru Ji refers to is the result of the intense desires that we experience in the face of the irresistible temptations of *maya*. Guru Ji says that the world is like a fire – *aatas*, because of the burning worldly desires. *Naam* of the Lord – *naam khudaea*, is *khunak* – cool. It brings about peace of mind – *shaanti*, and helps to extinguish the fires of the mind.

Aatas dunia khunak naam khudaea. P.1291
ਆਤਸ ਦੁਨੀਆ ਖੁਨਕ ਨਾਮੁ ਖੁਦਾਇਆ ॥

Guru Arjan Dev says that *maya* cannot quench a person's thirst – *tekh* – for worldly desires. By resorting to *naam semran* this thirst gets quenched – *aghaavai*.

Anek maya rang tekh na bujhaavai. Har ka naam japt aghaavai. P.264
ਅਨਿਕ ਮਾਇਆ ਰੰਗ ਤਿਖ ਨ ਬੁਝਾਵੈ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਆਘਾਵੈ ॥

This *tekh / tresna* – thirst for worldly things and tastes – cannot be satiated without the *naam*. Only when the invaluable gem of *naam* is attained all desires are satisfied. *Tresna* gets subdued with the presence of *naam* and does not trouble the mind any more. *Naam* according to Guru Ji, is like the heavenly tree *paarjaat*, and singing the virtues of the Lord is like the heavenly cow, *kaamdhayn*. Both the *paarjaat* and the *kaamdhayn*, according to Hindu scriptures, can fulfil one's desires.

Paarjaat ehu Har ko naam. Kaamdhayn Har Har gun gaam. P265
ਪਾਰਜਾਤੁ ਇਹੁ ਹਰਿ ਕੋ ਨਾਮ ॥ ਕਾਮਧੇਨ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਮ ॥

Naam like the Lord is detached from *maya* and *maya* cannot tarnish the *naam*. Guru Amar Das prays to the Lord to give Him the *naam neranjano* – untarnishable *naam*, which is the companion – *baylee*, when one goes from this world – *ant caldea(n) hoe baylee*. The *naam* also destroys the fears of *yamas* and the fear of death – *jamdoot kaal nekhanjano*.

..... *Har dayhu naam neranjano. Ant caldea(n) hoe baylee jamdoot kaal nekhanjano.* P.923
..... ਹਰਿ ਦੇਹੁ ਨਾਮੁ ਨਿਰੰਜਨੋ ॥ ਅੰਤਿ ਚਲਦਿਆ ਹੋਇ ਬੋਲੀ ਜਮਦੂਤ ਕਾਲੁ ਨਿਖੰਜਨੋ ॥

Guru Nanak Dev also says that without the *naam* there is no *baylee*. In the absence of *naam* one has to carry a heavy load of poisonous matter on one's head – *ser*, accumulated through *maya* related activities..

Naam bena nahi ko baylee bekh laadi ser bhaara. P.688
ਨਾਮ ਬਿਨਾ ਨਾਹੀ ਕੋ ਬੋਲੀ ਬਿਖੁ ਲਾਦੀ ਸਿਰਿ ਭਾਰਾ ॥

Naam, by removing the impurities of sins and evil deeds from the mind, serves as a raft – *tulha* – or boat – *bayri*, which will take us safely across the world ocean – *bhavjal*, and save us from the cycle of 8,400,000 lives – *caurasih lakh joon*. Guru Ram Das mentions that, in this world – *es jug meh*, *naam* is the *tulha* near which *yamas* cannot come.

Ram naam es jug meh tulha jam kaal nayr na aavai. P.444
ਰਾਮ ਨਾਮੁ ਇਸੁ ਜੁਗ ਮਹਿ ਤੁਲਹਾ ਜਮ ਕਾਲੁ ਨੇੜਿ ਨ ਆਵੈ ॥

Guru Amar Das says that those who are imbued with the love for *naam* – *naam ratay*, succeed in getting across the *bhaujal / bhavjal* – *bhaujal utreh paaray*.

Naam ratay bhaujal utreh paaray. P.161
ਨਾਮਿ ਰਤੇ ਭਉਜਲ ਉਤਰਹਿ ਪਾਰੇ ॥

By meditating on the Lord's name all kinds of (1) misconceptions – *bharm*, (2) love – *moh*, and (3) *vekaar / bekaar* vanish – *naathay*. One can see the Lord as being very near to him – *nayr hoo tay nayra*. This is what Guru Arjan Dev says:

Bharm moh bekaar naathay prabh nayr hoo tay nayra. P.780
ਭਰਮ ਮੋਹ ਬਿਕਾਰ ਨਾਠੇ ਪ੍ਰਭੁ ਨੇਰ ਹੂ ਤੇ ਨੇਰਾ ॥

According to Guru Ji the Lord's *naam* is the real *ola / aasra* – help / support – for an individual in this world and the next. Worldly pursuits other than *naam semran* can bring about fear of the *yamas* – *bhau hai jaam ka*.

Jia ray ola naam ka. Avar je karn kraavno ten meh bhau hai jaam ka. P.211
ਜੀਅਰੇ ਓਲਾ ਨਾਮ ਕਾ ॥ ਅਵਰੁ ਜਿ ਕਰਨ ਕਰਾਵਨੋ ਤਿਨ ਮਹਿ ਭਉ ਹੈ ਜਾਮ ਕਾ ॥

Guru Amar Das mentions that no one can attain the Lord without the *naam*. This fact becomes evident if one were to consider this carefully in one's heart – *daykhuh redai bicaar*.

Ben naavai kenai na paea daykhuh redai bicaar. P.89

ਬਿਨੁ ਨਾਵੈ ਕਿਨੈ ਨ ਪਾਇਆ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰਿ ॥

Guru Nanak Dev in *Sedh Ghost Bani* expresses the same idea by stating that without the *naam* there can be no union with the Lord - *jog kaday na hovai*.

Nanak ben naavai jog kaday na hovai daykhu redai bicaaray.

P.946

ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਜੋਗੁ ਕਦੇ ਨ ਹੋਵੈ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰੇ ॥

To attain *jog* one must become *mukat*. The person who can free himself from *vekaars* acquires the *naam* and qualifies to link up with the Lord. The *naam* is capable of emancipating one from *maya* and *haumai*, but this commodity - *mukat padaarath* - can be acquired through the *gur sabad* only by singing the Lord's praises - *sabad salaahi*. According to Guru Ji without the *Guru's sabad mukti* cannot be attained.

Mukat padaarath sabad salaahi. Ben Gur sabdai mukat na hoi.

P.1024

ਮੁਕਤਿ ਪਦਾਰਥੁ ਸਬਦਿ ਸਲਾਹੀ ॥ ਬਿਨੁ ਗੁਰ ਸਬਦੈ ਮੁਕਤਿ ਨ ਹੋਈ ॥

Guru Ram Das says that, in this world – *jag*, the body in which *naam* does not dwell is a corpse- *mertak sareer*. It is a heap of earth only – *marā*.

Ehu mertak marā sareer hai sabh jag jet Ram naam nahi vasea.

P.1191

ਇਹੁ ਮਿਰਤਕੁ ਮੜਾ ਸਰੀਰੁ ਹੈ ਸਭੁ ਜਗੁ ਜਿਤੁ ਰਾਮ ਨਾਮੁ ਨਹੀ ਵਸਿਆ ॥

According to Guru Nanak Dev man is superior to all other creatures, but he, who is bereft of *naam* and resorts to reprehensible acts, is no better than those animals – *pasoo*, which eat grass – *khar khaaveh*, and give the nectar like milk. Such animals are praiseworthy – *pasoo meleh cangea-ee-a(n)*.

Pasoo meleh cangea-ee-a(n) khar khaaveh amret dayhe. Naam vehoony aadmi dhreg jeevan karm karayhe.

P.489

ਪਸੂ ਮਿਲਹਿ ਚੰਗਿਆਈਆ ਖੜੁ ਖਾਵਹਿ ਅੰਮ੍ਰਿਤੁ ਦੇਹਿ ॥ ਨਾਮੁ ਵਿਹੂਣੇ ਆਦਮੀ ਪ੍ਰਿਗੁ ਜੀਵਣ ਕਰਮ ਕਰੇਹਿ ॥

Guru Ji regards the heart / mind of a person in whom the Lord's *naam* is not present as a dark *kothi / kothari* – room

..... *andhi kothi tayra naam nahi.*

P.354

..... ਅੰਧੀ ਕੋਠੀ ਤੇਰਾ ਨਾਮੁ ਨਾਹੀ ॥

Guru Ji says that the persons who love the *naam* of the Lord - *naam ratay* – are like any *teerath* which is regarded as a pure place - *teerath say nermal*. They succeed in getting rid of *dukh*, and the filth of their minds arising from *haumai*.

Naam ratay teerath say nermal dukh haumai mail cukaea

P.1345.

ਨਾਮਿ ਰਤੇ ਤੀਰਥ ਸੇ ਨਿਰਮਲ ਦੁਖੁ ਹਉਮੈ ਮੈਲੁ ਚੁਕਾਇਆ ॥

Naam is a mantra which is acquired through the grace of the guru. Hence it is also referred to as *gur mantar*. Guru Arjan Dev says that he, who is devoid – *heenas* – of *gur mantar*, is a foolish person comparable to such creatures as dogs, pigs, donkeys, crows and snakes – *kookareh, sookareh, gardhabeh, kaakeh, sarpaneh*. It is not worth the while for such a person to have come into this world because his life is depraved – *janm bhrastaneh*.

Gur mantar heenas jo praani dhregant janm bhrastaneh. Kookareh, sookareh, gardhabeh, kaakeh, sarpaneh tul khaleh.

P.1356

ਗੁਰ ਮੰਤ੍ਰੁ ਹੀਣਸੁ ਜੋ ਪ੍ਰਾਣੀ ਪ੍ਰਿਗੰਤ ਜਨਮ ਭ੍ਰਸਟਣਹ ॥ ਕੂਕਰਹ ਸੂਕਰਹ ਗਰਧਬਹ ਕਾਕਰ ਸਰਪਨਹ ਤੁਲਿ ਖਲਹ ॥

Guru Nanak Dev also regards *manmukhs* who are without the *naam* as animals – *pasoo* – who are black inside. They are deemed to be black inside – *andruh kaalea* - because of spiritual darkness. Outwardly they look like humans because their bodies are covered with human skin – *maans chamm palaytay*. They go astray and wander about without being in tune with life – *fereh baytaalea*. They are described as *koorear* because they are interested in things material and are liars.

Manmukh ven naavai koorear fereh baytaalea. Pasoo maans chamm palaytay andruh kaalea.

P.1284

ਮਨਮੁਖ ਵਿਣੁ ਨਾਵੈ ਕੂੜਿਆਰ ਫਿਰਹਿ ਬੇਤਾਲਿਆ ॥ ਪਸੂ ਮਾਣਸ ਚੰਮਿ ਪਲੇਟੇ ਅੰਦਰੁ ਕਾਲਿਆ ॥

Guru Arjan Dev in *Sukhmani Saheb Bani* says that the *naam mantar* is the *beej mantar* – the seed, the root, the foundation, of all mantras – and imparts spiritual knowledge to all.

Beej mantar sarb ko gyan.

P.274

ਬੀਜ ਮੰਤ੍ਰੁ ਸਰਬ ਕੋ ਗਿਆਨੁ ॥

Guru Ji maintains that it is difficult to acquire the Lord *Bhagwaan's naam* – *durlabhan(g) Bhagwaan naameh*, but whosoever has acquired it has got it in *saadh sangat* – *labdhean(g) saadh sang*. It is, however, acquired only when the Lord showers His *mehar / kerpa* – grace – on the person concerned.

Durlabhan(g) ayk Bhagwaan naameh Nanak labdhean(g) saadh sang kerpa prabhan(g).

P.1357

ਦੁਰਲਭੰ ਏਕ ਭਗਵਾਨ ਨਾਮਹ ਨਾਨਕ ਲਬਧਿੰ ਸਾਧ ਸੰਗਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭੰ ॥

Those who faithfully read the *Sukhmani Saheb* of Guru Arjan Dev know the immense benefits one acquires from naam as outlined in the 2nd *Astpadi* .

In the 5th *pauri* of the 16th *Astpadi* the word *naam* is used to illustrate the power of the Lord where it is mentioned that *naam* sustains all creatures – *jant*,.....*naam* supports the skies – *agaas*, and the underworld – *pataal*.

Naam kay dhaaray saglay jant... .. Naam kay dhaaray agaas pataal. P.284
ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ ॥

Uttering the *naam* of the Lord protects us from the *kaamadak* warriors of *maya* – *kaam*, *krodh*, *lobh*, *moh*, *ahan(g)kaar*. *Naam*, according to Guru Ji, functions like an armour – *snaah*, which one wears – *pehar* – to protect oneself. No temptation weapon – *aavadh*, can pierce this armour. – *tes baydhat nahe*.

Paarbraham jap pehar snaah. Kot aavadh tes baydhat nahe. P.742
ਪਾਰਬ੍ਰਹਮੁ ਜਪਿ ਪਹਿਰਿ ਸਨਾਹ ॥ ਕੋਟਿ ਆਵਧ ਤਿਸੁ ਬੇਧਤ ਨਾਹਿ ॥

Guru Ji exhorts His mind to hold on to the *naam aasra / ola*. In this way no gust of warm air i.e. miseries – *taata jhola* – will have any effect. This exhortation is in fact meant for us. Guru Ji says:

Man mayray gahu Har naam ka ola. Tujhai na laagai taata jhola. P.179
ਮਨ ਮੇਰੇ ਗਹੁ ਹਰਿ ਨਾਮ ਕਾ ਓਲਾ ॥ ਤੁਝੈ ਨ ਲਾਗੈ ਤਾਤਾ ਝੋਲਾ ॥

According to Guru Ji if one keeps on singing the praises of the Lord's *naam* – *naam salahe-ai*, the mind and body – *man tan* – remain at peace i.e. remain *seetal* – cool and calm.

Nanak naam salahe-ai man tan seetal hoe P.321
ਨਾਨਕ ਨਾਮਿ ਸਲਾਹਿਐ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹੋਇ ॥

Guru Ji goes on to say that *naam* always remains sweet – *metha*, whilst worldly things – *vastoo* – all lead to bitterness ultimately. Worldly *vastoo* become *kauria(n)* – bitter.

Sabhay vastoo kauria(n) sacay nau metha. P.321
ਸਭੇ ਵਸਤੂ ਕਉਤੀਆ ਸਚੇ ਨਾਉ ਮਿਠਾ ॥

Guru Ji mentions that *naam* is wealth for the poor – *nerdhan kau dhan*, a stick – *tek* – for the *andhlay* – blind, and mother's milk – *maat doodh* – for an infant.

Nerdhan kau dhan andhlay kau tek maat doodh jaisay baalay. P.679
ਨਿਰਧਨ ਕਉ ਧਨ ਅੰਧਲੇ ਕਉ ਟਿਕ ਮਾਤ ਦੂਧੁ ਜੈਸੇ ਬਾਲੇ ॥

Guru Nanak Dev says that in this world – *kal meh*, there is no other nobler act than *naam semran*.
Kal meh Ram naam saar. P.662

ਕਲ ਮਹਿ ਰਾਮ ਨਾਮੁ ਸਾਰੁ ॥

Guru Ram Das says, “Oh Lord, the *sedh yogis*, knowledgeable scholars - *budh*, thirty-three crore *devtas*, numerous *rishi muni* all long to acquire your name. But rare – *verla* – is the person who acquires this gift with the guru's *kerpa*. Only those who have the love for the Lord etched on their foreheads – *lelaat*, receive this gift of *naam*.”

Caurasih sedh budh taytees kot mun jan sabh caah-heh Har jiu tayro nau. Gur parsaad ko verla paavai jen kau lelaat lekhea dhur bhaau. P.669

ਚਉਰਾਸੀਹ ਸਿਧ ਬੁਧ ਤੇਤੀਸ ਕੋਟਿ ਮੁਨਿ ਜਨ ਸਭਿ ਚਾਹਹਿ ਹਰਿ ਜੀਉ ਤੇਰੇ ਨਾਉ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੇ ਵਿਰਲਾ ਪਾਵੈ ਜਿਨ ਕਉ ਲਿਲਾਟਿ ਲਿਖਿਆ ਧੁਰਿ ਭਾਉ ॥

Guru Arjan Dev says that the person, in whose heart the *naam* dwells, remains *udaas* – aloof from *maya*, even though he be a family man – a *gerast*. Such a person is *parvaan* - accepted by the Lord.

Nanak naam vasea jes antar parvaan gerast udaasa jiu. P.108
ਨਾਨਕ ਨਾਮੁ ਵਸਿਆ ਜਿਸੁ ਅੰਤਰਿ ਪਰਵਾਣੁ ਗਿਰਸਤ ਉਦਾਸਾ ਜੀਉ ॥

According to Guru Ji one succeeds in achieving the aim of life – *kaaraj aavai raas*, by *naam semran* – *naam araadhe-ai*.

Nanak naam araadhe-ai kaaraj aavai raas. P320
ਨਾਨਕ ਨਾਮਿ ਅਰਾਧਿਐ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥

According to Bhagat Kabir one's *mat* becomes elevated with the aid of *naam* and gets focussed on the Lord. Bhagat Ji describes the focus of the elevated *mat* – *budh saar* - as dwelling in the Lord's country - *Sev ki puri*. The disciple realizes what sort of life he should lead in this world – *et*, and what the effect of such life would be for the life hereafter i.e. *oot* - *et oot ki sojhi parai*. The elevated *mat* helps in doing away with ideas of mine thine as no one resorts to such acts which lead to suffering (*marai*) – *kaun karm mayra kar kar marai*.

Sev ki puri basai budh saar. Eet oot ki sojhi parai. Kaun karm mayra kar kar marai.

P.1159

ਸਿਵ ਕੀ ਪੁਰੀ ਬਸੈ ਬੁਧਿ ਸਾਰੁ ॥.....॥ ਈਤ ਉਤ ਕੀ ਸੋਝੀ ਪਰੈ ॥ ਕਉਨੁ ਕਰਮ ਮੇਰਾ ਕਰਿ ਕਰਿ ਮਰੈ ॥

The word *sabad* is sometimes used for *naam* as in the following quote by Guru Nanak Dev in the 38th hymn of *Jap Ji*. Guru Ji mentions how the *naam*, for which He uses the word *sabad*, is to be developed or coined by inculcating the attributes of purity, patience etc – *jat dheeraj* etc. Guru Ji says:

Ghari-ai sabad saci taksaal

P.8

ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥

In the 64th *salok* of *Sedh Ghost Bani* the *sedh yogis* question Guru Nanak Dev as to the place where the *naam sabad* dwells – *kaha(n) basai so sabad*, which according to Guru Ji's teaching is instrumental in stopping the mind from wandering – *cookai man ka bhavna*.

Kaha(n) basai su sabad audhoo ta(n) kau cookai man ka bhavna.

P.945

ਕਹਾ ਬਸੈ ਸੁ ਸਬਦੁ ਅਉਧੂ ਤਾ ਕਉ ਚੁਕੈ ਮਨ ਕਾ ਭਵਨਾ ॥

Note: The *amret* that was administered by the tenth guru, Guru Gobind Singh, to the five beloved ones - *panj pyaray*, when the *Khalsa* was founded is indeed *naam amret*. The status of this *amret*, which is administered by the *panj pyaray* to any person aspiring to be a member of the *Khalsa Panth* is in no way different from the *naam amret* in *Gurbani*. In both cases one has to implicitly follow the teachings of the Guru.

7. SEMRAN

Semran implies the repetition of *naam* such that the remembrance of the Lord remains in the mind. One must first keep repeating the *naam* with the tongue, referred to as *naam japna*, and this utterance should conjure

up the attributes of the Lord in the mind. In *Japji* Guru Nanak Dev says that the name of the Lord *Jagdees* should be repeated lakhs of times – *lakh lakh gayra aakhieh*.

Lakh lakh gayra aakhieh ayk naam Jagdees. P.7

ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥

Guru Arjan Dev also says the same thing that the Lord's name should be uttered – *ucruh* – a lakh times – *lakh baari*.

Ucruh Ram naam lakh baari. P.194

ਉਚਰਹੁ ਰਾਮ ਨਾਮੁ ਲਖ ਬਾਰੀ ॥

As one continues doing this the Lord's remembrance gets fixed in the mind and at no time will this remembrance disappear. It will be then what Guru Arjan Dev says doing *semran* with every breath – *saas saas*.

Saas saas semruh Gobend. P.295

ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਗੋਬਿੰਦ ॥

When a person reaches this stage thoughts of the Lord will remain even when one is engaged in day to day chores of this world. This is what Bhagat Nam Dev mentions in *Salok Kabir Bani*, “Carry out your work with your hands and legs – *haath pau(n) kar kaam sabh*, but the heart – *ceet* – must be with the untarnishable Lord *Neranjana*.”

Haath pau(n) kar kaam sabh ceet Neranjana naal. P.1376

ਹਾਥ ਪਾਉ ਕਰਿ ਕਾਮੁ ਸਭੁ ਚੀਤੁ ਨਿਰੰਜਨ ਨਾਲਿ ॥

Thoughts of the Lord must be kept in the mind constantly whilst doing other chores as in the following example by Bhagat Nam Dev. Children get paper – *kaagad*, and make kites – *goodi*. When they fly the kites they talk with one another – *panc jana seu(n) baat bata-oo-a*, but their minds – *ceet* – are all the while on the twine – *dori* – with which they fly the kites.

Aanilay kaagad kaatilay goodi akaas madhay bharmialay. Panc jana seu(n) baat bata-oo-a ceet su dori raakhialay. P.972

ਆਨੀਲੇ ਕਾਗਦੁ ਕਾਟੀਲੇ ਗੁਡੀ ਆਕਾਸ ਮਧੇ ਭਰਮੀਅਲੇ ॥ ਪੰਚ ਜਨਾ ਸਿਉ ਬਾਤ ਬਤਉਆ ਚੀਤੁ ਸੁ ਡੋਰੀ ਰਾਖੀਅਲੇ ॥

Guru Arjan Dev says a similar thing: “My mind is linked with God's *naam*. My relationship with people – *logan* – is to that extent only where it is absolutely necessary – *thaatha baaga*. I maintain a cordial and friendly relationship with all – *baahar soot sagal seu(n) maula*. But even so I remain *alepat* – aloof and detached, as is the lotus flower in the water – *jal meh kaula*. I converse with everyone – *baat sagal seu(n) karta*, but my mind is always with the Lord.”

Saac naam mayra man laaga. Logan seu(n) mayra thaatha baaga. Baahar soot sagal seu(n) maula. Alepat rah-u jaisay jal meh kaula. Mukh ki baat sagal seu(n) karta. Jia sang prabh apna dharta. P.384

ਸਾਚਿ ਨਾਮਿ ਮੇਰਾ ਮਨੁ ਲਾਗਾ ॥ ਲੋਗਨ ਸਿਉ ਮੇਰਾ ਠਾਠਾ ਬਾਗਾ ॥ ਬਾਹਰਿ ਸੂਤੁ ਸਗਲ ਸਿਉ ਮਉਲਾ ॥ ਅਲਿਪਤੁ ਰਹਉ ਜੈਸੇ ਜਲ ਮਹਿ ਕਉਲਾ ॥ ਮੁਖ ਕੀ ਬਾਤ ਸਗਲ ਸਿਉ ਕਰਤਾ ॥ ਜੀਅ ਸੰਗਿ ਪ੍ਰਭੁ ਅਪਨਾ ਧਰਤਾ ॥

What Guru Ji mentions, in the above quotation, is the state of *ajappa jaap* where *semran* goes on unconsciously. This comes about by constant practice and it is the state one must strive for.

Real *semran* is from the heart. Just uttering *Ram Ram* solely with the tongue does not bring any benefit – *kahe-ai Ram na hoe*. The mind must participate. Only by the true guru's *kerpa* will the Lord's *naam* dwell in the mind – *man vasai*. Then only, according to Guru Amar Das, one acquires the fruit – *ta(n) fal paavai koe*.

Ram Ram sabh ko kahai kahe-ai Ram na hoe. Gur parsaaadi Ram man vasai ta(n) fal paavai koe. P.491

ਰਾਮ ਰਾਮ ਸਭੁ ਕੇ ਕਹੈ ਕਹਿਐ ਰਾਮੁ ਨ ਹੋਇ ॥ ਗੁਰ ਪਰਸਾਦੀ ਰਾਮੁ ਮਨਿ ਵਸੈ ਤਾ ਫਲੁ ਪਾਵੈ ਕੋਇ ॥

Semran is a gift which one acquires with the guru's *kerpa* - *gur parsaaadi paea jae*. But the guru's *kerpa* is acquired only when the Lord showers His grace, His *mehar di nadar*, on a person - *nadir karay ta(n) semrea jae*. Thus mentions Guru Nanak Dev:

Nadar karay ta(n) semrea jae..... Gur parsaaadi paea jae. P.661

ਨਦਰਿ ਕਰੇ ਤਾ ਸਿਮਰਿਆ ਜਾਇ ॥..... ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ਜਾਇ ॥

In another place Guru Ji says that *semran* / *bandgi* is acquired as a result of the Lord's *mehar* – *karmi*. It is with His *mehar di nadar* that one gets ferried across (the world ocean) – *nadar la(n)ghaa-ay paar*.

Nanak karmi bandgi nadar la(n)ghaa-ay paar. P.1242

ਨਾਨਕ ਕਰਮੀ ਬੰਦਗੀ ਨਦਰਿ ਲੰਘਾਇ ਪਾਰਿ ॥

A person who resorts to *semran* and *bhajan bandgi* follows the guru's *mat*. This means that he follows the guru's teaching or thinking.. A person who follows the guru's *mat* remains alert to the attacks of various *vekaars* and the *kaamadaks*. The persuasions of these evil forces of *maya* have no effect on one who resorts to

semran. His mind will not succumb to temptations of any kind. Such a person uses his divine knowledge – *gyan* – as a sword – *kharg* – to destroy the five *kaamadak* warriors – *panc doot sanghaaray*. The mind awakens – *jaagai* – as a result of following the guru’s *mat*. So says Guru Amar Das:

Gyan kharg panc doot sanghaaray gurnat jaagai soe. P.1414
ਗਿਆਨ ਖੜਗ ਪੰਚ ਦੂਤ ਸੰਘਾਰੇ ਗੁਰਮਤਿ ਜਾਗੈ ਸੋਇ ॥

According to Guru Arjan Dev the noblest fruit – *ootam fal* – in the form of the human body – *maanukh dayh* – is acquired by meditating on the all knowing *antarjaami* Lord. No other human activity can bring about better rewards than *semran* which yields the best fruit.

Semar suami antarjaami maanukh dayh ka ehu ootam fal P.717
ਸਿਮਰਿ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਮਾਨੁਖ ਦੇਹ ਕਾ ਇਹੁ ਊਤਮ ਫਲੁ ॥

Guru Ji says, “Oh Lord, those who forget you – *tudhuh bhulay*, get into the cycle of repeated births and deaths – *jam jam marday*, and their moans never end – *na cukan haavay*.”

Tudhuh bhulay se jam jam marday ten kaday na cukan haavay. P.961
ਤੁਧਹੁ ਭੁਲੇ ਸਿ ਜਮਿ ਜਮਿ ਮਰਦੇ ਤਿਨ ਕਦੇ ਨ ਚੁਕਨਿ ਹਾਵੇ ॥

Bhagat Kabir exhorts us to do *semran*, the one worthwhile task, by becoming faithful disciples of the guru – *gurmukh hoe*. There will then be no more deaths – *bahur nahi marna*, because of the absence of the cycle of life and death.

Kahai Kabir aykai kar karna. Gurmukh hoe bahur nahi marna. P.872
ਕਹੈ ਕਬੀਰੁ ਏਕੈ ਕਰਿ ਕਰਨਾ ॥ ਗੁਰਮੁਖਿ ਹੋਇ ਬਹੁਰਿ ਨਹੀ ਮਰਨਾ ॥

Life without *semran* is like the life of a snake – *sarp arjaari*. A snake’s life is long, but it keeps accumulating poison which is harmful. Likewise a person might have a long life but he keeps accumulating the poison like *maya* which is harmful too. A person who is fully engrossed with *maya* and does not remember the Lord is called a *saakat*. According to Guru Arjan Dev a *saakat*’s life is like that of a snake because he discards the *naam* of the Lord – *naam besaari*, in his efforts to accumulate *maya*.

Ben semran jaisay sarp arjaari. Teu(n) jeeveh saakat naam besaari. P.239
ਬਿਨੁ ਸਿਮਰਨ ਜੈਸੇ ਸਰਪ ਆਰਜਾਰੀ ॥ ਤਿਉ ਜੀਵਹਿ ਸਾਕਤ ਨਾਮੁ ਬਿਸਾਰੀ ॥

Semran purifies the mind and heart, and according to Guru Ji sins of countless previous lives – *koṭ janm kay kelbekh* – are destroyed, and one attains happiness. (This refers to spiritual happiness which transcends all worldly happiness).

Koṭ janm kay kelbekh naaseh semrat paavan tan man sukh. P.717
ਕੋਟਿ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਨਾਸਹਿ ਸਿਮਰਤ ਪਾਵਨ ਤਨ ਮਨ ਸੁਖ ॥

Guru Ji, in the 1st *Astpadi* of *Sukhmani Banj*, enumerates the various benefits derived from *semran*. Some of these are listed below.

- (a) He who resorts to *semran* experiences all kinds of happiness. All troubles and suffering – *kal kalays* – disappear from the body – *tan mahe metaavau*.

Semrau semar semar sukh paavau. Kal kalays tan mahe metaavau. P.262
ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥ ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ ॥

- (b) If, with the grace of God, one retains a little – *kenka* – remembrance of the Lord in the heart – *jia basaavai*, it is regarded as praiseworthy. The praise – *mehma* – of such a man is beyond description – *gani na aavai*.

Kenka ayk jes jia basaavai. Ta(n) ki mehma gani na aavai. P.262
ਕਿਨਕਾ ਏਕ ਜਿਸੁ ਜੀਅ ਬਸਾਵੈ ॥ ਤਾ ਕੀ ਮਹਿਮਾ ਗਨੀ ਨ ਆਵੈ ॥

- (c) *Semran* saves one from transmigration – *garbh na basai*, and there is no fear of *yamas* or death. Those who face transmigration have to be in a womb – *garbh* – every time they are born.

Prabh kai semran garbh na basai. Prabh kai semran dookh jam nasai. P.262
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਰਭਿ ਨ ਬਸੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੂਖ ਜਮੁ ਨਸੈ ॥

- (d) A person who resorts to *semran* will not face any obstacles – *beghan na laagai* – in life.

Prabh semrat kach beghan na laagai. P.262
ਪ੍ਰਭ ਸਿਮਰਤ ਕਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ॥

- (e) He who loves *naam semran*, i.e. one who is coloured by the love of the Lord – *Har rang*, can be regarded as having acquired all treasures – *sarb nedhaan*.

Sarb nedhaan Nanak Har rang. P.262
ਸਰਬ ਨਿਧਾਨ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ॥

- (f) Meditation helps in (1) acquiring an understanding of the Lord – *gyan*, (2) focussing attention on

the Lord – *dhean*, (3) obtaining the essence of Truth – *tat*, and (4) acquiring the power of discriminating between good and bad – *bebayk budh*.

Prabh kai semran gyan dhean tat budh. P.262

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਿਆਨੁ ਧਿਆਨੁ ਤਤੁ ਬੁਧਿ ॥

(g) *Semran* helps to eliminate the love for things other than the Lord – *bensai dooja*.

Prabh kai semran bensai dooja. P.262

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਬਿਨਸੈ ਦੂਜਾ ॥

(h) By *semran* one acquires the fruit of human life thus enabling him to realise the aim of life.

Prabh kai semran sufal fala. P.262

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸੁਫਲ ਫਲਾ ॥

(i) By means of *semran* large numbers – *mooca* – are saved – *udhray mooca*.

Prabh kai semran udhray mooca. P.263

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਉਧਰੇ ਮੂਚਾ ॥

(j) One's thirst – *tresna* – for materialistic pleasures disappears – *bujhai*.

Prabh kai semran tresna bujhai. P.263

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ॥

(k) One who resorts to *semran* has all his desires fulfilled – *pooran aasa*.

Prabh kai semran pooran aasa. P.263

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਪੂਰਨ ਆਸਾ ॥

Semran as mentioned at the beginning is the repetition of the Lord's name. But reading *Gurbani* with understanding and concentration is also *semran*, as the mind then fully participates in the activity concerned and will be devoid of all thoughts other than that of the *preetam* – endearing – Lord. In this way the mind's focus will always be on the Lord – *sada dheae*. This is what Guru Amar Das says:

Sabad melai preetam sada dheae. P.664

ਸਬਦਿ ਮਿਲੈ ਪ੍ਰੀਤਮੁ ਸਦਾ ਧਿਆਇ ॥

In another part of *Gurbani* Guru Ji goes on to say that the Lord dwells in the mind – *Har man vasai* – through the *gur sabad*, and the *bhukh* – hunger and thirst – for *maya* vanishes.

Gur sabdi Har man vasai maya ki bhukh jae. P.1413

ਗੁਰ ਸਬਦੀ ਹਰਿ ਮਨਿ ਵਸੈ ਮਾਇਆ ਕੀ ਭੁਖ ਜਾਇ ॥

Guru Arjan Dev requests us to do *naam semran* by keeping the *sabad* in the mind – *raakh man mahe*. *Semran* enables all worries to disappear – *centa sabh jahe*.

Gur ka sabad raakh man mahe. Naam semar centa sabh jahe. P.192

ਗੁਰ ਕਾ ਸਬਦ ਰਾਖੁ ਮਨ ਮਾਹਿ ॥ ਨਾਮੁ ਸਿਮਰਿ ਚਿੰਤਾ ਸਭ ਜਾਹਿ ॥

Singing the praises of God by means of *kirtan* is also another form of *semran*. Pure *semran* in the form of constant repetition of the name of the Lord needs constant practice, and it is then only that the mind gets conditioned, and will be able to focus its attention on *naam semran*. Repeating the *mool mantar* and reading *Gurbani* with understanding can help to focus the attention of the mind on the Lord and so can *kirtan*. But the ultimate objective that the devotee should strive for is pure *semran* by constantly repeating the word *Waheguru*. One should endeavour to do this in the early hours of the morning – *amret vayla*, when the world is asleep and it is quiet and there are no distractions. This is termed meditation. Whichever method we resort to, we should bear in mind that benefit is derived only if we succeed in holding the wandering mind – *canca man*. The mind gets coloured with the kind of thoughts we resort to. If one has the thoughts of *maya* constantly in the mind in its various manifestations, the mind will then remain impure. If on the other hand, the thoughts are that of God, the mind will become pure and will experience *sukh shaanti* and spiritual bliss, and thoughts of *maya* will vanish.

Guru Nanak Dev says that only that person is really living, in whose mind the Lord resides – *so jeeva jes man vasa soe*. Others are not alive – *avar na jeevai*. Such people are spiritually dead even though alive.

So jeeva jes man vasa soe. Nanak avar na jeevai koe. P.142

ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥ ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ ॥

Those who do *Rehraas* daily realize this as referring to spiritual life and death – *aatmak jeevan* and *aatmak maat*. In the *Rehraas Bani* Guru Nanak Dev remarks that if He does *semran* He acquires life – *aakha(n)* *jeeva(n)*, and if He forgets the Lord and does not do *semran* it is death – *vesrai mar jau(n)*.

Aakha(n) jeeva(n) vesrai mar jau(n). P.349

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥

Semran does give one spiritual life, but this is possible only if we keep the Lord in mind every moment – *ek tel tel gaavai*. Guru Ram Das says that he who does *semran* with the aid of the guru's *mat* will always be at one

with the Lord i.e. he will be merged with His *naam* – *naam smaavaigo*. Such a person finds the *naam* very sweet to the mind – *naamo man bhaavai*. Guru Ji goes on to say that with this *semran* the burning desires of *tresna* will disappear and the person will be contented – *trepat* – with whatever he has.

Ram naam ek tel tel gaavai man gurmat naam smaavaigo. Naam sunai naamo man bhaavai naamay hi treptaavaigo. P.1308

ਰਾਮ ਨਾਮੁ ਇਕੁ ਤਿਲ ਤਿਲ ਗਾਵੈ ਮਨੁ ਗੁਰਮਤਿ ਨਾਮਿ ਸਮਾਵੈਗੋ ॥ ਨਾਮੁ ਸੁਣੈ ਨਾਮੋ ਮਨਿ ਭਾਵੈ ਨਾਮੋ ਹੀ ਤ੍ਰਿਪਤਾਵੈਗੋ ॥

Guru Arjan Dev mentions that when a person begins to love the lotus feet – *carn kamal* – of the Lord, i.e. when he begins to love the Lord – *laagi preet*, thoughts of worldly *sukh* do not enter the mind – *aan sukha nahi aaveh ceet*.

Carn kamal seu(n) laagi preet. Aan sukha nahi aaveh ceet. P.196

ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ ॥ ਆਨ ਸੁਖਾ ਨਹੀ ਆਵਹਿ ਚੀਤਿ ॥

Guru Amar Das states that by means of *naam semran* of the Lord – *dhea-ea naam Haray*, a human being – *maans* – can become a *devta* – demi god. What it means is that he can acquire the attributes and qualities of a *devta*.

Maans tay devtay bha-ay dhea-ea naam Haray. P.90

ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਭਏ ਧਿਆਇਆ ਨਾਮੁ ਹਰੇ ॥

On the other hand a *saakat* is, according to Bhagat Kabir, worse than a *sookar* – pig. A pig is better – *bhala*, because it helps to keep the village – *gau(n)* – clean by scavenging for food.

Kabir saakat tay sookar bhala raakhai aacha gau(n). P.1372

ਕਬੀਰ ਸਾਕਤ ਤੇ ਸੂਕਰ ਭਲਾ ਰਾਖੈ ਆਛਾ ਗਾਉ ॥

Guru Arjan Dev says that this human body is difficult to attain – *durlabh dayh*. Having got it after a long time – *ceran(g)kaal*, it will be worthless without *naam semran*. It will be *khayh* – dust. It will be worse than animals and ghosts – *pasu prayt*, if the foolish person – *mugadh* – does not remember the creator.

Ceran(g)kaal pa-ee durlabh dayh. Naam behooni hoi khayh. Pasoo prayt mugadh tay buri. P.890

ਚਿਰਕਾਲ ਪਾਈ ਦੁਰਲਭ ਦੇਹ ॥ ਨਾਮ ਬਿਹੁਣੀ ਹੋਈ ਖੋਹ ॥ ਪਸੂ ਪਰੇਤ ਮੁਗਧ ਤੇ ਬੁਰੀ ॥

To inculcate the practice of doing *semran* one must participate in *saadh sang*, the congregation of devotees in a temple. In *Sukhmani Bani* Guru Ji states that it is in *saadh sang* that the Lord's *semran* is resorted to.

Prabh ka semran saadh kai sang. P.262

ਪ੍ਰਭ ਕਾ ਸਿਮਰਨੁ ਸਾਧ ਕੈ ਸੰਗਿ ॥

Guru Ji maintains that those who do not resort to *semran* in *saadh sang* have their bodies strewn with *khayh* – *tai tan udai khayh*. What this means is that these people get no respect and earn condemnation. They do not remember their creator who gave them these bodies – *jen keeti tesai na jaan-ee*. Such human bodies bereft of love for the Lord earn condemnation – *fet alooni dayh*.

Har naam na semreh saadh sang tai tan udai khayh. Jen keeti tesai na jaan-ee Nanak fet alooni dayh. P.553

ਹਰਿ ਨਾਮੁ ਨ ਸਿਮਰਹਿ ਸਾਧ ਸੰਗਿ ਤੈ ਤਨਿ ਉਡੈ ਖੇਗਾਜਿਨਿ ਕੀਤੀ ਤਿਸੈ ਨ ਜਾਣਈ ਨਾਨਕ ਫਿਟ ਅਲੂਣੀ ਦੇਹ ॥

Semran narrows the gap between the Lord and the individual. Ultimately through constant *semran* the individual becomes one with the Lord – merges with Him. Guru Ji mentions that when the guru showers his grace on an individual the *jeevatma* which earlier had withered – *sooka*, now begins to flourish i.e. the *sooka jeevatma* becomes *harea*. *Naam* acquired from the guru enables the individual, who had been separated from the Lord, to meet Him – *janm janm ka vechrea melea*. Just as ripples or waves of a river or sea merge with the water from which they rise – *jal trang jeu(n) jaleh smaea*, so too the *jeevatma* merges with the *Parmatma* of which the former is an offshoot. Merger here refers to the *jeevatma* getting linked with the Lord. Physically we retain our form.

Janm janm ka vechrea melea. Saadh kerpa tay sooka harea. Sumat paa-ay naam dhea-ay gurmukh ho-ay mayla jiu. Jal trang jeu(n) jaleh smaea. Teu(n) joti sang jot mela. P.102

ਜਨਮ ਜਨਮ ਕਾ ਵਿਛੁੜਿਆ ਮਿਲਿਆ ॥ ਸਾਧ ਕ੍ਰਿਪਾ ਤੇ ਸੂਕਾ ਹਰਿਆ ॥ ਸੁਮਤਿ ਪਾਏ ਨਾਮੁ ਧਿਆਏ ਗੁਰਮੁਖਿ ਹੋਏ ਮੇਲਾ ਜੀਉ ॥ ਜਲ ਤਰੰਗੁ ਜਿਉ ਜਲਹਿ ਸਮਾਇਆ ॥ ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਮਿਲਾਇਆ ॥

For those who do not do *semran* there will be a gap – *antra* – between their minds and the Lord. Bhagat Nam Dev says that people, in whom there is this gap – *jen kai bheetar hai antra* – are like animals – *pasu*.

Jen kai bheetar hai antra. Jaisay pasu taisay oe nara. P.1163

ਜਿਨ ਕੈ ਭਤਿਰਿ ਹੈ ਅੰਤਰਾ ॥ ਜੈਸੇ ਪਸੂ ਤੈਸੇ ਓਇ ਨਰਾ ॥

To enable one to achieve the aim of life in this world *semran* is essential. It will bring about a change in one's life. The constant remembrance of the Lord will result in spiritual illumination and this will keep the *vekaars* at bay and the goal of becoming a *gurmukh* will be in sight It is with *semran* only that one will be able to

follow the true path in life. But if there is no illumination in the heart – *redai nahi pargaasa*, there will be complete spiritual darkness – *andh andhaara*. Then one keeps on wandering about aimlessly. Guru Arjan Dev expresses it thus:

Jau lau redai nahi pargaasa tau lau andh andhaara. P.1205
ਜਉ ਲਉ ਰਿਦੈ ਨਹੀ ਪਰਗਾਸਾ ਤਉ ਲਉ ਅੰਧ ਅੰਧਾਰਾ ॥

Guru Ji says that by seeking the *saran* of the guru and by doing *naam semran* the doors – *kevaar* – of *bharm / bhatkana* of the wandering mind get destroyed and the individual's tendency to chase after *maya* now disappears. The *bharm kevaar* prevent one from realizing the Lord and there will be no *sukh shaanti*. When the *bharm kevaar* get cut – *katay*- there will be no more *jaula* – wandering of the mind.

Kahu Nanak bharm katay kevaara bahur na hoi-ai jaula jiu. P.102
ਕਹੁ ਨਾਨਕ ਭ੍ਰਮ ਕਟੇ ਕਿਵਾੜਾ ਬਹੁੜਿ ਨ ਹੋਈਐ ਜਉਲਾ ਜੀਉ ॥

Guru Nanak Dev mentions that no act is superior to *naam semran*. Resorting to *naam semran* is the noblest of all acts. Certain people believe in such actions as *jap, tap, teerath esnaan, vart* etc. Many regard understanding of *Vedas* as useful. But such actions turn out to be fetters – *bandhan* – for the *jend / jia* – life – in the attainment of spirituality. It is only by seeking the *saran* of the guru and resorting to *semran* that one acquires *mukti* – emancipation from *maya moh* and the *kaamadaks*. We generally tend to follow our own convictions and tend to go astray. Only by following the guru's *mat* can we realize the truth – *sac*. According to Guru Ji *sac* is the highest of all, the noblest of all qualities. However, truthful living – *sac acaar* – is higher still.

Man hath budhi kaytia(n) kaytay Bed bicaar. Kaytay bandhan jia kay gurmukh mokh duar. Sacuh orai sabh ko upar sac acaar. P.62

ਮਨ ਹਠ ਬੁਧੀ ਕੇਤੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ ॥ ਕੇਤੇ ਬੰਧਨ ਜੀਅ ਕੇ ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰ ॥ ਸਚੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥

Guru Arjan Dev states that *naam semran* is far superior to all other established practices and rituals – *sabh oopar naam acaar*. Rituals such as *jap, tap, teerath esnaan, vart* etc are prescribed by the *Vedas* and *saastras* to enable one to swim across this *bhavjal*. But these prescribed *karm dharm* and other practices – *anyk kerea* – are far inferior to *naam semran* which is above all ritualistic acts .

Bed saastar jan dheaveh taran kau sansaar. Karm dharm anyk kerea sabh oopar naam acaar. P.405

ਬੇਦ ਸਾਸਤ੍ਰ ਜਨ ਧਿਆਵਹਿ ਤਰਣ ਕਉ ਸੰਸਾਰੁ ॥ ਕਰਮ ਧਰਮ ਅਨੇਕ ਕਿਰਿਆ ਸਭ ਉਪਰਿ ਨਾਮੁ ਅਚਾਰੁ ॥

Guru Nanak Dev requests His disciples, who are here referred to as *sakhi sakhaini* to resort to *naam semran* – *Ram japuh mayri sakhi sakhaini*. By doing this *sayva* as per the guru's teaching they would be able to see the Lord everywhere with their eyes – *daykhuh prabh naini*. Without *semran* love for parents, children, and wife – *maat peta, sut kannea, naar* -- become fetters . These *bandhan* of *moh* and *vekaars* bring about *aatmak maut*. Those who seek the *saran* of the guru are saved by Him – *satgur raakhay*. They don't face any *bandhan* in carrying out their daily work

Ram japuh mayri sakhi sakhaini. Satgur sayv daykhuh prabh naini. Bandhan maat peta sansaar. Bandhan sut kannea ar naar. Bandhan bensai moh vekaar. Nanak Ram naam sarva-ee. Satgur raakhay bandh na pa-ee. P.416

ਰਾਮੁ ਜਪਹੁ ਮੇਰੀ ਸਖੀ ਸਖੈਨੀ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਦੇਖਹੁ ਪ੍ਰਭੁ ਨੈਨੀ ॥ ਬੰਧਨ ਮਾਤ ਪਿਤਾ ਸੰਸਾਰਿ ॥ ਬੰਧਨ ਸੁਤ ਕੰਨਿਆ ਅਰੁ ਨਾਰਿ ॥ ਬੰਧਨਿ ਬਿਨਸੈ ਮੋਹ ਵਿਕਾਰ ॥ ਨਾਨਕ ਰਾਮ ਨਾਮ ਸਰਣਾਈ ॥ ਸਤਿਗੁਰਿ ਰਾਖੇ ਬੰਧੁ ਨ ਪਾਈ ॥

Although *saran* of the guru is very important one wonders how a baby in the mother's womb can do *semran*. This, however, is a *kautak* of the Lord whereby He gets an unborn baby to resort to *naam semran* by linking the baby's mind with the Lord. This saves the baby from various problems whilst in the womb. Guru Arjan Dev says that the womb is *dukh saagar* – an ocean of ills, and this *lev* – the link of the mind with the Lord – gets broken at birth. Then the *bekh* – poison of *maya moh* – begins to exert its influence in an ever increasing manner- *maya moh vadhaea*

Maat garbh dukh saagro pyaray teh apna naam japaea. Baahar kaadh bekh pasria pyaray maya moh vadhaea. P.640

ਮਾਤ ਗਰਭ ਦੁਖ ਸਾਗਰੇ ਪਿਆਰੇ ਤਹ ਅਪਣਾ ਨਾਮੁ ਜਪਾਇਆ ॥ ਬਾਹਰਿ ਕਾਢਿ ਬਿਖੁ ਪਸਰੀਆ ਪਿਆਰੇ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਆ ॥

Bhagat Bayni also refers to this link of the mind with the Lord. He says, "Oh man, when you were in the mother's womb – *garbh kundal jab aachat*, the great Lord was in your mind – *uradh dhean lev laaga*. When you left the womb – *garbh choḍ*, and came into this world – *mret mandal*, the Lord *Narhar* was forgotten.

Ray nar garbh kundal jab aachat uradh dhean lev laaga..... Garbh choḍ mret mandal aea tau Narhar manuh besaarea. P.93

ਰੇ ਨਰ ਗਰਭ ਕੁੰਡਲ ਜਬ ਆਛਤ ਉਰਧ ਧਿਆਨ ਲਿਵ ਲਾਗਾ ॥..... ਗਰਭ ਛੋਡਿ ਮ੍ਰਿਤ ਮੰਡਲ ਆਇਆ ਤਉ ਨਰਹਰਿ ਮਨਹੁ ਬਿਸਾਰਿਆ ॥

Sikhism emphasises the need to attain oneness with the Lord and the recommended approach to the attainment of this goal is by way of *naam semran / naam japna*. This approach is referred to, in *Gurmukhi*, as *naam maarag*. *Maarag* means path or way. By following this path the disciple begins to feel that the Lord is constantly with him and that he should lead a life which at the time of death would enable his *jeevatma* to become one with the *parm atma*. *Naam semran* is the one and only method to achieve this aim. We are constantly reminded and urged by *Gurbani* to resort to *semran*, to sing the Lord's praises and to retain Godly virtues in the heart.

Guru Arjan Dev is of the opinion that without *naam* life is of no use - *naam behoon jeevan kaun kaam*. According to Guru Ji life without *semran* is tantamount to committing suicide - *naam na japeh tay aatam ghaati*. "Why don't people who forget the Lord die!" - *mar na jaahi jena besrat Ram!* Apparently Guru Ji feels that it is better for such persons to die a natural death rather than to bring about spiritual death upon themselves by not doing *semran*.

Dulabh dayh pa- ee vadbhaagi. Naam na japeh tay aatamghaati. Mar na jahi jena besrat Ram. Nam behoon jeevan kaun kaam. P.188

ਦੁਲਭ ਦੇਹ ਪਾਈ ਵਡਭਾਗੀ ॥ ਨਾਮੁ ਨ ਜਪਹਿ ਤੇ ਆਤਮਘਾਤੀ ॥ ਮਰਿ ਨ ਜਾਹੀ ਜਿਨਾ ਬਿਸਰਤ ਰਾਮ ॥ ਨਾਮ ਬਿਹੁਨ ਜੀਵਨ ਕਉਨ ਕਾਮ ॥

Guru Nanak Dev exhorts us to worship the Lord by means of *naam semran – pooja keecai naam dheae-ee-ai*. No other form of *pooja* other than *naam semran* is acceptable – *ben naavai pooj na hoe*, i.e. without *naam semran* there can be no *pooja*.

Pooja keecai naam dheae-ee-ai ben naavai pooj na hoe. P.489

ਪੂਜਾ ਕੀਚੈ ਨਾਮੁ ਧਿਆਇਐ ਬਿਨੁ ਨਾਵੈ ਪੂਜ ਨ ਹੋਇ ॥

8. SAT SANGAT

Man's mind is like a *pankhi / panchi / pankhayroo* – winged creature. Bhagat Kabir compares the mind to a flying creature of the forest – *udan pankhayroo ban ka*.

Ehu man udan pankhayroo ban ka. P.1253

ਇਹੁ ਮਨੁ ਉਡਨ ਪੰਖੇਰੂ ਬਨ ਕਾ ॥

The mind *pankhayroo* wanders in all ten directions – *deh des*, keeping company with various kinds of people. This will determine whether one becomes a *gurmukh* or a *manmukh* depending on the type of fruit – *fal* – that one acquires from the company one keeps – *jaisi sangat melai*. Bhagat Kabir refers to it thus:

Kabir man pankhi bha-ee-uo ud ud deh des jae. Jo jaisi sangat melai so taiso fal khae. P.1369

ਕਬੀਰ ਮਨੁ ਪੰਖੀ ਭਇਓ ਉਡਿ ਉਡਿ ਦਹ ਦਿਸ ਜਾਇ ॥ ਜੋ ਜੈਸੀ ਸੰਗਤਿ ਮਿਲੈ ਸੋ ਤੈਸੇ ਫਲੁ ਖਾਇ ॥

Gurbani advocates the company of holy persons to prevent the mind from wandering. Such company enables us to swim across this fearful world called *bhavjal*. For Sikhs this implies that one should take part in the congregation in the temple where the guru in the form of the *Guru Granth Saheb* is present. This congregation is

called *sat sangat* or *saadh sangat*. Guru Amar Das mentions that *sat sangat* comes into being where the Guru is present.

Jeh satgur teh sat sangat bana-ee. P.160

ਜਹ ਸਤਿਗੁਰੁ ਤਹ ਸਤ ਸੰਗਤਿ ਬਣਾਈ ॥

In *saadh sangat* praises of God are sung via *Gurbani* and one becomes aware of God's attributes and virtues – *gun*. His presence is evident in those persons who by *semran* have succeeded in removing the curtain of *maya* and can feel the presence of the Lord within them and also in all others. Singing the praises of the Lord in the company of such spiritually enlightened people in *saadh sangat* enables one to become pure in mind – *nermal* i.e. without the dirt of *maya*. So says Guru Arjan Dev:

Saadh sang jo Har gun gaavai so nermal kar leejai. P.747

ਸਾਧ ਸੰਗਿ ਜੋ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੋ ਨਿਰਮਲੁ ਕਰਿ ਲੀਜੈ ॥

In *Raag Bhairo(n)* Guru Ji uses the term *sant mandal* for *saadh sangat*. *Sant Mandal*, according to Guru Ji is the name of that place where only the praises of the Lord are sung.

Sant mandal tahaa(n) ka nau. Paarbraham kayval gun gau. P.1146

ਸੰਤ ਮੰਡਲ ਤਹਾ ਕਾ ਨਾਉ ॥ ਪਾਰਬ੍ਰਹਮ ਕੇਵਲ ਗੁਣ ਗਾਉ ॥

Guru Ram Das maintains that only that assembly of people can be called *sat sangat* where the praises - *keerat* - of the Lord are heard - *jet Har keerat Har sunnay*.

Sat sangat sa-ee Har tayri jet Har keerat Har sunnay. P.1135

ਸਤ ਸੰਗਤਿ ਸਾਈ ਹਰਿ ਤੇਰੀ ਜਿਤੁ ਹਰਿ ਕੀਰਤਿ ਹਰਿ ਸੁਨਣੈ ॥

Guru Ji goes on to say that the filth of *haumai* of numerous previous lives – *janm janm ki haumai mal laagi* – can be removed by participation in *sat sangat*. Just as iron – *loha* – can be taken across a river in a boat or raft made of timber – *kaast* – so too can a man, by linking his mind with the *gur sabad* - *lag sabad guru*, in the company of *sat sangat* get across the influence of *maya* and meet the Lord – *Har paavai(n)go*.

Janm janm ki haumai mal laagi mel sangat mal leh jaavai(n)go. Jau(n) loha tareo sang kaast lag sabad guru Har paavai(n)go. P.1309

ਜਨਮ ਜਨਮ ਕੀ ਹਉਮੈ ਮਲੁ ਲਾਗੀ ਮਿਲਿ ਸੰਗਤਿ ਮਲੁ ਲਹਿ ਜਾਵੈਗੋ ॥ ਜਿਉ ਲੋਹਾ ਤਰਿਓ ਸੰਗਿ ਕਾਸਟ ਲਗਿ ਸਬਦਿ ਗੁਰੂ ਹਰਿ ਪਾਵੈਗੋ ॥

There is no other way by which the mind can become pure and attain union with God. Some people renounce families and homes and go to mountains and jungles to attain the Lord, some keep on making their rounds to holy places to make their bodies pure by bathing in holy pools – *teerath esnaan*, and some cause sufferings to their bodies as a form of penance - *tap* - to attain God. All these and countless other efforts – *koṭ karm* – cannot make the body pure – *dayh na sodha*. It is only in *saadh sangat* that the mind awakens to reality – *man parbodha*. So says Guru Arjan Dev:

Koṭ karm kar dayh na sodha. Saadh sangat meh man parbodha. P.1298

ਕੋਟਿ ਕਰਮ ਕਰਿ ਦੇਹ ਨ ਸੋਧਾ ॥ ਸਾਧ ਸੰਗਤਿ ਮਹਿ ਮਨੁ ਪਰਬੋਧਾ ॥

Guru Ji, describing something similar in another place, mentions that in *saadh sangat*, with the guru's *kerpa* – *santan kai parsaad*, the mind awakens from the sleep of *maya moh* – *soeo man jaageo*.

Saadh sangat parsaad santan kai soeo man jaageo. P.215

ਸਾਧ ਸੰਗਤਿ ਪਰਸਾਦਿ ਸੰਤਨ ਕੈ ਸੋਇਓ ਮਨੁ ਜਾਗਿਓ ॥

In *sat sangat* the mind gets convinced – *derṭa aavai*, and faith – *sardha* – begins to develop. The guru then blesses his devotee with the *naam* which helps the devotee to attain union with the Lord . This enables him to get across the *bhavjal*. *Nestaaray*. means to get across. Guru Ram Das describes it thus:

Sat sangat melai ta(n) derṭa aavai Har Ram naam nestaaray. P.981

ਸਤ ਸੰਗਤਿ ਮਿਲੈ ਤ ਦਿੜਤਾ ਆਵੈ ਹਰਿ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰੇ ॥

Guru Ji also says that he, who by good fortune – *vaḍay bhaag*, participates in *sat sangat* begins to savour the taste – *ras* – of *naam*.

Sat sangat melai vaḍbhaag ta(n) Har ras aav-ay jiu. P.690

ਸਤ ਸੰਗਤਿ ਮਿਲੈ ਵਡਭਾਗਿ ਤਾ ਹਰਿ ਰਸੁ ਆਵਏ ਜੀਉ ॥

According to Guru Ji participation in *sat sangat* helps in the development of faith and conviction – *sardha*– in the teaching of the guru. By means of the *gur sabad* one savours the taste of *naam* essence – *Har ras caakh*.

Mel sangat sardha oopjai gur sabdi Har ras caakh. P.997

ਮਿਲਿ ਸੰਗਤਿ ਸਰਧਾ ਉਪਜੈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਰਸੁ ਚਾਖੁ ॥

Guru Ji goes on to say that the person of good fortune, the one blessed by the Lord, participates in the *sangat* where union with God is possible. The *bhaag heen* – the person without the good *bhaag*, wanders about

and suffers – *bharm cotā(n) khaaveh*. Without *bhaag* the *sangat* is not attained – *sat sang na labhai*, and without *sangat* one remains full of dirt of sins and evils - *mail bhareejai jiu*.

Vad̄bhaagi Har sangat paaveh. Bhaag heen bharm cotā(n) khaaveh. Ben bhaaga(n) sat sang na labhai ben sangat mail bhareejai jiu. P.95

ਵਡਭਾਗੀ ਹਰਿ ਸੰਗਤਿ ਪਾਵਹਿ ॥ ਭਾਗ ਹੀਨ ਭਰਮਿ ਚੋਟਾ ਖਾਵਹਿ ॥ ਬਿਨੁ ਭਾਗਾ ਸਤ ਸੰਗੁ ਨ ਲਭੈ ਬਿਨੁ ਸੰਗਤਿ ਮੈਲ ਭਰੀਜੈ ਜੀਉ ॥

The wandering mind – *caltau man* – of a *vad̄bhaagi* person becomes still - *aroorā* – in the guru's *sangat*. Thus says Guru Ji.

Sat sangat saadh pa-ee vad̄bhaagi man caltau bha-ee aroora. P.698

ਸਤ ਸੰਗਤਿ ਸਾਧ ਪਾਈ ਵਡਭਾਗੀ ਮਨੁ ਚਲਤੋ ਭਇਓ ਅਰੂਤਾ ॥

Guru Arjan Dev says that one acquires conviction or faith – *sardha / bhaavni* – in the *naam* by taking part in *saadh sangat*. However, only those with good *bhaag* acquire this *sardha* – *labhantan(g) bad̄ bhaagneh*.

Bhaavni saadh sangayn labhantan(g) bad̄ bhaagneh. P.1360

ਭਾਵਨੀ ਸਾਧ ਸੰਗੇਣ ਲਭੰਤੋ ਬਡ ਭਾਗਣਹ ॥

Talking about love for the Lord, Bhagat Ravedas says that without participation in *saadh sangat*, love – *preet / bhaau / bhaav* – for the Lord cannot develop, and without this *bhaav* there can be no *bhagti* of the Lord.

Saadh sangat bena bhaau nahi oopjai bhaav ben bhagti(i) nahi hoe tayri. P.694

ਸਾਧ ਸੰਗਤਿ ਬਿਨਾ ਭਾਉ ਨਹੀ ਉਪਜੈ ਭਾਵ ਬਿਨੁ ਭਗਤਿ ਨਹੀ ਹੋਇ ਤੇਰੀ ॥

Guru Arjan Dev points out that *sadhoo sang* i.e. company of holy persons, is attained by those who are blessed by the Lord *Paarbraham* – *kerpa karay jes Paarbraham hovai sadhoo sang*. As the devotee increases his participation in *sadhoo sang / saadh sangat* – *jeu(n) jeu(n) ohu vadha-ee-ai* – his love for the Lord also increases – *teu(n) teu(n) Har seu(n) rang*.

Kerpa karay jes Paarbraham hovai sadhoo sang. Jeu(n) jeu(n) ohu vadha-ee-ai teu(n) teu(n) Har seu(n) rang. P.70

ਕਿਰਪਾ ਕਰੇ ਜਿਸ ਪਾਰਬ੍ਰਹਮੁ ਹੋਵੈ ਸਾਧੁ ਸੰਗੁ ॥ ਜਿਉ ਜਿਉ ਓਹੁ ਵਧਾਈਐ ਤਿਉ ਤਿਉ ਹਰਿ ਸਿਉ ਰੰਗੁ ॥

Bhagti of the Lord is possible only if one develops love for the guru, and Guru Ram Das states that it is in *sat sangat* that intense love - *preet at goori* - for the guru develops. This intense love is like the fast lasting *majeeth* colour – *majeeth rang*.

Sat sangat preet saadh at goori jeu(n) rang majeeth bahu laaga. P.985

ਸਤ ਸੰਗਤਿ ਪ੍ਰੀਤਿ ਸਾਧ ਅਤਿ ਗੂੜੀ ਜਿਉ ਰੰਗੁ ਮਜੀਠ ਬਹੁ ਲਾਗਾ ॥

Guru Arjan Dev in *Salok Sehaskirti* mentions that in *saadh sang* even a fool – *khal* – can become a *pandeet* – a learned man.

.....*Nanak saadh sang khal pandeteh.* P.1356

.....ਨਾਨਕ ਸਾਧ ਸੰਗਿ ਖਲ ਪੰਡਿਤਹ ॥

Guru Amar Das says that without *saadh sangat* people go about like animals – *pasu dhor*. They do not try to understand their Creator – *jen keetay tesai na jaanni*. Without the *naam* they are thieves – *cor*.

Ben sangti sabh aisay rah-he jaisay pasu dhor. Jen keetay tesai na jaanni ben navai sabh cor. P.427

ਬਿਨੁ ਸੰਗਤੀ ਸਭਿ ਐਸੇ ਰਹਹਿ ਜੈਸੇ ਪਸੁ ਢੋਰ ॥ ਜਿਨਿ ਕੀਤੇ ਤਿਸੈ ਨ ਜਾਣਨੀ ਬਿਨੁ ਨਾਵੈ ਸਭਿ ਚੋਰ ॥

Guru Ram Das says that the Lord is present in *sat sangat* – *vec sangat Har Prabh vartda*. Guru Ji requests us to understand this fact with the help of the *sabad* – *bujuh sabad vicaar*.

Vec sangat Har Prabh vartda bujuh sabad vicaar. P.1314

ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਪ੍ਰਭੁ ਵਰਤਦਾ ਬੁਝਹੁ ਸਬਦ ਵੀਚਾਰਿ ॥

Guru Arjan Dev maintains that one can see the Lord within himself in *sat sangat* – *sant sang antar Prabh deetha*. Such a person begins to love the *naam*. *Naam* becomes sweet – *meetha* - for him.

Sant sang antar Prabh deetha. Naam Prabhoo ka laaga meetha. P.293

ਸੰਤ ਸੰਗਿ ਅੰਤਰਿ ਪ੍ਰਭੁ ਡੀਠਾ ॥ ਨਾਮੁ ਪ੍ਰਭੁ ਕਾ ਲਾਗਾ ਮੀਠਾ ॥

Guru Ji refers to *saadh sangat* as the abode of God – *Har ka dhaam*. He says that for the true follower or *sayvak*, *saadh sangat* is *baikunth* - heaven, and a place free from *vekaars* - *mukat*.

Mukat baikunth saadh ki sangat jan paeo Har ka dhaam. P.682

ਮੁਕਤਿ ਬੈਕੁੰਠ ਸਾਧ ਕੀ ਸੰਗਤਿ ਜਨ ਪਾਇਓ ਹਰਿ ਕਾ ਧਾਮ ॥

Seeing the Lord within oneself in *sat sangat* is indeed meeting the Lord. Guru Nanak Dev mentions this very clearly in *Raag Malaar* where He says that one can meet the Lord in *sat sangat* – *sat sangat maylaap*. Here the attributes of the Lord are always being uttered (or sung) – *jethai Har gun sada vakhaani-ai*.

- Sat sangat maylaap jethai Har gun sada vakhaani-ai* P.1280
ਸਤ ਸੰਗਤਿ ਮੇਲਾਪੁ ਜਿਥੈ ਹਰਿ ਗੁਣ ਸਦਾ ਵਖਾਣੀਐ ॥
 Bhagat Kabir also refers to *saadh sangat* as real *baikunth*, but He laments that it is difficult to convince people about it.
- Kahu Kabir eh kahi-ai kaahe. Saadh sangat baikunthai ahe.* P.325
 ਕਹੁ ਕਬੀਰ ਇਹ ਕਹੀਐ ਕਾਹਿ ॥ ਸਾਧ ਸੰਗਤਿ ਬੈਕੁੰਠੈ ਆਹਿ ॥
- Bhagat Ji maintains that if one does not resort to the Lord's *semran* in *saadh sangat* - *saadh sangat Bhagwaan bhajan ben* – the Lord *sac* can in no way dwell in the heart – *kahi na sac raheo*.
Saadh sangat Bhagwaan bhajan ben kahi na sac raheo. P.399
ਸਾਧ ਸੰਗਤਿ ਭਗਵਾਨ ਭਜਨ ਬਿਨੁ ਕਹੀ ਨ ਸਚ ਰਹਿਓ ॥
 By keeping the company of *saadh sangat* – *saadh sangat kai baasbai*, all sins flee – *kalmal sabh nasna*.
 So says Guru Arjan Dev.
Saadh sangat kai baasbai kalmal sabh nasna. P.811
 ਸਾਧ ਸੰਗਤਿ ਕੈ ਬਾਸਬੈ ਕਲਮਲ ਸਭਿ ਨਸਨਾ ॥
- Sins flee by participation in *saadh sangat* because, with the guru's *kerpa*, we realize what *maya* is and what it does. The all powerful snake like *maya sarjni* which poisons everyone in the *terbhavan* world with its bite becomes calm – *paithi* – in the holy congregation. *Sat sang* is described as *nermal jal* and the term *maar maar* indicates the destructive nature of *maya*. Bhagat Kabir mentions it thus:
Maar maar sarjni nermal jal paithi. Jen terbhavan dasialay gur parsaad deethi. P.480
 ਮਾਰੁ ਮਾਰੁ ਸਰਪਨੀ ਨਿਰਮਲ ਜਲਿ ਪੈਠੀ ॥ ਜਿਨਿ ਤ੍ਰਿਭਵਣੁ ਡਸੀਅਲੇ ਗੁਰ ਪ੍ਰਸਾਦਿ ਡੀਠੀ ॥
- The company of holy persons – *saadh jan* – is essential to improve life from the spiritual point of view as it enables interest and love for the guru and Lord to develop. Bhagat Ravedas says that he attained *parm gatay* – high spiritual status – in *saadh sangat*. In this way he met the beloved Lord – *melat pyaro praan naath* – who could not have been attained by any other forms of worship.
Melat pyaro praan naath kavn bhagt(i) tay. Saadh sangat pa-ee parm gatay. P.1293
 ਮਿਲਤ ਪਿਆਰੇ ਪ੍ਰਾਨ ਨਾਥੁ ਕਵਨ ਭਗਤਿ ਤੇ ॥ ਸਾਧ ਸੰਗਤਿ ਪਾਈ ਪਰਮ ਗਤੇ ॥
- Guru Arjan Dev also says that in *saadh sangat* one attains high spiritual status – *parm gat pa-ee-ai*, whereas by getting entangled with *maya* – *maya rac* – one loses the battle of life.
Saadh sang parm gat pa-ee-ai maya rac bandh haaray. P.714
 ਸਾਧ ਸੰਗਿ ਪਰਮ ਗਤਿ ਪਾਈਐ ਮਾਇਆ ਰਚਿ ਬੰਧਿ ਹਾਰੇ ॥
- Guru Ji describes the troublesome *maya* as a *bala* / *balaa-ay*. It is in *saadh sangat* that its grip loosens. The individual then experiences *khaym* and *kusal* – *sukh* and happiness. So says Guru Ji:
Khaym bha-ea kusal ghar aa-ay. Bhaytat saadh sang ga-i balaa-ay P.201
 ਖੋਮ ਭਇਆ ਕੁਸਲ ਘਰਿ ਆਏ ॥ ਭੇਟਤ ਸਾਧ ਸੰਗਿ ਗਈ ਬਲਾਏ ॥
- Bhagat Kabir mentions that just as iron turns into gold – *kancan*, if it touches a *paaras* - *paaras pars*, so too man acquires *bebayk budhi* by participating in *sat sangat*. *Bebayk budhi* enables one to determine for himself what is good for him in life from the point of view of attaining perfection.
Sat sangat mel bebayk budh hoi. Paaras pars loha kancan soi. P.481
 ਸਤ ਸੰਗਤਿ ਮਿਲਿ ਬਿਬੇਕ ਬੁਧਿ ਹੋਈ ॥ ਪਾਰਸੁ ਪਰਸਿ ਲੋਹਾ ਕੰਚਨੁ ਸੋਈ ॥
- Guru Ram Das also mentions that just as iron becomes gold – *suvaran*, when it comes into contact with a *paaras*, so too the spiritual life of a person improves tremendously by participating in *sat sangat*.
Jeu(n) loha paaras bhayti-ai mel sangat suvaran hoe jae. P.303
 ਜਿਉ ਲੋਹਾ ਪਾਰਸਿ ਭੇਟੀਐ ਮਿਲਿ ਸੰਗਤਿ ਸੁਵਰਨੁ ਹੋਇ ਜਾਇ ॥
- Sat sangat* is the *naam nedhaan* – treasure house of *naam*, where one realizes God. So says Guru Ji.
Sat sangat naam nedhaan hai jethuh Har paea. P.1244
 ਸਤ ਸੰਗਤਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਜਿਥਹੁ ਹਰਿ ਪਾਇਆ ॥
- According to Guru Arjan Dev *saadh sangat* is like a *haat* – shop – from where *naam* is obtained. Guru Ji says, “I have now settled in this *haat*.”
Aaj mai baiseo Har haat. P.1269
 ਆਜੁ ਮੈ ਬੈਸਿਓ ਹਰਿ ਹਾਟ ॥
- Guru Ji states that it is in *sat sang* that the *naam amret* is distributed – *vand-i-ai*. This *naam amret* nectar enables people to lead happy lives by acquiring *sukh*. It is in *sat sang* that praises of the Lord are sung – *banj ucreeh saadh jan*. The *sefat salaah banj* leads to fountains – *jhar_nay* – of *naam amret* / *ameu* gushing forth within an individual.

Othai amret vandi-ai sukha Har karnay..... Banī ureh saadh jan ameu caleh jharnay. P.320
ਓਥੈ ਅੰਮ੍ਰਿਤੁ ਵੰਡੀਐ ਸੁਖੀਆ ਹਰਿ ਕਰਣੇ ॥..... ਬਾਣੀ ਉਚਰਹਿ ਸਾਧ ਜਨ ਅਮਿਉ ਚਲਹਿ ਝਰਣੇ ॥

In another part of *Gurbani* Guru Ji says that the *saadh sangat* is a beautiful place – *thaahar neeki* – where one can focus attention – *dhean* – on the *Akaal moorat* Lord.

Akaal moorat hai saadh santan ki thaahar neeki dhean kau. P.1208

ਅਕਾਲ ਮੂਰਤਿ ਹੈ ਸਾਧ ਸੰਤਨ ਕੀ ਠਾਹਰ ਨੀਕੀ ਧਿਆਨ ਕਉ ॥

According to Guru Ji doing *semran* – *naam japna* – in *saadh sangat* is real life.

Jeevna Har jeevna. Jeevan Har jap saadh sang. P.684

ਜੀਵਨਾ ਹਰਿ ਜੀਵਨਾ ॥ ਜੀਵਨੁ ਹਰਿ ਜਪਿ ਸਾਧ ਸੰਗਿ ॥

On the other hand Guru Ji expresses his belief that without *saadh sang* - *saadh sang behoona*, the body is a corpse- *mertak dayh*.

Mertak dayh saadh sang behoona. P.190

ਮਿਰਤਕ ਦੇਹ ਸਾਧ ਸੰਗਿ ਬਿਹੂਨਾ ॥

A worthless plant called *herad* acquires the scent of a *candan* – sandalwood tree, because of proximity to the *candan* – *candan nekat vasai*. Likewise the company of holy persons in *sangat* washes away the sins of a person. The *patet* – sinner – becomes *paavan* – pure, and he gets accepted - *parvaan* -by the Lord. Thus says Guru Ram Das:

Jeu(n) candan nekat vasai herad bapra teu(n) sat sangat mel patet parvaan P.861

ਜਿਉ ਚੰਦਨ ਨਿਕਟਿ ਵਸੈ ਹਿਰਭੁ ਬਪੁੜਾ ਤਿਉ ਸਤ ਸੰਗਤਿ ਮਿਲਿ ਪਤਿਤ ਪਰਵਾਣੁ ॥

Guru Arjan Dev says that when He began participating in *saadh sangat* the tendency to feel jealous on seeing others leading happy lives disappeared – *besar ga-i sabh taat pra-ee*.

Besar ga-i sabh taat pra-ee. Jab tay saadh sangat mohe pa-ee. P.1299

ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ ॥ ਜਬ ਤੇ ਸਾਧ ਸੰਗਤਿ ਮੋਹਿ ਪਾਈ ॥

The *jeevatma* of a devotee - *jot* (ਜੋਤਿ) - merges with the *joti of the* Lord in *sangat* and for such a devotee there will be no *punrap janam* – further births. This is what Guru Nanak Dev says:

Punrap janm nahi jan sangat joti jot mela-ee. P.505

ਪੁਨਰਪਿ ਜਨਮੁ ਨਾਹੀ ਜਨ ਸੰਗਤਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥

Millions of sinners are saved – *kot apraadhi udhrai*, as a result of the company of holy people in *sangat* and agents of *Yama* do not come near such persons – *nayr na aavai*. A person who for countless lives – *janm janm* – had been separated – *bechrea* - from the Lord will, because of his company in *sat sangat*, be united with the Lord by the Guru. Thus mentions Guru Arjan Dev:

Kot apraadhi sant sang udhrai jam ta(n) kai nayr na aavai. Janm janm ka bechrea hovai ten Har seu(n) aan melaavai. P.748

ਕੋਟਿ ਅਪ੍ਰਾਪੀ ਸੰਤੁ ਸੰਗਿ ਉਧਰੈ ਜਮੁ ਤਾ ਕੈ ਨੇੜਿ ਨ ਆਵੈ ॥ ਜਨਮ ਜਨਮ ਕਾ ਬਿਛੁੜਿਆ ਹੋਵੈ ਤਿਨ ਹਰਿ ਸਿਉ ਆਣਿ ਮਿਲਾਵੈ ॥

According to Guru Nanak Dev doing *semran* in *sat sangat* enables one to get across this world ocean – *udhaar hoe*. The paper – *kaagar* – on which Jam Raj (Dharm Raj) records the actions of one in this world gets destroyed – *faatai* (torn).

Mel sadhoo sang udhaar hoe faatai jam kaagar. P.1318

ਮਿਲਿ ਸਾਧੁ ਸੰਗਿ ਉਧਾਰੁ ਹੋਇ ਫਾਟੈ ਜਮ ਕਾਗਰੁ ॥

Saadh sangat, according to Guru Ji, is like a boat – *naav roop saadh sang*, which is capable of taking a devotee safely across the world ocean – *paargraami*.

Naav roop saadh sang Nanak paargraami. P.1230

ਨਾਵ ਰੂਪ ਸਾਧ ਸੰਗ ਨਾਨਕ ਪਾਰਗਰਾਮੀ ॥

Guru Nanak Dev defines *sat sangat* as a place where there is talk of *naam* – *naam vakhaani-ai*. Guru Ji goes on to say that the guru has made it clear – *satgur dee-a bujhae*, that it is the Lord's command – *hukam* – that only *naam japna* should be resorted to in *sat sangat*.

Sat sangat kaisi jaani-ai. Jethai ayko naam vakhaani-ai. Ayko naam hukam hai Nanak satgur dee-a bujhae jiu. P.72

ਸਤ ਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥ ਜਿਥੈ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥ ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਏ ਜੀਉ ॥

Guru Ram Das describes *sat sangat* as a *catsaal* – place of learning, where one can learn about the qualities and virtues – *gun* - of the Lord.

Sat sangat satgur catsaal hai jet Har gun sekha.
ਸਤ ਸੰਗਤਿ ਸਤਿਗੁਰ ਚਟਸਾਲ ਹੈ ਜਿਤੁ ਹਰਿ ਗੁਣ ਸਿਖਾ ॥

P.1316

Guru Arjan Dev says that *sat sangat* is like a pool –*sarovar* – in which the servants of *Ram* – *Ram daas* – bathe in the *naam jal* of the *sat sangat* pool and have their sins washed away – *sabh utray paap kmaatay*.

Ram daas sarovar naatay. Sabh utray paap kmaatay.
ਰਾਮਦਾਸ ਸਰੋਵਰਿ ਨਾਤੇ ॥ ਸਭਿ ਉਤਰੇ ਪਾਪ ਕਮਾਤੇ ॥

P.625

Guru Ji mentions the same thing in *Funhay Banj*. He says that sins disappear – *kasmal jaahe* – by bathing in the *Ram daas sar / sarovar*.

..... *Nanak kasmal jaahe nae-ai Ram daas sar.*

P.1362

.....ਨਾਨਕ ਕਸਮਲ ਜਾਹਿ ਨਾਇਐ ਰਾਮਦਾਸ ਸਰ ॥

Guru Ji, in the same *Funhay* verse, also describes *sat sangat* as a lovely town – *anoop Ram daas pur*, inhabited by the servants of the Lord. Spiritual values abound in this town. Its foundation has been laid by the Lord Himself – *badhuh purkh bedhaatai*, thus leading to its beauty. Guru Ji says, “I have seen all places – *dethay sabhay thaav* – but no other place compared to this can be found anywhere.”

Dethay sabhay thaav nahi tudh jayhea. Badhuh purkh bedhaatai ta(n) tu(n) sohea. Vasdi saghan apaar anoop Ram Daas pur.

P.1362

ਡਿਠੇ ਸਭੇ ਥਾਵ ਨਹੀ ਤੁਧੁ ਜੇਹਿਆ ॥ ਬਧਹੁ ਪੁਰਖਿ ਬਿਧਾਤੈ ਤਾਂ ਤੂ ਸੋਹਿਆ ॥ ਵਸਦੀ ਸਘਨ ਅਪਾਰ ਅਨੂਪ ਰਾਮਦਾਸ ਪੁਰ ॥

Enormous benefits can be derived from *sat sangat*. But because of our lack of understanding of *Gurbani* we tend to forget the fact that it is a *catsaal* where *ayko naam vakhaani-ai* and where we can bathe in the *naam jal* and wash away the impurities of the mind. Guru Ji outlines some of the benefits derived from *sat sangat* in the following verse in which He exhorts us to participate in *saadh sangat*. “Oh fortunate one, always go to the *saadh sangat* and take part in the proceedings. By doing so, sufferings of this world, hunger – *bhookh* – for *maya*, and ailments –*rog* – (of a spiritual nature) will have no effect – *na beapai*. Always seek the *saran* of the Lord and have the picture of His lovely feet in mind –*carn kamal lev la-ee-ai*. By remaining in *saadh sangat* there will be no more births and deaths and the mind will enjoy *sehaj avastha* – a mental state when the mind will not wander. It will become *nehcal* – still, and it will remain at peace. Attachments to *maya moh* will have no effect. Having been bereft earlier of love for the Lord – *praym bechohu* – will be immaterial. In *sat sangat* one can always meditate on the name of the Lord.”

Jae basuh vadbhaagni sakhi-ay santa(n) sang sma-ee-ai. Teh dookh na bhookh na rog beapai carn kamal lev la-ee-ai. Teh janm na marj na aavan jaana nehcal sarni pa-ee-ai. Praym bechohu na moh beapai Nanak Har ayk dhe-ee-ai.

P.803

ਜਾਇ ਬਸਹੁ ਵਡਭਾਗਣੀ ਸਖੀਏ ਸੰਤਾ ਸੰਗਿ ਸਮਾਈਐ ॥ ਤਹ ਦੂਖ ਨ ਭੂਖ ਨ ਰੋਗ ਬਿਆਪੈ ਚਰਨ ਕਮਲ ਲਿਵ ਲਾਈਐ ॥ ਤਹ ਜਨਮ ਨ ਮਰਣੁ ਨ ਆਵਣ ਜਾਣਾ ਨਿਹਚਲੁ ਸਰਣੀ ਪਾਈਐ ॥ ਪ੍ਰੇਮ ਬਿਛੋਹੁ ਨ ਮੋਹੁ ਬਿਆਪੈ ਨਾਨਕ ਹਰਿ ਏਕੁ ਧਿਆਈਐ ॥

According to Guru Ji the company of *saadh sangat* enables the Lord’s *naam* to dwell in the heart which becomes clean and pure. It becomes a very *pavetar* and *nermal* place. Such a person is deemed to have performed various types of *pooja* – worship, kept the required fasts – *vart*, resorted to bathing in holy pools –*teerath esnaan / majan*, and is regarded as having listened faithfully to religious texts such as *Vedas*, *Puraanas*, and the *Semartis*.

Vart naym majan tes pooja. Bed puraan ten semrat suneeja. Maha puneet ja(n) ka nermal thaan. Saadh sangat ja(n) kai Har Har naam.

P.393

ਵਰਤ ਨੇਮ ਮਜਨ ਤਿਸੁ ਪੂਜਾ ॥ ਬੇਦ ਪੁਰਾਨ ਤਿਨਿ ਸਿੰਮ੍ਰਿਤਿ ਸੁਨੀਜਾ ॥ ਮਹਾ ਪੁਨੀਤ ਜਾ ਕਾ ਨਿਰਮਲ ਥਾਨੁ ॥ ਸਾਧ ਸੰਗਤਿ ਜਾ ਕੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ॥

Bhagat Ravedas prays to the Lord *Maadhoo / Maadhau* for His blessings so that he could remain in His *saadh sangat* just as honey bees remain in the bee-hive – *makheera*.

Sat sangat mel rahi-ai Maadhau jaisay madhap makheera.

P.486

ਸਤ ਸੰਗਤਿ ਮਿਲਿ ਰਹੀਐ ਮਾਧਉ ਜੈਸੇ ਮਧੁਪ ਮਖੀਰਾ ॥

Guru Arjan Dev says that participation in *saadh sangat* and the utterance – *ucaaran* – of the *naam* and attributes of the Lord is the path of spiritual life.

Saadh sangat gun ucaaran Har naam amret paath.

P.1007

ਸਾਧ ਸੰਗਤਿ ਗੁਣ ਉਚਾਰਣ ਹਰਿ ਨਾਮ ਅੰਮ੍ਰਿਤ ਪਾਥ ॥

In this world – *jag bheetar*, according to Guru Ji, the person who resorts to *naam semran* in the company of *saadh sangat* – *saadh sang nau japai* – is successful in life – *safal janm*. Successful here means that his coming into this world has been worth the while. He achieves the noble aim of life for spiritual emancipation.

Safal janm tes ka jag bheetar saadh sang nau japai.

P.750

ਸਫਲ ਜਨਮ ਤਿਸ ਕਾ ਜਗ ਭੀਤਰਿ ਸਾਧ ਸੰਗਿ ਨਾਉ ਜਾਪੈ ॥

Guru Ji regards participation in *saadh sangat* for *bhajan bandgi / semran* of the Lord, as a noble activity in this world.

Ram bhaj mel saadh sangat ehai jag meh saar.

P.1227

ਰਾਮ ਭਜ ਮਿਲਿ ਸਾਧ ਸੰਗਤਿ ਇਹੋ ਜਗ ਮਹਿ ਸਾਰ ॥

Bhagat Kabir exhorts us to resort to *sat sangat* which will keep company with us up to the end – *ant karai nerbaah*. He warns us never to resort to *saakat sang* – company of those who fail to remember the Lord. This leads to destruction – *benaah*. Destruction here refers to *aatmak maat*.

Kabir sangat kari-ai saadh ki ant karai nerbaah. Saakat sang na keeji-ai ja(n) tay hoe benaah.

P.1369

ਕਬੀਰ ਸੰਗਤਿ ਕਰੀਐ ਸਾਧ ਕੀ ਅੰਤਿ ਕਰੈ ਨਿਰਬਾਹੁ ॥ ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜੀਐ ਜਾ ਤੇ ਹੋਇ ਬਿਨਾਹੁ ॥

The foregoing clearly illustrates the importance of participation in *sat sangat*. But somehow we seem to be drifting away, with materialism taking a firm hold of us. It is not uncommon to find that functions in temples, when there is no *Guru ka Langgar*, are poorly attended. It is a sad state of affairs and it would not be an overstatement to say that the admonishment mentioned in *Gurbani* by Baba Shaykh Farid, the famous Muslim Sufi saint, to his followers aptly applies to us too. Baba Ji says that the muslim, who is a *baynevaaja* i.e. one who fails to make an effort to go to the mosque – *maseet* – five times a day for the *nevaaj / namaaz* prayers, is resorting to an unhealthy life practice and Baba Ji refers to such a person as *baynevaaja kuttea* – dog.

Farida baynevaaja kuttea ayh na bhali reet. Kab hi cal na aea panjay wakht maseet.

P.1381

ਫਰੀਦਾ ਬੇਨਿਵਾਜਾ ਕੁਤਿਆ ਏਹ ਨ ਭਲੀ ਰੀਤਿ ॥ ਕਬ ਹੀ ਚਲਿ ਨ ਆਇਆ ਪੰਜੇ ਵਖਤ ਮਸੀਤਿ ॥

9. GURBANI

Gurbani is that divine knowledge which emanated from the hearts of great souls like some of the Sikh Gurus and certain saints – *bhagats*. *Bani* gushed forth from their hearts at times when they were at one with the Lord. Guru Ram Das says that the *bani* is guru and the guru is present in the *bani*. The *bani* gives spiritual life because of the presence of *naam* in it. The *naam* is the nectar – *amret* – which gives spiritual life. The *sayvak* who believes what the *bani* says will surely be helped by the guru to get across this world ocean – *partakh guru nestaaray*.

Bani guru guru hai bani vec bani amret saaray. Gurbani kahai sayvak jan maanai partakh guru nestaaray.

P.982

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥ ਗੁਰਬਾਣੀ ਕਰੈ ਸੇਵਕ ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੂ ਨਿਸਤਾਰੇ ॥

According to Guru Angad Dev *Gurbani* is full of *naam amret*. As such it is termed *amret bani*, and it describes the attributes of the Lord – *tat vakhaani*. The *Bani* is the result of great souls focussing their attention – *dhean* – on the Lord, and dwelling on His various attributes. It is through this *gyan dhean* that the *Bani* became manifest – *gyan dhean vec a-ee*.

Amret Bani tat vakhaani gyan dhean vec a-ee.

P.1243

ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਤਤੁ ਵਖਾਣੀ ਗਿਆਨ ਧਿਆਨ ਵਿਚਿ ਆਈ

After the period of the ten gurus it became mandatory for the Sikhs to look upon *bani* as the guru. The *bani* fulfils this task in that it gives light in the darkness caused by *maya*. Thus if we understand *bani* we can mould our lives in accordance with its teaching and thereby succeed in swimming across the *bhavjal* safely. Even during the time of the ten gurus the *bani* was treated as the guru and given due respect. Guru Nanak Dev mentions, “*Sabad* is my guru and my focussed attention – *surat* – on the *sabad* is the disciple- *cayla* – of the *sabad guru*.”

Sabad guru surat dhun cayla.

P.943.

ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥

Guru Amar Das also regards the *bani* as the guru and He advises us to understand the *sabad* – *sabad vicaar*.

- Eka bani ek gur eko sabad vicaar.* P.646
ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੁ ਇਕੋ ਸਬਦੁ ਵੀਚਾਰਿ ॥
- Guru Ram Das exhorts the Sikhs to regard the *bani* as the Truth – *sat*. This is so because the Lord Creator – *karta* – is instrumental in getting the guru to utter the words of the *sabad* from the mouth – *muhuh kadhaa-ay*.
Satgur ki bani sat sat kar jaanuh gur sekhuh Har Karta aap muhuh kadhaa-ay. P.308
ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰਿ ਜਾਣਹੁ ਗੁਰ ਸਿਖਹੁ ਹਰਿ ਕਰਤਾ ਆਪਿ ਮੁਹੁ ਕਢਾਏ ॥
- In another part of *Gurbani* Guru Ji says, "I, the servant of servants –*daasn daas*, had described – *kari vakhyaan* – according to what you, Oh Lord, directed me to do – *jayha kraehe*."
Daasn daas kahai jan Nanak jayha tu(n) kraehe tayha hau(n) kari vakhyaan. P.734
ਦਾਸਨਿ ਦਾਸੁ ਕਹੈ ਜਨੁ ਨਾਨਕੁ ਜੇਹਾ ਤੂੰ ਕਰਾਇਹਿ ਤੇਹਾ ਹਉ ਕਰੀ ਵਖਿਆਨੁ ॥
- Guru Nanak Dev also tells the same thing when He mentions to His disciple *Bha-ee* Lallo that whatever words of *bani* He utters are what He gets from God. Guru Ji describes God as His *khasm* – master.
Jaisi mai aavai Khasm ki bani taisra kari gyan vay Lallo. P.722
ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੇ ॥
- This implies that the *bani* does not reflect the guru's own views but the views of the Lord expressed through the guru. In another instance Guru Ji states, "Oh Lord, I have only said – *kahea kehan* – what you made me say – *ja(n) tujhai kahaea*."
Ta(n) mai kahea kehan ja(n) tujhai kahaea. P.566
ਤਾ ਮੈ ਕਹਿਆ ਕਹਣੁ ਜਾ ਤੁਝੈ ਕਹਾਇਆ ॥
- Guru Arjan Dev mentions that He didn't know how to say anything – *bol na jaanda*. He merely said what He had been directed to say as per the Lord's command – *hukam*.
Hau(n) aapuh bol na jaanda mai kahea sabh hukmau jiu. P.763
ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉ ਜੀਉ ॥
- In another place Guru Ji says that He was saying – *kahea pukaar* – what His Guru, the Lord, asked Him to say – *jaiso gur updaysea*.
Jaiso gur updaysea mai(n) taiso kahea pukaar. P.214
ਜੈਸੋ ਗੁਰਿ ਉਪਦੇਸਿਆ ਮੈ ਤੈਸੋ ਕਹਿਆ ਪੁਕਾਰਿ ॥
- Guru Teg Bahadar also says something similar when He requests His followers, whom He refers to as brothers, to listen to what His guru, the Lord, had preached to Him. What He was telling them was as per the *updays* – teaching – of the Lord guru.
Jeh bedh gur updaysea so sun ray bha-ee. P.727
ਜਿਹ ਬਿਧਿ ਗੁਰ ਉਪਦੇਸਿਆ ਸੋ ਸੁਨੁ ਰੇ ਭਾਈ ॥
- Gurbani* is faultless and its light is for ever. It is as Guru Arjan Dev says *dhur ki bani* which means it has originated from heaven i.e. from the Lord. This *sefat salaah bani*, *bani* which sings the praises of the Lord, helps to eliminate worries – *cent meta-ee*.
Dhur ki bani a-ee. Ten sagli cent meta-ee. P.628
ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ ॥ ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ ॥
- Guru Amar Das mentions that the *bani* of the true guru is praiseworthy – *wahu wahu pooray gur ki bani*. It emanates – *upji*- from the heart of the true guru and whosoever retains it in his heart is helped by the *bani* to attain oneness with the Lord – *saac smaani*.
Wahu wahu pooray gur ki bani. Pooray gur tay upji saac smaani P.754
ਵਾਹੁ ਵਾਹੁ ਪੂਰੇ ਗੁਰ ਕੀ ਬਾਣੀ ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਉਪਜੀ ਸਾਚਿ ਸਮਾਣੀ ॥
- Gurbani* is referred to as *saci bani* – the true and ever lasting *bani*. There are, however, creations of *bani* by people lesser than the gurus and the acknowledged *bhagats*. This sort of *bani* is imperfect and is referred to as *kaci bani* – imperfect *bani*. Such *kaci bani* cannot help a person to attain great spiritual heights. Guru Ji says that any *bani* other than that of the guru is *kaci bani*.
Satguru bena hor kaci hai bani. P.920
ਸਤਿਗੁਰੁ ਬਿਨਾ ਹੋਰ ਕਚੀ ਹੈ ਬਾਣੀ ॥
- Gurbani* is the lamp which gives light – *caanan* – during our sojourn in this world. But which of us will receive this light will depend on the Lord's grace or *kerpa / karm*. Guru Ji says that divine grace will enable the *bani* to dwell in the mind – *karm vasai man aa-ay*.
Gurbani es jag meh caanan karm vasai man aa-ay. P.67
ਗੁਰਬਾਣੀ ਇਸੁ ਜਗ ਮਹਿ ਚਾਨਣੁ ਕਰਮਿ ਵਸੈ ਮਨਿ ਆਏ ॥

Guru Ji further says that he who loves the everlasting *saci bani* with his heart –*cet* – does not face transmigration – *aavan jaan rahaa-ay*.

Saci bani seu(n) cet laagai aavan jaan rahaa-ay. P.67

ਸਚੀ ਬਾਣੀ ਸਿਉ ਚਿਤੁ ਲਾਗੈ ਆਵਣੁ ਜਾਣੁ ਰਹਾਏ ॥

Guru Ji goes on to say that the man in whose heart the *bani* finds a place succeeds in acquiring the *naam* with its aid – *bani tay Har naam pae(n)da*.

Gurbani varti jag antar es bani tay Har naam pae(n)da. P.1066

ਗੁਰਬਾਣੀ ਵਰਤੀ ਜਗ ਅੰਤਰਿ ਇਸੁ ਬਾਣੀ ਤੇ ਹਰਿ ਨਾਮੁ ਪਾਇਦਾ ॥

Guru Ji says that the *naam* always dwells in the hearts of those people – *tes antar ravai Har naama*, who understand the *Baani* – *jo jiahu jaanai*.

Eh Bani jo jiahu jaanai tes antar ravai Har naama. P.797

ਇਹ ਬਾਣੀ ਜੋ ਜੀਅਹੁ ਜਾਣੈ ਤਿਸੁ ਅੰਤਰਿ ਰਵੈ ਹਰਿ ਨਾਮਾ ॥

Guru Ji mentions that in all the four epochs –*cahu jug*, the *saaci bani* had always distributed the spiritual life giving nectar of *naam*. But it is only with good fortune – *poorai bhaag*, that one gets fully engrossed with *naam*. The *sedh yogis*, who are regarded as a step lower than the *devtas*, and the disciples of the *sedh yogis*, known as *saadak*, all crave for the *bani- sabh tarseh*. But one acquires it only when the Lord showers His blessings on someone.

Cahu jug meh amret saaci bani. Poorai bhaag Har naam smaani. Sedh saadak tarseh sabh loe. Poorai bhaag praapat hoe. P.665

ਚਹੁ ਜੁਗ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਸਾਚੀ ਬਾਣੀ ॥ ਪੂਰੈ ਭਾਗਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੀ ॥ ਸਿਧ ਸਾਧਿਕ ਤਰਸਹਿ ਸਭ ਲੋਇ ॥ ਪੂਰੈ ਭਾਗਿ ਪਰਾਪਤਿ ਹੋਇ ॥

Guru Ji maintains that *bani*, which sings the praises of the Lord - *wahu bani*, is the formless Lord, i.e. the *Neran(g)kaar* Lord, and there is nothing like it. – *tes jayvaḍ avar na koe*.

Wahu wahu bani neran(g)kaar hai tes jayvaḍ avar na koe. P.515

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

Guru Ji maintains that the Lord who is also termed *Braham* and the *bani* which emanates from *Braham* are one and the same – *bani Braham hai*. With the aid of the *Gurbani sabad* one can meet the *Braham Lord* – *sabad melaava hoe*.

Gurmukh bani Braham hai sabad melaava hoe. P.39

ਗੁਰਮੁਖਿ ਬਾਣੀ ਬ੍ਰਹਮੁ ਹੈ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥

Guru Ji mentions that this *sefat salaah bani* is for ever – *sat hai*. But rare is the person who understands this by seeking the *saran* of the guru - *gurmukh boojhai koe*

Wahu wahu bani sat hai gurmukh boojhai koe. P.1277

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਸਤਿ ਹੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਇ ॥

In another place Guru Ji says that by means of *gurbani* the Lord *Hari / Har* can be made to dwell in the mind – *man vasaa-ay*.

Gurbani tay Har man vasaa-ay. P.664

ਗੁਰਬਾਣੀ ਤੇ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ॥

Guru Nanak Dev says that by *sabad bicaar*, i.e. by understanding the *sabad* of the beautiful *bani* – *roori bani* – one attains the Lord.

Roori bani Har paea gur sabdi bicaar. P.936

ਰੂੜੀ ਬਾਣੀ ਹਰਿ ਪਾਇਆ ਗੁਰ ਸਬਦੀ ਬੀਚਾਰਿ ॥

In *Sedh Ghost Bani* Guru Ji points out that with the aid of *Gurbani* the Lord gets manifested - *pargat hoe* - in the heart of the *gurmukh* who follows the *hukam* of the Guru and retains the *sabad* in the heart - *sabad bicaarai*.

Gurmukh saac sabad bicaarai koe. Gurmukh sac bani pargat hoe. P.946

ਗੁਰਮੁਖਿ ਸਾਚੁ ਸਬਦੁ ਬੀਚਾਰੈ ਕੋਇ ॥ ਗੁਰਮੁਖਿ ਸਚੁ ਬਾਣੀ ਪਰਗਟੁ ਹੋਇ ॥

Guru Ram Das mentions that sins and *vekaars* disappear when one begins to love the *bani* and it sounds sweet to him – *meethi laagi*. The man's *haumai* which is regarded as an ailment – *rog*, disappears and he does not get plagued by any fears, i.e. fears flee – *bhau bhaaga*. He acquires the *sehaj* stage when the mind does not waver at all in the face of temptations and difficulties

Gurbani sad meethi laagi paap vekaar gvaea. Haumai rog ga-ea bhau bhaaga sehaj sehaj melaea.

P.773

ਗੁਰਬਾਣੀ ਸਦ ਮੀਠੀ ਲਾਗੀ ਪਾਪ ਵਿਕਾਰ ਗਵਾਇਆ ॥ ਹਉਮੈ ਰੋਗੁ ਗਇਆ ਭਉ ਭਾਗਾ ਸਹਜੇ ਸਹਜਿ ਮਿਲਾਇਆ ॥

In the same *sabad* Guru Ji points out that he who sings the *Gurbani* attains a high spiritual status – *parmgat*, and the five sense organs, referred to as *panc*, join in this spiritual effort and they become beautiful, because they now perform the functions for which they were provided for by the Lord.

Bani gur ga-ee parm gat pa-ee panc melay sohaea.

P.773

ਬਾਣੀ ਗੁਰ ਗਾਈ ਪਰਮਗਤਿ ਪਾਈ ਪੰਚ ਮਿਲੇ ਸੋਹਾਇਆ ॥

Guru Ji also says that when love for the *naam amret* develops in the heart - *herdai* *amret bhaaea*, after the mind has repeatedly listened to *Gurbani* - *sun sun man*, the devotee succeeds in seeing the unseen Lord – *alakh lakhaea*.

Herdai sun sun man amret bhaaea Gurbani Har alakh lakhaea

P.366

ਹਿਰਦੈ ਸੁਣਿ ਸੁਣਿ ਮਨਿ ਅੰਮ੍ਰਿਤੁ ਭਾਇਆ ॥ ਗੁਰਬਾਣੀ ਹਰਿ ਅਲਖੁ ਲਖਾਇਆ ॥

Guru Amar Das mentions that by listening to *Gurbani* the dirt of *vekaars* can be got rid of – *mail gvaa-ay*. The mind stops wandering and the *naam* of the Lord can be retained in the mind - *man vasaa-ay*. Lies, untruth, the fires of desire – *koor, kusat, tresna agan*, all get eliminated. The mind becomes unwavering and the listener acquires peace of mind. and *sukh* – *antar saant sehaj sukh paa-ay*.

Gurbani sun mail gvaa-ay. Sehjay Har naam man vasaa-ay. Koor kusat tresna agan bujhaa-ay. Antar saant sehaj sukh paa-ay.

P.665

ਗੁਰਬਾਣੀ ਸੁਣਿ ਮੈਲੁ ਗਵਾਏ ॥ ਸਹਜੇ ਹਰਿ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥ ਕੂਤੁ ਕੁਸਤੁ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਏ ॥ ਅੰਤਰਿ ਸਾਂਤਿ ਸਹਜਿ ਸੁਖੁ ਪਾਏ ॥

Talking about *shaanti / saanti* and *sukh* Guru Ji states that if a person follows the teaching given in the *sabad* of *Gurbani* – *gur ka sabad kmae*, and resorts to *naam semran* always – *an den*, the guru then blesses the devotee with His *kerpa* and he enjoys *sukh*.

Gur parsaadi sukh oopjai ja(n) gur ka sabad kmae. Saci bani karm karay anden naam dheae.

P.593

ਗੁਰ ਪਰਸਾਦੀ ਸੁਖੁ ਉਪਜੈ ਜਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇ ॥ ਸਚੀ ਬਾਣੀ ਕਰਮ ਕਰੇ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇ

In *Anand Saheb Bani*, Guru Ji says that by listening faithfully to the true and everlasting *bani*, *dookh*, *rog*, and problems which haunt the mind – *santaap* – all disappear – *utrav*.

Dookh rog santaap utrav suni saci bani.

P.922

ਦੁਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ ਸੁਣੀ ਸਚੀ ਬਾਣੀ ॥

Bani is so important that Guru Arjan Dev points out that the main object of life is to listen and read the *bani* – *aeo sunan paran kau bani*. But man – *praani* - ignores this advice and gets engrossed with other desires – *lageh an laalac*. By doing this his life – *janm* – gets wasted – *bertha*.

Aeo sunan paran kau bani. Naam vesaar lageh an laalac bertha janm praani

P.1219

ਆਇਓ ਸੁਨਨ ਪੜਨ ਕਉ ਬਾਣੀ ॥ ਨਾਮੁ ਵਿਸਾਰਿ ਲਗਹਿ ਅਨ ਲਾਲਚਿ ਬਿਰਥਾ ਜਨਮੁ ਪਰਾਣੀ ॥

Guru Ji requests us to make an effort to sing the *sefat salaah bani* always – *net gaavuh*. In this way the person – *praani* – can resort to the Lord's *semran* throughout the eight *pehar* of the day. (One *pehar* consists of three hours, and in a day there are eight *pehar* – *aath pehar*).

Net uth gaavuh prabh ki bani Aath pehar Har semruh praani.

P.1340

ਨਿਤ ਉਠਿ ਗਾਵਹੁ ਪ੍ਰਭ ਕੀ ਬਾਣੀ ॥ ਆਠ ਪਹਰ ਹਰਿ ਸਿਮਰਹੁ ਪਰਾਣੀ ॥

Guru Ji requests us to sing the *Gurbani* – *gaavuh bha-ee*. By doing this we are given the appropriate fruit – *fal* – as a reward. *Gurbani* also gives us happiness.

Gurbani gaavuh bha-ee. Oh safal sada sukhda-ee.

P.629

ਗੁਰਬਾਣੀ ਗਾਵਹੁ ਭਾਈ ॥ ਓਹ ਸਫਲ ਸਦਾ ਸੁਖਦਾਈ ॥

Guru Nanak Dev says that if *bani* is forgotten – *vesar jae* – one suffers like a leper - *pakka rogi*.

Jai tan bani vesar jae. Jeu(n) pakka rogi vel-lae.

P.661

ਜੈ ਤਨਿ ਬਾਣੀ ਵਿਸਾਰਿ ਜਾਇ ॥ ਜਿਉ ਪਕਾ ਰੋਗੀ ਵਿਲਲਾਇ ॥

On the other hand Guru Ji tells us to love the everlasting *bani* – *saaci bani seu(n) dharay pyar*. He who does so will find the gate to *mukti* – *mokh duar*. He will escape the clutches of *maya* which lead to *vekaars* and suffering.

Saaci bani seu(n) dharay pyar. Ta(n) ko paavai mokh duar.

P.661

ਸਾਚੀ ਬਾਣੀ ਸਿਉ ਧਰੇ ਪਿਆਰੁ ॥ ਤਾ ਕੋ ਪਾਵੈ ਮੋਖ ਦੁਆਰੁ ॥

Bhagat Kabir states that *Gurbani* can prevent one's mind from resorting to *vekaars* - *bani rokea*, and in this way the mind remains settled at the *dar / duar* of the Lord.

Bani rokea rahai duar.

P.344

ਬਾਣੀ ਰੋਕਿਆ ਰਹੈ ਦੁਆਰਿ ॥

Guru Amar Das says that the Lord is attained by means of the true *Bani* – *saci bani Har pa-ee-ai*. The *Bani* enables one to retain the Lord's remembrance in the mind – *Har seu(n) rahai smae*.

Saci Bani Har pa-ee-ai Har seu(n) rahai smae.

P.36

ਸਚੀ ਬਾਣੀ ਹਰਿ ਪਾਈਐ ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ ॥

Just as pillars support a house so does *bani* act as a pillar to support the spiritual life of a Sikh. According to Guru Arjan Dev the words of the *bani* uttered by the guru – *saadh* – are like nectar – *amret*, which give spiritual life. He who resorts to *jaap* – repeated recital – of the *bani* attains a high spiritual status – *gat hovai*. His tongue – *rasan / rasna* – will keep uttering the *naam* always – *net rasan bakhaani*. All the troubles – *kalaysa* – of this *kalyug* age will disappear – *metay kalaysa*, and only the *naam* of the one Lord will remain in the mind – *man meh parvaysa*.

Amret bacan saadh ki bani. Jo jo japai tes ki gat hovai Har Har naam net rasan bakhaani. Kali kaal kay metay kalaysa. Ayko naam man meh parvaysa.

P.744

ਅੰਮ੍ਰਿਤ ਬਚਨ ਸਾਧ ਕੀ ਬਾਣੀ ॥ ਜੋ ਜੋ ਜਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਵੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਤ ਰਸਨ ਬਖਾਨੀ ॥ ਕਲੀ ਕਾਲ ਕੇ ਮਿਟੇ ਕਲੇਸਾ ॥ ਏਕੋ ਨਾਮੁ ਮਨ ਮਹਿ ਪਰਵੇਸਾ ॥

Guru Ram Das also mentions that the words of *Gurbani* are nectar giving *amret bacan*. The person who speaks or sings these words gets *nectar* in his mouth – *mukh amret paavai*

Amret bacan satgur ki bani jo bolai so mukh amret paavai.

P.494

ਅੰਮ੍ਰਿਤ ਬਚਨ ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਜੋ ਬੋਲੈ ਸੋ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪਾਵੈ ॥

Guru Arjan Dev says that the *anhad sefat salaah gurbani* aids the individual to experience a continuous shower – *varkha* - of *naam* within him – *amret varkhai*. *Anhad* means continuous - *lagaataar*.

Amret varkhai anhad bani

P.105

ਅੰਮ੍ਰਿਤੁ ਵਰਖੈ ਅਨਹਦ ਬਾਣੀ ॥

Guru Ji says that the lovely *Gurbani sabad* uttered - *subhaakhea* - by the guru sings the praises of the Lord and it should always be sung, read and listened to – *gaavuh, sunuh, paruh net*. Whoever does this will receive the protection of the guru – *gur poorai tu(n) raakhea*.

Prabh bani sabad subhaakhea. Gaavuh sunuh paruh net bha-ee gur poorai tu(n) raakhea.

P.611

ਪ੍ਰਭ ਬਾਣੀ ਸਬਦੁ ਸੁਭਾਖਿਆ ॥ ਗਾਵਹੁ ਸੁਣਹੁ ਪੜਹੁ ਨਿਤ ਭਾਈ ਗੁਰ ਪੂਰੈ ਤੂ ਰਾਖਿਆ ॥

Guru Ji maintains that the heart of an individual becomes a beautiful place – *neraala thaana* – in whom the *sefat salaah bani* is continuously present. This continuous concentration of the mind on the *anhat bani* wins over the Lord – *mohay Gopala*. *Anhat* refers to the divine music in the spiritual world which goes on continuously without being played by anyone.

Anhat bani thaana neraala. Ta(n) ki dhun mohay Gopala.

P.186

ਅਨਹਤ ਬਾਣੀ ਥਾਨੁ ਨਿਰਾਲਾ ॥ ਤਾ ਕੀ ਧੁਨਿ ਮੋਹੇ ਗੋਪਾਲਾ ॥

Thus reading and listening to *Gurbani* brings peace and *shaanti* to the mind and thoughts of *maya* which keep alive the fires of passion, pride, ego, anger, greed, desire, jealousy, hate, revenge, etc. all die down. But sad to say rare is the person who tries to understand the *bani*. Guru Nanak Dev says that it is only through the guru's grace that some rare – *berlau / berla* – person reflects and ponders over what the *bani* says. Such a man's mind will not wander. *Bani* uttered by great souls make man's mind steady and peaceful. His mind turns inwards on the Lord who is within him, and stops going outwards to think of worldly products and pleasures. The mind then dwells in the real home – *nej ghar*. It is only the *gurmukh* who attains this *nej ghar*.

Bani berlau bicaarsi jay ko gurmukh hoe. Eh bani maha purakh ki nej ghar vaasa hoe.

P.935

ਬਾਣੀ ਬਿਰਲਉ ਬੀਚਾਰਸੀ ਜੇ ਕੋ ਗੁਰਮੁਖਿ ਹੋਇ ॥ ਇਹ ਬਾਣੀ ਮਹਾ ਪੁਰਖ ਕੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥

Guru Arjan Dev mentions that only those persons, who are blessed by the Lord with His *kerpa* – *jen kau kerpaal hoa Prabh* – get interested in the Guru's *bani* – *laagay gur ki bani*.

Jen kau kerpaal hoa Prabh mayra say laagay gur ki bani

P.608

ਜਿਨ ਕਉ ਕਿਰਪਾਲੁ ਹੋਆ ਪ੍ਰਭੁ ਮੇਰਾ ਸੇ ਲਾਗੇ ਗੁਰ ਕੀ ਬਾਣੀ ॥

Guru Ji makes a plea that the pure *amret bani* should always be sung – *sada ga-ee-ai*. The effect of the *bani* is such that the mind and heart get highly intoxicated by its beauty – *man tan galt bha-ay*. This state of mind is beyond description – *kehan na ja-ee*. All that one can say is that the Creator gets that person, whom He created, to merge with Him – *lee-a sma-ee*.

Benwant Nanak sada ga-ee-ai pavetar amret bani. Man tan galt bha-ay kech kehan na ja-ee Ram. Jes tay upjeara ten lee-a sma-ee Ram

P.545

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਦਾ ਗਾਈਐ ਪਵਿਤ੍ਰ ਅੰਮ੍ਰਤ ਬਾਣੀ ॥ ਮਨ ਤਨ ਗਲਤੁ ਭਏ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ ਰਾਮ ॥ ਜਿਸ ਤੇ ਉਪਜਿਅੜਾ ਤਿਨਿ ਲੀਆ ਸਮਾਈ ਰਾਮ ॥

In singing the praises of the Lord's *amret bani*, Guru Ji says, "By listening to the *amret bani* I acquire a high spiritual status - *parm gat*. By meeting the guru my mind - *manoo-a*, becomes peaceful - *seetal*, and the flames of *tresna*, jealousy, greed etc die down - *jaln bujhi*. *Dukh* gives way to *sukh*. Just as an area, low or hilly - *jal thal*- becomes saturated with water - *neer* - because of rain , so too those who seek the *saran* of the guru get saturated with the *naam jal* waters of *naam*. No one remains bereft - *bertha* - of this *naam jal* shower."

Amret bani Har Har tayri. Sun sun hovai parm gat mayri. Jaln bujhi seetal hoe manoo-a satgur ka darsan pae jiu. Sookh bha-ea dukh door praana. Sant rasan Har naam vakhaana. Jal thal neer bharay sar subhar bertha koe na jae jiu. P.103

ਅੰਮ੍ਰਤ ਬਾਣੀ ਹਰਿ ਹਰਿ ਤੇਰੀ ॥ ਸੁਣਿ ਸੁਣਿ ਹੋਵੈ ਪਰਮਗਤਿ ਮੇਰੀ ॥ ਜਲਨਿ ਬੁਝੀ ਸੀਤਲੁ ਹੋਇ ਮਨੂਆ ਸਤਿਗੁਰ ਕਾ ਦਰਸਨੁ ਪਾਏ ਜੀਉ ॥ ਸੂਖੁ ਭਇਆ ਦੁਖ ਦੂਰਿ ਪਰਾਨਾ ॥ ਸੰਤ ਰਸਨ ਹਰਿ ਨਾਮੁ ਵਖਾਨਾ ॥ ਜਲ ਥਲ ਨੀਰਿ ਭਰੇ ਸਰ ਸੁਭਰ ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਇ ਜੀਉ ॥

Guru Ji is of the opinion that *Gurbani* can find a place in everyone's heart - *sabh meh smaani*. The guru himself has heard it - *aap suni* - from the Lord and has related it - *vakhaani* - to the people. Those who succeed in retaining it in their hearts - *jen jen japi*, succeed in getting across this *bhavjal* - *tayee sabh nestray*. These people acquire that unwavering - *nehcal* - spiritual status in life which helps them to face *maya's* temptations - *ten paea nehcal thaana hay*.

Gur ki bani sabh mahe smaani. Aap suni tai aap vakhaani. Jen jen japi tayee sabh nestray ten paea nehcal thaana hay. P.1075

ਗੁਰ ਕੀ ਬਾਣੀ ਸਭ ਮਾਹਿ ਸਮਾਣੀ ॥ ਆਪਿ ਸੁਣੀ ਤੈ ਆਪਿ ਵਖਾਣੀ ॥ ਜਿਨਿ ਜਿਨਿ ਜਪੀ ਤੇਈ ਸਭਿ ਨਿਸਤ੍ਰੇ ਤਿਨ ਪਾਇਆ ਨਿਹਚਲ ਥਾਨਾ ਹੇ ॥

Though *bani* can be read anywhere and at any time, we normally hear it when we participate in *sat sang* in a temple. Guru Ji mentions, "Oh Lord, when you get a person to meet in *sat sangat* he listens to the *sefat salaah bani* - *suni tumari bani*." He sees the omnipresent Lord who is above worldly desires - *nerbaan*. He sees the Lord's greatness - *partaap*, and he experiences *aatmak anand* within him.

Saadh sang jau tumeh melaeo tau suni tumari bani. Anad bha-ea paykhat hi Nanak partaap purkh nerbaani. P.614

ਸਾਧ ਸੰਗਿ ਜਉ ਤੁਮਹਿ ਮਿਲਾਇਓ ਤਉ ਸੁਨੀ ਤੁਮਾਰੀ ਬਾਣੀ ॥ ਅਨਦ ਭਇਆ ਪੇਖਤ ਹੀ ਨਾਨਕ ਪ੍ਰਤਾਪ ਪੁਰਖ ਨਿਰਬਾਣੀ ॥

Gurbani gyan describes the greatness of the Lord and sings His praises - *gyan salaahay vada kar*. Besides resorting to His praises - *sefat salaah* - *Gurbani gyan* also tells us that the Lord's *naam* remains for ever - *saco saca nau*. The person who sows the *naam* seeds - *sac beejai*, will acquire a place in the *dargeh* of the Lord - *dargeh pa-ee-ai thau(n)*. From the *naam* seeds that are sown by the person *naam* grows and develops in him - *sac beejai sac ugvai*. This enables him to earn a place in the *dargeh* of the Lord . Guru Nanak Dev mentions it thus:

Gyan salaahay vada kar saco saca nau. Sac beejai sac ugvai dargeh pa-ee-ai thau(n). P.1243

ਗਿਆਨੁ ਸਲਾਹੇ ਵਡਾ ਕਰਿ ਸਚੇ ਸਚਾ ਨਾਉ ॥ ਸਚੁ ਬੀਜੈ ਸਚੁ ਉਗਵੈ ਦਰਗਹ ਪਾਈਐ ਥਾਉ ॥

The foregoing clearly illustrates that *Gurbani* can help one to attain a high spiritual status. But this can be attained only if one tries to understand the *bani* and follow its teaching. There is a tendency on the part of a large majority of Sikhs to take this noble *bani* for granted without making any effort to improve their lives with its guidance. There are, however, some who endeavour to read it but stop short of understanding it. This is tantamount to reading like a parrot. *Gurbani* teaches us repeatedly to do *naam semran* to achieve the aim of life. Reading *Gurbani* with understanding is also resorting to *naam semran*. This is sadly being ignored largely because of our lack of understanding. *Gurbani* shows us the path to become *gurmukhs*. But we seem contented with seeing the path without trying to go along the path to reach our destination. Guru Nanak Dev very aptly describes such an attitude by saying how one keeps on asking the way - *raahu dasa-ee*, but fails to go along it - *na jula(n)*, and then says, "I have reached - *aakha(n) amriaas*."

Raahu dasa-ee na jula(n) aakha(n) amriaas. P.557

ਰਾਹੁ ਦਸਾਈ ਨ ਜੁਲਾਂ ਆਖਾਂ ਅਮੜੀਆਸੁ ॥

Gurbani is the message of the Lord conveyed to us through great souls like the Sikh Gurus and Bhagats. Guru Ji, in *Maroo Raag*, states that if we listen to the everlasting message of the Lord - *sacay sa(n)da sadra* - by reflecting on the *bani* by means of *gur vicaar* we succeed in gaining the company of the everlasting Lord - *sacay saca baihna*. He blesses us with His *mehar di nadar* and we get immersed in His love.

Sacay sa(n)da sadra suni-ai gur vicaar. Sacay saca baihna nadri nadar pyar. P.1014

ਸਚੇ ਸੰਦਾ ਸਦੜਾ ਸੁਣੀਐ ਗੁਰ ਵੀਚਾਰਿ ॥ ਸਚੇ ਸਚਾ ਬੈਰਣਾ ਨਦਰੀ ਨਦਰਿ ਪਿਆਰਿ ॥

Guru Arjan Dev says, “Oh dear friends – *pyareho*, learn and remember the *Gurbani sabad – sekhu sabad*. It is the support of one’s life – *janm marn ki tayk*. *Semran* of the Lord enables one to enjoy *sukh* always – *sada sukhi*, and the face becomes resplendent – *mukh oojal*.

Sekhu sabad pyareho janm marn ki tayk. Mukh oojal sada sukhi Nanak semrat ayk. P.320
 ਸਿਖਹੁ ਸਬਦੁ ਪਿਆਰਿਹੋ ਜਨਮ ਮਰਨ ਕੀ ਟੇਕ ॥ ਮੁਖ ਉਜਲ ਸਦਾ ਸੁਖੀ ਨਾਨਕ ਸਿਮਰਤ ਏਕ ॥

The word *pothi* is used to describe any book which contains *Gurbani*. According to Guru Arjan Dev a *pothi* is the place – *thaan* – of the Lord.

Pothi Parmaysar ka thaam. P.1226
 ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥

The *Pothis* in which *Gurbani* is written are to be treated with utmost reverence. When Guru Arjan Dev Ji went to Goendwal to get the then available *Pothis* containing *Gurbani* from Baba Mohan Ji, Guru Ji went barefooted.. After having received them from Baba Mohan, Guru Ji carried them on His head. Later, when Guru Ji had compiled the *Guru Granth Saheb* and had it installed in *Harmandar Saheb*, Guru Ji had the *Gurbani* installed at a level higher than the floor. Guru Ji would Himself sit on the floor, at a level lower than the *Bani*. The *Harmandar Saheb* is what is commonly called the Golden Temple in Amritsar.

10.SABAD

The path of spirituality is a very difficult path to tread and only a very few can keep on going along this very difficult path without succumbing to the many temptations of this world. One who wishes to follow the Godly path should be prepared to surrender himself, to efface his self, should be unmindful to the temptations of *maya*, should be ready to suppress his *haumai* – ego, and pay no heed to what others might think of him, i.e. ignore what is called *lok laaj*. This is only possible when we meet the true guru and are prepared to sell the mind – *man baycai / vaycai* – to the guru in return for *naam*. This is the price one has to pay. Guru Arjan Dev expresses it thus:

Man baycai satgur kai paas. P.286
 ਮਨੁ ਬੇਚੈ ਸਤਿਗੁਰ ਕੈ ਪਾਸਿ ॥

What this really means is that one must submit the mind to the Will of the Guru. Guru Nanak Dev tells His followers that if they are keen to play the game of loving the Lord – *praym khaylan ka cau*, they should place their heads on their palms – *tali*, follow His path – *maarag*, and should be prepared unhesitatingly to offer their heads – *ser deejai kaan na keejai*

Jau tau praym khaylan ka cau. Ser dhar tali gali mayri au. Et maarag pair dhareejai. Ser deejai kaan na keejai. P.1412

ਜਦੁ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥ ਇਤੁ ਮਾਰਗਿ ਪੈਰ ਧਰੀਜੈ ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥

Guru Ram Das points out that only the persons on whom the Lord showers His blessings – *kerpa* – will unhesitatingly offer their heads to the guru.

Jes Har kerpa karay so vaycay ser gur aagai. P.167
 ਜਿਸੁ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਸੋ ਵੇਚੇ ਸਿਰੁ ਗੁਰ ਆਗੈ ॥

The suppression of the self or *aapa / aapa bhaav* can only come about by following the guru’s *bacan* i.e. what the guru says. The *sabad* of *Gurbani* are the *gur bacan* which we have to follow. What is termed as *aapa* is commonly known as *haumai*. We develop *haumai* because of *maya* and this *haumai* can only be eliminated by the *gur sabad – sabday haumai maari-ai*. Once *haumai* is suppressed one attains *shaanti* and the *bharm* – wanderings of the mind – caused by *maya*’s influence cease. Guru Amar Das describes it as follows:

Sabday haumai maari-ai maya ka bharm jae. P.67
 ਸਬਦੇ ਹਉਮੈ ਮਾਰੀਐ ਮਾਇਆ ਕਾ ਭਰਮੁ ਜਾਇ ॥

Guru Nanak Dev also says that the *haumai* poison – *bekh* – can be eliminated by the *sabad* of the guru and then one’s mind turns inwards to the *nej ghar* and stops wandering in pursuit of worldly pleasures.

Gur kai sabad haumai bekh maarai ta(n) nej ghar hovai vaaso. P.940
 ਗੁਰ ਕੈ ਸਬਦਿ ਹਉਮੈ ਬਿਖੁ ਮਾਰੈ ਤਾ ਨਿਜ ਘਰਿ ਹੋਵੈ ਵਾਸੋ ॥

According to Guru Ji the *sabad* can also help to eliminate repeated births and deaths – *aavagaun metai gur sabdi*. The person whose mind is linked with the *sabad* is recognized by the Lord Himself – *aapay parkhai*, and He showers His *mehar / kerpa* on the devotee.

Aavagaun metai gur sabdi aapay parkhay bakhsh la-ea. P.940

ਆਵਾਗਉਣ ਮਿਟੈ ਗੁਰ ਸਬਦੀ ਆਪੈ ਪਰਖੈ ਬਖਸਿ ਲਇਆ ॥

Guru Amar Das tells the Sikhs to kill the desires of their minds through the *sabad* – *sabad maruh*, and live an everlasting spiritual life – *jeevuh sad hi*, and there would be no further deaths - *fer maru na hoi*.

Sabad maruh fer jeevuh sad hi ta(n) fer maru na hoi. P.604

ਸਬਦਿ ਮਰਹੁ ਫਿਰਿ ਜੀਵਹੁ ਸਦਹੀ ਤਾ ਫਿਰਿ ਮਰਣੁ ਨ ਹੋਈ ॥

Guru Ji states that only those who can kill their materialistic desires with the aid of the *gur sabad* succeed – *sejhai* - in traversing the true path in life. Without the *sabad* no one can free himself from *vekaars* – *mukat na hoi*. These *vekaars* are the result of our materialistic desires.

Sabad marai soi jan sejhai ben sabdai mukat na hoi. P.1416

ਸਬਦਿ ਮਰੈ ਸੋਈ ਜਨੁ ਸਿਝੈ ਬਿਨੁ ਸਬਦੈ ਮੁਕਤਿ ਨ ਹੋਈ ॥

Transmigration is only for those who cannot kill the materialistic desires of their minds by detaching themselves from *maya*. The man who submits himself to the Will of the Guru achieves emancipation and is known as a *jeevan mukat*. Such a person is said to have succeeded – *soi jan sejhai*. Guru Ji says that the status of *jeevan mukat* is attained by means of the *Gur sabad*, by moulding our lives according to the *Gur sabad* – *gur sabad kmaa-ay*.

Jeevan mukat gur sabad kmaa-ay. P.1058

ਜੀਵਨ ਮੁਕਤਿ ਗੁਰ ਸਬਦੁ ਕਮਾਏ ॥

But Guru Ji also points out that it is only with the guru's *kerpa* that one becomes a *jeevan mukat*, and remains detached from *maya* and this world, whilst living in it. Then only the mind submits to the Will of the *gur sabad* and ceases wandering.

Gur parsaaadi jeevat marai ta(n) man hi tay man maanai. P.647

ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਤਾ ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਾਨੈ ॥

Guru Arjan Dev expresses something similar when He says that the mind comes under control - *man bas aavai*, as a result of *kerpa* of the *pooran* Lord, who is described *pooran* since He is the fount of all virtues. We should bear in mind that the Lord's *kerpa* is in no way different from the Guru's *kerpa*.

Man bas aavai Nanka jay pooran kerpa hoe. P.298

ਮਨੁ ਬਸਿ ਆਵੈ ਨਾਨਕਾ ਜੇ ਪੂਰਨ ਕਿਰਪਾ ਹੋਇ ॥

The thirst and hunger – *bhukh* – for *maya* vanishes when, with the aid of the *gur sabad*, the *naam* of the Lord begins to dwell in the mind – *naam man vasai*. So says Guru Amar Das:

Gur sabdi Har man vasai maya ki bhukh jae. P.1413

ਗੁਰ ਸਬਦੀ ਹਰਿ ਮਨਿ ਵਸੈ ਮਾਇਆ ਕੀ ਭੁਖ ਜਾਇ ॥

According to Guru Ji the *sabad* of the guru gives spiritual life as the *Gurbani sabads* contain *amret*.

Gur ka sabad amret hai bani. P.1057

ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਬਾਣੀ ॥

Guru Ji further says that it is by means of the *gur sabad* that one merges with the Lord who is referred to as *sac* – Truth. When the mind is concentrating on the *sabad* the mind gets linked with the Lord – *sac smaaveh*.

Gur kai sabday sac smaaveh. P.1067

ਗੁਰ ਕੈ ਸਬਦੇ ਸਚਿ ਸਮਾਵਹਿ ॥

One who gets the *sabad* i.e. keeps the *sabad* in mind, worships the loved God always – *preetam sada dhea-ay*. This is what Guru Ji mentions:

Sabad melai preetam sada dhea-ay. P.664

ਸਬਦਿ ਮਿਲੈ ਪ੍ਰੀਤਮੁ ਸਦਾ ਧਿਆਏ ॥

According to Guru Arjan Dev it is the *gur sabad* which helps one to swim across this *bhavjal* and thus put an end to further life and death. The *aavan jaana* – coming and going, in the form of births and deaths, because of transmigration, now ceases – *cookai*.

Gur sabdi tari- ai bahu na mari-ai cookai aavan jaana P.782

ਗੁਰ ਸਬਦੀ ਤਰੀਐ ਬਹੁਤਿ ਨ ਮਰੀਐ ਚੁਕੈ ਆਵਣ ਜਾਣਾ ॥

Without the *sabad* the Lord husband cannot be attained – *per na paeo*, and by getting engrossed with *maya* and its attendant activities one suffers and thereby wastes away his life. Such a person is referred to as

avguneari, a *jeev estari* with lots of *avgun* – undesirable traits. Such a *jeev estari* remains absorbed in the false *maya moh* – *jhoothi maya moh*, and in the end regrets – *rovai*. So says Guru Amar Das:

Ben sabdai per na paeo janm gvaeo rovai avguneari jhoothi. P.583

ਬਿਨੁ ਸਬਦੈ ਪਿਰੁ ਨ ਪਾਇਓ ਜਨਮੁ ਗਵਾਇਓ ਰੋਵੈ ਅਵਿਗੁਣਿਆਰੀ ਝੂਠੀ ॥

Guru Ji maintains that without the *sabad* the whole world is going astray – *jag bhulda ferda*, and punishment – *saja / sajae* – will be meted out in the *dargaah / dargeh* – court – of the Lord.

Ben sabdai jag bhulda ferda dargeh melai sajae. P.600

ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਭੁਲਦਾ ਫਿਰਦਾ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥

Guru Nanak Dev points out that it is the *gur sabad* which enables one to see the Lord who is present in water, land, and space – *jal, thal, mahial* – in a hidden form – *gupto vartai*.

Jal thal mahial gupto vartai gur sabdi daykh nehaari jiu. P.597

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਗੁਪਤੋ ਵਰਤੈ ਗੁਰ ਸਬਦੀ ਦੇਖਿ ਨਿਹਾਰੀ ਜੀਉ ॥

Guru Ji firmly believes that only through the *sabad* one can merge in the *naam* of the Lord. Such a man understands the noble aim of life which is referred to as *parmaarath*.

Gur kai sabad sma-ee-ai parmaarath jaanai. P.419

ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਈਐ ਪਰਮਾਰਥੁ ਜਾਣੈ ॥

In another instance Guru Ji says that without the *guru* – *ven satgur*, and without understanding the *sabad*, regard for spiritual values – *gun* – cannot be appreciated.

Ven satgur gun na jaapni jecar sabad na karay bicaar. P.936

ਵਿਣੁ ਸਤਿਗੁਰ ਗੁਣ ਨ ਜਾਪਨੀ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਬੀਚਾਰੁ ॥

Guru Amar Das says that by considering the attributes of the Lord husband – *per*, by means of the *gur sabad*, the Lord keeps Him (guru) linked with Him and in this way He enjoys the company of the Lord husband – *raavay per aapna*.

Mai sada raavay per aapna sacrai sabad vicaaray P.584

ਮੈ ਸਦਾ ਰਾਵੈ ਪਿਰੁ ਆਪਣਾ ਸਚਤੈ ਸਬਦਿ ਵੀਚਾਰੇ ॥

Guru Ji points out that it is with the *gur sabad* that *naam* develops – *nau oopjai*, and it is only the *sabad* which enables one to meet the Lord – *sabday mayl melaea*.

Sabday hi nau oopjai sabday mayl melaea. P.644.

ਸਬਦੇ ਹੀ ਨਾਉ ਊਪਜੈ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਇਆ ॥

Guru Ji makes it very clear in the following quote that without retaining the *sabad* in the mind – *ben sabdai* – no one can acquire the *naam* – *naam na pae koi*. It is only with the *guru's kerpa* that the *naam* can dwell in the mind. – *gur kerpa man vsaavnea*.

Ben sabdai naam na pae koi gur kerpa man vsaavnea. P.124

ਬਿਨੁ ਸਬਦੈ ਨਾਮੁ ਨ ਪਾਏ ਕੋਈ ਗੁਰ ਕਿਰਪਾ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

Guru Ram Das maintains that the Guru's *bacan*, words uttered by the Guru, are very precious – *satgur bacan bacan hai neeko*, and it is by means of these *gur bacan* of the *sabad* that one acquires the spiritual life giving *naam* – *gur bacni amret paavai(n)go*.

Satgur bacan bacan hai neeko gur bacni amret paavai(n)go. P.1311

ਸਤਿਗੁਰ ਬਚਨੁ ਬਚਨੁ ਹੈ ਨੀਕੋ ਗੁਰ ਬਚਨੀ ਅੰਮ੍ਰਿਤੁ ਪਾਵੈਗੋ ॥

It is by means of the *sabad* that we always sing the praises of the Lord – *anden kirtan sada kareh*. It is the *sabad* of the Guru which in every *jug* – age – distributes the *naam*, and as Guru Amar Das says we should always keep uttering the *sabad* – *sad ucreh*.

Anden kirtan sada kareh gur kai sabad apaara. Sabad guru ka sad ucreh jug jug vartaavanhaara.

P.593

ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਸਦਾ ਕਰਹਿ ਗੁਰ ਕੈ ਸਬਦਿ ਅਪਾਰਾ ॥ ਸਬਦੁ ਗੁਰੂ ਕਾ ਸਦ ਉਚਰਹਿ ਜੁਗੁ ਜੁਗੁ ਵਰਤਾਵਣਹਾਰਾ ॥

Guru Ji maintains that one can remain immersed in the Lord's *naam* – *Har naam smaavai*, by singing the praises of the Lord, with the aid of the *gur sabad* – *gur kai sabad salaahi-ai*.

Gur kai sabad salaahi-ai Har naam smavai. P.791

ਗੁਰ ਕੈ ਸਬਦਿ ਸਲਾਹੀਐ ਹਰਿ ਨਾਮਿ ਸਮਾਵੈ ॥

Guru Arjan Dev tells His followers to mould their minds – *banaavuh ehu man* – by means of the *sabad*.

Gur kai sabad banaavuh ehu man. P.377

ਗੁਰ ਕੈ ਸਬਦਿ ਬਨਾਵਹੁ ਇਹੁ ਮਨੁ ॥

One can mould one's mind for the better only if one's *avgun* – undesirable traits – are cast aside. According to Guru Amar Das, the guru, who is *sada dayal*, is always ready to shower His blessings on the devotee and to help him in burning the *avgun* by means of the *sabad* – *avgun sabad jalaa-ay*.

Satgur sada dayaal hai avgun sabad jalaa-ay. P.583
ਸਤਿਗੁਰੁ ਸਦਾ ਦਇਆਲੁ ਹੈ ਅਵਗੁਣ ਸਬਦਿ ਜਲਾਏ ॥

Guru Ji points out that, with the aid of the *gur sabad*, the mind becomes pure – *man nermal hoa*, and pride disappears – *cooka man abhmaan*.

Gur sabdi man nermal hoa cooka man abhmaan. P.1334
ਗੁਰ ਸਬਦੀ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਚੂਕਾ ਮਨਿ ਅਭਿਮਾਨੁ ॥

Guru Nanak Dev also says that the guru is able to improve the life of a person spiritually by means of the *sabad* – *sabad svaaranhaar*. In this way the guru can change one from being an undesirable person – *khota* – into a perfect – *khara* – human being – *khoteuh kharay karay*.

Satgur khoteuh kharay karay sabad svaaranhaar. P.143
ਸਤਿਗੁਰੁ ਖੋਟਿਅਹੁ ਖਰੇ ਕਰੇ ਸਬਦਿ ਸਵਾਰਣਹਾਰੁ ॥

Guru Ji maintains that without the *sabad* one cannot attain good character – *aacar*.

Ben sabdai aacar na kenhi paea. P.1285
ਬਿਨੁ ਸਬਦੈ ਆਚਾਰੁ ਨ ਕਿਨਹੀ ਪਾਇਆ ॥

Guru Arjan Dev states that it is the Lord's *berad* – nature – to eliminate the sins of *patet* people who indulge in *vekaars* and make them *paavan* – pure, by means of the *gur sabad*. The *sabad* gives them the necessary support – *adhaar / adhaara* – in life.

Patet paavan berad suami Nanak sabad adhaara. P.784
ਪਤਿਤ ਪਾਵਨੁ ਬਿਰਦੁ ਸੁਆਮੀ ਨਾਨਕ ਸਬਦ ਅਧਾਰਾ ॥

Guru Ji requests us to retain the *sabad* in the mind – *raakh man mahe*. With the help of the *sabad* all worries – *centa* – disappear.

Gur ka sabad raakh man mahe. Naam semar centa sabh jahe. P.192
ਗੁਰ ਕਾ ਸਬਦੁ ਰਾਖੁ ਮਨ ਮਾਹਿ ॥ ਨਾਮੁ ਸਿਮਰਿ ਚਿੰਤਾ ਸਭ ਜਾਹਿ ॥

Guru Nanak Dev is of the opinion that retaining the *sabad* in the heart (and mind) is the right thing to do and this is indeed a noble effort - *ayha mat sabad hai saar*. By forgetting the *sabad* one suffers from *dubedha* – having feelings of mine thine. Under the influence of *dubedha* one hopes for support from sources other than the Lord. With such *mat* one does not acquire anything worth while other than ash --*chaar*- on one's head. This *dubedha* can be eliminated by understanding the *sabad* – *sabad pachaana*, and by realizing that the One Lord resides inside us and every where outside – *ghar baahar ayko kar jaan*.

Dubedha cookai ta(n) sabad pachaana. Ghar baahar ayko kar jaan. Ayha mat sabad hai saar. Vec P.1343
dubedha maathai pavai chaar.

ਦੁਬਿਧਾ ਚੂਕੈ ਤਾਂ ਸਬਦੁ ਪਛਾਣੁ ॥ ਘਰਿ ਬਾਹਰਿ ਏਕੋ ਕਰਿ ਜਾਣੁ ॥ ਏਹਾ ਮਤਿ ਸਬਦੁ ਹੈ ਸਾਰੁ ॥ ਵਿਚਿ ਦੁਬਿਧਾ ਮਾਥੈ ਪਵੈ ਫਾਰੁ ॥

Guru Amar Das maintains that without understanding the *sabad* – *sabad na karay vicaar* - one is bereft of *naam*, and without *naam* no one can get rid of their fears – *nerbhau ko nahi*.

Nanak veñ naavai nerbhau ko nahi jecar sabad na karay vicaar. P.588
ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਨਿਰਭਉ ਕੋ ਨਹੀ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ ॥

Guru Ji says that by means of the *sabad* one becomes a *vicaarvaan* i.e. one is able to judge between good and bad, and right and wrong, and by choosing the right path in life he always enjoys peace and happiness – *sada sukh*.

Sada sukh saacai sabad vicaari. P.560
ਸਦਾ ਸੁਖ ਸਾਚੈ ਸਬਦਿ ਵੀਚਾਰੀ ॥

Guru Ji maintains that if one can retain the *sabad* in his mind - *jay man vasaa-ay koe*, it helps to eliminate *dukh*. Thus *sabad* is referred to as *dookh vesaaran*. But it is only with the Guru's *kerpa* that the *sabad* can dwell in the mind – *gur kerpa tay man vasai*

Dookh vesaaran sabad hai jay man vasaa-ay koe. Gur kerpa tay man vasai karm praapat hoe. P.1413

ਦੁਖ ਵਿਸਾਰਣੁ ਸਬਦੁ ਹੈ ਜੇ ਮੰਨਿ ਵਸਾਏ ਕੋਇ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਨਿ ਵਸੈ ਕਰਮ ਪਰਾਪਤਿ ਹੋਇ ॥

Guru ji says that the life of a person who does not realise the value of *gur sabad* – *sabad na pachaanaeo*, is like one who is experiencing a dream – *supna*, which is in no way real. Such a person goes from this world empty handed spiritually - *jeu(n) aea teu(n) jae*. He is like a visitor – *pahunna* – who fails to get anything from an empty deserted house – *sunya / sunyay ghar*.

Saca sabad na pachaa^{ne}o supna ga-ea vehae. Sunyay ghar ka pahuna j^e(n) aea teu(n) jae. P.34
ਸਚਾ ਸਬਦ ਨਾ ਪਛਾਣਿਓ ਸੁਪਨਾ ਗਇਆ ਵਿਹਾਇ ॥ ਸੁੰਞੇ ਘਰ ਕਾ ਪਾਹੁਣਾ ਜਿਉ ਆਇਆ ਤਿਉ ਜਾਇ ॥

Guru Nanak Dev mentions that the *sabad* enables the Lord's light – *jot* – to be lit up as a lamp – *deepak* – in one's heart – *sabday jot jagae*. In this way all worldly fears of a person get destroyed – *bhau bhanjano*.

Sabad jot jagae deepak Nanka bhau bhanjano. P.843
ਸਬਦਿ ਜੋਤਿ ਜਗਾਇ ਦੀਪਕੁ ਨਾਨਕਾ ਭਉ ਭੰਜਨੋ ॥

Guru Amar Das maintains that without the *sabad* there is darkness inside the heart. As such the person cannot discover the *naam* – *na vast lahai*, and the cycle of life and death does not end – *na cookai fayra*.

Ben sabdai antar aanayra. Na vast lahai na cookai fayra. P.664

ਬਿਨੁ ਸਬਦੈ ਅੰਤਰਿ ਆਨੇਰਾ ॥ ਨ ਵਸਤੁ ਲਹੈ ਨ ਚੁਕੈ ਫੇਰਾ ॥

The *jot* of the Lord can only be lit up if one understands the *sabad* and retains it in the heart. Guru Ji points out that with the aid of the *sabad* the *naam* treasure can be discovered by the seeker if a search – *joi-ai* – of the Lord's *dar* – abode – is undertaken – *gur sabdi dar joi-ai*. The *naam* treasure – *bhand^aaara* – frees one from *maya moh*.

Gur sabdi dar joi-ai muktay bhand^aaara. P.1009

ਗੁਰ ਸਬਦੀ ਦਰੁ ਜੋਈਐ ਮੁਕਤੇ ਭੰਡਾਰਾ ॥

Guru Ram Das states that he who resorts to *naam semran* / *naam araadhea* via the *gur sabad* has all his desires fulfilled – *sabh echa(n) pooria(n)*. His fears of *yama* – messenger of death – come to an end – *sabh cooka dar jam kay*.

Man Ram naam araadhea gur sabad guru gur kay. Sabh echa(n) man tan pooria(n) sabh cooka dar jam kay. P.731

ਮਨਿ ਰਾਮ ਨਾਮੁ ਆਰਾਧਿਆ ਗੁਰ ਸਬਦਿ ਗੁਰੁ ਗੁਰ ਕੇ ॥ ਸਭਿ ਇਛਾ ਮਨਿ ਤਨਿ ਪੂਰੀਆ ਸਭੁ ਚੁਕਾ ਡਰੁ ਜਮ ਕੇ ॥

Guru Arjan Dev says that the *sabad* is our protector – *rakhvaaray*. It is like a guard around us – *cau(n)ki caugerad hamaaray*, and protects us from *vekaars*. Even the *yamas* become ashamed and run away – *lajae kar bhaaga* – from a person in whose mind the *naam* dwells as a result of the *gur sabad*.

Gur ka sabad rakhvaaray. Cau(n)ki caugerad hamaaray. Ram naam man laaga. Jam lajae kar bhaaga. P.626

ਗੁਰ ਕਾ ਸਬਦੁ ਰਖਵਾਰੇ ॥ ਚਉਕੀ ਚਉਗਿਰਦ ਹਮਾਰੇ ॥ ਰਾਮ ਨਾਮਿ ਮਨੁ ਲਾਗਾ ॥ ਜਮੁ ਲਜਾਇ ਕਰਿ ਭਾਗਾ ॥

The *sabad* is the picture of the guru – *gur ki moorat*. Guru Arjan Dev points out that his attention is focussed on this *gur ki moorat*. He goes on to say that He regards the *gur sabad* as the image / form of the Lord and hence worships the guru always because of the focussed attention.

Gur ki moorat man meh dhean. Gur paarbraham sada namskaarau. P.864

ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਸਦਾ ਨਮਸਕਾਰਉ ॥

Guru Nanak Dev is also of the opinion that the *sabad* is the form of the Lord who cannot be seen – *alakh prabhoo*. The *sabad* is present everywhere – *jeh daykha teh soi*. This means the *sabad* dwells everywhere – *nerantar vaas* – just like the *alakh prabhoo*.

Su sabad kau nerantar vaas alakhan(g) jeh daykha teh soi. P.944

ਸੁ ਸਬਦ ਕਉ ਨਿਰੰਤਰਿ ਵਾਸੁ ਅਲਖੰ ਜਹ ਦੇਖਾ ਤਹ ਸੋਈ ॥

Guru Ji mentions that the *sabad* is His guru and His focussed attention on the *sabad* is the *sabad* guru's disciple – *cayla*.

Sabad guru surat dhun cayla. P.943

ਸਬਦੁ ਗੁਰੁ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥

The *sabad* is the medium through which we realize God. When one focusses one's attention on the *sabad*, whilst singing or reading, the process of *jeevatma* meeting the *parm atma* – the Lord *Parmatma* – sets in motion. This happens in *sat sangat*. Hence it is important to participate in *sat sangat*. The powerful influence of the *sabad* will be like thunder such that the noisy thoughts of *maya* will not be heard just as nothing else can be heard when there is a clap of thunder, and only the *sabad* thunder can be heard which contains the virtues and attributes of the Lord.

Guru Amar Das mentions that the *sabad* is the ladder – *pauri* – which enables one to climb the spiritual heights to reach the Lord. The Lord begins to dwell in the mind of the person who reflects on the *sabad* – *sabad vicaaray*, and retains it in his mind. But this ladder is acquired only by the grace of the Lord. Rare are the people who reflect on the *sabad* and acquire the required understanding.

Gur ki pauri jae carai karm praapat hoi. Antar ae vasai gur sabad vicaarai koe. P.1416

ਗੁਰ ਕੀ ਪਉੜੀ ਜਾਇ ਚੜੈ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਈ ॥ ਅੰਤਰਿ ਆਇ ਵਸੈ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰੈ ਕੋਇ ॥

Guru Ji states that those coloured with the love of the *sabad* – *gur sabad ratay*, are the ones who always remain detached from *maya moh*. Such a devotee is termed a *bairaagi*, and he earns respect – *maan* - in the *dargeh* of the Lord.

Gur sabad ratay sada bairaagi Har dargeh saaci paaveh maan.

P.1250

ਗੁਰ ਸਬਦਿ ਰਤੇ ਸਦਾ ਬੈਰਾਗੀ ਹਰਿ ਦਰਗਹ ਸਾਚੀ ਪਾਵਹਿ ਮਾਨੁ ॥

Guru Ram Das states that when the teaching of the guru i.e. the *gurnat*, makes an impact on the mind one experiences spiritual bliss – *aatmak anand*. It is as though there is continuous music produced harmoniously by five different kinds of musical instruments, going on within the individual. This celestial music is referred to as *anhad / anhat* music. It is not played by anyone and no one, other than the devotee who experiences *aatmak anand*, can hear it. The Lord manifests Himself through the *sabad* forcefully like thunder. A person who by good fortune – *vaḍbhaagi* person - experiences this, sees the Lord, the fount of bliss, everywhere – *aanand mool Ram sabh daykhea*. Such a *vaḍbhaagi* person is one who has become one with the Lord.

Pancay sabad vajay mat gurnat vaḍbhaagi anhad vajea. Aanand mool Ram sabh daykhea gur sabdi Govend gajea.

P.1315

ਪੰਚੇ ਸਬਦ ਵਜੇ ਮਤਿ ਗੁਰਮਤਿ ਵਡਭਾਗੀ ਅਨਹਦੁ ਵਜਿਆ ॥ ਆਨਦ ਮੂਲੁ ਰਾਮੁ ਸਭੁ ਦੇਖਿਆ ਗੁਰ ਸਬਦੀ ਗੋਵਿੰਦੁ ਗਜਿਆ ॥

The five different types of musical instruments referred to as *pancay sabad* are as follows:

1. Stringed instruments such as violin, guitar, *sitar*, etc.
2. Instruments which use air to produce sounds such as harmonium, harmonica, flute etc.
3. Instruments with leather or hide to produce sound such as drum, *tabla*, etc.
4. Instruments which produce metallic sounds such as percussion, *cemṭa* etc..
5. Empty pot or pitcher – *ghara* – used sometimes in Indian music.

The *sabads* in *Gurbani* are invaluable to us in helping us to attain salvation from *maya moh* and *vekaars*. By understanding the *bani* our awareness of God and interest in Him is enhanced, our understanding of the aim of life becomes clear, we become aware of the means that we must resort to seek salvation – *mukti*. We realise the importance of becoming disciples of the true guru and resort to *naam semran* and *sat sangat*. It is only with the *kerpa* of the guru that we can meet the Lord in our minds by means of the *sabad*. For us, as mentioned by Guru Nanak Dev, the *sabad* is guru.

11. KIRTAN

Kirtan plays a very important part in the Sikh religion. No Sikh religious function is complete without *kirtan* which in fact occupies a major part of the time devoted to any religious function. *Kirtan* is singing the praises of God via *sabads* from *Gurbani*. Besides *Gurbani sabads*, verses from the works of Bha-ee Gurdas and Bha-ee Nand Lall are permitted to be sung, though this is somewhat rare. The whole of *Gurbani* is poetry of a high order and is written in 31 *raagas* and can be put to music in the relevant *raagas*. But to sing *Gurbani* as per the prescribed *raagas* is something which professionals only can do. But *kirtan* means singing the praises of God and in the absence of professional singers called *raagis* it does not mean that we cannot resort to simple music or sing together, i.e. chorus singing, with or without musical instruments. The aim of *kirtan* is to enable the mind to focus attention on the Lord and His attributes and thus link up with God. In this way *kirtan* creates the right atmosphere for the attainment of the Lord. For a Sikh it is the right atmosphere and interest in *Gurbani* which is of the utmost importance and it does not matter how *kirtan* is sung – via *raagas* or otherwise. The singing must, however, be melodious and sweet to the ears such that it appeals to the mind without losing sight of the meaning of the *sabads* that are being sung. A *raag* or any tune – *naad* – is acceptable provided the listener's attention – *dhean* – does not wander and the mind is focussed on the Lord. This is what Guru Amar Das means when He says:

Raag naad sabad sohmay ja(n) laagai sehaj dhean P.849

ਰਾਗ ਨਾਦ ਸਬਦਿ ਸੋਹਣੈ ਜਾ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥

Guru Ram Das is also of the same opinion. Guru Ji maintains that the musical *raagas* which enable the Lord to dwell in the mind – *jet vasea man ae*, are the ones that are deemed to be good – *bhala*. Without this element of *semran* the Lord is beyond the reach of any *raag* or *naad* – *raagai naadai baahra*, and His *hukam* / *rajaa* cannot be understood.

Sabhna raaga(n) vec so bhala bha-ee jet vasea man ae.....Raagai naadai baahra eni hukam na boojhea jae. P.1423

ਸਭਨਾ ਰਾਗਾ ਵਿਚਿ ਸੋ ਭਲਾ ਭਾਈ ਜਿਤੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥.....ਰਾਗੈ ਨਾਦੈ ਬਾਹਰਾ ਇਨੀ ਹੁਕਮੁ ਨ ਬੂਝਿਆ ਜਾਇ ॥

Guru Arjan Dev states that many people utter religious songs and *raag* with their mouths - *geet naad mukh raag alaapay*, but they never sing these in their minds - *man nahi Har Har gaava*.

Geet naad mukh raag alaapay man nahi Har Har gaava. P.1003

ਗੀਤ ਨਾਦ ਮੁਖਿ ਰਾਗ ਅਲਾਪੈ ਮਨਿ ਨਹੀ ਹਰਿ ਹਰਿ ਗਾਵਾ ॥

Sometimes members of a group doing *kirtan* with instruments endeavour to display their skills at playing these instruments such that it becomes more of *raola gaola* – noise. This is most undesirable as it does not in any way help in the realization of the aim of *kirtan*.

Guru Nanak Dev not only recited *bani* which came to Him from the Lord but He also sang it in *raagas* to the accompaniment of the *rabaab*, a musical instrument played by His companion, Mardana. Guru Arjan Dev was an accomplished musician Himself and when the singers named Satta and Balwand refused to do *kirtan* for some reason, Guru Ji ordered the Sikhs to do *kirtan* themselves and He himself would play the instrument called the *seranda*.

The following are some quotes from *Gurbani* by Guru Arjan Dev:

a) “Oh Lord, the place where your *kirtan* is taking place – *jeh kirtan tayra*, is *baikunth* – heaven.”

Taha(n) baikunth jeh kirtan tayra.....

P.749

- ਤਹਾ ਬੈਕੰਠੁ ਜਹ ਕੀਰਤਨੁ ਤੇਰਾ ॥
- b) In this age of *kalyug*, *kirtan* is all important – *kirtan pardhaana*. The *gurmukh* who is the disciple of the true guru sings the praises of the Lord with concentration and attention – *japi-ai lae dheana*. He succeeds in swimming across this *bhavjal* – *aap tarai*, and also saves his whole family – *saglay kul taaray*. Such a person goes to the abode of the Lord – *dargeh* – with respect – *pat*.
Kaljug meh kirtan pardhaana. Gurmukh japi-ai lae dheana. Aap tarai saglay kul taaray Har dargeh pat seu(n) jae(n)da. P.1075
ਕਲਜੁਗ ਮਹਿ ਕੀਰਤਨੁ ਪਰਧਾਨਾ ॥ ਗੁਰਮੁਖਿ ਜਪੀਐ ਲਾਇ ਧਿਆਨਾ ॥ ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ ਹਰਿ ਦਰਗਹ ਪਤਿ ਸਿਉ ਜਾਇਦਾ ॥
- c) “Oh my master, listen to my request – *sun baynanti*, Nanak asks for this one *sukh* that my mind gets attracted to the place where your *sadhoo* is doing *kirtan* – *jeh kirtan tayra sadhoo gaaveh*.”
Sun baynanti suami apnay Nanak ehu sukh maangai. Jeh kirtan tayra sadhoo gaaveh teh mayra man laagai. P.610
ਸੁਣਿ ਬੇਨੰਤੀ ਸੁਆਮੀ ਅਪੁਨੇ ਨਾਨਕ ਇਹੁ ਸੁਖੁ ਮਾਗੈ ॥ ਜਹ ਕੀਰਤਨੁ ਤੇਰਾ ਸਾਧੂ ਗਾਵਹਿ ਤਹ ਮੇਰਾ ਮਨੁ ਲਾਗੈ ॥
- d) “Free your mind of all desires i.e. become *nerbaan* and do *kirtan*.” Worshipping the Lord in this way even for a moment – *nemkh*, frees one from the clutches of the *vekaars* – *nemkh semrat jet chootai*.
Nerbaan kirtan gaavuh kartay ka nemkh semrat jet chootai. P.747
ਨਿਰਬਾਣ ਕੀਰਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ ਨਿਮਖ ਸਿਮਰਤ ਜਿਤੁ ਛੁਟੈ ॥
- e) Seeking the *saran* of the mind winning Lord – *man mohan*, and singing His praises, are two warriors – *johan*, which destroy all sins – *paap bedaaran*.
Keerat karan saran man mohan johan paap bedaaran kau. P.1387
ਕੀਰਤਿ ਕਰਨ ਸਰਨ ਮਨ ਮੋਹਨ ਜੋਹਨ ਪਾਪ ਬਿਦਾਰਨ ਕਉ ॥
- f) *Yama*, the messenger of death *pohe na sakai* – cannot do anything – to one who does *kirtan* of the Lord Gopal
Jo jan karai kirtan Gopal. Tes kau pohe na sakai jam kaal. P.867
ਜੋ ਜਨੁ ਕਰੈ ਕੀਰਤਨੁ ਗੋਪਾਲ ॥ ਤਿਸ ਕਉ ਪੋਹਿ ਨ ਸਕੈ ਜਮ ਕਾਲੁ ॥
- g) The person who acquires the gift of singing the praises of the Lord in *saadh sangat* – *saadh sang kirtan fal paea*, does not see the path – *maarag* – of the *yamas* – *jam ka maarag drest na aea*.
Saadh sang kirtan fal paea. Jam ka maarag drest na aea. P.197
ਸਾਧ ਸੰਗਿ ਕੀਰਤਨੁ ਫਲੁ ਪਾਇਆ ॥ ਜਮ ਕਾ ਮਾਰਗੁ ਦ੍ਰਿਸਟਿ ਨ ਆਇਆ ॥
- h) In fact the *jam doots* – *yama* warriors – are barred from going to places where *kirtan* is always taking place – *kirtan neet*. Guru Ji mentions that Dharm Raj, the king of *yamas*, has forbidden his *jam doots* not to go near places – *nekat na ja-ee-uh*, where in *sat sang* the Lord’s *kirtan* is going on. Dharm Raj warns that neither the *yamas* nor he himself will escape punishment – *neh chuteh* - for such trespass.
Jeh sadhoo, Gobend bhajan, kirtan Nanak neet. Na hau, Na tu(n) neh chuteh nekat na jae-uh doot. P.256
ਜਹ ਸਾਧੂ ਗੋਬਿੰਦ ਭਜਨੁ ਕੀਰਤਨੁ ਨਾਨਕ ਨੀਤ ॥ ਣਾ ਹਉ ਣਾ ਤੂੰ ਣਹ ਛੁਟਹਿ ਨਿਕਟਿ ਨ ਜਾਈਅਹੁ ਦੂਤ ॥
- i) The mind of a person, who says – *kathai*, or listens – *sunai*, to the praises of God, gives up bad ways. His bad *mat* disappears – *durmat naas*.
Jo jo kathai sunai Har kirtan ta(n) ki durmat naas. P.1300
ਜੋ ਜੋ ਕਥੈ ਸੁਣੈ ਹਰਿ ਕੀਰਤਨੁ ਤਾ ਕੀ ਦੁਰਮਤਿ ਨਾਸ ॥
- j) *Kirtan* is a priceless gem – *nermolak heera*.
Kirtan nermolak heera P.893
ਕੀਰਤਨੁ ਨਿਰਮੋਲਕ ਹੀਰਾ ॥
- k) He who sings or listens to *kirtan* will remain free from difficulties. *Dukh* cannot come near him – *nekat na aavai*.
Har kirtan sunai Har kirtan gaavai. Tes jan dookh nekat nahi aavai. P.190

- ਹਰਿ ਕੀਰਤਨੁ ਸੁਣੈ ਹਰਿ ਕੀਰਤਨੁ ਗਾਵੈ ॥ ਤਿਸੁ ਜਨ ਦੂਖੁ ਨਿਕਟਿ ਨਹੀ ਆਵੈ ॥
- l) Singing the praises of the Lord is the best of all mantras – *beej mantar*, to win over the Lord. In this way a person who is helpless and has no place in this world – *nethaavay*, gets help and a place – *thau(n)* - in the next world - *parlok*.
Beej mantar Har kirtan gau.Aagai melai nethaavay thau(n). P.891
ਬੀਜ ਮੰਤ੍ਰੁ ਹਰਿ ਕੀਰਤਨੁ ਗਾਉ ॥ ਆਗੈ ਮਿਲੈ ਨਿਥਾਵੈ ਥਾਉ ॥
- m) He who does not listen to the praise – *jas* – of the Lord *Parmananda*, is worse than animals – *pasu*, winged creatures – *pankhi*, and creeping creatures – *tergad jon*.
Jo na suneh jas parmananda. Pas(u) pankhi tergad jon tay manda. P.188
ਜੋ ਨ ਸੁਨਹਿ ਜਸੁ ਪਰਮਾਨੰਦਾ ॥ ਪਸੁ ਪੰਖੀ ਤ੍ਰਿਗਦ ਜੋਨਿ ਤੇ ਮੰਦਾ ॥
- n) The mind of the person who does *kirtan* becomes peaceful – *man seetal bha-ay*, and sins – *kelbekh* – of numerous previous lives vanish – *janam janam kay kelbekh ga-ay*.
Kar kirtan man seetal bha-ay. Janam janam kay kelbekh ga-ay. P.178
ਕਰਿ ਕੀਰਤਨੁ ਮਨੁ ਸੀਤਲ ਭਏ ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਗਏ ॥
- o) *Kirtan* enables the mind to remain alert – *jaagai* – and mindful of *vekaars*.
Har kirtan meh ayhu man jaagai. P.199
ਹਰਿ ਕੀਰਤਨ ਮਹਿ ਏਹੁ ਮਨ ਜਾਗੈ ॥
- p) Singing the praises of the Lord – *Har keerat*, in *saadh sangat* is the noblest of all activities – *ser karman kai karma*. Only the person, who has such *poorablay laykh* etched on his forehead, will resort to this activity.
Har keerat saadh sangat hai ser karman kai karma. Kahu Nanak tes bha-eo praapat jes purab lekhay ka lehna. P.642
ਹਰਿ ਕੀਰਤਿ ਸਾਧ ਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ॥ ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਨਾ ॥
- q) A *grehasti* – a family man, who sings the praises of the Lord day and night – *anden*, becomes *nerbaan* – detached from desires - even though he retains the family way of life.
Anden kirtan kayval bakhyaan. Grehast meh soi nerbaan. P.281
ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਕੇਵਲ ਬਖਿਆਨੁ ॥ ਗ੍ਰਿਹਸਤ ਮਹਿ ਸੋਈ ਨਿਰਬਾਨੁ ॥
- r) The devotee who sings the praises of the Lord is rewarded by the guru with the appropriate fruit – *fal paavai*.
Gun Gobend kirtan jan gaavai. Gur parsaad Nanak fal paavai. P.285
ਗੁਨ ਗੋਬਿੰਦੁ ਕੀਰਤਨੁ ਜਨੁ ਗਾਵੈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਫਲੁ ਪਾਵੈ ॥
- s) The person, who sings the praises of the Lord – *Har gun gaa-ay*, succeeds in swimming - *tarai* – across this *bhavjal / sansaar samundar*.
Ehu saagar soi tarai jo Har gun gaa-ay. P.813
ਇਹੁ ਸਾਗਰੁ ਸੋਈ ਤਰੈ ਜੋ ਹਰਿ ਗੁਣ ਗਾਏ ॥
- t) Great sinners – *maha patet* – can become pure – *puneeta*, in mind , if they sing the praises of the Lord.
Maha patet tay hot puneeta Har kirtan gun gaavau. P.713
ਮਹਾ ਪਤਿਤ ਤੇ ਹੋਤ ਪੁਨੀਤਾ ਹਰਿ ਕੀਰਤਨੁ ਗੁਣ ਗਾਵਉ ॥
- u) With the aid of *kirtan* one escapes from *vekaars*, and also from repeated births and deaths. By doing *kirtan* one gets saved – *hoe udhaar*.
Nanak kahai sun ray mana kar kirtan hoe udhaar. P.214
ਨਾਨਕੁ ਕਹੈ ਸੁਨਿ ਰੇ ਮਨਾ ਕਰਿ ਕੀਰਤਨੁ ਹੋਇ ਉਧਾਰੁ ॥
- v) He who, by good fortune – *vadai bhaag*, sings the praises of God succeeds in meeting the Lord in the company of holy persons in *sat sangat* – *sant sang Prabh paea*.
Vadai bhaag Prabh kirtan gaea. Sant sang Nanak Prabh paea. P.805
ਵਡੈ ਭਾਗਿ ਪ੍ਰਭ ਕੀਰਤਨੁ ਗਾਇਆ ॥ ਸੰਤ ਸੰਗਿ ਨਾਨਕ ਪ੍ਰਭੁ ਪਾਇਆ ॥
- w) By resorting to *kirtan* day and night – *den rain* – one does not suffer repeated births – *na joni pa-ee-ai*.
Har den rain kirtan ga-ee-ai. Bahur na joni pa-ee-ai. P.623
ਹਰਿ ਦਿਨੁ ਰੈਣਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥ ਬਹੁੜਿ ਨ ਜੋਨੀ ਪਾਈਐ ॥
- According to Guru Arjan Dev the person who resorts to *sefat salaah* of the Lord always - *Gobend ga-ee-ai*, is regarded as doing *semran* – *dhea-ee-ai*. He is considered to be truly born in this world.
Gobend ga-ee-ai net dhea-ee-ai parvaan soi aea. P.1312
ਗੋਬਿੰਦੁ ਗਾਈਐ ਨਿਤ ਧਿਆਈਐ ਪਰਵਾਣੁ ਸੋਈ ਆਇਆ ॥

Guru Amar Das exhorts His mind to sing the praises of the Lord's *naam* – *Ram naam salaah tu(n)*. By doing this, one is united with the Lord, the mind does not wander, and settles in its real home – *nej ghar vaasa hoe*, and there will be no more births and deaths – *aavan jaan na hoe*.

Man ray nej ghar vaasa hoe. Ram naam salaah tu(n) fer aavan jaan na hoe. P.36

ਮਨ ਰੇ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥ ਰਾਮ ਨਾਮੁ ਸਾਲਾਹਿ ਤੂ ਫਿਰਿ ਆਵਣ ਜਾਣੁ ਨ ਹੋਇ ॥

The Lord is the fount of all *gun* – desirable qualities, and He is described as *guni*. Guru Ji says that the person, who sings the *gun* of the *guni* Lord with devotion and dedication, acquires the *gun* of the *guni* and gets merged with the Lord – *guni smaavneea*.

.....*Gun keh guni smaavneea.* P.122

.....ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਵਣਿਆ ॥

Guru Nanak Dev mentions that singing the Lord's praises – *karni keerat* – is the noblest and most worth while thing to do in this world – *karni saari*.

Es jag meh karni saari. Karni keerat hoi. P.599

ਇਸੁ ਜਗ ਮਹਿ ਕਰਣੀ ਸਾਰੀ ॥ ਕਰਣੀ ਕੀਰਤਿ ਹੋਈ ॥

According to Guru Ji one sings the praises of the Lord by means of the *sabad* – *gur kai sabad salaahi-ai*, when one develops love for the Lord in the heart – *antar praym pyar*.

Gur kai sabad salaahi-ai antar praym pyar. P.1286

ਗੁਰ ਕੈ ਸਬਦਿ ਸਲਾਹੀਐ ਅੰਤਰਿ ਪ੍ਰੇਮ ਪਿਆਰੁ ॥

Guru Ji describes *sefat salaah* as the real offering – *saac bhayt* – which qualifies a devotee for a place in the presence of the Lord – *baisan kau thau*.

Saac bhayt baisan kau thau. P.878

ਸਾਚੁ ਭੇਟ ਬੈਸਣ ਕਉ ਥਾਉ ॥

Guru Teg Bahadar says, “Oh mind, sing the praises of God – *Har jas gae lai*. This will be your real *sangi* – companion.”

Har jas ray mana gae lai jo sangi hai tayro. P.727

ਹਰਿ ਜਸੁ ਰੇ ਮਨਾ ਗਾਇ ਲੈ ਜੋ ਸੰਗੀ ਹੈ ਤੇਰੇ ॥

In *Gurbani* the word *sefat salaah* – praises – comes very often. This implies praises of the Lord, whether it is by means of *kirtan*, or by preaching, or by reading about His endless virtues, particularly reading *Gurbani*, or by constantly repeating the word *Waheguru*. Thus the term *sefat salaah* also means *naam semran* in the broader sense of the term. Guru Nanak Dev mentions that those who resort to *sefat sualeu / sefat salaah* of the everlasting Lord – *saca saheb* – succeed in getting across – *paar pa-ee*.

Tu(n) saca saheb sefat sualeu jen keeti so paar pa-ee. P.469

ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਸਿਫਤਿ ਸੁਆਲਿਉ ਜਿਨਿ ਕੀਤੀ ਸੋ ਪਾਰਿ ਪਇਆ ॥

Guru Amar Das points out that resorting to the Lord's *sefat salaah* is His gift – *bakhs*. This gift is a treasure – *khajaana*. He who receives it uses it not only for his benefit but he also gives it to others such that they too could sing His praises. But this *bakhs* cannot be got without the guru. Without seeking the *saran* of the guru one may endeavour by various means to attain this gift but to no avail. All such people get tired – *sabh thakay* – of doing other acts – *karm*, but fail to acquire the *sefat khajaana* without the guru's *saran*.

Sefat khajaana bakhs hai jes bakhsai so kharcai khae. Satgur ben hath na aavee sabh thakay karm kmae P.548

ਸਿਫਤਿ ਖਜਾਨਾ ਬਖਸ ਹੈ ਜਿਸੁ ਬਖਸੈ ਸੋ ਖਰਚੈ ਖਾਇ ॥ ਸਤਿਗੁਰ ਬਿਨੁ ਹਥਿ ਨ ਆਵਈ ਸਭ ਥਕੇ ਕਰਮ ਕਮਾਇ ॥

Guru Arjan Dev says that happiness – *khusia(n) / mangal* – pervade the mind when one sings the praises of the Lord – *Prabh apna gaea*.

Mangal saaj bha-ee Prabh apna gaea Ram. P.845

ਮੰਗਲ ਸਾਜੁ ਭਇਆ ਪ੍ਰਭੁ ਅਪੁਨਾ ਗਾਇਆ ਰਾਮ ॥

In another part of *Gurbani* Guru Ji tells us that the sense organs of the body come under control- *ghar ka hoa bandhaan*, and they don't strive after materialistic pleasures if a *naari / jeev estari* sings the praises of God in *sat sangat*. The mind gets restrained and there is no running around – *bahur na dhaavia*.

Mel naari sat sang mangal gaavia. Ghar ka hoa bandhaan bahur na dhaavia. P.964

ਮਿਲਿ ਨਾਰੀ ਸਤ ਸੰਗਿ ਮੰਗਲੁ ਗਾਵੀਆ ॥ ਘਰ ਕਾ ਹੋਆ ਬੰਧਾਨੁ ਬਹੁਤਿ ਨ ਧਾਵੀਆ ॥

Guru Arjan Dev mentions that the Lord's *sefat salaah* – *Prabh kehan*, has the power to burn the filth of *vekaars* – *malan dehan*. But this *sefat salaah* can be acquired only by meeting the guru – *gur melay*. There is no other way of acquiring it – *aan nahi upau*.

Prabh kehan malan dehan lehan gur melay aan nahi upau. P.1306

ਪ੍ਰਭ ਕਹਨ ਮਲਨ ਦਹਨ ਲਹਨ ਗੁਰ ਮਿਲੇ ਆਨ ਨਹੀ ਉਪਾਉ ॥

Bhagat Kabir mentions that to attain the Lord it is imperative that one's attachment (love) for one's body – *sareerak moh* – be destroyed. Nothing else other than *sefat salaah* is effective in burning up this *moh*. Bhagat Ji uses an analogy to describe this. A *satee* climbs on to the pyre of her dead husband – *satee ceh cari*, and addresses the cremation ground – *masaan* – thus: “Oh brother *masaan*, listen. All (relatives and friends) have forsaken me – *log sbaea cal ga-eo*. (No one can help me to be with my husband). At last (*nedaan*) my concern is with you – *ham tum kaam nedaan*.” What the intending *satee* means is that the funeral pyre flames of the *masaan*, after consuming her body with that of her dead husband will enable her to join her husband. Likewise when *sefat salaah* burns up the *sareerak moh* the Lord can be attained.

Kabir satee pukaarai ceh cari sun ho beer masaan. Log sbaea cal ga-eo ham tum kaam nedaan.

P.1369

ਕਬੀਰ ਸਤੀ ਪੁਕਾਰੈ ਚਿਹ ਚੜੀ ਸੁਨੁ ਹੋ ਬੀਰ ਮਸਾਨ ॥ ਲੋਗੁ ਸਬਾਇਆ ਚਲਿ ਗਇਓ ਹਮ ਤੁਮ ਕਾਮੁ ਨਿਦਾਨ ॥

To submit to the Will of the Lord is also *sefat salaah*. Guru Arjan Dev says that to live a life in accordance with the Will of the Lord, i.e. to live by following the *rajaa*, *bhaana* or *hukam* of the Lord, is also resorting to *sefat salaah*.

Sefat salaahan tayra hukam raja-ee.

P.100

ਸਿਫਤਿ ਸਾਲਾਹਣੁ ਤੇਰਾ ਹੁਕਮੁ ਰਜਾਈ ॥

According to Guru Ji the person who resorts to *sefat salaah* acquires spiritual life. The praises -*jas*- of the Lord Gopal is *jeevan roop* – *aatmak jeevan* / spiritual life. The Lord's *jas* / *sefat salaah* is the capital of *sant jan* / *sant jana*.

Jeevan roop Gopal jas sant jana ki raas.

P.218

ਜੀਵਨ ਰੂਪ ਗੋਪਾਲ ਜਸੁ ਸੰਤ ਜਨਾ ਕੀ ਰਾਸਿ ॥

Guru Nanak Dev, in *Japji*, says that the air, water and fire – *pavn*, *paani*, *baisantar*, sing His praises by doing what the Lord has willed for them.

Gaaveh tuhno paun paani baisantar

P.6

ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ

Obviously lifeless elements such as air, water and fire cannot sing and it merely means following the *rajaa*, *bhaana* or *hukam* i.e. the Will of the Lord.

Singing the praises of the Lord i.e. doing *sefat salaah* / *Har kirtano* is the essence, the tasty food, of spiritual life. But only the rare *vadbhaagi* person drinks this *amret* – *ko verla peevai*. Guru Arjan Dev states that the devotee who receives the *naam* payment – *naam vajuh* - from the Lord, through the guru, retains it in his heart – *red* / *redai*, and always remembers Him. He resorts to *naam semran* and *sefat salaah*. In this way he lives a spiritual life – *jap jap jeevai*.

Amret ras Har kirtano ko verla peevai. Vajuh Nanak melai ayk naam red jap jap jeevai.

P.400

ਅੰਮ੍ਰਿਤ ਰਸੁ ਹਰਿ ਕੀਰਤਨੋ ਕੋ ਵਿਰਲਾ ਪੀਵੈ ॥ ਵਜਹੁ ਨਾਨਕ ਮਿਲੈ ਏਕੁ ਨਾਮੁ ਰਿਦ ਜਪਿ ਜੀਵੈ ॥

Guru Ji mentions that numerous Sikhs - *sekh* -and *sayvaks* come to the temple to worship the Lord – *poojan sabb aaveh*. They also sing the noble *bani* – *ootam bani*. But the Lord approves the singing and listening - *thae paavai* – of those persons only who are faithful devotees of the guru and mould their lives as per the guru's teaching. Such *sayvaks* regard the guru's instructions – *aagea* – as the Truth – *Sat*.

Sayvak sekh poojan sabb aaveh sabb gaaveh Har Har ootam bani. Gaavea sunea ten ka Har thae paavai jen satgur ki aagea sat sat kar maani.

P.669

ਸੇਵਕ ਸਿਖ ਪੂਜਣ ਸਭਿ ਆਵਹਿ ਸਭਿ ਗਾਵਹਿ ਹਰਿ ਹਰਿ ਉਤਮ ਬਾਨੀ ॥ ਗਾਵਿਆ ਸੁਣਿਆ ਤਿਨ ਕਾ ਹਰਿ ਥਾਇ ਪਾਵੈ ਜਿਨ ਸਤਿਗੁਰ ਕੀ ਆਗਿਆ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੀ ॥

Guru Nanak Dev tells a *jogi* that singing hymns, without being mindful – *na ceeneh* - of one's spiritual life - *aatmak jeevan*, is not beneficial to the singer. How can the fires of desires - *tresna* / *partaap* - be eliminated - *nevrai*? It is only with love for the *sabad* in mind - *sabad racai man bhaae*, that one gets alms - *bhekhea* - in the form of *naam* from the Lord for spiritual sustenance. For this to happen one must become aware of *sehaj avastha* - state of a focussed mind - when attention does not wander..

Gaaveh geet na ceeneh aap. Keu(n) laagi nevrai partaap. Gur kai sabad racai man bhaae. Bhekhea sehaj vicari khae.

P.903

ਗਾਵਹਿ ਗੀਤ ਨ ਚੀਨਹਿ ਆਪੁ ॥ ਕਿਉ ਲਾਗੀ ਨਿਵਰੈ ਪਰਤਾਪੁ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਰਚੈ ਮਨ ਭਾਇ ॥ ਭਿਖਿਆ ਸਹਜ ਵੀਚਾਰੀ ਖਾਇ ॥

Guru Arjan Dev exhorts us by saying, "Oh dear friends - *pyareho*, make *sefat salaah* of the Lord via the *sabad* a habit - *sekh*. This *sefat salaah* is the support -*tayk* - of human life - *janm marn* ." By making *sefat salaah* the *tayk* of our lives we can lead spiritual lives and thus attain the aim of life.

Sekhu sabad pyareho janm marn ki tayk.

P.916

ਸਿਖਹੁ ਸਬਦੁ ਪਿਆਰਿਹੋ ਜਨਮ ਮਰਨ ਕੀ ਟੇਕ ॥

Guru Ji is of the opinion that the *daas*, *sayvak* or *sant* who is fully preoccupied with *Kirtan* – *kirtan raata* - keeps acquiring the *darshan* – *saakhi* – of the ever present Lord *sac* by focussing his mind on the *sabad* of the Guru.

Nanak daas Har kirtan raata sabad surat sac sakhi.

P.1227

ਨਾਨਕ ਦਾਸੁ ਹਰਿ ਕੀਰਤਨਿ ਰਾਤਾ ਸਬਦ ਸੁਰਤਿ ਸਚੁ ਸਾਖੀ ॥

Finally it is worth noting what Guru Ram Das remarks about *sefat salaah*. Guru Ji says that singing, listening, speaking to others about *sefat salaah* – *koi gaavai ko sunai ko ucar sunavai* – helps in getting rid of the accumulated dirt of sins of previous lives – *janm janm ki mal utrai*. The desires of the mind get fulfilled - *man cendea paavai*. By singing the virtues of the Lord - *Har kay gun gaavai*, one's coming and going in various lives vanishes – *aavan jaana mayti-ai*. He succeeds in swimming across the world ocean – *aap tareh*. and gets his companions to get across – *sangi traathe*. He also gets his family to swim across – *sabh kutamb traavai*.

Koi gaavai ko sunai ko ucar sunavai. Janm janm ki mal utrai man cendea paavai. Aavan jaana mayti-ai Har kay gun gaavai. Aap tareh sangi traathe sabh kutamb traavai.

P.1318

ਕੋਈ ਗਾਵੈ ਕੋ ਸੁਣੈ ਕੋ ਉਚਰਿ ਸੁਣਾਵੈ ॥ ਜਨਮ ਜਨਮ ਕੀ ਮਲੁ ਉਤ੍ਰੈ ਮਨ ਚਿੰਦਿਆ ਪਾਵੈ ॥ ਆਵਣੁ ਜਾਣਾ ਮੇਟੀਐ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵੈ ॥ ਆਪ ਤਰਹਿ ਸੰਗੀ ਤਰਾਹਿ ਸਭ ਕੁਟੰਬ ਤਰਾਵੈ ॥

12. GYAN.

Gyan means knowledge, but here we are concerned with what we call spiritual knowledge or what is termed divine knowledge or transcendental knowledge. This knowledge is different from worldly knowledge of material things and it can be acquired only from the true guru. For us the guru is , as we have seen already, *Gurbani*. Guru Amar Das says that there can be no *gyan* without the guru – *gur ben gyan na hova-i*, and there will be no *sukh* in the mind.

Gur ben gyan na hova-i na sukh vasai man ae. P.650
ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਵਈ ਨਾ ਸੁਖੁ ਵਸੈ ਮਨਿ ਆਇ ॥

Guru Nanak Dev also says that without the guru this *gyan* cannot be acquired and it is only with the guru's *gyan* that the mind can be controlled – *badha man rahai*, such that it does not run after *vekaars*.

Gyan ka badha man rahai gur ben gyan na hoe. P.469
ਗਿਆਨ ਕਾ ਬਧਾ ਮਨੁ ਰਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥

Without acquiring this knowledge our sojourn in this life will be guided by materialistic desires resulting in pain and pleasure caused by materialistic activities that we indulge in. From the spiritual view point this results in complete darkness and one cannot acquire self realization. This state of ignorance –*agyan*, and darkness – *andhayra*, can only disappear if the guru can, through His teaching, light up a *gyan* lamp – *deep / deepaeo* – within us. Guru Arjan Dev mentions it thus:

Agyan andhayra met ga-ea gur gyan deepaeo. P.241
ਅਗਿਆਨ ਅੰਧੇਰਾ ਮਿਟਿ ਗਇਆ ਗੁਰ ਗਿਆਨੁ ਦੀਪਾਇਓ ॥

In the 23rd *salok* of *Sukhmani Saheb* Guru Ji refers to *gyan* as *anjan / surma* – kohl, which Indian ladies use to adorn their eyes. According to Guru Ji the darkness of ignorance vanishes when the devotee receives the *gyan anjan* from the guru. But one meets the guru – *sant bhaytea* – by the grace of the Lord only, and only then the mind gets illuminated with the *gyan* lamp.

Gyan anjan gur dee-a agyan andhayr benaas. Har kerpa tay sant bhaytea Nanak man pargaas. P.293

ਗਿਆਨ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ ਅਗਿਆਨ ਅੰਧੇਰ ਬਿਨਾਸੁ ॥ ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੰਤ ਭੋਟਿਆ ਨਾਨਕ ਮਨਿ ਪਰਗਾਸ ॥

Guru Nanak Dev also points out that the darkness vanishes when the *gyan* lamp – *diva* – is lit.

Divā balai andhayra jae. P.791
ਦੀਵਾ ਬਲੈ ਅੰਧੇਰਾ ਜਾਇ ॥

Guru Ji refers to this understanding of the Lord, i.e. *gyan* as a sun. With the rise of this sun – *ugvai soor*, the five demons – *asur* – get annihilated – *sanghaarai*. The *asur* are the five *kaamadaks*, which mean *kaam etc.* and refer to *kaam, krodh, lobh, moh, ahan(g)kaar*.

Ugvai soor asur sanghaarai. P.930
ਉਗਵੈ ਸੂਰੁ ਅਸੁਰ ਸੰਘਾਰੈ ॥

Guru Ram Das mentions that when the sun rises – *pargateā soor*, the darkness of the night –*nes* – disappears. Likewise the darkness of ignorance fades – *agyan metea* – with the guru's valuable and precious *gyan*.

Pargateā soor nes metea andheara. Agyan metea gur ratan apaara. P.1069
ਪ੍ਰਗਟਿਆ ਸੂਰੁ ਨਿਸਿ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ॥ ਅਗਿਆਨੁ ਮਿਟਿਆ ਗੁਰ ਰਤਨਿ ਅਪਾਰਾ ॥

With the knowledge acquired from the guru, the dirt of one's misdeeds and sins gets washed away and one begins to love the Lord. According to Guru Nanak Dev, when this precious *gyan* illuminates the mind – *gyan ratan pargaasea*, that mind becomes the abode of the *Neran(g)kaari* Lord.

Nanak gyan ratan pargaasea Har man vasea Neran(g)kaari jiu. P.598
ਨਾਨਕ ਗਿਆਨੁ ਰਤਨੁ ਪਰਗਾਸਿਆ ਹਰਿ ਮਨਿ ਵਸਿਆ ਨਿਰੰਕਾਰੀ ਜੀਉ ॥

In another place Guru Ji points out that the *thakur* Lord will reside in the mind – *cet meh vasai*, if the guru's *gyan* is present in the mind – *jay gur gyan smoe*.

Cet meh thakur sac vasai bha-ee jay gur gyan smoe.

P.637

ਚਿਤ ਮਹਿ ਠਾਕੁਰੁ ਸਚਿ ਵਸੈ ਭਾਈ ਜੇ ਗੁਰ ਗਿਆਨੁ ਸਮੋਇ ॥

The Guru's *gyan* is different from worldly education that one receives in schools, colleges and universities. Guru Ji points out that even a highly educated person remains a victim of *maya moh* and cannot escape materialistic desires – *tresna*. He is answerable for his actions in the court of the Lord – *parea laykhaydaar laykha mangi-ai*. He fails to acquire the *naam* of the Lord. He is mainly a trader of *koor* – *ven naavai koorear*. As a result of this he suffers – *aukha tangi-ai*.

Parea laykhaydaar laykha mangi-ai. Ven naavai koorear aukha tangi-ai.

P.1288

ਪੜ੍ਹਿਆ ਲੇਖੇਦਾਰ ਲੇਖਾ ਮੰਗੀਐ ॥ ਵਿਣੁ ਨਾਵੈ ਕੂੜਿਆਰੁ ਅਉਖਾ ਤੰਗੀਐ ॥

Guru Ji urges us to study the Lord's *naam* and His *sefat salaah* – *pari-ai naam salaah*. Without *naam* all other knowledge is not worth – *hor budhi metha*. One should become a trader to acquire the Lord's *naam*. Trading the *naam* of the Lord is the real *vapaar* – *saca vapaar*. Without this *saca vapaar* life is wasted – *ben sacay vaapar janm berthea*.

Pari-ai naam salaah hor budhi metha. Ben sacay vaapaar janm berthea.

P.1289

ਪੜ੍ਹੀਐ ਨਾਮੁ ਸਾਲਾਹ ਹੋਰਿ ਬੁਧੀ ਸਿਥਾਆ ॥ ਬਿਨੁ ਸਚੇ ਵਾਪਾਰ ਜਨਮ ਬਿਰਥਿਆ ॥

Worldly scholars who are bereft of *naam* suffer from *ahangkaar / garb* as *naam semran* is not liked by them – *ten sac na bhaaea*. Guru Ji says:

Sabh jag garb gubaar ten sac na bhaaea.

P.1289

ਸਭੁ ਜਗ ਗਰਬਿ ਗੁਬਾਰ ਤਿਨ ਸਚ ਨ ਭਾਇਆ ॥

Guru Arjan Dev maintains that if a person does not acquire the guru's *gyan* he will never succeed in meeting the Lord *Gosa-ee(n)*. People try various means – *anek parkaar* – to attain Him. But all their efforts turn out to be futile and the Lord *Gosa-ee(n)* cannot be met – *melat nahi gosa-ee(n)-ai*.

Ma-ee gur ben gyan na pa-ee-ai. Anek parkaar ferat bel-laatay melat nahi gosa-ee(n)-ai.

P.532

ਮਾਈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਪਾਈਐ ॥ ਅਨਿਕ ਪ੍ਰਕਾਰ ਫਿਰਤ ਬਿਲਲਾਤੇ ਮਿਲਤ ਨਹੀ ਗੋਸਾਈਐ ॥

Guru Nanak Dev in *Aasa Di Vaar Bani* says that this *gyan* cannot be acquired by just mere talk – *na gali-ee dhoodhi-ai*. Just as iron is hard – *karra saar*, so too, it is hard to describe – *kathna karra saar*, as to how this *gyan* can be acquired. However, it can be acquired as a result of the Lord's *kerpa / mehar*. All other means such as one's cleverness – *hekmata* – are futile – *hor hekmata hukam khuar*.

Gyan na gali-ee dhoodhi-ai kathna karra saar. Karm melai ta(n) pa-ee-ai hor hekmata hukam khuar.

P.465

ਗਿਆਨੁ ਨ ਗਲੀਈ ਢੂਢੀਐ ਕਥਨਾ ਕਰਤਾ ਸਾਰੁ ॥ ਕਰਮਿ ਸਿਲੈ ਤਾ ਪਾਈਐ ਹੋਰ ਹਿਕਮਤਿ ਹੁਕਮੁ ਖੁਆਰੁ ॥

Without seeing the Lord – *ven detha*, in the absence of *gyan*, it is obvious one cannot sing His praises – *kea salaahi-ai*. One's life will continue to be guided by *maya* in a blind manner – *andha andh kmae*. Such a person will be ignorant of the presence of the Lord and he will have no understanding – *sojhi-* of His Creator. This is what Guru Amar Das mentions.

Antar gyan na aeo jet kech sojhi pae. Ven detha kea salaahi-ai andha andh kmae.

P.646

ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਆਇਓ ਜਿਤੁ ਕਿਛੁ ਸੋਝੀ ਪਾਇ ॥ ਵਿਣੁ ਡਿਠਾ ਕਿਆ ਸਾਲਾਹੀਐ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ ॥

It is only through *Gurbani gyan* that one realizes that God is our Creator, who takes care of us right from the time that we are conceived, and provides for all our needs. With knowledge of the bountiful and merciful Lord a sense of gratefulness begins to develop in us for what He does for us. We then no longer take Him for granted and a bond of affection begins to develop. The more we come to know Him the greater the love that develops. Such a grateful mind would then want to attain the Lord and this leads to the search for the guru, and participation in the congregation of His devotees – *sat sangat*. Knowledge of the Lord and His ways is essential if we are to escape from the tentacles of *maya* which leads us astray. Along with respect for the Lord, we also begin to feel that we should refrain from activities of self indulgence in the pursuit of worldly pleasures lest we experience *aatmak maut* and the sufferings that go with it. This however does not imply that the Lord is vengeful. It is only through *Gurbani gyan* we realize that He is for ever merciful and forgiving, and is always ready to bless us with His bounties. Even sinners get pardoned in no time and become true devotees.

Thus it is essential to acquire this knowledge without which there is nothing to stop one from becoming a *manmukh*. Bhagat Kabir says that in order to enlighten the mind – *man samjhaavan kaarnay*, to enable the mind to acquire an understanding of matters spiritual, it is necessary to acquire some *gyan* by reading religious texts – *kachooa-k pari-ai gyan*.

Man samjhaavan kaarnay kachooa-k pari-ai gyan.
ਮਨ ਸਮਝਾਵਨ ਕਾਰਨੇ ਕਛੂਅਕ ਪਤੀਐ ਗਿਆਨ ॥

P.340

But as Bhagat Ravedas points out people tend to prefer ignorance and are indifferent to *gyan*. They love ignorance – *abedeā het keen*. Because of this the light with which they ought to discriminate between good and bad remains dim – *bebayk deep maleen*.

Maadhō abedeā het keen. Bebayk deep maleen.
ਮਾਧੋ ਅਬਿਦਿਆ ਹਿਤ ਕੀਨ ॥ ਬਿਬੋਕ ਦੀਪ ਮਲੀਨ ॥

P.486

Guru Nanak Dev also says that those who are without this *gyan* – *gyan heenan(g)* – are the ones who tend to prefer spiritual ignorance. Because of attachment to *maya* – *bhaau dooja*, they are blind to spiritual enlightenment and go about doing things in a blind manner – *andh vartaava*.

Gyan heenan(g) agyan pooja. Andh vartaava bhaau dooja.
ਗਿਆਨ ਹੀਣੋ ਅਗਿਆਨ ਪੂਜਾ ॥ ਅੰਧ ਵਰਤਾਵਾ ਭਾਉ ਦੂਜਾ ॥

P.1412

Guru Amar Das asks as to how the mind – *manoo-a* – can be restrained – *vas aavai*, from indulging in materialistic activities. Guru Ji then gives the answer and says that when the guru blesses a person the mind comes under control – *thaaki-ai*, and with the aid of His teaching, the guru's *mat* enters the mind *ghar* – home.

Ehu manoo-a keu(n) kar vas aavai. Gur parsaadi thaaki-ai gyan mati ghar aavai.
ਇਹੁ ਮਨੂਆ ਕਿਉ ਕਰਿ ਵਸਿ ਆਵੈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਠਾਕੀਐ ਗਿਆਨ ਮਤੀ ਘਰਿ ਆਵੈ ॥

P.426

By following the Guru's *mat* the precious *gyan* – *gyan ratan* - begins to dwell in the mind – *gurmati gyan ratan man vasai*. The individual begins to love the Lord – *Braham subhae*, and this enables him to see the Lord as being present every where – *sabh daykhea*. Guru Ji mentions it as follows:

Gurmati gyan ratan man vasai sabh daykhea Braham subhae.
ਗੁਰਮਤੀ ਗਿਆਨੁ ਰਤਨੁ ਮਨਿ ਵਸੈ ਸਭ ਦੇਖਿਆ ਬ੍ਰਹਮੁ ਸੁਭਾਇ ॥

P.1417

In another part of *Gurbani* Guru Ji mentions that the mind is like an elephant – *kuncar / hasti*, the guru is the mahout – *peelak*, and *gyan* is the iron *kunda*. The mind elephant goes in whichever direction the guru directs it with *gyan* as the iron *kunda*. “Oh Nanak! Without the iron *kunda* – *kunday baahra*, the elephant will for ever go on the wrong path – *ujar pae*.”

Man kuncar peelak guru gyan kunda jeh khencay teh jae. Nanak hasti kunday baahra fer fer ujar pae.

P.516

ਮਨੁ ਕੁੰਚਰੁ ਪੀਲਕੁ ਗੁਰੂ ਗਿਆਨੁ ਕੁੰਡਾ ਜਹ ਖਿੰਚੇ ਤਹ ਜਾਇ ॥ ਨਾਨਕ ਹਸਤੀ ਕੁੰਡੇ ਬਾਹਰਾ ਫਿਰਿ ਫਿਰਿ ਉਝੜਿ ਪਾਇ ॥

Bhagat Kabir uses the word *ankas* for the iron *kunda*. According to Him the body – *kaea(n)* - is like the *kajli* forest – *kajli ban*, in which the *man kuncar* elephant goes about like one intoxicated – *ma-ye mant*. The guru's valuable *gyan* is the *ankas* to control the mind elephant. Only a *gurmukh / sant* can use this *gyan ankas* to prevent the *man kuncar* from going astray. Rare – *berla* – is there such a *khayvat* – elephant driver.

Kabir kaea(n) kajli ban bha-ēa man kuncar ma-ye mant. Ankas gyan ratan hai khayvat berla sant.

P.1376

ਕਬੀਰ ਕਾਇਆ ਕਜਲੀ ਬਨੁ ਭਇਆ ਮਨੁ ਕੁੰਚਰੁ ਮਯ ਮੰਤੁ ॥ ਅੰਕਸੁ ਗਿਆਨੁ ਰਤਨੁ ਹੈ ਖੇਵਟੁ ਬਿਰਲਾ ਸੰਤੁ ॥

Guru Nanak Dev refers to *gyan* as a sword – *kharg* – with which the devotee battles with his mind – *man seu(n) loojhai*, and as a result materialistic thoughts about *maya* vanish. They get suppressed.

Gyan kharg lai man seu(n) loojhai mansa maneh sma-ee hay.
ਗਿਆਨ ਖੜਗੁ ਲੈ ਮਨ ਸਿਉ ਲੂਝੈ ਮਨਸਾ ਮਨਹਿ ਸਮਾਈ ਹੇ ॥

P.1022

Guru Ram Das describes the guru's *gyan* as a powerful sword – *kharg karaara*. The *gyan* sword helps to destroy the poison of *maya* – *bekh chayd chayd*, and this helps the devotee to attain the essence of *naam*. Guru Ji compares *naam* to sandalwood scent – *candan vaas*, and *maya moh* to snakes which must be eliminated to get the sandalwood scent as the sandalwood trees are surrounded by snakes – *bhueangam vayri*. With the destruction of the *maya* poison one gets to drink the essence of *naam* – *ras peejai*.

Candan vaas bhueangam vayri kev meli-ai candan leejai. Kaadh kharg gur gyan karaara bekh chayd chayd ras peejai.

P.1324

ਚੰਦਨੁ ਵਾਸੁ ਭੁਇਅੰਗਮ ਵੇੜੀ ਕਿਵ ਸਿਲੀਐ ਚੰਦਨੁ ਲੀਜੈ ॥ ਕਾਢਿ ਖੜਗੁ ਗੁਰ ਗਿਆਨੁ ਕਰਾਰਾ ਬਿਖੁ ਛੇਦਿ ਛੇਦਿ ਰਸੁ ਪੀਜੈ ॥

Guru Amar Das also refers to this *gyan* as a sword and says that with the *gyan* sword the five *kaamadak* enemies can be destroyed – *panc doot sanghaaray*. The guru's teaching – *guru's mat* – helps one to remain alert against the attacks of these five enemies and other *vekaars*.

Gyan kharg panc doot sanghaaray gurmat jaagai soe.
ਗਿਆਨ ਖੜਗੁ ਪੰਚ ਦੂਤ ਸੰਘਾਰੇ ਗੁਰਮਤਿ ਜਾਗੈ ਸੋਇ ॥

P.1414

Guru Ram Das also says that he who gets the sword of spiritual understanding from the guru succeeds in destroying the servants of *yama* i.e. succeeds in eliminating *aatmak maut* and fear of death.

Satgur gyan kharg hath deena jam kankar maar bedaaray.
ਸਤਿਗੁਰਿ ਗਿਆਨ ਖੜਗੁ ਹਥਿ ਦੀਨਾ ਜਮ ਕੰਕਰ ਮਾਰਿ ਬਿਦਾਰੇ ॥

P.574

In this material world one hardly acquires anything without effort, and one rarely resorts to wholehearted effort unless one is aware of the benefits that will be derived from the activity one is engaged in. Similarly, *Gurbani gyan* is necessary to acquire spiritual consciousness and to persevere in this direction in order to enjoy the benefits accrued from spiritual enlightenment and avoid suffering.

When a person, with the Lord's *kerpa* meets the guru he acquires worthwhile characteristics and attributes – *satgur tay gun oopjai*. His mind stops chasing after *maya* and he resorts to *naam semran*. The true devotee acquires the *sehaj avastha* state of mind, and he derives a deep understanding of the spiritual life from within by intuition – *gyan pargat hoe*. This is what Guru Amar Das mentions:

Satgur tay gun oopjai ja(n) Prabh maylai soe. Sehjay naam dheea-ee-ai gyan pargat hoe. P.428
ਸਤਿਗੁਰ ਤੇ ਗੁਣ ਉਪਜੈ ਜਾ ਪ੍ਰਭੁ ਮੇਲੈ ਸੋਇ ॥ ਸਹਜੇ ਨਾਮੁ ਧਿਆਈਐ ਗਿਆਨੁ ਪਰਗਟੁ ਹੋਇ ॥

Guru Nanak Dev also states that this *gyan* becomes manifest - *pargasea*, when the mind acquires the *sehaj* state, and becomes still without wandering in its chase after *maya*. *Maya's* influence is like a tough net in which the mind gets trapped – *bekham jaal man vaasea*. The world ocean / *sansaar samundar* is like the swift flood waters which contain lots of foam – *bebal*. These dangerous foamy waters have got to be crossed with great difficulty – *bebal jhaag* - in order to acquire the *sehaj* state before any *gyan* can get manifested.

Baba aisa bekham jaal man vaasea. Bebal jhaag sehaj pargasea P.1331.

ਬਾਬਾ ਐਸਾ ਬਿਖਮ ਜਾਲਿ ਮਨ ਵਾਸਿਆ ॥ ਬਿਬਲੁ ਝਾਗਿ ਸਹਜਿ ਪਰਗਾਸਿਆ ॥

In *Sukhmani Bani* Guru Arjan Dev says that the devotee who always regards the Lord as being near to him is accepted in the *dargaah / dargeh* of the Lord – *dargeh parvaan*. The Lord blesses His *daas* – servant / devotee, and the latter acquires total understanding – *sabh sojhi parai*.

Sada nekaṭ nekaṭ Har jaan. So daas dargeh parvaan. Apnay daas kau aap kerpa karai. Tes daas kau sabh sojhi parai. P.275

ਸਦਾ ਨਿਕਟਿ ਨਿਕਟਿ ਹਰਿ ਜਾਨੁ ॥ ਸੋ ਦਾਸੁ ਦਰਗਹ ਪਰਵਾਨੁ ॥ ਅਪੁਨੇ ਦਾਸ ਕਉ ਆਪਿ ਕਿਰਪਾ ਕਰੈ ॥ ਤਿਸੁ ਦਾਸ ਕਉ ਸਭ ਸੋਝੀ ਪਰੈ ॥

In *Japji* Guru Nanak Dev describes this stage as the second stage of spiritual development when the disciple's sphere of understanding, with the aid of the guru, becomes so vast that he becomes aware that there is not merely one universe but numerous. He becomes convinced that creation of the Lord is so great and limitless that there are countless earths, planets, suns, moons, fires, waters, airs etc. Likewise there are many Brahmas, Shevas, Krishnas, Devis and Devtas. This hymn is the 35th in *Japji* and is referred to as *gyan khand*. One progresses to this second stage after having gone through the first stage known as *dharm khand* when realization dawns that he will be judged in the court – *dargaah* – of the Lord according to his actions – *karmi karmi hoe vicaar*. The devotee, realizing this, endeavours to raise himself spiritually, by resorting to good actions. Good actions determine whether one is raw or ripe – *kaca* or *pakka*, meaning imperfect or perfect, in the eyes of the Lord – *kac paka-ee othai pae*. Only the perfect devotees described as *pakka* – ripe – earn the grace of the Lord, and proceed to the *gyan khand* stage of development.

Bhagat Kabir refers to the flood of *gyan* described above as a storm which blows away all misguided notions and ideas. The hut like structure – *taati* – that rested on the supports of *maya* cannot remain in the face of this *gyan* storm.

Daykhau bha-ee gyan ki a-ee aandhi. Sabhai uḍaani bharm ki taati rahai na maya baandhi. P.331
ਦੇਖੋ ਭਾਈ ਗਿਆਨ ਕੀ ਆਈ ਆਂਧੀ ॥ ਸਭੈ ਉਡਾਨੀ ਭਰਮ ਕੀ ਟਾਟੀ ਰਹੈ ਨ ਮਾਇਆ ਬਾਂਧੀ ॥

When the influence of *maya* is swept away one enjoys peace of mind – *shaanti*. Bhagat Ji refers to spiritual knowledge as *Braham Gyan* and says that one's mind becomes *seetal* – cool - when *Braham Gyan* is acquired.

Kabir man seetal bha-ee paea Braham gyan. P.1373
ਕਬੀਰ ਮਨੁ ਸੀਤਲੁ ਭਇਆ ਪਾਇਆ ਬ੍ਰਹਮ ਗਿਆਨੁ ॥

When the guru's teaching sinks into the heart – *ank smaavai*, the person concerned becomes pure – *nermal / soocay*. The dirt of *vekaars* and sins gets washed away and he begins to love the *saca* Lord – *saaco bhaavai*. Guru Nanak Dev says:

Gur ka kahea ank smaavai. Nermal soocay saaco bhaavai. P.933
ਗੁਰ ਕਾ ਕਹਿਆ ਅੰਕਿ ਸਮਾਵੈ ॥ ਨਿਰਮਲ ਸੂਚੇ ਸਾਚੇ ਭਾਵੈ ॥

In *Aasa Di Vaar* Guru Ji says that *gyan* cannot be acquired without the guru – *gur ben gyan na hoe*, but the mind can be controlled only with the aid of such *gyan* – *gyan ka badha man rahai*.

Gyan ka badha man rahai gur ben gyan na hoe. P.469

ਗਿਆਨ ਕਾ ਬਧਾ ਮਨੁ ਰਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥

But if the teaching does not sink into the heart one will not acquire an understanding of the spiritual life even though one listens to the Guru's teaching. No *gyan* will develop – *gyan na upjeo*, as such a person will be concerned only with filling his stomach – *udar* – like animals. Guru Teg Bahadar says:

Gurmat sun kach gyan na upjeo pas(u) jeu(n) udar bharau. P.685

ਗੁਰਮਤਿ ਸੁਨਿ ਕਛੁ ਗਿਆਨੁ ਨ ਉਪਜਿਓ ਪਸੁ ਜਿਉ ਉਦਰੁ ਭਰਉ ॥

Gyan should be used as a tool with which one can shape his thinking. In the 38th hymn of *Japji* Guru Nanak Dev says that the mind is the anvil – *ehran*, and the *Veda* scriptures, (i.e. *Gurbani* for Sikhs) the tool – *hathiaar*. Just as the anvil receives blows from the blacksmith's hammer whilst the red hot iron is being shaped into a particular object, so too the mind should receive the blows of the *gyan* hammer to shape the mind's thinking.

Ehran mat Ved hathiaar. P.8

ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥

Guru Ji is of the firm belief that *gyan* should be acquired as a bounden duty, something obligatory – *dharm*. Without this *dharm* there can be no *dhean* – focus of attention on *naam semran*. Without *naam semran*, here referred to as *sac*, pursuit of *maya* guides one's way of life – *sac ben saakhi*. This leads to loss of the *mool* – *moolo na baaki*. The *mool* is the capital that one is born with and consists of spiritual values determined by actions in our past lives. Guru Ji expresses it thus:

Gur ben gyan dharm ben dhean . Sac ben saakhi moolo na baaki. P.1412

ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਧਰਮ ਬਿਨੁ ਧਿਆਨੁ ॥ ਸਚ ਬਿਨ ਸਾਖੀ ਮੂਲੋ ਨ ਬਾਕੀ

Thus it is essential to acquire *gyan* through an understanding of *Gurbani* and when we resort to *naam semran* as true devotees, the Lord will bless us with further understanding from within. This can happen only if the devotee seeks the *saran* of the Guru and surrenders mind, body and wealth in the service of the Guru by implicitly following the *gur mat*. However, there have been some great souls like Guru Nanak Dev who came into this world equipped with this knowledge. But such great souls have been very rare.

Rare also are cases of people who become highly knowledgeable as a result of the true Guru's blessing as in the case of the ignorant and stupid water carrier named Chajoo, who when blessed by the child Guru, Guru Har Kreshan Saheb, gave scholarly interpretations of *saloks* from the Gita, that were put forward by the arrogant and proud Pundit Kreshan Laal. The pundit was irked on knowing that a seven year old was being acclaimed as guru. He decided to test the Guru by requesting Him to interpret some *saloks* from the Gita. The Guru, however, requested him to bring anyone of his own choice, and the Guru would get that person, with the blessings of Guru Nanak, to give the correct interpretations. The pundit was delighted with the Guru's response and brought the stupid water carrier, Chajoo, with the aim of ridiculing the Guru. But the Guru's blessing turned the simple and ignorant Chajoo into a scholar thus confounding the pundit and his supporters.

Lastly it should be borne in mind that although *gyan* is important the worship of the Lord is far more important. Guru Arjan Dev points out that he who worships the Lord – *Govend dheavai*, attains a high spiritual status – *parm gat paavai*, irrespective of whether he is educated or uneducated – *parea* or *anparea*.

Jo praanji Govend dheavai. Parea anparea parm gat paavai. P.197

ਜੋ ਪ੍ਰਾਣੀ ਗੋਵਿੰਦੁ ਧਿਆਵੈ ॥ ਪਤਿਆ ਅਣਪਤਿਆ ਪਰਮ ਗਤਿ ਪਾਵੈ ॥

13.LAYKH & LAYKHA.

It is an accepted fact that we reap the fruits of what we sow and this is true in the spiritual world too. Guru Nanak Dev says that the results are in accordance with our actions - *jaisa karay su taisa paavai*. We eat what we sow - *aap beej aapay hi khaavai*.

Jaisa karay su taisa paavai. Aap beej aapay hi khaavai. P.662

ਜੈਸਾ ਕਰੇ ਸੁ ਤੈਸਾ ਪਾਵੈ ॥ ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਵੈ ॥

Guru Arjan Dev mentions something similar. He says that what we consume - *bhog bhogeh* - is in accordance with the seeds we plant - *beej bovas*. We get the result of our actions - *kee-a apna paav-ay*.

Beej bovas bhog bhogeh kee-a apna paav-ay. P.705

ਬੀਜੁ ਬੋਵਸਿ ਭੋਗ ਭੋਗਹਿ ਕੀਆ ਅਪਣਾ ਪਾਵਏ ॥

In *Aasa Di Vaar bani* Guru Nanak Dev tells us that we experience the results of our actions, be they good or bad - *canga* or *manda*.

Manda canga aapna aapay hi keeta paavna. P.470

ਮੰਦਾ ਚੰਗਾ ਆਪਣਾ ਆਪੇ ਹੀ ਕੀਤਾ ਪਾਵਣਾ ॥

Guru Ram Das says that the type of actions that we do - *jayvayhay karm kmaavda* - will determine the fruit - *fal* - that we get.

Jayvayhay karm kmaavda tayvayhay faltay. P.317

ਜੇਵੇਹੇ ਕਰਮ ਕਮਾਵਦਾ ਤੇਵੇਹੇ ਫਲਤੇ ॥

There are numerous such examples in *Gurbani* where we are told that we reap what we sow and if we go astray from the true path in life we have to suffer the consequences of such actions.

Guru Nanak Dev in *Japji* states that we reap the fruits of what we sow and that whatever one does in this world will be imprinted on one's mind - *kar kar karna lekh lai jahu*. These impressions will go with the *jeevatma* when it goes from here when death occurs.

Kar kar karna lekh lai jaahu. Aapay beej aapay hi khaahu P.4

ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥ ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥

We cannot blame anyone else - *dos na day-oo kesai* - for the sufferings that we undergo as a result of our actions - *kramma / karm*. Our own actions are to blame - *dos kramma aapna*. Whatever I do - *jo mai kee-a* - will result in an appropriate response - *so mai paea*. Guru Ji mentions it thus:

Dadaï dos na day-oo kesai dos kramma aapna. Jo mai kee-a so mai paea dos na deejai avar jana. P.433

ਦਦੈ ਦੋਸੁ ਨ ਦੇਹੂ ਕਿਸੈ ਦੋਸੁ ਕਰੰਮਾ ਆਪਣਿਆ ॥ ਜੇ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥

Guru Arjan Dev also advises us not to blame any other people - *dos na deejai kahoo log*. We reap the results - *bhog* - of our actions - *jo kmaavan*. We keep ourselves shackled - *aapay hi bandh* - to activities related to *maya* by our actions - *aapan karm*.

Dos na deejai kahoo log. Jo kmaavan soi bhog. Aapan karm aapay hi bandh. P.888

ਦੋਸੁ ਨ ਦੀਜੈ ਕਾਹੂ ਲੋਗ ॥ ਜੋ ਕਮਾਵਨ ਸੋਈ ਭੋਗ ॥ ਆਪਨ ਕਰਮ ਆਪੇ ਹੀ ਬੰਧ ॥

The impressions of one's actions which get imprinted on the mind are called *sanskaar*. These *sanskaar* act as a forceful tendency which induce the person to resort to similar actions again and again. If a person resorts to materialistic pleasures this tendency will prompt him to resort to more and more pleasures of a similar nature. It becomes his nature and his life will be determined as such. When the *jeevatma* goes from this world it has to face the Lord and give an account - *laykha* - of what was done in this world, based on the *sanskaar* imprints which go with it. Guru Nanak Dev says that everyone has to account for his actions in the *dargaah / dar* - court of the Lord.

Sabhna ka dar laykha hoe. P.952

ਸਭਨਾ ਕਾ ਦਰਿ ਲੇਖਾ ਹੋਇ ॥

Guru Amar Das also remarks that Dharm Raj demands accountability - *laykha layvai*, for every action in one's life, for every *ghari* or *muhat* by considering them in detail bit by bit - *ratiuh maasa tol kadhaavneea*. (*Ghari* is a unit of time having a duration of 24 minutes and *muhat* is regarded as half a *ghari*)

Ghari muhat ka laykha layvai ratiuh maasa tol kadhaavneea. P.127

ਘੜੀ ਮੁਹਤ ਕਾ ਲੇਖਾ ਲੇਵੈ ਰਤੀਅਹੁ ਮਾਸਾ ਤੋਲ ਕਢਾਵਣਿਆ ॥

According to Baba Farid, the Lord, who is referred as *Rab*, will ask for an account - *laykha* - of what man was sent for - *tu(n) aho kayray kamm*.

Laykha Rab mangaysia tu(n) aho kayray kamm.

P.1379

ਲੇਖਾ ਰਬੁ ਮੰਗੋਸੀਆ ਤੂ ਆਹੋ ਕੇਰੇ ਕੰਮਿ ॥

Bhagat Kabir states that it is easy to give an account – *laykha dayna suhayla*, if the heart is pure – *jau del sooci hoe*.

Laykha dayna suhayla jau del sooci hoe.

P.1375

ਲੇਖਾ ਦੇਨਾ ਸੁਹੇਲਾ ਜਉ ਦਿਲ ਸੁਚੀ ਹੋਇ ॥

After the accountability, Dharm Raj metes out appropriate punishment to those who fail to achieve the purpose of life. In *Aasa Di Vaar* Guru Nanak Dev points out that the punishment meted out is akin to being squeezed through rollers as in the case of extracting oil - *tayl* – from a given raw material.

Dar la-ay laykha peer chutai Nanka jeu(n) tayl.

P.473

ਦਰਿ ਲਏ ਲੇਖਾ ਪੀਤਿ ਛੁਟੈ ਨਾਨਕਾ ਜਿਉ ਤੇਲੁ ॥

Guru Arjan Dev, describing the punishment that is meted out, says that Dharm Raj churns the victims in a manner similar to the churning of yogurt with a gadget called *madhaani* to extract butter – *jeu(n) mathan madhaania*. Those being churned resort to groaning – *karday haa-ay haa-ay*.

Paapi karm kmaavday karday haa-ay haa-ay. Nanak jeu(n) mathan madhaania teu(n) mathay Dharm Rae.

P.1425

ਪਾਪੀ ਕਰਮ ਕਮਾਵਦੇ ਕਰਦੇ ਹਾਏ ਹਾਏ ॥ ਨਾਨਕ ਜਿਉ ਮਥਨਿ ਮਾਧਾਣੀਆ ਤਿਉ ਮਥੇ ਧਰਮ ਰਾਇ ॥

We do see people suffering consequences of their actions in this world. A lustful person may suffer consequences by contracting venereal diseases or aids. A smoker may get tuberculosis. A passion for liquor might bring about cirrhosis of the liver or might even result in cancer. But this does not mean that there is no further punishment. The final arbiter for our actions in the temporal world is the Lord whose appointed agent is Dharm Raj. In the ledger of accountability plus points can only be obtained by *naam semran*. Those who keep away from this spiritual effort – *aakia(n)* people - will be called – *talba pausan* – to account for their actions: Guru Nanak Dev says:

Talba pausan aakia(n) baaki jena rahi.

P.953

ਤਲਬਾ ਪਉਸਨਿ ਆਕੀਆ ਬਾਕੀ ਜਿਨਾ ਰਹੀ ॥

Guru Ji, in the same *sabad* says, "Oh mind, this is *sekh sahi* – true teaching. The Lord, *Rab*, will according to the *vahi* - ledger of deeds, ask for an accountability." Things do happen as *Gurbanj* tells us. It is not merely to frighten people.

Nanak aakhai ray mana suni-ai sekh sahi. Laykha Rab mangaysia baitha kadh vahi.

P.953

ਨਾਨਕੁ ਆਖੈ ਰੇ ਮਨਾ ਸੁਣੀਐ ਸਿਖ ਸਹੀ ॥ ਲੇਖਾ ਰਬੁ ਮੰਗੋਸੀਆ ਬੈਠਾ ਕਢਿ ਵਹੀ ॥

We can escape this accountability and punishment if we become true devotees of the Lord through the Guru's teachings. Guru Ram Das states that by *naam semran* this accountability can be eliminated – *kerakhai*.

Laykha Dharam Rae ki baaki jap Har Har naam kerakhai.

P.78

ਲੇਖਾ ਧਰਮ ਰਾਇ ਕੀ ਬਾਕੀ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਿਰਖੈ ॥

Guru Nanak Dev tells us that the Lord does not ask for an accountability - *pooch na lay-e* - from those whom He gives the gift of uttering *naam semran* – *jay kesai day-e vakhaanai*.

Jay kesai day-e vakhaanai Nanak aagai pooch na lay-e.

P.349

ਜੇ ਕਿਸੈ ਦੇਇ ਵਖਾਣੈ ਨਾਨਕੁ ਆਗੈ ਪੂਛ ਨ ਲੇਇ ॥

Guru Arjan Dev says that the *sayvak* – devotee – who is honoured – *pehraea*, by the Lord Master - *Thakur* – with *sayva bhagti* worship, is not called to give an account – *na laykha puch bulaea*.

Apnai thakur jo pehraea. Bahur na laykha puch bulaea.

P.102

ਅਪੁਨੈ ਠਾਕੁਰਿ ਜੋ ਪਹਿਰਾਇਆ ॥ ਬਹੁਰਿ ਨ ਲੇਖਾ ਪੁਛਿ ਬੁਲਾਇਆ ॥

In another place Guru Ji says that the *laykha* of a person, whom the Lord *Thakur* blesses with His *kerpa*, is not considered – *na ganea*.

Jen kau kerpa kari mayrai thakur ten ka laykha na ganea.

P.577

ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ ਮੇਰੈ ਠਾਕੁਰਿ ਤਿਨ ਕਾ ਲੇਖਾ ਨ ਗਣਿਆ ॥

According to Guru Ji if all one's deeds are taken into account – *ganṭi ganṭi*, there is no way of escaping the consequences – *na chootai kat-hoo*. The *jeev estari* is mortal – *kaaci dayhi*, and ignorant - *eani*. We should appeal to the Lord for His *mehar / kerpa* – *kerpa karuh*. He is capable of doing anything and everything – *karnaihaaray*. He can save us with His unique kind of *kerpa* – *bakhsh neraali*.

Ganṭi ganṭi na chootai kat-hoo kaaci dayh eani. Kerpa karuh Prabh karnaihaaray tayri bakhs neraali.

P.748

ਗਣਤੀ ਗਣੀ ਨ ਛੁਟੈ ਕਤਹੂ ਕਾਚੀ ਦੇਹ ਇਆਣੀ ॥ ਕ੍ਰਿਪਾ ਕਰਹੁ ਪ੍ਰਭ ਕਰਣੈਹਾਰੇ ਤੇਰੀ ਬਖਸ ਨਿਰਾਲੀ ॥

In yet another part of *Gurbani* Guru Ji says that no reckoning or accountability is considered – *kach na bicaaray* – in respect of those who are accepted by the Lord as His devotees – *jo jan Paarbraham apnay keenay*.
Jo jan Paarbraham apnay keenay ten ka bahur kach na bicaaray. P.718

ਜੇ ਜਨ ਪਾਰਬ੍ਰਹਮਿ ਅਪਨੇ ਕੀਨੇ ਤਿਨ ਕਾ ਬਹੁਰਿ ਕਛੁ ਨ ਬੀਚਾਰੇ ॥

According to Guru Amar Das the person who meets the guru – *jen kau satgur melea*, will have no more accountability – *laykha nebreā*.

Nanak jen kau satgur melea ten ka laykha nebreā.

P.435

ਨਾਨਕ ਜਿਨ੍ਹ ਕਉ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਤਿਨ ਕਾ ਲੇਖਾ ਨਿਬੜਿਆ ॥

Here it is pertinent to point out that *satgur melea* refers to the true devotee who has met the guru from the heart – *del*. The Lord begins to dwell in the heart of such a person. *Maya*'s influence on such a man weakens, and his link with the guru and the Lord remains in tact. Such a man is deemed to have met the *satguru*. Guru Nanak Dev says:

Jo del melea so mel rahea melea kahi-ai ray soi.

P.725

ਜੇ ਦਿਲਿ ਮਿਲਿਆ ਸੁ ਮਿਲਿ ਰਹਿਆ ਮਿਲਿਆ ਕਹੀਐ ਰੇ ਸੋਈ ॥

Guru Angad Dev elaborates on the *satgur melea* concept by saying that the person who has met the guru i.e. the guru *jot* within him – *antar aatmay* – is the one who is deemed to have met the guru – *melea kahi-ai soe*. Meeting the guru externally cannot be regarded as having met the guru – *mele-ai melea na melai*.

Mele-ai melea na melai melai melea jay hoe. Antar aatmai jo melai melea kahi-ai soe.

P.791

ਮਿਲਿਐ ਮਿਲਿਆ ਨਾ ਮਿਲੈ ਮਿਲੈ ਮਿਲਿਆ ਜੇ ਹੋਇ ॥ ਅੰਤਰ ਆਤਮੈ ਜੇ ਮਿਲੈ ਮਿਲਿਆ ਕਹੀਐ ਸੋਈ ॥

We also read in *Gurbani* that what has been inscribed or written by destiny – *jo dhur lekhea* – cannot be erased – *mayt-na na jae*. Guru Arjan Dev mentions thus:

Jo dhur lekhea laykh prabh mayt-na na jae.

P.315

ਜੇ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਪ੍ਰਭ ਮੇਟਣਾ ਨ ਜਾਇ ॥

Guru Nanak Dev says something similar when He says that the *laykh* written by the Creator cannot be erased – *na metā-i*.

Laykh na metā-i hay sakhi jo lekhea Kartaar.

P.937

ਲੇਖੁ ਨ ਮਿਟਈ ਹੇ ਸਖੀ ਜੇ ਲਿਖਿਆ ਕਰਤਾਰਿ ॥

Guru Ji says that there is no one without these *laykh* – *ben laykhai nahi koi jiu*. These *laykh* have been inscribed as per the *rajaā* of the Lord. The Lord Creator, who takes care of His creation – *kudrat kar daykhai*, as per His *Hukam* – Will, is however above these *laykh*. He is *alaykh*.

Sarb jia(n) ser laykh dhurahoo ben laykhai nahi koi jiu. Aap alaykh kudrat kar daykhai hukam calaa-ay soi jiu.

P.598

ਸਰਬ ਜੀਆ ਸਿਰਿ ਲੇਖੁ ਧੁਰਾਹੂ ਬਿਨੁ ਲੇਖੈ ਨਹੀ ਕੋਈ ਜੀਉ ॥ ਆਪਿ ਅਲੇਖੁ ਕੁਦਰਤਿ ਕਰਿ ਦੇਖੈ ਹੁਕਮਿ ਚਲਾਏ ਸੋਈ ਜੀਉ ॥

The *laykh* here refers to what is predetermined when we come into this world. What is predetermined depends on our *poorablo kerat karm* – actions in previous lives. The effects of these *karm* are carried by our *sanskaar* which will determine the *laykh* for the ensuing life. There is no other way other than *naam semran* by which these can be erased. The Lord inscribes them and He alone can have them erased. Bhagat Terlochan says: “These cannot be erased, Oh my *ghar gayhan* - *jend* / life. As such I am meditating on the Lord's *naam* – *ta mohe jaapialay Ram cay naaman(g)*.”

Poorablo kerat karm na metāi ri ghar gayhan ta cay mohe jaapialay Ram cay naaman(g).

ਪੂਰਬਲੇ ਕ੍ਰਿਤ ਕਰਮੁ ਨ ਮਿਟੈ ਰੀ ਘਰ ਗੋਹਣਿ ਤਾ ਚੇ ਮੋਹਿ ਜਾਪੀਅਲੇ ਰਾਮ ਚੇ ਨਾਮੰ ॥

P.695

Guru Ram Das exhorts His mind to serve the Lord God by means of *sayva bhagti*. Serving the *alakh neranjan narhar* – unseen untarnishable Lord, frees one from one's *laykh* – *laykha chuti-ai*.

Mayray man sayvuh alakh neranjan narhar jet sayve-ai laykha chuti-ai.

P.170

ਮੇਰੇ ਮਨ ਸੇਵਹੁ ਅਲਖ ਨਿਰੰਜਨ ਨਰਹਰਿ ਜਿਤੁ ਸੇਵਿਐ ਲੇਖਾ ਛੁਟੀਐ ॥

Guru Arjan Dev also says that by doing *naam semran* all sins – *kelbekh* – will vanish. In the case of such people the paper – *kaagar* – on which Dharm Raj notes the *laykh* of people will get torn – *faatay*.

Semrat naam kelbekh sabh kaatay. Dharm Rae kay kaagar faatay.

P.1348

ਸਿਮਰਤ ਨਾਮੁ ਕਿਲਬਿਖ ਸਭਿ ਕਾਟੇ ॥ ਧਰਮ ਰਾਇ ਕੇ ਕਾਗਰ ਫਾਟੇ ॥

The benefit that one gets by coming to the *saran* of the guru is that by becoming a devotee of the guru the person turns a new leaf and gives up bad ways. He resorts to *naam semran*, follows the Lord's *rajaā*, and sings the praises of God – *sefat salaah*. Such a person, according to *Gurbani*, is a *gurmukh*. A *gurmukh's sanskaars*, created by attachment to *maya*, get erased. Bhagat Sadhna says that if the *sanskaar* of past deeds cannot in any

way be obliterated - *jau karm na naasai*, and one continues to act under their influence then no purpose would be served by seeking the guru's *saran* and resorting to *naam semran*.

Tav gun kaha(n) jagat gura jau karm na naasai.

P.858

ਤਵ ਗੁਨ ਕਹਾ ਜਗਤ ਗੁਰਾ ਜਉ ਕਰਮੁ ਨ ਨਾਸੈ ॥

By seeking the *saran* of the guru the wandering mind – *dhaavanda man*, stops wandering – *dhaavat thammea*. It turns inwards reverting its attention from the materialistic world to the Lord within the individual. In other words the mind settles in its real home – *nej ghar*. Guru Amar Das says:

Satgur mele-ai dhaavat thammea nej ghar vasea aa-ay.

P.440

ਸਤਿਗੁਰ ਮਿਲਿਐ ਧਾਵਤੁ ਥੰਮਿਆ ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ ॥

Guru Ji requests His mind to sing the praises of the Lord's *naam* to attain *nej ghar vaasa* so that there will be no more births and deaths

Man ray nej ghar vaasa hoe. Ram naam salaah tu(n) fer aavan jaan na hoe.

P.36

ਮਨ ਰੇ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥ ਰਾਮ ਨਾਮੁ ਸਾਲਾਹਿ ਤੂੰ ਫਿਰਿ ਆਵਣ ਜਾਣੁ ਨ ਹੋਇ ॥

So long as we are under the influence of *maya* we are subject to the eternal *karmic* law that one reaps what one sows. But when one transcends the materialistic plane of *traï gun maya* to the spiritualistic plane by meeting the guru and the Lord via *naam semran* the effects of past deeds get obliterated.

Sikh history tells us the story of Raja Hari Sain, the ruler of Mandi, who became a devotee of Guru Arjan Dev. When visiting Guru Ji to pay homage, one night the Raja had a dream in which he was born in a very poor family, and experienced immense suffering in that life because of extreme poverty. He was very upset by the dream and asked Guru Ji for an explanation. Guru Ji explained to him that that was the life that he would have been born into if he had not sought the *saran* of the guru. Thus his *laykh* got changed and all that he experienced was a fearful dream.

Thus it is only by submitting to the will - *rajaa* - of the Lord, and by *naam semran* that the *sanskaar* of previous undesirable actions can be erased. Nothing else can succeed in doing this. One cannot have these *laykh* erased by one's own efforts. It is only the Creator who can erase them. Guru Nanak Dev requests man to keep on doing *naam semran* with a determined heart – *dreṛ cet*. *Naam* is the only means to get the bad *sanskaar* of numerous previous lives erased – *janm janm kay paap kaatanhaara*. This is the only mantra, the only cure – *aukhadh*.

Aukhadh mantar mool man ayakai jay kar dreṛ cet keejai ray. Janm janm kay paap karm kay kaatanhaara leejai ray.

P.156

ਅਉਖਧ ਮੰਤ੍ਰ ਮੂਲੁ ਮਨ ਏਕੈ ਜੇ ਕਰ ਦ੍ਰਿੜੁ ਚਿਤੁ ਕੀਜੈ ਰੇ ॥ ਜਨਮ ਜਨਮ ਕੇ ਪਾਪ ਕਰਮ ਕੇ ਕਾਟਨਹਾਰਾ ਲੀਜੈ ਰੇ ॥

In addition to *naam semran* one should also request the Lord to forgive one's mistakes by doing *ardaas*. Guru Amar Das expresses it as follows: "Oh Lord, if I expect to be forgiven on the basis of my deeds my turn to be forgiven might not come – *laykhai vaar na aav-ee*. But you are capable of forgiving, hence forgive me and bless me so that I could meet you – *bakhs melaavanhaar*."

Har jiu laykhai vaar na aav-ee tu(n) bakhs melaavanhaar.

P.1416

ਹਰਿ ਜੀਉ ਲੇਖੈ ਵਾਰ ਨ ਆਵਈ ਤੂੰ ਬਖਸਿ ਮਿਲਾਵਣਹਾਰੁ ॥

The above quotation in fact applies to us who keep on committing mistakes which cannot be enumerated. Let us not become blind - *andhai* – to reality and let our lives go waste – *janm gvaee*. This is what Guru Nanak Dev says:

Man andhai janssm gvaee.

P.464

ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ ॥

The word *laykha* is also used in *Gurbanj* to indicate numbers. In the 22nd *pauri* of *Japji* Guru Ji, talking about creation, says that there are lakhs of *pataals* – nether regions, and *agaas* – skies. As such it is not possible to count them and give their numbers as it is beyond enumeration. Guru Ji says:

Laykha hoe ta(n) lekhi-ai laykhai hoe venaas.

P.5

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥

14. DAR ADAB (FEAR & RESPECT).

Fear of the Lord does not in any way imply that the Lord is vengeful. Our fear and respect for the Lord arises from the fact that if our lives are not guided by this fear and respect there is every possibility that we will go

astray and thereby suffer the consequences of our actions. Pursuit of materialistic activities lead to a lot of suffering and the only alternative to this is the spiritual path. Fear acts as a foundation on which love for the Lord is built. A newly woven cloth has to be dipped into an alkaline solution which acts as a base before any colour is applied to it. The alkaline foundation enables the colour to remain fast. This process of applying the alkaline solution is called *paah* or *laag*. Similarly fear is the *laag* for the mind. It is on this foundation on which a strong and lasting love for the guru and the Lord is built. Without this fear – *bhai / bhau* - there will be no foundation on which to develop love – *bhaae / bhaau* - for the Lord, and the mind cannot become *nermal* – pure, free of sins. So says Guru Amar Das:

Bhai ben laag na laga-i na man nermal hoe. P.427
 ਭੈ ਬਿਨੁ ਲਾਗਿ ਨ ਲਗਈ ਨਾ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥

Guru Ji also says that without the *laag* fear, it will not be possible to resort to *bhagti* – worship, and remembrance of the Lord. Those who have fear and love – *bhai bhaae* – for the Lord succeed in improving and beautifying their lives by means of *bhagti* – *bhai bhaae bhagt(i) svaari*.

Bhai ben bhagt(i) na hoi kab hi bhai bhaae bhagt(i) svaari. P.911
 ਭੈ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਈ ਕਬ ਹੀ ਭੈ ਭਾਇ ਭਗਤਿ ਸਵਾਰੀ ॥

In another part of *Gurbani* Guru Ji mentions that without fear there will be no love – *pyar* – for the *naam* and there can be no *bhagti*. Only when one meets the guru, fear for the Lord develops – *bhau oopjai*, and both this fear and respect will give rise to a lovely coloured *bhagti* – *bhai bhaae rang svaar*.

Bhai ben bhagt(i) na hova-i naam na lagai pyar. Satgur mele-ai bhau oopjai bhai bhaae rang svaar. P.788

ਭੈ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਭਉ ਉਪਜੈ ਭੈ ਭਾਇ ਰੰਗੁ ਸਵਾਰਿ ॥

The *jeev estari – kaamni*, who has love and fear of the Lord in the mind always retains this love for the Lord – *rang rahea*. This *rang* – love – remains in tact. But according to Guru Ji the *kaamni* who is bereft of this fear and love – *bhai bhaae baahri* - never experiences *sukh*.

Rang rahea ten kaamni jen man bhau bhaau hoe. Nanak bhai bhaae baahri ten tan sukh na hoe. P.1280

ਰੰਗੁ ਰਹਿਆ ਤਿਨੁ ਕਾਮਣੀ ਜਿਨੁ ਮਨਿ ਭਉ ਭਾਉ ਹੋਇ ॥ ਨਾਨਕ ਭੈ ਭਾਇ ਬਾਹਰੀ ਤਿਨ ਤਨਿ ਸੁਖੁ ਨ ਹੋਇ ॥

Guru Ji says that those who love the *gur sabad – sabad ratay* – are the ones who are coloured with love for the Lord's *naam – naam rangaa-ay*. But only those people are coloured by this love where the *dar adab laag / paah* is present. Without the existence of fear – *bhai* – there can be no *laag*.

Nanak sabad ratay Har naam rangaa-ay ben bhai kayhi laag. P.29
 ਨਾਨਕ ਸਬਦਿ ਰਤੇ ਹਰਿ ਨਾਮਿ ਰੰਗਾਏ ਬਿਨੁ ਭੈ ਕੇਹੀ ਲਾਗਿ ॥

Guru Angad Dev exhorts us to regard fear of the Lord as (1) one's legs to accomplish life's journey – *bhai kay carn*, (2) one's hands – *kar* – to serve Him with love – *kar bhaav kay*, and (3) one's eyes – *loen* – to see Him so that attention could be focussed on Him – *loen surat karay-e*.

Bhai kay carn kar bhaav kay loen surat karay-e. P.139
 ਭੈ ਕੇ ਚਰਣ ਕਰ ਭਾਵ ਕੇ ਲੇਇਣ ਸੁਰਤਿ ਕਰੇਇ ॥

Guru Nanak Dev points out that no one can *langhas paar* – get across - this world ocean without this fear. Fear of the Lord and love for Him enables one to improve his spiritual status and get across. Guru Ji goes on to say that without this fear the state of one's mind falls short of the desirable. What has developed - *ghaarat* - remains *kac nekac – unripe / immature / imperfect*.

Bhai ben koe na langhas paar. Bhai bhau raakhea bhaae svaar.Bhai ben ghaarat kac nekac. P.151

ਭੈ ਬਿਨੁ ਕੋਇ ਨ ਲੰਘਸਿ ਪਾਰ ॥ ਭੈ ਭਉ ਰਾਖਿਆ ਭਾਇ ਸਵਾਰਿ ॥ ਭੈ ਬਿਨੁ ਘਾਤਤ ਕਚੁ ਨਿਕਚ ॥

Guru Ji in another place says that by following the guru's *mat – budhi / thinking* – fear is instilled – *gurmati bhau oopjai*. This fear which also implies love for Him is something which is noble – *karni sac saar*, and should be inculcated. In this way we acquire the Lord's love – *praym padaarath pa-ee-ai*, and the *naam* becomes the support – *adhaar* – of our lives.

Gurmati bhau oopjai bha-ee bhau karni sac saar. Praym padaarath pa-ee-ai bha-ee sac naam adhaar. P.638

ਗੁਰਮਤੀ ਭਉ ਉਪਜੈ ਭਾਈ ਭਉ ਕਰਣੀ ਸਚੁ ਸਾਰੁ ॥ ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਪਾਈਐ ਭਾਈ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥

Guru Nanak Dev says that fear of the Lord is a somewhat weighty feeling – *bhau muc bhaara*. If we compare the life of a person who has the fear of the Lord in him with a person who follows his own mind, and has no fear of the Lord, it will be found that the life of the former will be of a spiritually exalted nature whereas that of the latter will be of a low nature. In terms of weighing on a scale the former will be heavier – *bhaara* – of the

two. The *mat* of the person who follows his own mind is inferior and lighter - *hauli*. His words –*bol*- sound hollow and carry no weight.

Bhau muc bhaara vada tol. Man mat hauli bolay bol.

P.151

ਭਉ ਮੁਚੁ ਭਾਰਾ ਵਡਾ ਤੋਲੁ ॥ ਮਨ ਮਤਿ ਹਉਲੀ ਬੋਲੇ ਬੋਲੁ ॥

Unlike one who follows his own *mat* the *gurmukh* moulds his life on the basis of the guru's teaching. He has the fear of the Lord – *saacay ka bhau* – in his heart. He reshapes his mind and his thinking – *aghar gharaavai* – with the aid of the Guru's *bani*. Without the aid of *Gurbani* the mind cannot be reshaped and it remains *aghar*. He sings the praises of the Lord – *Har gun gaavai*, and in this way he acquires a high spiritual status – *parm pad paavai*. Thus says Guru Ji:

Gurmukh saacay ka bhau paavai. Gurmukh bani aghar gharaavai. Gurmukh nermal Har gun gaavai. Gurmukh pavetar parm pad paavai.

P.941

ਗੁਰਮੁਖਿ ਸਾਚੇ ਕਾ ਭਉ ਪਾਵੈ ॥ ਗੁਰਮੁਖਿ ਬਾਣੀ ਅਘੜੁ ਘਵਾਵੈ ॥ ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥ ਗੁਰਮੁਖਿ ਪਵਿਤ੍ਰੁ ਪਰਮ ਪਦੁ ਪਾਵੈ ॥

In *Belawal raag* Guru Ji points out that a *gurmukh* neither experiences spiritual death because of worldly fears – *dar dar marai na*, nor does he drown – *boodai* – in *vekaars*. On the other hand he who has no *dar adab* of the Lord - *nedar* – drowns and dies – *bood marai*, and loses respect - *pat khoe*.

Dar dar marai na boodai koe. Nedar bood marai pat khoe.

P.840

ਡਰਿ ਡਰਿ ਮਰੈ ਨ ਬੂਡੈ ਕੋਇ ॥ ਨਿਡਰੁ ਬੂਡਿ ਮਰੈ ਪਤਿ ਖੋਇ ॥

Guru Ji goes on to mention that fear of the Lord comes about by meeting the guru – *gur mele-ai bhau man vasai*. With this fear one dies from his attachment to *maya*. Once the mind gets detached from *maya* love for the guru and the Lord will begin to play an important part in his life and as a result *laykh / sanskaar* appropriate to the new way of life will begin to develop and he will be blessed with a spiritual life. Love and fear of the Lord is part and parcel of the life of one who has cast aside the shackles of *maya*.

Gur mele-ai bhau man vasai bha-ee bhai mara sac laykh.

P.635

ਗੁਰ ਮਿਲਿਐ ਭਉ ਮਨਿ ਵਸੈ ਭਾਈ ਭੈ ਮਰਣਾ ਸਚੁ ਲੇਖੁ ॥

Guru Amar Das points out that it is with the guru's grace – *kerpa / mehar*, that this fear develops and dwells in the mind of a *vadbhaagi* person. This makes it possible to control the mind – *man vas hoa*, and the *haumai* gets burnt up with the aid of the *gur sabad* – *haumai sabad jalae*.

Gur parsadi bhau pa-ee vadbhaag vasa man ae. Bhai pae-ai man vas hoa haumai sabad jalae.

P.645

ਗੁਰ ਪਰਸਾਦੀ ਭਉ ਪਇਆ ਵਡਭਾਗਿ ਵਸਿਆ ਮਨਿ ਆਇ ॥ ਭੈ ਪਇਐ ਮਨੁ ਵਸਿ ਹੋਆ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ ॥

Guru Ji says that if one serves the guru by following His teaching - *satgur sayve-ai*, the fearless Lord begins to dwell in the mind – *Har man vasai*. Then that mind will have no fears – *tethai bhau kaday na hoe*. This means there will be no worldly fears.

Satgur sayve-ai Har man vasai tethai bhau kaday na hoe.

P.586

ਸਤਿਗੁਰਿ ਸੋਵਿਐ ਹਰਿ ਮਨਿ ਵਸੈ ਤਿਥੈ ਭਉ ਕਦੇ ਨ ਹੋਇ ॥

Guru Ji goes on to say that numerous people have gone across this *bhavjal* – *kaytay nestrav*, as a result of fear and respect for the Lord. With this fear one attains the *nerbhau* Lord – the fearless Lord.

Gur kai bhai kaytay nestrav bhai vec nerbhau pae.

P.551

ਗੁਰ ਕੈ ਭੈ ਕੇਤੇ ਨਿਸਤਰੇ ਭੈ ਵਿਚਿ ਨਿਰਭਉ ਪਾਇ ॥

In another part of *Gurbani* Guru Ji mentions that a person who has no fear of the Lord will in the end, when he dies, go in disgrace – *muhe kaalai uth jae*, even though he might have lived a long and happy worldly life – *jeevai bahut bahut khusia(n) khusi kmae*.

Bhai ven jeevai bahut bahut khusia(n) khusi kmae. Nanak bhai ven jay marai muhe kaalai uth jae.

P.149

ਭੈ ਵਿਣੁ ਜੀਵੈ ਬਹੁਤੁ ਬਹੁਤੁ ਖੁਸੀਆ ਖੁਸੀ ਕਮਾਇ ॥ ਨਾਨਕ ਭੈ ਵਿਣੁ ਜੇ ਮਰੈ ਮੁਹਿ ਕਾਲੈ ਉਠਿ ਜਾਇ ॥

Guru Nanak Dev says that he who does not possess this fear and respect has no compassion in his heart. Instead, there is cruelty – *hans*, there is attachment to *maya* – *hayt*, there are all kinds of hopes – *aasa(n)*, and there is *ahangkaar* – *asmaan*. Because of worldly hopes – *aasa(n)*, desires are strong in him – *bhookh bahut*, like the continuous ripples in a river – *nai saan*. The *dar adab* of the Lord however is spiritual food – *khaana peena*, and it is the support and sustenance of the *jeevatma*. Those who fail to savour this food behave like crazy people – *gvaar*, and suffer because of worldly fears and anxieties.

Hans hayt aasa asmaan. Tes vec bhookh bahut nai saan. Bhau khaana peena adhaar. Ven khaadhay mar hohe gvaar.

P.151

ਹੰਸੁ ਹੇਤੁ ਆਸਾ ਅਸਮਾਨੁ ॥ ਤਿਸੁ ਵਿਚਿ ਭੂਖ ਬਹੁਤ ਨੈ ਸਾਨੁ ॥ ਭਉ ਖਾਣਾ ਪੀਣਾ ਆਧਾਰੁ ॥ ਵਿਣੁ ਖਾਧੇ ਮਰਿ ਹੋਹਿ ਗਵਾਰ ॥

Guru Ji emphasizes that just as food and drink are essential to sustain the body so too fear and respect for the Lord are necessary to sustain spiritual life or what is termed *aatmak jeevan – bhau khaana peena sukh saar*. One who has *dar adab* participates in the congregation of *gurmukhs – Har jan sangat*, and gets across this world ocean – *paavai paar*.

Bhau khaana peena sukh saar. Har jan sangat paavai paar. P.1344

ਭਉ ਖਾਣਾ ਪੀਣਾ ਸੁਖ ਸਾਰੁ ॥ ਹਰਿ ਜਨ ਸੰਗਤਿ ਪਾਵੈ ਪਾਰ ॥

Guru Ram Das tells us that without this fear no one can get the Lord's love – *praym*, and no one can get across this *bhavjal – paar na utrea koi*.

Ben bhai kenai na praym paea ben bhai paar na utrea koi. P.1116

ਬਿਨੁ ਭੈ ਕਿਨੈ ਨ ਪ੍ਰੇਮੁ ਪਾਇਆ ਬਿਨੁ ਭੈ ਪਾਰਿ ਨ ਉਤਰਿਆ ਕੋਈ ॥

Baba Farid says that just as metal – *dhaat* – is got rid of impurities – *sudh hoe*, when put into fire – *baisantar*, so too fear of the Lord acts as fire and enables the dirt of *durmat* – bad *budhi* / thinking – to vanish.

Jeu(n) baisantar dhaat sudh hoe teu(n) Har ka bhau durmat mail gvae. P.1380

ਜਿਉ ਬੈਸੰਤਰਿ ਧਾਤੁ ਸੁਧੁ ਹੋਇ ਤਿਉ ਹਰਿ ਕਾ ਭਉ ਦੁਰਮਤਿ ਮੈਲੁ ਗਵਾਇ ॥

Bhagat Kabir says that as a result of fear of the Lord the mind's condition improves – *bhali bha-i*. It ceases to wander here and there – *desa ga-i sabh bhool*. Just as a hailstone – *ora* – melts with the sun's heat and becomes water, so too fear melts the stubborn mind. After it has melted – *gar*, the hailstone changes into what it was originally and flows – *dhal* - into a stream or river – *kool*. Likewise the mind realizes its origin and merges with the Lord.

Kabir bhali bha-i jo bhau parea desa ga-i sabh bhool. Ora gar paani bha-ea jae meleo dhal kool.

P.1374

ਕਬੀਰ ਭਲੀ ਭਈ ਜੋ ਭਉ ਪਰਿਆ ਦਿਸਾ ਗਈ ਸਭ ਭੂਲਿ ॥ ਓਰਾ ਗਰਿ ਪਾਨੀ ਭਇਆ ਜਾਇ ਮਿਲਿਓ ਢਲਿ ਕੂਲਿ ॥

Bhagat Ji says that if *dar adab* of the Lord develops - *dar upjay*, worldly fears disappear from the heart – *dar ja-ee*. But if one does not possess the fear of the Lord, i.e. if one fears to have the Lord's fear in the heart – *dar darai*, worldly fears take hold of him – *dar laagai*.

---- *dar upjay dar ja-ee. Ta(n) dar meh dar rahea sma-ee. Jau dar darai ta(n) fer dar laagai.* P.341

---- ਡਰ ਉਪਜੈ ਡਰੁ ਜਾਈ ॥ ਤਾ ਡਰ ਮਹਿ ਰਹਿਆ ਸਮਾਈ ॥ ਜਉ ਡਰ ਡਰੈ ਤ ਫਿਰਿ ਡਰੁ ਲਾਗੈ ॥

Guru Angad Dev states that those who fear the Lord have no worldly fears – *jena bhau ten nahe bhau*, whereas those who do not fear the Lord – *nebveah* – are plagued by lots of worldly fears – *muc bhau*.

Jena bhau ten nahe bhau muc bhau nebveah. P.788

ਜਿਨਾ ਭਉ ਤਿਨ ਨਾਹਿ ਭਉ ਮੁਚੁ ਭਉ ਨਿਭਵਿਆਹ ॥

Guru Nanak Dev also says that when one meets the everlasting Lord - *sac melai*, worldly fears disappear - *bhau jae*. If there is no *dar adab* of the Lord in our minds, we cannot escape worldly fears – *bhai ben nerbhau keu(n) thee-ai*. *Dar adab* of the Lord develops when the *sabad* dwells in the mind of the *gurmukh* – *gurmukh sabad smae*. Guru Ji implores His mind to adhere to this advice. (This advice is, however, meant for us).

Man ray sac melai bhau jae. Bhai ben nerbhau keu(n) thee-ai gurmukh sabad smae. P.18

ਮਨ ਰੇ ਸਚੁ ਮਿਲੈ ਭਉ ਜਾਇ ॥ ਭੈ ਬਿਨੁ ਨਿਰਭਉ ਕਿਉ ਬੀਐ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸਮਾਇ ॥

Guru Arjan Dev exhorts us to do *semran* of the Lord to eliminate worldly fears and thus become fearless – *nerbhau hoe*.

Semar semar Prabh nerbhau hoe. P.184

ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਭੁ ਨਿਰਭਉ ਹੋਇ ॥

Guru Ji maintains that so long as we regard the Lord as being far from us – *jaanai door*, and fail to do *semran*, worldly fears and miseries keep on haunting us thus leading to *aatmak maut* – *dar dar martay*. But when we see Him as being present everywhere - *daykhea bharpoor*, all worldly fears end – *dar cooka*.

Dar dar martay jab jaani-ai door. Dar cooka daykhea bharpoor. P.186

ਡਰਿ ਡਰਿ ਮਰਤੇ ਜਬ ਜਾਨੀਐ ਦੂਰਿ ॥ ਡਰੁ ਚੁਕਾ ਦੇਖਿਆ ਭਰਪੂਰਿ ॥

Guru Nanak Dev says that everything in the universe functions smoothly as per the Lord's *hukam* because of fear and respect for Him. This *bhau* is the source of all *sukh* - *sukh saar*.

.....*Kudrat bhau sukh saar.* P.464

..... ਕੁਦਰਤਿ ਭਉ ਸੁਖ ਸਾਰੁ ॥

Guru Ji goes on to say that even the wind blows in fear of Him – *bhai vec pavn vahai*. Lakhs of rivers – *dariau* – flow in fear. The earth, the sun, the clouds, fire, Dharm Raj, the moon – *dharti, sooraj, end, agan*, Dharm Raj, *cand* – and everything else function in fear of Him.

Bhai vec pavn vahai sadvau. Bhai vec caleh lakh dariau. Bhai vec agan kadhai vaygaar. Bhai vec dharti dabi bhaar. Bhai vec end ferai ser bhaar. Bhai vec Raja Dharm duar. Bhai vec sooraj bhai vec cand.

P.464

ਭੈ ਵਿਚਿ ਪਵਣੁ ਵਹੈ ਸਦਵਾਉ ॥ ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ ਦਰੀਆਉ ॥ ਭੈ ਵਿਚਿ ਅਗਨਿ ਕਢੈ ਵੇਗਾਰਿ ॥ ਭੈ ਵਿਚਿ ਧਰਤੀ ਦਬੀ ਭਾਰਿ ॥ ਭੈ ਵਿਚਿ ਇੰਦੁ ਫਿਰੈ ਸਿਰ ਭਾਰਿ ॥ ਭੈ ਵਿਚਿ ਰਾਜਾ ਧਰਮ ਦੁਆਰੁ ॥ ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਭੈ ਵਿਚਿ ਚੰਦੁ ॥

Thus the Lord's *hukam* is respected by all, and everything functions in fear of Him. He alone is without any fear.

15. THE BODY

The human life is the most exalted life on this earth. We are endowed with intelligence and we can either rise to the level of a *devta* or stoop that low that we are no better than animals. Having got this human life which is difficult to attain – *dulabh janam*, one should endeavour to realize the aim of having come into the world; that this is the time for attaining the Lord and thus put an end to the countless suffering of having to be born again and again. Guru Arjan Dev says that after a long time – *ceran(g)kaal* – this human life has been got with much difficulty but it is going dirt cheap in exchange for worthless things referred to as *kaudis* – *jaatau kaudi badalha*.

Man comes to be a customer – *gaahak* – of *kastoori / kathoori*, a scent, but instead he loads himself with worthless plants – *kaalar berkh* – of *jevha*. He comes to make a profit – *laabh*, but instead of making any profit he loses all his virtues. He is won over by the charms of *maya* and gets fully engrossed with it – *mohan thaagauri seu(n) ulajh paha*. He surrenders this gem of life – *laal* – for worthless glass – *kaac*. When will he ever get this opportunity again – *fer ehu ausar kad laha?*

Dulabh janam ceran(g)kaal paeo jaatau kaudj badalha. Kathoori ko gaahak aeo laadeo kaalar berkh jevha. Aeo laabh laabhan kai ta-ee mohan thaagauri seu(n) ulajh paha. Kaac baadrai laal khoi hai fer ehu ausar kad laha. P.1203

ਦੁਲਭ ਜਨਮੁ ਚਿਰੰਕਾਲ ਪਾਇਓ ਜਾਤਉ ਕਉਡੀ ਬਦਲਹਾ ॥ ਕਾਥੂਰੀ ਕੋ ਗਾਹਕੁ ਆਇਓ ਲਾਦਿਓ ਕਾਲਰ ਬਿਰਖ ਜਿਵਹਾ ॥ ਆਇਓ ਲਾਭੁ ਲਾਭਨ ਕੈ ਤਾਈ ਮੋਹਨਿ ਠਾਗਉਰੀ ਸਿਉ ਉਲਝ ਪਹਾ ॥ ਕਾਚ ਬਾਦਰੈ ਲਾਲੁ ਖੋਈ ਹੈ ਫਿਰਿ ਇਹੁ ਅਉਸਰੁ ਕਦਿ ਲਹਾ ॥

Guru Ji points out that this precious body which is attained after a very long time – *ceran(g)kaal pa-ee*, will merely become earth / dust – *khayh*, if it is without the *naam* of the Lord – *naam behooni*. The body of a foolish person without *naam* is worse than that of animals and devils – *prayt* – if he never thinks of his Creator who created the body – *jen ayh seri*.

Ceran(g)kaal pa-ee durlabh dayh. Naam behooni hoi khayh. Pasoo prayt mugadh tay buri. Teseh na boojheh jen ayh seri. P.890

ਚਿਰੰਕਾਲ ਪਾਈ ਦੁਲਭ ਦੇਹ ॥ ਨਾਮ ਬਿਹੁਣੀ ਹੋਈ ਖੇਹ ॥ ਪਸੂ ਪਰੇਤ ਮੁਗਧ ਤੇ ਬੁਰੀ ॥ ਤਿਸਹਿ ਨ ਬੂਝੈ ਜਿਨਿ ਏਹ ਸਿਰੀ ॥

Guru Ji in another part of *Gurbani* says that the Lord created the body to enable man to meditate on Him – *Har japay Har mandar saajea*. It is in this body *mandar* – home – that saints and *bhagats* sing the praises of the Lord – *gun gaaveh Ram*. This is not possible in other body forms.

Har japay Har mandar saajea sant bhagat gun gaaveh Ram. P.781

ਹਰਿ ਜਪੇ ਹਰਿ ਮੰਦਰੁ ਸਾਜਿਆ ਸੰਤ ਭਗਤ ਗੁਣ ਗਾਵਹਿ ਰਾਮ ॥

Guru Amar Das mentions that the body – *sareer* – is the temple of the Lord – *Har mandar*. But understanding of this can only be got by means of the valuable gem like *gyan – gyan ratan*, given by the guru.

Har mandar ayhu sareer hai gyan ratan pargat hoe. P.1346

ਹਰਿ ਮੰਦਰੁ ਏਹੁ ਸਰੀਰੁ ਹੈ ਗਿਆਨਿ ਰਤਨਿ ਪਰਗਟੁ ਹੋਇ ॥

Guru Ji says that the Lord made this body *mandar* and He dwells in it. But only the fortunate person who follows the Guru's *mat* and burns the *maya moh* can see the Lord residing in him. In this *Har mandar* there are various desirable noble virtues – *gun* – lying hidden, which can be discovered by the devotee who retains the *naam* which is the source of all the nine treasures of this world – *nav nedh*

Har mandar Har saajea Har vaseai jes naal. Gurmati Har paea maya moh par jaal. Har mandar vast anayk hai nav nedh naam smaal. P.1418

ਹਰਿ ਮੰਦਰੁ ਹਰਿ ਸਾਜਿਆ ਹਰਿ ਵਸੈ ਜਿਸੁ ਨਾਲਿ ॥ ਗੁਰਮਤੀ ਹਰਿ ਪਾਇਆ ਮਾਇਆ ਮੋਹ ਪਰ ਜਾਲਿ ॥ ਹਰਿ ਮੰਦਰਿ ਵਸਤੁ ਅਨੇਕ ਹੈ ਨਵ ਨਿਧਿ ਨਾਮੁ ਸਮਾਲਿ ॥

Guru Ram Das says that the body is like the earth – *dharti* – in which the seeds of our daily activities – *karm*, are being sown – *ehu sareer karm ki dharti*. By proper care the *gurmukh* extracts the required essence – *tat* – of spirituality from the activities he undertakes. Extracting the *tat* essence is like extracting butter from yogurt by churning it. Hence the use of the word *math* - to churn.

Ehu sareer karm ki dharti gurmukh math math tat kadha-ia. P.834.

ਇਹੁ ਸਰੀਰੁ ਕਰਮ ਕੀ ਧਰਤੀ ਗੁਰਮੁਖਿ ਮਥਿ ਮਥਿ ਤਤੁ ਕਢਈਆ ॥

In another place Guru Ji says that in this period of human life, in the present *kaljug* age, one eats the fruit of the seed that one sows in this body earth – *jayha ko beejay tayha ko khaa-ay*.

Karm dharti sareer kaljug vec jayha ko beejay tayha ko khaa-ay. P.308

ਕਰਮ ਧਰਤੀ ਸਰੀਰੁ ਕਲਿਜੁਗ ਵਿਚਿ ਜੇਹਾ ਕੋ ਬੀਜੇ ਤੇਹਾ ਕੋ ਖਾਏ ॥

Guru Arjan Dev also urges us to sow the *naam* – *bo-ahu naam* – in this body earth – *bhoom*. In this way the aim of human life will be attained – *pooran hoe*.

Karm bhoom meh bo-ahu naam. Pooran hoe tumaara kaam. P.176

ਕਰਮ ਭੂਮਿ ਮਹਿ ਬੋਅਹੁ ਨਾਮੁ ॥ ਪੂਰਨ ਹੋਇ ਤੁਮਾਰਾ ਕਾਮੁ ॥

According to Guru Ram Das the human body is the place for cultivating good deeds – *dharm*. The light – *jot* – of the everlasting Lord exists in the body in a hidden form. The body also contains precious values – *gun* – which remain concealed – *guhaj / luk rahay*. It is only by seeking the *saran* of the guru that the rare *sayvak* can dig up – *kadhaj khot*, and discover these gem like attributes to enable him to cultivate good deeds.

Ehu sareer sabh dharm hai jes andar sacay ki vec jot. Guhaj ratan vec luk rahay koi gurmukh sayvak kadhaj khot. P.309

ਇਹੁ ਸਰੀਰੁ ਸਭੁ ਧਰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਸਚੇ ਕੀ ਵਿਚਿ ਜੋਤਿ ॥ ਗੁਰਜ ਰਤਨ ਵਿਚਿ ਲੁਕਿ ਰਹੇ ਕੋਈ ਗੁਰਮੁਖਿ ਸੇਵਕੁ ਕਵੈ ਖੋਤਿ॥

Guru Amar Das also says that by seeking the *saran* of the guru *naam* should be cultivated – *beeji-ai*, in the body. The *naam* of the Lord should be grown – *jamaa-ay*.

Gurmukh khaytee Har antar beeji-ai Har leejai sareer jamaa-ay Ram. P.568
ਗੁਰਮੁਖਿ ਖੇਤੀ ਹਰਿ ਅੰਤਰਿ ਬੀਜੀਐ ਹਰਿ ਲੀਜੈ ਸਰੀਰਿ ਜਮਾਏ ਰਾਮ ॥

Guru Nanak Dev states that the *gurmukh* regards the body as a small beautiful shop – *hat-ri*, and the mind a *vanjaara* – a trader, to acquire the *naam* of the Lord.

Tan hat-ri ehu man vanjaara. P.942
ਤਨੁ ਹਟੜੀ ਇਹੁ ਮਨੁ ਵਣਜਾਰਾ ॥

But, according to Guru Arjan Dev, the mind is wicked – *khuthar / khoṭa*. It is donkey like and cannot be trusted – *nahi besaas*, as it gets highly intoxicated by *maya* – *maha udmaada*.

Man khuthar tayra nahi besaas tu(n) maha udmaada. P.815
ਮਨ ਖੁਟਹਰ ਤੇਰਾ ਨਹੀ ਬਿਸਾਸੁ ਤੂ ਮਹਾ ਉਦਮਾਦਾ ॥

Guru Ram Das describes the mind as *manoo-a* – ignorant mind. It gets involved with the highly colourful – *bahu rangi* – worldly pleasures. As such it cannot keep still, even for a while – *khen na tekai*, and keeps wandering – *cal cal haadhay* – in all (ten) directions – *deh des*

Ehu manoo-a khen na tekai bahu rangi deh des cal cal haadhay. P.170
ਇਹੁ ਮਨੁਆ ਖਿਨੁ ਨ ਟਿਕੈ ਬਹੁ ਰੰਗੀ ਦਹ ਦਿਸ ਚਲਿ ਚਲਿ ਹਾਢੇ ॥

Guru Teg Bahadar says that the mind is like the *suan pooch* – tail of a dog, which is always crooked and never becomes straight – *na soodho*. The mind never listens to the Guru's teaching – *kaheo na kaan dharai* - to enable it to trade the name of the Lord.

Suan pooch jeu(n) hoe na soodho kaheo na kaan dharai. P.536
ਸੁਆਨ ਪੂਛ ਜਿਉ ਹੋਇ ਨ ਸੂਧੇ ਕਹਿਓ ਨ ਕਾਨ ਧਰੈ ॥

Guru Amar Das mentions that the human body is the ladder - *pauri* – by means of which one can reach the Lord. But if we miss grasping this body ladder - *pauri churki*, there is no possibility of getting it again. In this way this very valuable life – *ahela janm* – is lost.

Pauri churki fer haath na aavai ahela janm gyaea. P.796
ਪਉੜੀ ਛੁੜਕੀ ਫਿਰਿ ਹਾਥਿ ਨ ਆਵੈ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥

Guru Ji implores us to search the mind and body – *ehu man dayhi sodh* – for the *naam* by going through the *gur sabad*. The *naam* treasure – *naam nedhaan* – is in the body and Guru Ji requests us to find it with the aid of the *gur sabad*. We acquire the *naam* by means of *sabad vicaar* through the *kerpa* of the guru as a result of our intense love – *hayt apaar* – for the guru.

Ehu man dayhi sodh tu(n) Gur sabad vicaar. Nanak es dayhi vec naam nedhaan hai pa-ee-ai gur kai hayt apaar. P.427

ਇਹੁ ਮਨੁ ਦੇਹੀ ਸੋਧਿ ਤੂੰ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਿ ॥ ਨਾਨਕ ਇਸੁ ਦੇਹੀ ਵਿਚਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪਾਈਐ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰਿ ॥

Guru Ji mentions how the mind can be controlled – *manoo-a keu(n) kar vas aavai*. With the guru's *kerpa* and by the guru's teaching – *gyan mati*, it can be restrained – *thaaki-ai*. Then it stops wandering and comes home – *ghar aavai*. The *ghar* here is the *nej ghar* i.e. the heart.

Ehu manoo-a keu(n) kar vas aavai. Gur parsaaadi thaaki-ai gyan mati ghar aavai. P.426
ਇਹੁ ਮਨੁਆ ਕਿਉ ਕਰਿ ਵਸਿ ਆਵੈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਠਾਕੀਐ ਗਿਆਨ ਮਤੀ ਘਰਿ ਆਵੈ ॥

Guru Ji says that the mind of the person, who becomes a devotee of the guru, is always linked with the True Lord - *sac rahai lev lae*. With the aid of the *sabad* the devotee burns his *haumai* – *haumai sabad jalae*, and in this way the dirt of the mind is eliminated. Then the mind of the devotee is no more mindful of *maya*. The person concerned becomes dead to the charms of *maya* – *jeevat marai*. In this way the devotee gets detached from *maya* even though living with it.

Gurmukh ayhu man jeevat marai sac rahai lev lae. Nanak es man ki mal eu(n) utrai haumai sabad jalae. P.650

ਗੁਰਮੁਖਿ ਏਹੁ ਮਨੁ ਜੀਵਤੁ ਮਰੈ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥ ਨਾਨਕ ਇਸੁ ਮਨ ਕੀ ਮਲੁ ਇਉ ਉਤਰੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ ॥

Guru Ji tells the mind that it is the offshoot of the Lord i.e. the light (*noor*) of the Lord - *jot saroop hai*, and requests it to know its roots or origin – *mool pachaana*.

Man tu(n) jot saroop hai aapna mool pachaana. P.441
ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

Guru Ji points out that because the mind is *jot saroop*, its nature - *subhau* - should be like its origin, the Lord. The Lord is above *maya moh*, detached from *maya* - *sada bairaagi*. Instead of being a *bairaagi* the mind gets fascinated with *maya*. It is because of the mind's attachment to *maya*, resulting in feelings of mine thine, that one has to go through the process of births and deaths repeatedly - *man tay sabh pend praana*. On the other hand, the lofty thoughts of the mind - *man kai vicaar*, when it realises the Lord's *hukam* and refuses to succumb to *maya moh*, enables the being to be at one with the Lord.

Es man tay sabh pend praana. Man kai vicaar hukam bujh smaana. Man ka subhau sada bairaagi. P.1129

ਇਸੁ ਮਨ ਤੇ ਸਭ ਪਿੰਡ ਪਰਾਣਾ ॥ ਮਨ ਕੈ ਵੀਚਾਰਿ ਹੁਕਮੁ ਬੁਝਿ ਸਮਾਣਾ ॥ ਮਨ ਕਾ ਸੁਭਾਉ ਸਦਾ ਬੈਰਾਗੀ ॥

In *Raag Gauri*, Guru Ji mentions that the mind, is like a camel's calf - *karhala*, and can never remain still. It is originally very pure - *at nermal*, and it gets tainted with the filth of *haumai* - *mal laagi haumai ae*.

Man karhala at nermala mal laagi haumai ae. P.234

ਮਨ ਕਰਹਲਾ ਅਤਿ ਨਿਰਮਲਾ ਮਲੁ ਲਾਗੀ ਹਉਮੈ ਆਇ ॥

The five sense organs which are known as *gyan endray* send messages to the mind. The mind after consulting the *mat* which is also known as *budhi*, sends the appropriate response to the *karm endray* to act. The *karm endray* are the limbs, the mouth and the excretory organs. To prevent the mind from wandering, and getting it to turn inwards, and also to enable it to know its roots it is important to acquire the guru's thinking - *mat* of the guru. This is possible only if through the *gyan* acquired from the guru we discard our own *mat*. This is what we always ask for in our daily prayer: *Man niva(n) mat uci*. When one's *mat* / *budhi* or thinking gets exalted the mind will remain subordinate to the *mat*. The exalted or *uci mat* can determine what is good and what is bad. This power of discrimination can only come about by the guru's teaching and His *kerpa*. The exalted *mat* then realises that it had all the while been resorting to acts which brought no benefit to this precious human life. Bhagat Kabir says that earlier the man was churning water - *berolai neer* - instead of yogurt - *dadh*,..... ; the ewe, the mother sheep, was sucking the lamb instead of suckling the latter. This is strange! To get ghee one has to churn - *berolai* -yogurt and not water, and the lamb - *laylay* - should suck - *coo(n)ghai* -milk from the mother ewe - *bhayd*, and not the other way about. The human mind acts in like manner without the guru's teaching and His *kerpa*.

Dadh kai bholai berolai neerLaylay kau coo(n)ghai net bhayd. P.326

ਦਧਿ ਕੈ ਭੋਲੈ ਬਿਰੋਲੈ ਨੀਰੁ ॥ ਲੇਲੇ ਕਉ ਚੁਘੈ ਨਿਤ ਭੇਡ ॥

Talking about the sense organs Guru Angad Dev mentions that the mouth is never satisfied talking - *aakhan aakh na rajea* The ears are not satisfied listening - *sunan na rajay kann*. The eyes never get satisfied seeing - *akhi(n) daykh na rajia(n)*. Each of the sense organs is a customer of a particular taste - *gun gaahak ek vann*. By talking to them - *galli(n)*, their hunger for the respective tastes does not end - *bhukhea(n) bhukh na utrai*. This hunger can only be satiated by uttering or singing the attributes of the Lord, and attain oneness with Him - *gun keh guni smae*. (This implies acquiring the guru's *mat* and doing *naam semran*).

Aakhan aakh na rajea sunan na rajay kann. Akhi(n) daykh na rajia(n) gun gaahak ek vann. Bhukhea(n) bhukh na utrai galli(n) bhukh na jae. Nanak bhukha ta(n) rajai ja(n) gun keh guni smae. P.147

ਆਖਣਿ ਆਖਿ ਨ ਰਜਿਆ ਸੁਨਣਿ ਨ ਰਜੇ ਕੰਨ ॥ ਅਖੀ ਦੇਖਿ ਨ ਰਜਿਆ ਗੁਣ ਗਾਹਕ ਇਕ ਵੰਨ ॥ ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੈ ਗਲੀ ਭੁਖ ਨ ਜਾਇ ॥ ਨਾਨਕ ਭੁਖਾ ਤ ਰਜੈ ਜਾ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਇ ॥

Without following the guru's *mat* one does not realize the importance of *naam semran* and hence resorts to actions which are against normal practice i.e. of a *bepreet* nature which are opposed to the real aim of life. One indulges in *vekaars* and remains fully engrossed in worldly pleasures. Thus all the *endrays*, the *gyan* and the *karm endrays* remain dirty - *apveet*. (The nine - *naumi / navay* openings in the body i.e. the nasal passages, eyes, ears, mouth and excretory organs are referred to as *chedar*). Guru Arjan Dev mentions it as follows:

Naumi navay chedar apveet. Har naam na japeh kart bepreet. P.298

ਨਉਮੀ ਨਵੇ ਛਿਦ੍ਰੁ ਅਪਵੀਤ ॥ ਹਰਿ ਨਾਮੁ ਨ ਜਪਹਿ ਕਰਤ ਬਿਪਰੀਤਿ ॥

The guru's *kerpa* enables us to meet the Lord in this life - *aaj melaava*, and the sense organs which incite the mind get restrained. In this connection Baba Farid says that it is only in this human life - *aj* - that one can meet the Lord. Hence these *endrays* - *koonjria*, which tend to incite the mind - *manuh macendria*, should be controlled - *taakam*.

Aaj melaava Shaykh Farid taakam koonjria manuh macendria. P.488

ਆਜੁ ਮਿਲਾਵਾ ਸੇਖ ਫਰੀਦ ਟਾਕਿਮ ਕੂਂਜਰੀਆ ਮਨਹੁ ਮਚਿੰਦਰੀਆ ॥

The body is also regarded as a town in which the sense organs are the shops in which the task of acquiring Godly virtues can be carried out. But to do this one must seek the *saran* of the guru. Then, as Guru Arjan Dev mentions, the ears hear the Lord's praises - *karni suni-ai jas Gopal*, the eyes see the fount of compassion, the

guru – *naini paykhat saadh dayal*, the tongue sings the praises of the infinite Lord – *rasna gun gaavai bayant*, the mind thinks of the Lord – *man meh cetvai pooran Bhagwant*, and the hands and feet serve the guru – *hast carn sant tehal kma-ee-ai*.

Karni suni-ai jas Gopal. Naini paykhat saadh dayal. Rasna gun gaavai bayant. Man meh cetvai pooran Bhagwant. Hast carn sant tehal kma-ee-ai. P.298

ਕਰਨੀ ਸੁਨੀਐ ਜਸੁ ਗੋਪਾਲ ॥ ਨੈਨੀ ਪੇਖਤ ਸਾਧ ਦਇਆਲ ॥ ਰਸਨਾ ਗੁਨ ਗਾਵੈ ਬੇਅੰਤ ॥ ਮਨ ਮਹਿ ਚਿਤਵੈ ਪੂਰਨ ਭਗਵੰਤ ॥
ਹਸਤ ਚਰਨ ਸੰਤ ਟਹਲ ਕਮਾਈਐ ॥

The above mentioned should be the goal in life to enable the body to become the temple of the Lord. But this is an extremely difficult task to perform without the guru's *kerpa*. Man is alone and the five *kaamadak* warriors of *maya* keep on looting his home in a relentless manner. Guru Nanak Dev says, "Oh mind, they are five in number – *avar panc*, and I am alone – *ham ayk jana*. How can I save my home?"

Avar panc ham ayk jana keu(n) raakhuh ghar baar mana. P.155

ਅਵਾਰਿ ਪੰਚ ਹਮ ਏਕ ਜਨਾ ਕਿਉ ਰਾਖਹੁ ਘਰ ਬਾਰੁ ਮਨਾ ॥

Bhagat Ravedas says that the deer – *mreg*, fish – *meen*, *bhavra* beetle, *patanga*, and the elephant get destroyed by a single weakness – *dokh*. The deer is attracted to the sound of a gong called *ghanda hayra* at night and heads for it and gets caught; the fish is plagued by taste and gets caught when it goes for something which it thinks is edible; the *bhavra* beetle – *bhreng* – is attracted to the smell of the lotus flower and gets so enmeshed in the petals and leaves that it cannot get away; the *patanga* insect is attracted to the light and keeps on hovering around the light and dies; the elephant – *kuncar* – with its strong sex instinct falls into a trap and gets caught when it advances towards a man made dummy which looks like a cow elephant. Man, however, is plagued not by one but by all the five senses and only the grace of the Lord and the guru can help him. What other hope – *kaytak aas* – has man who is the victim of these five faults – *panc dokh*?

Mreg meen bhreng patang kuncar ayk dokh benaas. Panc dokh asaadh ja meh ta ki kaytak aas.

P.486

ਮ੍ਰਿਗ ਮੀਨ ਭ੍ਰਿੰਗ ਪਤੰਗ ਕੁੰਚਰ ਏਕ ਦੋਖ ਬਿਨਾਸ ॥ ਪੰਚ ਦੋਖ ਅਸਾਧ ਜਾ ਮਹਿ ਤਾ ਕੀ ਕੇਤਕ ਆਸ ॥

Gurbani refers to the orifices of the body i.e. the mouth, nostrils, eyes, ears and the excretory organs as nine doors – *dar / duaray / darvaajay* – which have contacts with the temporal world. The words *golak* and *chedar* are also used to describe them. The mind is referred to as the *dasm duar*. It is through this *dasm duar* that contact is made with the Lord. Guru Amar Das says that nine *dar* can be seen whereas the tenth *dar* is hidden – *gupat*. Those who develop full faith and love – *bhaavni* – for the Lord as a result of the guru's teaching are shown this hidden *duar* – *dasva(n) / dasma duar dekhaea*.

.....*nau duaray pargaṭ kee-ay dasva(n) gupat rakhaea. Gur duarai lae bhaavni ekna dasva(n) duar dekhaea.* P.922

.....ਨਉ ਦੁਆਰੇ ਪਰਗਟੁ ਕੀਏ ਦਸਵਾ ਗੁਪਤੁ ਰਖਾਇਆ ॥ ਗੁਰਦੁਆਰੈ ਲਾਇ ਭਾਵਨੀ ਇਕਨਾ ਦਸਵਾ ਦੁਆਰੁ ਦਿਖਾਇਆ ॥

Guru Ji remarks that the doors - *kapaat* - of the *dasm duar* are very strong -*bajar*, and cannot be opened - *na khulni*. They can be opened only with the aid of the *gur sabad*.

Bajar kapaat na khulni gur sabad khuleejai. P.954

ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ ॥

Bhagat Bayni says that the *dasm duar / duara* is the place – *ghaatī* - of the infinite *Parm Purkh* Lord who is *agam apaara* - beyond reach and is infinite.

Dasm duara agam apaara parm purkh ki ghaati P.974

ਦਸਮ ਦੁਆਰਾ ਅਗਮ ਅਪਾਰਾ ਪਰਮ ਪੁਰਖ ਕੀ ਘਾਟੀ ॥

According to Guru Arjan Dev when the darkness of ignorance vanishes with the light of the *gur sabad* a lovely room – *anoopa kothri* – opens up containing spiritual values and attributes. Love for *maya* vanishes and the devotee sees the Lord dwell within him, resulting from the disappearance of darkness – *benseo andhkaar*.

Satgur sabad ujaaro deepa. Benseo andhkaar teh mandar ratan kothri khuli anoopa. P.821

ਸਤਿਗੁਰ ਸਬਦਿ ਉਜਾਰੋ ਦੀਪਾ ॥ ਬਿਨਸਿਓ ਅੰਧਕਾਰ ਤਿਹ ਮੰਦਰਿ ਰਤਨ ਕੋਠੜੀ ਖੁਲੀ ਅਨੂਪਾ ॥

Bhagat Kabir says that when the nine doors are reined in – *moosay* – attention gets focussed on the tenth where the Lord is.

Kehat Kabir navai ghar moosay dasvai(n) tat sma-ee. P.339

ਕਹਤੁ ਕਬੀਰ ਨਵੈ ਘਰ ਮੂਸੇ ਦਸਵੈ ਤਤੁ ਸਮਾਈ ॥

According to Bhagat Ji the *dasm duar / dasvai(n) duar* remains locked because of our attachment to *maya* and *maya moh*. *Gurbani* is the key – *kunci* – to open this lock and then only can one see the compassionate Lord – *dayal* Lord.

Dasvai(n) duar kunci jab deejai. Tau dayal ko darsan keejai. P.341

ਦਸਵੈ ਦੁਆਰਿ ਕੁੰਚੀ ਜਬ ਦੀਜੈ ॥ ਤਉ ਦਇਆਲ ਕੋ ਦਰਸਨੁ ਕੀਜੈ ॥

When one reaches this stage, the heart – *kamal* – which earlier, according to Guru Arjan Dev, was in an upside position – *oodh*, because the mind was turned away from the Lord, now begins to bloom like a lotus flower – *oodh kamal begsaea*. The mind now stops wandering – *sehaj sain*, and all the *endrays* which are referred to as *naari* now contribute to the spiritual bliss the mind enjoys – *sukhman naari*.

Sehaj sain ar sukhman naari oodh kamal begsaea.

P.612

ਸਹਜ ਸੈਨ ਅਰੁ ਸੁਖਮਨ ਨਾਰੀ ਊਧ ਕਮਲ ਬਿਗਸਇਆ ॥

When one meets the guru in the true sense of the word the wandering mind settles in the *nej ghar* at the feet of the Lord – *dhaavat thammea nej ghar vasea aa-ay*. At this stage the mind trades the *naam* of the Lord – *naam vahaajhay* – by *naam semran*, and attains the *dasva(n) duar*. This is what Guru Amar Das says:

Satgur mele-ai dhaavat thammea nej ghar vasea aa-ay. Naam vahaajhay naam la-ay naam rahay smaa-ay. Dhaavat thammea satgur mele-ai dasva(n) duar paea.

P.400

ਸਤਿਗੁਰ ਮਿਲਿਐ ਧਾਵਤੁ ਬੰਮਿਆ ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ ॥ ਨਾਮੁ ਵਿਹਾਏ ਨਾਮ ਲਏ ਨਾਮਿ ਰਹੇ ਸਮਾਏ ॥ ਧਾਵਤੁ ਬੰਮਿਆ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਸਵਾ ਦੁਆਰੁ ਪਾਇਆ ॥

According to Guru Ji, if one can win over the mind – *man jeet* – by controlling it, one can gain victory over the *vekaars* – *fateh bha-i*; the shackles of *maya* can be cut – *faahay kaatay*, and the wanderings of the mind cease – *metay gavn*. The mind becomes still – *thet pa-ee*, and there will be no repeated births and deaths – *feran metay net neet*.

Faahay kaatay metay gavn fateh bha-i man jeet. Nanak gur tay thet pa-ee feran metay net neet.

P.258

ਫਾਹੇ ਕਾਟੇ ਮਿਟੇ ਗਵਨ ਫਤਿਹ ਭਈ ਮਨਿ ਜੀਤ ॥ ਨਾਨਕ ਗੁਰ ਤੇ ਥਿਤ ਪਾਈ ਫਿਰਨ ਮਿਟੇ ਨਿਤ ਨੀਤ ॥

Every individual has to be aware of the fact that he has to deal with the mind – *man seu(n) kaaj hai*. He has to keep the mind in control – *man saadhay*, and then only can he acquire (spiritual) success – *sedh ho-ay*. So says Bhagat Kabir.

.....man seu(n) kaaj hai man saadhay sedh hoe.

P.342.

ਮਨ ਸਿਉ ਕਾਜ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ ॥

16. JAAT PAAT

The ten Gurus of the Sikhs, during their life time, took necessary steps to eliminate the differences of *varn* and caste which had become a canker on society. The Sikh institutions of *sangat* and *pangat* did not discriminate against anyone. No special places were reserved for people of high rank or caste. *Pangat* refers to the rows of persons seated on the floor at meal times. The *pangat* institution was strengthened by Guru Amar Das and he encouraged everyone to partake of the simple vegetarian food in the *langgar* – dining area – when coming for *sat sangat*. It is said that when Emperor Akbar came to see Guru Ji he was invited to have some food in the *langgar* before going to see the Guru who was present in the *sangat* at that time. The construction of *sarovars* – holy pools – served the same purpose of eliminating differences. All were to have a dip, symbolic cleansing of the body, before going in to the *sangat* for the Guru's *darshan*. When Guru Gobind Singh founded the *khalsa panth*, only one of the five *Panj Pyaray* – beloved ones – belonged to a high caste, a *khatri*, whilst the other four were members of low castes, a *jat*, *jheever*, *cheemba* and a *na-ee* – farmer, water carrier, tailor and barber. Guru Ji administered the *amret* to the *Panj Pyaray* by giving each of them five helpings of *amret* to drink, one after another, the recipient making a cup with the right hand placed over the left. This was followed by sprinkling the *amret* on their eyes and hair. Guru Ji then got them to partake of the *amret* from the same steel bowl by turns, each raising the bowl to his lips to have a sip.

However, with the passage of time, in spite of the foregoing, divisions of *varn* and caste penetrated the Sikh World, in a somewhat covert manner. Probably because of our lack of interest and understanding of *Gurbani* we have lost sight of our roots. Let us see what *Gurbani* says about these divisions.

Guru Nanak Dev:

- (a) In the next world, i.e. *parlok* there is no question of *jaat* being considered. So understand the *jot* i.e. the light in you – *jaanuh jot*. Do not ask about *jaat* – *na poochuh jaati*, as there is no *jaat* in the next world ahead – *aagai*.

Jaunuh jot na poochuh jaati aagai jaat na hay.

P.349

ਜਾਣਹੁ ਜੋਤਿ ਨ ਪੂਛਹੁ ਜਾਤੀ ਆਗੈ ਜਾਤਿ ਨ ਹੇ ॥

- (b) In *parlok* there are no caste divisions and no force is resorted to – *agai jaat na jor hai*. All those with whom one comes into contact are unacquainted – *jiu navya*. Those who earn respect, when being judged – *jen ki laykhai pat pavai* – are the ones who are deemed to be good – *cangay say-ee kay-e*.

Agai jaat na jor hai agai jiu navya. Jen ki laykhai pat pavai cangay say-ee kay-e.

P.469

ਅਗੈ ਜਾਤਿ ਨ ਜੋਰੁ ਹੈ ਅਗੈ ਜੀਉ ਨਵੈ ॥ ਜਿਨ੍ ਕੀ ਲੇਖੈ ਪਤਿ ਪਵੈ ਚੰਗੇ ਸੇਈ ਕੇਇ ॥

- (c) In the court of the Lord what is considered – *parkhi-ai* – is whether the *jeevatma* has accumulated the Lord's *naam* which is referred to as *sac* – truth. No consideration is given to *jaat varn*.

Jaati dai kea hath sac parkhi-ai.

P.142

ਜਾਤੀ ਦੈ ਕਿਆ ਹਥਿ ਸਚੁ ਪਰਖੀਐ ॥

- (d) To feel proud of one's *jaat* and of one's name is foolish and not worth considering – *fakar jaati fakar nau*. All humans are in a way similar- *sabhna jia(n) eka chau*. No one can become what one claims to be. One is regarded as good – *bhala* – only, if in the *dargaah* of the Lord, one gets respect at the time when one is judged – *ja(n) pat laykhai pae*.

Fakar jaati fakar nau. Sabhna jia(n) eka chau. Aapuh jay ko bhala kaha-ay. Nanak ta(n) par jaapai ja(n) pat laykhai pae.

P.83

ਫਕੜ ਜਾਤੀ ਫਕੜੁ ਨਾਉ ॥ ਸਭਨਾ ਜੀਆ ਇਕਾ ਛਾਉ ॥ ਆਪਹੁ ਜੇ ਕੋ ਭਲਾ ਕਹਾਏ ॥ ਨਾਨਕ ਤਾ ਪਰੁ ਜਾਪੈ ਜਾ ਪਤਿ ਲੇਖੈ ਪਾਇ ॥

- (e) Do not ask for *jaat* or *janm* – *jaat janm neh poochi-ai*. Ask – *layhu batae* – in whose heart the everlasting Lord has manifested Himself. A person's *jaat paat* is determined by his actions – *karm*.

Jaat janm neh poochi-ai sac ghar layhu batae. Sa jaat sa pat hai jayhay karm kmae.

P.1330

ਜਾਤਿ ਜਨਮ ਨਹ ਪੂਛੀਐ ਸਚ ਘਰੁ ਲੇਹੁ ਬਤਾਇ ॥ ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ॥

Naam semran and singing the praises of the Lord earn the status of high caste and respect – *jaat paat* – in the next world. Guru Ji says, "Oh Lord, your blessing results in high caste status and respect".

Tu(n) bakhseh jaat pat hoe.

P.1330

ਤੂੰ ਬਖਸਹਿ ਜਾਤਿ ਪਤਿ ਹੋਇ ॥

Guru Amar Das:

- (f) The body – *dayhi*, and *jaat* do not go to the next world – *dayhi jaat na aagai jae*. Where accountability is asked for – *jethai laykha mangi-ai*, one escapes – *chutai*, if he has earned the *naam* of the Lord – *chutai sac kmae*.

Dayhi jaat na aagai jae. Jethai laykha mangi-ai tethai chutai sac kmae..

P.112

ਦੇਹੀ ਜਾਤਿ ਨ ਆਗੈ ਜਾਇ ॥ ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਛੁਟੈ ਸਚ ਕਮਾਏ ॥

- (g) Neither caste nor beauty – *roop* – can go to the next world. One's actions determine what a person is – *tayha hovai jayhay karm kmae*. If with the *gur sabad* one attains a high spiritual status that person can be deemed to be of high caste – *ooco ooca hoe*.

Aagai jaat roop na jae. Tayha hovai jayhay karm kmae. Sabday ooco ooca hoe.

P.363

ਆਗੈ ਜਾਤਿ ਰੂਪੁ ਨ ਜਾਇ ॥ ਤੇਹਾ ਹੋਵੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ॥ ਸਬਦੇ ਉਚੇ ਉਚਾ ਹੋਇ ॥

- (h) Those who are dyed with the colour of *bhagti* – *bhagt(i) ratay* – are the ones who are regarded as noble – *ootma*. They are of high *jaat paat* because of the *gur sabad*. Without the *naam* all are of low birth – *nec jaat*. They are worms – *keera*, in excrement – *besta*.

Bhagt(i) ratay say ootma jat pat sabday hoe. Ben naavai sabh nec jaat hai besta ka keera hoe.

P.426

ਭਗਤਿ ਰਤੇ ਸੇ ਉਤਮਾ ਜਤਿ ਪਤਿ ਸਬਦੇ ਹੋਇ ॥ ਬਿਨੁ ਨਾਵੈ ਸਭ ਨੀਚ ਜਾਤਿ ਹੈ ਬਿਸਟਾ ਕਾ ਕੀੜਾ ਹੋਇ ॥

- (d) No one should feel proud of his *jaat* – *jaat ka garb na kariuh koi*. Only the person who has knowledge of the Lord and understands Him is a *brahman*. He who is proud of his *jaat* is a foolish person – *moorakh gvaara*. Feelings of pride – *garb* – for one's *jaat*, lead to a lot of *vekaars*.

Everyone says that there are four *varn*, but everyone has been created – *opat hoi* – from the one

God's *jot*. It is like a potter – *kumaara* – making various types of pottery – *bhaanday* – from the same clay – *maati*. All creation has been made from the five elements – *panc tat*. It cannot be said that

people of a particular *varn* have less or more - *ghat vadh* - of the five elements.
Jaat ka garb na kariuh koi. Braham benday so brahman hoi. Jaat ka garb na kar moorakh gvaara.
Es garb tay caleh bahut vekaara. Caaray varn aakhai sabh koi. Braham bend tay sabh opat hoi.
Maati ayk sagal sansaara. Bahu bedh bhaanday gharai kumaara. Panc tat mel dayhi ka akaara. Ghat
vadh ko karai bicaara. P.1128

ਜਾਤਿ ਕਾ ਗਰਬੁ ਨ ਕਰੀਅਹੂ ਕੋਈ ॥ ਬ੍ਰਹਮੁ ਬਿੰਦੇ ਸੋ ਬ੍ਰਾਹਮਣੁ ਹੋਈ ॥ ਜਾਤਿ ਕਾ ਗਰਬੁ ਨ ਕਰਿ ਮੂਰਖ ਗਵਾਰਾ ॥ ਇਸੁ ਗਰਬ ਤੇ
ਚਲਹਿ ਬਹੁਤੁ ਵਿਕਾਰਾ ॥ ਚਾਰੇ ਵਰਨ ਆਖੈ ਸਭੁ ਕੋਈ ॥ ਬ੍ਰਹਮੁ ਬਿੰਦ ਤੇ ਸਭ ਓਪਤਿ ਹੋਈ ॥ ਮਾਟੀ ਏਕ ਸਗਲ ਸੰਸਾਰਾ ॥ ਬਹੁ ਬਿਧਿ
ਭਾਂਡੇ ਘੜੈ ਕੁਮਾਰਾ ॥ ਪੰਚ ਤਤੁ ਮਿਲਿ ਦੇਹੀ ਕਾ ਆਕਾਰਾ ॥ ਘਟਿ ਵਧਿ ਕੇ ਕਰੈ ਬੀਚਾਰਾ ॥

Guru Ram Das:

- (a) He is the most exalted – *ooca*, the most pure – *sooca*, in whose heart dwells the Lord *Bhagwaan*. The Guru washes the feet – *carn pakhaalai* – of such a *sayvak* even though he may be of low birth – *neec jaat*.
Ohu sabh tay ooca sabh tay sooca ja kai herdai vasea Bhagwaan. Jan Nanak tes kay carn pakhaalai jo Har
jan neec jaat sayvkaan. P.861
ਓਹੁ ਸਭ ਤੋ ਉਚਾ ਸਭ ਤੋ ਸੂਚਾ ਜਾ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਭਗਵਾਨੁ ॥ ਜਨ ਨਾਨਕੁ ਤਿਸ ਕੇ ਚਰਨ ਪਖਾਲੈ ਜੋ ਹਰਿ ਜਨੁ ਨੀਚੁ ਜਾਤਿ
ਸੇਵਕਾਣੁ ॥

- (b) All bodies breathe the same air – *ayko pavn*, all are made of the same elements – *maati sabh ayka*.
The same *jot* is found in all – *sabh ayka jot*, and does the same function even though in appearance people tend to differ.
Ayko pavn maati sabh ayka sabh ayka jot sba-ee-a. Sabh eka jot vartai bhen bhen na rala-i kesai di rala-ee-
a. P.96
ਏਕੋ ਪਵਣੁ ਮਾਟੀ ਸਭ ਏਕਾ ਸਭ ਏਕਾ ਜੋਤਿ ਸਬਾਈਆ ॥ ਸਭ ਇਕਾ ਜੋਤਿ ਵਰਤੈ ਭਿਨਿ ਭਿਨਿ ਨ ਰਲਈ ਕਿਸੈ ਦੀ ਰਲਾਈਆ ॥

- (c) Even a person of low birth – *neec jaat* – attains a high status – *uttam padvi pae* – by worshipping the Lord. Guru Ji gives some examples. One was the wise Bedar who was of low birth. Guru Ji says, “Ask about Bedar, the servant’s son – *sut / sutai*.” It was in Bedar’s house that Lord Kreshan spent the night when He went to Hastnapur to see King Duryodhan. Ravedas was a *cmaar* by caste and occupation but never did he forget the Lord’s *sefat salaah / ustat*. People of all four *varns* fell at his feet – *pa-ay pag ae* – to do obeisance to him. Nam Dev was a *cheepa / cheemba* by caste and profession. But his love – *preet* – for the Lord was such that the Lord turned His back – *peth* – towards the *brahmans* and *khatri* – *khatri brahman peth day choday*, and embraced Nam Dev – *Namdeu lee-a mukh lae*. This is a reference to the *mandar* miraculously making a 180 degree turn from which the high caste *brahmans* had expelled Nam Dev. Nam Dev went to the back of the temple and continued singing the praises of the Lord and the miracle of the turning of the *mandar* took place.

Neec jaat Har japtea uttam padvi pae. Poochuh Bedar daasi sutai Kesan utrea ghar jes jae.

.....*Ravedas cmaar ustat karay Har keerat nemkh ek gae. Patet jaat uttam bha-ee caar varn pa-ay*
pag ae. Nam Day-a preet lagi Har sayti lok cheepa kahai bulae. Khatri brahman peth day choday Har
Namdeu lee-a mukh lae. P.733

ਨੀਚ ਜਾਤਿ ਹਰਿ ਜਪਤਿਆ ਉਤਮ ਪਦਵੀ ਪਾਇ ॥ ਪੂਛਹੁ ਬਿਦਰ ਦਾਸੀ ਸੁਤੈ ਕਿਸਨੁ ਉਤਰਿਆ ਘਰਿ ਜਿਸੁ ਜਾਇ ॥
ਰਵਿਦਾਸੁ ਚਮਾਰੁ ਉਸਤਤਿ ਕਰੇ ਹਰਿ ਕੀਰਤਿ ਨਿਮਖ ਇਕ ਗਾਇ ॥ ਪਤਿਤ ਜਾਤਿ ਉਤਮੁ ਭਇਆ ਚਾਰਿ ਵਰਨ ਪਏ ਪਗਿ ਆਇ ॥
ਨਾਮਦੇਅ ਪ੍ਰੀਤਿ ਲਗੀ ਹਰਿ ਸੇਤੀ ਲੋਕੁ ਛੀਪਾ ਕਰੈ ਬੁਲਾਇ ॥ ਖੜੀ ਬ੍ਰਾਹਮਣ ਪਿਠਿ ਦੇ ਛੋਡੇ ਹਰਿ ਨਾਮਦੇਉ ਲੀਆ ਮੁਖਿ ਲਾਇ ॥

Guru Gobind Singh:

Guru Gobind Singh regards the whole human race – *maans ki jaat* – as belonging to one *jaat* – *sabhai aykai*
pehcaanbo. He says:

Maans ki jaat sabhai aykai pehcaanbo.

ਮਾਨਸ ਕੀ ਜਾਤ ਸਭੈ ਏਕੈ ਪਹਚਾਨਬੋ ॥

Bhagat Kabir:

- (a) The whole world has been created by the Lord from His *jot / noor* – *ayk noor tay sabh jag upjea*. As the Lord’s *jot* is in everyone it is not proper to say as to who is good and who is bad – *kaun bhalay ko manday*.
Ayk noor tay sabh jag upjea kaun bhalay ko manday. P.1349

ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੋ ਮੰਦੇ ॥

- (b) Telling a *Brahman*: “When in the womb – *garbh* – of the mother *jaat paat* is not known – *garbh vaas meh kul nahi jaati*. All are born of the Lord If you claim to be a *brahman* and are born of a *brahman* woman – *brahmani jaea*, why did you not come into this world through a different route – *aan baat kaahay nahi aea*? How are you a *brahman* – *tum kat brahman*, and what makes me a *soodar / sood* – *ham kat sood*? Do you mean that there is blood – *lohoo* – in me whilst in your body there is milk – *doodh* – instead of blood - *ham kat lohoo tum kat doodh*?”

Garbh vaas meh kul nahi jaati. Braham bend tay sabh utpaati Jao tu(n) brahman brahmani jaea. Tau aan baat kaahay nahi aea. Tum kat brahman ham kat sood. Ham kat lohoo tum kat doodh.

P.324

ਗਰਭ ਵਾਸ ਮਹਿ ਕੁਲ ਨਹੀ ਜਾਤੀ ॥ ਬ੍ਰਹਮ ਬਿੰਦੁ ਤੇ ਸਭ ਉਤਪਾਤੀ ॥ ਜੋ ਤੂੰ ਬ੍ਰਾਹਮਣ ਬ੍ਰਾਹਮਣੀ ਜਾਇਆ ॥ ਤਉ ਆਨ ਬਾਟ ਕਾਹੇ ਨਹੀ ਆਇਆ ॥ ਤੁਮ ਕਤ ਬ੍ਰਾਹਮਣ ਹਮ ਕਤ ਸੂਦ ॥ ਹਮ ਕਤ ਲੋਹੂ ਤੁਮ ਕਤ ਦੂਧ ॥

- (c) Those persons who are fond believers of the *jaat paat* classification of society are victims of *haumai* and discuss these matters with egoistic feelings. In their minds there is love – *preet* – for matters concerning high and low caste – *abarn barn*. On the other hand those who resort to *naam semran* and in whose hearts the Lord dwells do not harbour such feelings. They have lovely continuous music – *anhad sabad* - pertaining to the *sefat salaah* of the Lord Gopal going on in their hearts - *paaray* - all the while. *Abarn barn seu(n) man hi preet. Haumai gaavan gaaveh geet. Anhad sabad hot jhunkaar. Jeh paaray Prabh Sri Gopal.*

P.1162

ਅਬਰਨ ਬਰਨ ਸਿਉ ਮਨ ਹੀ ਪ੍ਰੀਤਿ ॥ ਹਉਮੈ ਗਾਵਨਿ ਗਾਵਹਿ ਗੀਤ ॥ ਅਨਹਦ ਸਬਦ ਹੋਤ ਝੁਨਕਾਰ ॥ ਜਿਹ ਪਉੜੇ ਪ੍ਰਭ ਸ੍ਰੀ ਗੋਪਾਲ ॥

According to the *varn* classification the four classes were:

1. *Brahmans* .. The priestly and the learned classes including the teachers.
2. *Khatris* .. Warriors and the ruling classes.
3. *Vaish* .. The agriculturists, artisans and traders.
4. *Sood/shoodar*.. The working classes and unskilled workers. This group also includes at the

bottom of the classification ladder, the untouchables known as *dalits*.

The *Brahmans* and *khatris* were regarded as high castes whereas the other two were deemed to be low castes.

17 TRAI GUN, TURIA AVASTHA, SEHAJ

Gurbani talks of *traiguni maya* or *traiguni sansaar*. *Trai* means three and *gun* means attributes or qualities. The three *gun* referred to are *rajo gun*, *tamo gun* and *sato gun*. These three qualities of the materialistic world govern the lives of the vast majority of us who are misled by *maya*. Guru Arjan Dev says that the Lord created the world that we see, His *sargun* form, from His unseen *nergun* form – *nergun tay sargun drestaarang*. In His *sargun* form the Lord created the presence of these *gun* of *maya*.

Bhenn bhenn traigun besthaaran(g). Nergun tay sargun drestaaran(g).

P.250

ਭਿੰਨ ਭਿੰਨ ਤ੍ਰੈ ਗੁਣ ਬਿਸਥਾਰੰ ॥ ਨਿਰਗੁਨ ਤੇ ਸਰਗੁਨ ਦ੍ਰਿਸਟਾਰੰ ॥

Guru Amar Das says that foolish people blindly serve these three *gun* by indulging in materialistic activities – *moorakh andhay traigun sayveh*. They are traders of *maya* – *maya kai beuhaari*.

Moorakh andhay trai gun sayveh maya kai beuhaari.

P.1246

ਮੂਰਖ ਅੰਧੇ ਤ੍ਰੈ ਗੁਣ ਸੇਵਹਿ ਮਾਇਆ ਕੈ ਬਿਉਹਾਰੀ ॥

In the *Anand Saheb Bani* Guru Ji says that under the influence of the *trai gun* the whole world is asleep, i.e. oblivious of the Godly path – *sansaar bharm suta*. One's whole life which is described as a night – *rain* – is spent in this *maya moh* sleep – *sutea rain vahaani*. It is only with the guru's *kerpa* that one wakes – *jaagay* – from this sleep.

Tehi guni sansaar bharm suta sutea rain vahaani. Gur kerpa tay say jan jaagay.....

P.922

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭਰਮਿ ਸੁਤਾ ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ ॥ ਗੁਰ ਕ੍ਰਿਪਾ ਤੇ ਸੇ ਜਨ ਜਾਗੇ ॥

According to Guru Nanak Dev persons under the influence of the three *gun* cannot get across the *bhavjal* – *nahi paar utaara*. Their efforts are in no way fruitful – *trehu gun antar khapeh khapaaveh*.

Trehu gun antar khapeh khapaaveh nahi paar utaara hay.

P.1029

ਤ੍ਰਿਹੁ ਗੁਣ ਅੰਤਰਿ ਖਪਹਿ ਖਪਾਵਹਿ ਨਾਹੀ ਪਾਰਿ ਉਤਾਰਾ ਹੇ ॥

Guru Ji says that the *traï gun* are the cause of a person falling into *vekaars* – *traï gun sarb janjaal hai*. As such love for *naam* cannot develop – *naam na dharay pyar*.

Traï gun sarb janjaal hai naam na dharay pyar.

P.1284

ਤ੍ਰੈ ਗੁਣ ਸਰਬ ਜੰਜਾਲ ਹੈ ਨਾਮ ਨ ਧਰੇ ਪਿਆਰ ॥

Guru Amar Das says that spiritual death – *aatmak maut* – has a hold on those whose lives are governed by *traïgun* – *kaalai ki ser kaara*. They never think of the Creator who is termed *upaavanhaara*. They face repeated births and deaths – *mar jammeh vaaro vaara*.

Traï gun kaalai ki ser kaara. Naam na cayteh upaavanhaara. Mar jammeh fer vaaro vaara.

P.232

ਤ੍ਰੈ ਗੁਣ ਕਾਲੈ ਕੀ ਸਿਰਿ ਕਾਰਾ ॥ ਨਾਮੁ ਨ ਚੇਤਹਿ ਉਪਾਵਣਹਾਰਾ ॥ ਮਰਿ ਜੰਮਹਿ ਫਿਰਿ ਵਾਰੇ ਵਾਰਾ ॥

Traïgun activity results in chasing after *maya* – *traïgun sabha dhaat hai*. By being obsessed with it one can neither resort to *bhagti* nor can one get to love the Lord. Whatever one does is subject to *haumai* – *haumai karm kmaahe*. Hence there can be no freedom from *vekaars* – *mukat kaday na hova-i*, and there is no possibility of attaining high spiritual status – *gat*. Guru Ji mentions it thus:

Traïgun sabha dhaat hai na Har bhagti(i) na bhaae. Gat mukat kaday na hova-i haumai karm

kmaahe.

P.1258

ਤ੍ਰੈ ਗੁਣ ਸਭਾ ਧਾਤੁ ਹੈ ਨਾ ਹਰਿ ਭਗਤਿ ਨ ਭਾਇ ॥ ਗਤਿ ਮੁਕਤਿ ਕਦੇ ਨ ਹੋਵਈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥

According to Guru Ji it is the *traïgun* / *tregun* *maya* which makes the world go astray – *jen jagat bhulaea*, and instills the fear of repeated births and deaths in its victims – *janm maru ka sehsha*.

Ayh tregun maya jen jagat bhulaea janm maru ka sehsha.

P.1257

ਏਹ ਤ੍ਰਿਗੁਣ ਮਾਇਆ ਜਿਨਿ ਜਗਤੁ ਭੁਲਾਇਆ ਜਨਮ ਮਰਣ ਕਾ ਸਹਸਾ ॥

Bhagat Kabir says that what is referred to as *rajo gun*, *tamo gun*, *sato gun* is all the Lord's *maya*.

Raj gun, tam gun, sat gun kahi-ai eh tayri sabh maya

P.1123

ਰਜ ਗੁਣ ਤਮ ਗੁਣ ਸਤ ਗੁਣ ਕਹੀਐ ਇਹ ਤੇਰੀ ਸਭ ਮਾਇਆ ॥

Rajo gun leads to passion, greed, lust, arrogance and restlessness. A person under the influence of this attribute is fickle minded and is not steadfast in what he does. There is a desire to do this and that and he often wastes his energies in resorting to various activities. He endeavours to attain wealth, position and prestige, spurred on by pride and ego i.e. *haumai*. This attribute is the root cause of *lobh*, *moh*, *ahan(g)kaar*.

Tamo means darkness and this attribute suffocates spiritual life because of ignorance. The principle of activity in *rajo gun* gives way to inertia in *tamo gun*. One gets corrupted by the five *kaamadaks* and vigilance and alertness of mind forsake the person. He tends to become avaricious, angry, jealous and egoistic.

Both *rajo gun* and *tamo gun* tend to go hand in hand. Where one is found there is every possibility that the other too will be present and both tend to ruin one's spirituality and bring *aatmak maut*.

Sato gun is at a higher level than the previous two attributes. With this attribute governing the life of a person, he enjoys peace of mind. He tends to have pity and compassion on suffering creatures and people, and makes an effort to help them. He is forgiving and feels happy resorting to activities spurred on by this quality. Although at a higher level than *rajo* and *tamo* the person under the influence of *sato gun* does experience *haumai* but the *haumai* here is of a more subtle type as happens when a person doing something good such as doing *kirtan* or *sayva* in a temple is spurred on more by the praise of people or by some monetary reward than by the inherent love of the activity itself.

A person who reaches the stage of *sato gun* can be said to have advanced spiritually from the earlier two stages but he is still a creature of *maya*. Guru Ram Das says that the three prominent *devtas* – Brahma, Veshnu, and Shev, were still subject to *maya* even though they had become demi Gods. They became victims of *haumai* and hence suffered. They failed in their remembrance of the Lord Creator – *jen kee-ay teseh na cayteh bapray*. Understanding of the Lord can be derived only by seeking the *saran* of the guru – *Har gurmukh sojhi pa-ee*. (Shev is also referred to as Mahadeu).

Brahma, Besan, Mahadeu, traï gun rogi vec haumai kaar kma-ee. Jen kee-ay teseh na cayteh bapray Har gurmukh sojhi pa-ee

P.735

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਤ੍ਰੈ ਗੁਣ ਰੋਗੀ ਵਿਚਿ ਹਉਮੈ ਕਾਰ ਕਮਾਈ ॥ ਜਿਨਿ ਕੀਤੇ ਤਿਸਹਿ ਨ ਚੇਤਹਿ ਬਪੁਤੇ ਹਰਿ ਗੁਰਮੁਖਿ ਸੋਝੀ ਪਾਈ ॥

Guru Nanak Dev describes the *traï gun* thus: *rajo gun* as air – *pav*, *tamo gun* as fire – *ag/agan*, and *sato gun* as water – *bemb*. The whole world is subject to these three *gun*, and Guru Ji says that the world consists of these three – *agan bemb pav ki bani*. Here *bani* means creation. Guru Ji goes on to say that in spite of their

powerful influence the *traī guṇ* are servants of *naam* – *teen naam kay daasa*, and they have no power over those who resort to *naam semran*.

Agan bemb pavṇ ki banj teen naam kay daasa.

P.1328

ਅਗਨਿ ਬੰਬ ਪਵਣ ਕੀ ਬਾਣੀ ਤੀਨਿ ਨਾਮ ਕੇ ਦਾਸਾ ॥

Guru Amar Das points out that he who can eliminate the influence of the *traī guṇ* becomes *nermal* – *traī guṇ mayṭay nermal hoi*. His *jeevatma* becomes pure. His mind stops wandering and he acquires the *sehaj* state. By resorting to *naam semran* he succeeds in realizing the Lord who is described as *saac Prabh*.

Traī guṇ mayṭay nermal hoi. Sehjay saac melai Prabh soi.

P.232

ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਨਿਰਮਲੁ ਹੋਈ ॥ ਸਹਜੇ ਸਾਚਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਈ ॥

All our materialistic activities are carried out under the influence of these three *guṇ* – *trebedh*, and according to Guru Nanak Dev these give rise to various hopes and anxieties – *aas andaysa hoe*.

Trebedh karm kma-ee-eh aas andaysa hoe.

P.18

ਤ੍ਰਿਬਿਧਿ ਕਰਮ ਕਮਾਈਅਹਿ ਆਸ ਅੰਦੇਸਾ ਹੋਇ ॥

Because of the powerful influence of the *traī guṇ* the mind's desires never get fulfilled. Only the man, in whose mind the Lord's *naam* begins to dwell, can free himself from the clutches of *maya* and its *traī guṇ*. This is attained when one seeks the *saran* of the guru and becomes a true devotee. He then acquires a deep understanding of the Lord and the *jeevatma* becomes one with the Lord, the *Parm Atma*. This stage is known as *turi aavastha* or *turia aavastha*. On the other hand, as Guru Ji says, those who love the *traī guṇ* experience repeated births and deaths – *janm marai traī guṇ hetkaar*.

Janm marai traī guṇ hetkaar Turi aavastha satgur tay Har jaan.

P.154

ਜਨਮਿ ਮਰੈ ਤ੍ਰੈ ਗੁਣ ਹਿਤਕਾਰੁ ॥ ਤੁਰੀ ਆਵਸਥਾ ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਜਾਨੁ ॥

Guru Ji emphasises the fact that by seeking the *saran* of the guru worldly hopes and desires – *aasa mansa* – can be eliminated thus enabling one to remain above these and becoming *neraas* - without any *aasa mansa*. When one becomes a *gurmukh* by moulding his life as per the teachings of the guru and by participating in *sant sabha* / *sat sang* for *ot/aasra* and support one acquires *turi aavastha*.

Aasa mansa do-oo benaast trehu guṇ aas neraas bha-i. Turi aavastha gurmukh pa-ee-ai sant sabha ki ot lahi.

P.356

ਆਸਾ ਮਨਸਾ ਦੇਉ ਬਿਨਾਸਤ ਤ੍ਰਿਹੁ ਗੁਣ ਆਸ ਨਿਰਾਸ ਭਈ ॥ ਤੁਰੀ ਆਵਸਥਾ ਗੁਰਮੁਖਿ ਪਾਈਐ ਸੰਤ ਸਭਾ ਕੀ ਓਟ ਲਹੀ ॥

Guru Amar Das says that the shackles of *traī guṇ maya* – *trebedh bandhan* - can be broken only with the help of the *gur sabad* – *tooteh gur sabdi*, by considering the *sabad* and moulding one's life according to its teaching. Then only the Lord blesses the devotee with freedom from the bonds of *maya* whereby he now becomes *mukat*.

Trebedh bandhan tooteh gur sabdi gur sabdi mukat kraavṇea.

P127

ਤ੍ਰਿਬਿਧਿ ਬੰਧਨ ਤੁਟਹਿ ਗੁਰ ਸਬਦੀ ਗੁਰ ਸਬਦੀ ਮੁਕਤਿ ਕਰਾਵਣਿਆ ॥

Guru Ji goes on to say that *turia guṇ* is acquired by participation in *saadh sangat* – *turia guṇ sat sangat pa-ee-ai*. He who acquires this *guṇ* is then helped by the Lord, who blesses him with His *mehar di nadar* to get across the world ocean – *nadri paar utari*.

Turia guṇ sat sangat pa-ee-ai nadri paar utari.

P.1260

ਤੁਰੀਆ ਗੁਣੁ ਸਤ ਸੰਗਤਿ ਪਾਈਐ ਨਦਰੀ ਪਾਰਿ ਉਤਾਰੀ ॥

Guru Arjan Dev points out that the three *guṇ* keep on influencing everyone in the world – *teen beapeh jagat kau*. Rare is the person who acquires the *turia* stage. Guru Ji goes on to say that under the influence of the *traī guṇ* one acquires the fruits of *veshay vekaar* thus resulting in sinking in the *vekaars* at times and becoming *nec*, and sometimes rising above them and becoming *uttam*. In this way they suffer heaven and hell – *surag nark* – which means experiencing *sukh dukh*. Their minds wander a lot – *bharmtau ghaṇo*, and fear of death – *mec* -always bothers them – *sada sanghaaraī meec*.

Teen beapeh jagat kau turia paavai koe. ...Tretia traī guṇ bekhai fal kab uttam kab nec.

Nark surag bharmtau ghaṇo sada sanghaaraī meec.

P.297

ਤੀਨਿ ਬਿਅਪਹਿ ਜਗਤ ਕਉ ਤੁਰੀਆ ਪਾਵੈ ਕੋਇ ॥ ਤ੍ਰਿਤੀਆ ਤ੍ਰੈ ਗੁਣ ਬਿਖੈ ਫਲ ਕਬ ਉਤਮ ਕਬ ਨੀਚੁ ॥ ਨਰਕ ਸੁਰਗ ਭਰਮਤਉ ਘਣੇ ਸਦਾ ਸੰਘਾਰੈ ਮੀਚੁ ॥

Man comes to this world as a trader – *vanjaara* – for the purpose of trading and accumulating the *naam* of the Lord. Guru Ji says that those who have loads of this everlasting *naam* commodity - *sac vakhar jen ladea* – are the true traders described as *sacray pasaar*. But such *vanjaaras* / *pasaari* are very few. The large majority are the ones who are influenced by *traigun maya*, here referred to as *tehatray bajaar* – the *bajaar* of the three *hatt* i.e. *traī guṇ*

Tehatray bajaar sauda karn vanjaarea. Sac vakhar jeni ladea say sacray pasaar.

P.1425

ਤਿਹਟੜੇ ਬਾਜਾਰ ਸਉਦਾ ਕਰਨਿ ਵਣਜਾਰਿਆ ॥ ਸਚੁ ਵਖਰੁ ਜਿਨੀ ਲਦਿਆ ਸੇ ਸਚੜੇ ਪਾਸਾਰ ॥

The *turi avastha* is also known as *cautha pad*, i.e. the fourth stage. Guru Ji in *Sukhmani bani* says that he who resorts to *naam semran* as a result of the guru's *kerpa* attains the fourth stage with its sublime spiritual status – *cauthay pad meh gat paa-ay*.

Kar kerpa jes aapnai naam laa-ay. Nanak cauthay pad meh so jan gat paa-ay. P.284

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਨੈ ਨਾਮਿ ਲਾਏ ॥ ਨਾਨਕ ਚਉਥੇ ਪਦ ਮਹਿ ਸੋ ਜਨੁ ਗਤਿ ਪਾਏ ॥

Guru Nanak Dev says, “Oh Lord *raj tam sat* all are the result - *chaea* - of your power – *kal*.

Going through various lives and deaths is something which you created. So too is the *dukh* of *haumai* which you have given to beings. Oh Lord, when you shower your *mehar* on someone that person seeks the *saran* of the guru and he reaches the fourth stage where he becomes *mukat*, free from attachment to *maya*.”

Raj tam sat kal tayri chaea. Janm maru haumai dukh paea. Jes no kerpa karay Har gurmukh gun cauthai mukat krae(n)da. P.1038

ਰਜ ਤਮ ਸਤ ਕਲ ਤੇਰੀ ਛਾਇਆ ॥ ਜਨਮ ਮਰਣ ਹਉਮੈ ਦੁਖੁ ਪਾਇਆ ॥ ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰੇ ਹਰਿ ਗੁਰਮੁਖਿ ਗੁਣਿ ਚਉਥੈ ਮੁਕਤਿ ਕਰਾਇਦਾ ॥

Guru Amar Das says something similar when he mentions that *traï gun* is *maya moh* - attachment to *maya*, and it is the *gurmukh* who attains *cautha pad*.

Traigun maya moh hai gurmukh cautha pad pae. P.30

ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਮੋਹੁ ਹੈ ਗੁਰਮੁਖਿ ਚਉਥਾ ਪਦੁ ਪਾਇ ॥

According to Guru Ji a *gurmukh* recognizes this fourth stage – *cautha pad ceenai*. This stage is beyond the influence of *traï gun* and the *gurmukh* resorts to *naam semran* and enjoys *sukh* – *sukh hoi*.

Gurmukh hovai cautha pad ceenai Ram naam sukh hoi. P.604

ਗੁਰਮੁਖਿ ਹੋਵੈ ਚਉਥਾ ਪਦੁ ਚੀਨੈ ਰਾਮ ਨਾਮਿ ਸੁਖ ਹੋਈ ॥

Naam semran and *bhagti* are synonymous with one another and the influence of *traïgun* can be eliminated only by *bhagti*. It seems strange or unusual how *bhagti* can enable one to proceed to the *cautha pad* stage. *Bhagti* exerts a tremendous pull on the mind of the devotee towards spiritual perfection. According to Guru Nanak Dev the destruction of the influence of *traï gun* – *traï gun maytay*, and the attainment of the fourth stage is the result of *bhagti*. Guru Ji describes this as *nerari* – unusual.

Traigun maytay cauthai vartai ayha bhagti(i) nerari. P.908

ਤ੍ਰੈ ਗੁਣ ਮੋਟੇ ਚਉਥੈ ਵਰਤੈ ਏਹਾ ਭਗਤਿ ਨਿਰਾਰੀ ॥

When the fourth stage is attained the *dasva(n) duar* opens and the devotee enjoys spiritual bliss. The mind does not wander at all. It is as though the pendulum of a clock becomes still. This is what is called *sehaj*. Bhagat Ravedas talks about what is experienced at this stage. It is as though one resides in a place – *thau* – where there is no worry – *andoh*. There is no *dukh* at all and *sukh* prevails everywhere. There are no frustrations – *tasvees*, no desire to own property – *maal*, and no tax – *kheraaj* – to pay. There is no fear – *khauf* – of any sin – *khata*, and there is no fear of losing anything – *na tars jwaal*. This peaceful reign – *paatsahi* – is for ever – *kaem daem*. All are equal and there is no *dom saym* – second or third class. All are rich – *gani*, and contented – *maamoor*. Bhagat Ji describes this as *baygam pura* – a town where there is no *gam* – worry.

Baygampura sehar ko nau. Dookh andoh nahi teh thau. Na tasvees kheraaj na maal. Khauf na khata na tars jwaal..... . Kaem daem sada paatsahi. Dom na saym ayk so ahi..... Ooha(n) gani basai maamoor. P.345

ਬੇਗਮ ਪੁਰਾ ਸਹਰ ਕੋ ਨਾਉ ॥ ਦੂਖੁ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ ॥ ਨਾ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥ ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ ॥ ਕਾਇਮੁ ਦਾਇਮੁ ਸਦਾ ਪਾਤਿਸਾਹੀ ॥ ਦੋਮ ਨ ਸੋਮ ਏਕ ਸੋ ਆਹੀ ॥ ਉਹਾ ਗਨੀ ਬਸਹਿ ਮਾਮੂਰ ॥

Bhagat Kabir says that in this stage of mind there is neither any desire to live nor is there fear of death. There are no feelings of *dukh sukh* – *na dukh sukh beapai*. There is absolute stillness – *sunn smaadh*, with thoughts focussed on the Lord only. There are no thoughts of mine thine – *do-oo teh nahi*. This exalted state of mind is unique – *nerari* – in that no comparison is possible and it is beyond description – *akath katha*.

Jeevan merat na dukh sukh beapai sunn smaadh do-oo teh nahi. Sehaj ki akath katha hai nerari.

ਜੀਵਨ ਮਿਰਤੁ ਨ ਦੁਖੁ ਸੁਖੁ ਬਿਆਪੈ ਸੁੰਨ ਸਮਾਧਿ ਦੋਉ ਤਹ ਨਾਹੀ ॥ ਸਹਜ ਕੀ ਅਕਥ ਕਥਾ ਹੈ ਨਿਰਾਰੀ ॥ P.333

Guru Amar Das refers to *dasva(n) duar* as *dasva(n) akaas*, *akaas* meaning sky. According to Guru Ji a *gurmukh* experiences *sehaj* and his mind is always in the *dasva(n) duar* stage. He is not influenced by *maya moh* and does not fall into *maya moh* sleep – *oongh*. Hunger – *bhukh* – for *maya* does not bother him. He experiences spiritual bliss – *sukh vaas* – because of the presence of the spiritual life giving *amret naam* in the mind. *Dukh sukh* does not affect him owing to the spiritual enlightenment in his *aatma* – *aatam Ram pargaas*.

Gurmukh antar sehaj hai man carea dasvai(n) akaas. Tethai oongh na bhukh hai Har amret naam sukh vaas. Nanak dukh sukh veapat nahi jethai aatam Ram pargaas. P.1414

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਹਜੁ ਹੈ ਮਨੁ ਚੜਿਆ ਦਸਵੈ ਆਕਾਸਿ ॥ ਤਿਥੈ ਊਂਘ ਨ ਭੁਖ ਹੈ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਖ ਵਾਸੁ ॥ ਨਾਨਕ ਦੁਖੁ ਸੁਖੁ ਵਿਆਪਤ ਨਹੀ ਜਿਥੈ ਆਤਮ ਰਾਮ ਪ੍ਰਗਾਸ ॥

This *sehaj* state can only be attained by those on whom the Lord showers His grace –*mehar*. He, who is thus blessed, retains the guru's teachings via the *sabad* in his heart - *gur ka sabad red antar dhaaraai*. He parts company with the *kaamadaks* – *panc jana seu(n) sang nevarai*, and keeps his ten *endrays under control* – *das endri kar raakhai vaas*. In this way enlightenment develops in his *aatma*. Guru Arjan Dev says:

Gur ka sabad red antar dhaaraai. Panc jana seu(n) sang nevarai. Das endri kar raakhai vaas. Ta(n) kai aatmai hoe pargaas. P.236

ਗੁਰ ਕਾ ਸਬਦੁ ਰਿਦ ਅੰਤਰਿ ਧਾਰੈ ॥ ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨਿਵਾਰੈ ॥ ਦਸ ਇੰਦ੍ਰੀ ਕਰਿ ਰਾਖੈ ਵਾਸਿ ॥ ਤਾ ਕੈ ਆਤਮੈ ਹੋਇ ਪ੍ਰਗਾਸੁ ॥

Guru Ji mentions that the person who has attained the *sehaj* state and sings the praises of the Lord in the company of *saadh sang* feels as though loud music from five different types of musical instruments – *panc sabad* – is continuously going on within him. Such *gurmukhs* enjoy bliss – *sookh anand*, and they attain the *sehaj* state. They remain free of ailments and anxieties – *rog sog*, and do not suffer trans- migration – *nahi janm marn*

Panc sabad teh pooran naad. Anhad baajay acraj besmaadSookh sehaj anand bhavn. Saadh sang bais gun gaaveh teh rog sog nahi janm marn. P.888

ਪੰਚ ਸਬਦ ਤਹ ਪੂਰਨ ਨਾਦ ॥ ਅਨਹਦ ਬਾਜੈ ਅਚਰਜ ਬਿਸਮਾਦ ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਭਵਨ ॥ ਸਾਧ ਸੰਗਿ ਬੈਸਿ ਗੁਣ ਗਾਵਹਿ ਤਹ ਰੋਗ ਸੋਗ ਨਹੀ ਜਨਮ ਮਰਨ ॥

This music, referred to in the foregoing quote, is not played by anyone and as it goes on continuously it is described as *anhad dhuni*. It produces a surprisingly strange state of mind – *acraj besmaad*. The *gurmukh* who hears this sound – *naad* –

hears it as *pooran naad* i.e. loud and clear. Guru Nanak Dev in *Japji*, hymn No.29, mentions that this *naad* is present in all bodies – *ghat ghat vaajeh naad*.

This *naad* can be regarded as divine music or eternal song which cannot be heard by *manmukhs* because of *haumai*. But those who have attained the *cautha pad* can hear it clearly. Guru Arjan Dev in the following quote says that His mind has been won over by this *anhad dhuni* which has extraordinary tastes - *acaraj / acraj swaad*.

Anhad dhuni mayra man moheo acaraj ta(n) kay swaad. P.1226

ਅਨਹਦ ਧੁਨੀ ਮੇਰਾ ਮਨੁ ਮੋਹਿਓ ਅਚਰਜ ਤਾ ਕੇ ਸਵਾਦ ॥

Guru Amar Das describes the *sehaj* state of mind as something which is desired by all – *sehjai no sabh locdi*, but it cannot be attained without the guru - *ben gur paea na jae*.

Sehjai no sabh locdi ben gur paea na jae. P.68

ਸਹਜੈ ਨੋ ਸਭ ਲੋਚਦੀ ਬਿਨੁ ਗੁਰ ਪਾਇਆ ਨ ਜਾਇ ॥

In the same *sabad* Guru Ji goes on to say that only by attending wholeheartedly to the *sabad*, *sehaj* is realized – *sabday hi tay sehaj oopjai*, and the ever lasting Lord is attained – *Har paea sac soe*. It is in this *sehaj* state that one acquires peace of mind and spiritual happiness – *sukh saant hoe*. The tongue – *rasna* – savours the taste of *naam* – *Har ras khae*. Without *sehaj* life is worthless – *jeevan baad*.

Sabdai hi tay sehaj oopjai Har paea sac soe sehjai hi tay sukh saant hoe, ben sehjai jeevan baad..... Sabday hi Har man vasai rasna Har ras khae. P.68

ਸਬਦੈ ਹੀ ਤੇ ਸਹਜੁ ਊਪਜੈ ਹਰਿ ਪਾਇਆ ਸਚੁ ਸੋਇ ॥ਸਹਜੈ ਹੀ ਤੇ ਸੁਖ ਸਾਂਤਿ ਹੋਇ ਬਿਨੁ ਸਹਜੈ ਜੀਵਣ ਬਾਇਸਬਦੈ ਹੀ ਹਰਿ ਮਨਿ ਵਸੈ ਰਸਨਾ ਹਰਿ ਰਸੁ ਖਾਇ ॥

Continuing the discussion of *sehaj* Guru Ji adds that by seeking the *saran* of the *Sac Lord* and with the attainment of *sehaj*, fear of death is destroyed – *kaal vedarea*.

Sehjay kaal vedarea sac sarna-ee pae. P.68

ਸਹਜੈ ਕਾਲੁ ਵਿਡਾਰਿਆ ਸਚ ਸਰਣਾਈ ਪਾਇ ॥

Guru Ji goes on to point out that *sehaj* cannot come about by getting engrossed with activities pertaining to *traigun maya* – *trehu guna vec sehaj na pa-ee-ai*. One goes astray – *bharm bhulae* – with no end to repeated births and deaths.

Trehu guna vec sehaj na pa-ee-ai trai gun bharm bhulae. P.68

ਤ੍ਰਿਹੁ ਗੁਣਾ ਵਿਚਿ ਸਹਜੁ ਨ ਪਾਈਐ ਤ੍ਰੈ ਗੁਣ ਭਰਮਿ ਭੁਲਾਇ ॥

Guru Ji further mentions that without *sehaj* there is darkness – *gubaar* – caused by attachment to *maya* and everyone acts blindly – *sabh andh hai*.

Ben sehjai sabh andh hai maya moh gubaar. P.68

ਬਿਨੁ ਸਹਜੈ ਸਭੁ ਅੰਧੁ ਹੈ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ॥

In another part of *Gurbani* Guru Ji says that the minds of those people who constantly dwell on the *naam* – *naam ratay*, become beautiful – *ranglay*. They attain the *sehaj* state of mind because of the Lord's *bhagti*. The *bhagti* colour is fast and never fades – *rang na utrai*.

Nanak naam ratay say ranglay gur kai sehaj subhae. Bhagti rang na utrai sehjay rahai smae. P.85
ਨਾਨਕ ਨਾਮ ਰਤੇ ਸੇ ਰੰਗੁਲੇ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥ ਭਗਤੀ ਰੰਗੁ ਨ ਉਤਰੈ ਸਹਜੇ ਰਹੈ ਸਮਾਇ ॥

According to Guru Ji *sehaj avastha* and love for the Lord bring about a shower of the *amret naam jal* within an individual.

Amret varsai sehaj subhae. P.119
ਅੰਮ੍ਰਿਤੁ ਵਰਸੈ ਸਹਜਿ ਸੁਭਾਇ ॥

In this connection it is worth noting Guru Nanak Dev's remarks that the noble *naam* essence – *Har naam rasaen* - is attained as a result of acquiring *sehaj avastha*, i.e. *sehaj aath*.

Har naam rasaen sehaj aath. P.1170

ਹਰਿ ਨਾਮੁ ਰਸਾਇਣੁ ਸਹਜਿ ਆਖਿ ॥

On attainment of the *sehaj* stage the mind settles in the *nej ghar* – the real home. The mind turns its attention inwards and discovers the abode of the Lord within oneself. At this stage the mind does not wander , it enjoys spiritual bliss, and there is no more *fayra* – transmigration. Guru Arjan Dev says:

Nej ghar mehal paavuh sukh sehjay bahur na hoego fayra. P.13
ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ ਬਹੁਰਿ ਨ ਹੋਇਗੋ ਫੇਰਾ ॥

Guru Nanak Dev's *sac khand* stage described in the 37th hymn of *Jap Ji* is the same as the *cautha pad*, *sehaj avastha*, *nej ghar* and *baygampura*.

Guru Nanak Dev in *Sedh Ghost Bani* says that it is extremely difficult to escape the influences of *traï gun mayã*. Eliminating their grip on us is like chewing iron –*saar*. But by acquiring the *saran* of the Guru and by following His teachings implicitly, one can with the resultant illumination in the heart from the Lord's light –*jot*, succeed in this seemingly impossible task. The *jot* is *nerantar* - without a break / gap. It exists everywhere without any gap or break.

Gurmukh jot nerantar pa-ee. Traï gun maytay kha-ee-ai saar. P.940
ਗੁਰਮੁਖਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪਾਈ ॥ ਤ੍ਰੈ ਗੁਣ ਮੋਟੇ ਖਾਈਐ ਸਾਰੁ ॥

Talking about overcoming the effects of *maya* Guru Arjan Dev says that the person who is blessed by the Lord with spiritual strength –*bal* – withstands the onslaughts of *maya* and its *kaamadak* warriors. As a result of the Lord's *kerpa* the spiritual strength that has been bestowed by the Lord can now be maintained and sustained whatever the temptations. That which earlier could not be tolerated and sustained - *ajar* - now becomes *jar / jarai*. The Lord through His *kerpa* enables one to bear it - *jarã-ay aap*. Such a person is regarded as highly *srayshat* – noble. He is *poora pardhaan* and earns respect.

So poora pardhaan jes no bal dharai. Jesh jarã-ay aap soi ajar jarai. P.958
ਸੋ ਪੂਰਾ ਪਰਧਾਨੁ ਜਿਸ ਨੋ ਬਲੁ ਧਰੈ ॥ ਜਿਸਹਿ ਜਰਾਏ ਆਪਿ ਸੋਈ ਅਜਰੁ ਜਰੈ ॥

Attacks of *maya* in the form of *vekaars* and various temptations are difficult to resist because of a weak spiritual situation. He who succumbs to them suffers *aatmak maüt*. But the Lord's *kerpa* and the guru's *saran* changes this situation. The mind becomes strong enough to resist these attacks and succeeds in keeping the nine *endrays* – *nau kul* – in control, and prevents them from falling into *vekaars*. What was *ajar* earlier now becomes *jar / jarai* i.e. the weak spiritual situation which could not resist *vekaars* earlier now acquires strength to prevent the mind from succumbing to their temptations.

Ajar jarai ta(n) nau kul bandh. P.1289
ਅਜਰੁ ਜਰੈ ਤ ਨਉ ਕੁਲ ਬੰਧੁ ॥

The word *jar* also means old age and the Lord is referred to as *ajar* because He is not affected by old age. In the following quote by Guru Arjan Dev the word *jarai / jarn* means to retain in the heart. The person on whom the Lord *Beethal* showers His blessings succeeds in *Har Har ajar jarn* – succeeds in retaining in his heart the *ajar* Lord's *naam*.

Ja(n) kau bha-eo kerpaa beethla ten Har Har ajar jarn. P.1206
ਜਾ ਕਉ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਬੀਠੁਲਾ ਤਿਨਿ ਹਰਿ ਹਰਿ ਅਜਰੁ ਜਰਨ ॥

Guru Nanak Dev suggests that one should perform *ardaas* requesting the Lord *Jag Jeevan* to shower His *mehar / kerpa* on the individual – *nadar karuh*. This would enable the devotee to get across the world ocean – *nestaara*.

Nanak sehaj melay Jag Jeevan nadar karuh nestaara. P.489
ਨਾਨਕ ਸਹਜਿ ਮਿਲੇ ਜਗ ਜੀਵਨ ਨਦਰਿ ਕਰਹੁ ਨਿਸਤਾਰਾ ॥

18.HUKAM (RAJAA/RAZAA)

Every organization has a set of rules and regulations, written or otherwise, to enable it to function smoothly. As need arises these rules can be changed. Governments too follow such a system and enact laws. The Lord also ordained a set of rules for the smooth running of the universe when He created it. These rules, referred to as the Lord's *Hukam* or *rajaa*, are unwritten and are for ever. They are perfect and there are no shortcomings in them. Everything in this world happens as per the Lord's *hukam* and it is only the *gurmukh* who, by seeking the *saran* of the guru, gets to understand the *hukam* by means of the *gur sabad*. The Lord's *hukam* is for the benefit of all and the aim is to enable humans to become *gurmukhs*. Only by seeking the *saran* of the guru can one become God worthy and can understand the importance of the *hukam* and abide by it. It is so vast – *apaar* – that no one can know its limits – *koi ant na paa-ay*. He who meets the perfect guru – *jes gur poora bhaytsi* – is the one who can by the guru's grace follow the *rajaa / hukam* of the Lord. So says Guru Arjan Dev:

Tayra hukam apaar hai koi ant na paa-ay. Jes gur poora bhaytsi so calai rajaa-ay. P.396

ਤੇਰਾ ਹੁਕਮ ਅਪਾਰ ਹੈ ਕੋਈ ਅੰਤੁ ਨ ਪਾਏ ॥ ਜਿਸ ਗੁਰੂ ਪੂਰਾ ਭੋਟਸੀ ਸੋ ਚਲੈ ਰਜਾਏ ॥

Guru Amar Das mentions that understanding of the Lord's *rajaa / bhaana* is acquired from one who is regarded as the perfect guru – *pooray gur tay bhaana jaapai*. Only then can one always experience the *sehaj* state when the mind remains still and does not wander – *anden sehaj sma-ee*.

Pooray gur tay bhaana jaapai anden sehaj sma-ee. P.1333

ਪੂਰੇ ਗੁਰ ਤੇ ਭਾਣਾ ਜਾਪੈ ਅਨਦਿਨੁ ਸਹਜਿ ਸਮਾਈ ॥

Guru Nanak Dev at the beginning of *Japji* poses two questions as to:

- 1) how one can make himself God worthy – *kev saceara hoi-ai*, such that the Lord can get manifested in him – *pargat ho sakay*, and
- 2) how the barrier of *koor* – falsehood – created by *maya* and its accompaniment *haumai* can be broken – *kev koorai tutai paal*. The guru answers these questions by saying that one should abide by the *hukam* or *rajaa* i.e. the Will of the Lord, which has been prescribed by Him for the being. The being comes into this world with this *hukam* written - *lekhea naal*. We, however, are completely ignorant as to where and how it is written. It is a *kautak* of the Lord and what little we can know about this *hukam* is by seeking the *saran* of the guru.

Kev saceara hoi-ai kev koorai tutai paal. Hukam raja-ee calna Nanak lekhea naal. P.1

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥

Since *hukam* is *lekhea naal* it is present in all in a hidden form as in the case of *naam*.

In the 25th hymn of *Japji* Guru Ji states that it is only by submitting to the Will of the Lord that one gains freedom – *khlaasi*, from the fetters - *band* - of *maya moh*. The word *bhaana* is often used in *Gurbani* to describe the *hukam* or Will of the Lord.

Band khlaasi bhaanai hoe.

P.5

ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥

In *Sedh Ghost Bani* Guru Ji points out that it is the Lord's *hukam* which determines as to when one comes into this world - *hukmay aavai*, when one goes from here - *hukmay jaavai*, and how one lives his life - *hukmay rahai sma-ee*.

Hukmay aavai, hukmay jaavai, hukmay rahai sma-ee.

P.940

ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਵੈ ਹੁਕਮੇ ਰਹੈ ਸਮਾਈ ॥

According to Guru Ji it is the Lord's *hukam*, that cannot be described – *kahea na jae*,

which has brought into being this creation – *akaar*, including all living creatures. It is in accordance with the *hukam* that some people receive praise – *va_{dy}a-ee*, some are in high position – *uttam*, and others are in a low position – *neec*. His *hukam* determines whether one experiences *dukh* or *sukh*, whether one is blessed with His *kerpa* / *bakhsees*, or one suffers by going through the cycle of *caurasih lakh joon* – *sada bhva-ee-eh*. Guru Ji goes on to say, in the same hymn, that everyone is subject to His *hukam* – *hukmai andar sabh ko*, and those who understand this – *bujhai* – will not suffer from *haumai* – pride and ego.

Hukmi hovan akaar hukam na kahea ja-ee. Hukmi hovan jia hukam melai va_{dy}a-ee. Hukmi uttam neec hukam lekh dukh sukha pa-ee-eh. Ekna hukmi bakhsees ek hukmi sada bhva-ee-eh. Hukmai andar sabh ko baahar hukam na koe. Nanak hukmai jay bujhai ta(n) haumai kahai na koe.

P.1

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 ॥

Guru Ji mentions that the person who understands the *hukam* of the Lord – *hukam pachaana*, enjoys spiritual bliss day and night – *sukh hovai den raati*. Without this understanding, life is as though fire – *agan* – is burning within oneself. It is as though the knife of *treshna* - desires - is being wielded - *bheetar vagai kaati*.

Jeeara agan braabar tapai bheetar vagai kaati. Parnyat Nanak hukam pachaana sukha hovai den raati

P.156

ਜੀਅੜਾ ਅਗਨਿ ਬਰਾਬਰ ਤਪੈ ਭੀਤਰਿ ਵਗੈ ਕਾਤੀ ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਹੁਕਮੁ ਪਛਾਣੈ ਸੁਖੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ॥

Guru Arjan Dev says that based on the Lord's *hukam* some become *mukat* from *vekaars* and some indulge in them and suffer hell – *narka*. His *hukam* determines who is the worldly man – *saisaari*, and who is the Godly man – *bhagta*. All are subject to the Lord's *hukam* whether foolish or wise – *hochha* or *daana*. There is no one else comparable to the Lord who affects and controls our lives – *dooja nahi avar dhara*.

Hukmay mukti hukmay narka. Hukam saisari hukmay bhagta. Hukmay hochha hukmay daana dooja nahi avar dhara.

P.1081

ਹੁਕਮੇ ਮੁਕਤੀ ਹੁਕਮੇ ਨਰਕਾ ॥ ਹੁਕਮਿ ਸੈਸਾਰੀ ਹੁਕਮੇ ਭਗਤਾ ॥ ਹੁਕਮੇ ਹੋਛਾ ਹੁਕਮੇ ਦਾਨਾ ਦੂਜਾ ਨਾਹੀ ਅਵਰੁ ਧਰਾ ॥

Guru Ji mentions that based on the Lord's *bhaana* some people go astray – *ujhar*, and some follow the right path – *raaha*. Some sing the praises of the Lord – *gun gaavaha*. Some wander about in various *jooni* – lives. All this happens as per the Lord's *rajaa* / *bhaana* – *sabh kech tesai raja-ee*.

Bhaana ujhara bhaana raaha. Bhaana Har gun gurmukh gaavaha. Bhaana bharm bhavai bahu jooni sabh kech tesai raja-ee jiu.

P.98

ਭਾਣੈ ਉਝੜ ਭਾਣੈ ਰਾਹਾ ॥ ਭਾਣੈ ਹਰਿ ਗੁਣ ਗੁਰਮੁਖਿ ਗਾਵਾਹਾ ॥ ਭਾਣੈ ਭਰਮਿ ਭਵੈ ਬਹੁ ਜੂਨੀ ਸਭ ਕਿਛੁ ਤਿਸੈ ਰਜਾਈ ਜੀਉ ॥

Guru Ji goes on to point out that everything that happens in this world – *jo kech vartai*, is determined by the Lord's *bhaana*.

Jo kech vartai sabh tayra bhaana.

P.193

ਜੋ ਕਿਛੁ ਵਰਤੈ ਸਭ ਤੇਰਾ ਭਾਣਾ ॥

Anyone aspiring to meet the Lord who is our *khasm* – husband – needs to understand the *hukam* or the *rajaa* of the Lord. Bhagat Kabir says:

Hukam pachaana ta(n) khasmai melna.

P.92

ਹੁਕਮੁ ਪਛਾਣਿ ਤਾ ਖਸਮੈ ਮਿਲਣਾ ॥

Bhagat Ji, in another part of *Gurbani*, mentions that the person who understands the *hukam* – *hukam pachaana*, has knowledge of the one Lord – *ayko jaanai*. Such a person is the one who should be regarded as a real *banda* – human being.

Hukam pachaana su ayko jaanai banda kahi-ai soi.

P.1350

ਹੁਕਮ ਪਛਾਨੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ ॥

Guru Nanak Dev tells us that one can understand the *hukam* by means of the *sabad*.

Gur kai sabad hukam pachaan.

P.223

ਗੁਰ ਕੈ ਸਬਦਿ ਹੁਕਮੁ ਪਛਾਣੁ ॥

According to Guru Amar Das the *jeev-estari* who does not realize the Lord's *hukam* is a bad wife – *kunaar*. Such a wife has undesirable qualities. Hence the use of the word *kulakhni*. We, males and females alike, are all deemed to be the wives – *jeev estaris* – of the Lord who is our *khasm* or *per*. *Naar* means woman and *kunaar* is a bad woman. *Lakhan* means quality or trait and *kulakhni* is a woman with undesirable traits.

Per ka hukam na jaan-ee bha-ee sa kulakhni kunaar.

P.639

ਪਿਰ ਕਾ ਹੁਕਮੁ ਨ ਜਾਣਈ ਭਾਈ ਸਾ ਕੁਲਖਣੀ ਕੁਨਾਰਿ ॥

Guru Angad Dev says that the person who fails to realize the *hukam* – *hukam na bujhha-i*, should be regarded as blind – *andha kahi-ai soe*.

Nanak hukam na bujha-i andha kahi-ai soe.

P.954

ਨਾਨਕ ਹੁਕਮੁ ਨ ਬੁਝਈ ਅੰਧਾ ਕਹੀਐ ਸੋਇ ॥

Guru Arjan Dev says that the hall mark – *neesaani* - of meeting the Lord is that the Lord must be in the mind – *man eko saca*, and the person concerned must realise His Will – *hukam*.

Prabh melnai ki ayh neesaani. Man eko saca hukam pachaani

P.106

ਪ੍ਰਭ ਮਿਲਣੈ ਕੀ ਏਹ ਨੀਸਾਣੀ ॥ ਮਨਿ ਇਕੋ ਸਚਾ ਹੁਕਮੁ ਪਛਾਣੀ ॥

Guru Nanak Dev says that he who submits to the Will of the Lord – *maanai hukam*, acquires all *gun* – virtues – and knowledge. In the *dargaah* / *dargeh* or court of the Lord he receives respect and honour – *paavai maan*.

Maanai hukam sabhay gun gyan. Nanak dargeh paavai maan.

P.944

ਮਾਨੈ ਹੁਕਮੁ ਸਭੇ ਗੁਣ ਗਿਆਨ ॥ ਨਾਨਕ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ॥

According to Guru Ji the person who submits to the *hukam* of the Lord is the one who is respected in the *dargaah* of the Lord – *dar dibaani-ai*. He is regarded as the *serdaar*. The Lord stipulates that beings must abide by the *hukam* with which they are sent to this world – *pathaee*.. Guru Ji refers to *hukam* as *furmaani* and points out that beings are sent to this world to carry out the work as prescribed in the *hukam* / *furmaan*.

Hukam mannay serdaar dar dibaani-ai. Furmaani hai kaar khasm pathaee.

P.142

ਹੁਕਮੁ ਮੰਨੈ ਸਿਰਦਾਰੁ ਦਰਿ ਦੀਬਾਣੀਐ ॥ ਫੁਰਮਾਨੀ ਹੈ ਕਾਰ ਖਸਮਿ ਪਠਾਇਆ ॥

Guru Amar Das also says that by following the *rajaa* of the Lord the *dhan* / *jeev estari* gets respect – *sobha* – in the Lord's *dargaah* and in this world. But this is only possible by acquiring good *mat* through the Lord's *mehar* / *kerpa* – *karmi eh mat pa-ee*. Then with the guru's *kerpa* one's *jeevatma* merges with the Lord who is regarded as the Truth – *sac*.

Jay dhan khasmai calai raja-ee. Dar ghar sobha mehal bula-ee. Nanak karmi eh mat pa-ee. Gur parsaadi sac sma-ee.

P.85

ਜੇ ਧਨ ਖਸਮੈ ਚਲੈ ਰਜਾਈ ॥ ਦਰਿ ਘਰਿ ਸੋਭਾ ਮਹਲਿ ਬੁਲਾਈ ॥ ਨਾਨਕ ਕਰਮੀ ਇਹ ਮਤਿ ਪਾਈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਚਿ ਸਮਾਈ ॥

According to Guru Ji those who accept the Lord's *hukam* are the perfect ones – *pooray* – in this world – *sansaar*.

Jena hukam manaeon tay pooray sansaar.

P.512

ਜਿਨਾ ਹੁਕਮੁ ਮਨਾਇਓਨੁ ਤੇ ਪੂਰੇ ਸੰਸਾਰਿ ॥

In another part of *Gurbani* Guru Ji says that the *manmukh* is blind to the *bhaana* / *rajaa* of the Lord and tries to be clever – *karay catra-ee*. He does not submit to the *bhaana* and thereby suffers *dukh*.

Manmukh andh karay catra-ee. Bhaana na mannay bahut dukh pa-ee.

P.1064

ਮਨਮਖੁ ਅੰਧੁ ਕਰੇ ਚਤੁਰਾਈ ॥ ਭਾਣਾ ਨ ਮੰਨੇ ਬਹੁਤੁ ਦੁਖੁ ਪਾਈ ॥

On the other hand Guru Ji points out that those who submit to the *hukam* succeed in meeting the Lord and their *haumai* disappears from within them – *vecuh haumai jae*.

Hukam manneh ta(n) Har melai ta(n) vecuh haumai jae.

P.560

ਹੁਕਮੁ ਮੰਨਹਿ ਤਾ ਹਰਿ ਮਿਲੈ ਤਾ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥

In the same *sabad* Guru Ji says that there can be no *bhagti* when *haumai* is present. *Haumai* poses obstacles - *bandh* - for the *jeevatma* in following the spiritual path. Hence *naam* cannot dwell in the mind, nor can *hukam* be understood.

Haumai vec bhagti(i) na hova-i hukam na bujhea jae. Haumai vec jiu bandh hai naam na vasai man ae.

P.560

ਹਉਮੈ ਵਿਚਿ ਭਗਤਿ ਨ ਹੋਵਈ ਹੁਕਮੁ ਨ ਬੁਝਿਆ ਜਾਇ ॥ ਹਉਮੈ ਵਿਚਿ ਜੀਉ ਬੰਧੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ ॥

A person who obeys the *hukam* of the Lord and moulds his life as per the Lord's *bhaana* / *rajaa* experiences *sukh*. So says Guru Ji.

Bhaana *hukam* *manaeon* *bhaana* *sukh* *paea*.

P.1093

ਭਾਣੈ ਹੁਕਮੁ ਮਨਾਇਓਨੁ ਭਾਣੈ ਸੁਖੁ ਪਾਇਆ ॥

Thirst – *tekh* – for *maya* vanishes by following the *rajaa* / *hukam* of the Lord – *hukam mani-ai tekh utrai*, and one gets coloured four-fold with love for the Lord - *carai cavgal vann*, *vann* meaning colour. Guru Ji describes this as follows:

Nanak hukam mani-ai tekh utrai carai cavgal vann.

P.1282

ਨਾਨਕ ਹੁਕਮਿ ਮੰਨੀਐ ਤਿਖ ਉਤਰੈ ਚੜੈ ਚਵਗਲਿ ਵੰਨੁ ॥

A *gurmukh*, the person who remains in the *saran* of the guru, knows that to remain in the *rajaa* of the Lord is real *bhagti* / *pooja*. Guru Ji expresses it thus:

Gurmukh hovai so pooja janai bhaana man vasa-ee

P.910

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਪੂਜਾ ਜਾਣੈ ਭਾਣਾ ਮਨਿ ਵਸਾਈ ॥

The Lord can only be attained through the guru. Hence it is through the guru's *gyan* that we learn to submit to the Will of the Lord. Guru Ram Das exhorts the Lord's devotees thus: "Oh servants of the Lord, destroy your own *mat* – thinking - *man ki mat teaguh Har jan*. This is, however, very difficult – *kathainee*. Worship the Lord day and night – *anden Har Har naam dheavuh*, by following the *mat* of the guru."

Man ki mat teaguh Har jan ayha baat kathainee. An den Har Har naam dheavuh gur satgur ki mat lainee.
P.800

ਮਨ ਕੀ ਮਤਿ ਤਿਆਗਹੁ ਹਰਿ ਜਨ ਏਹਾ ਬਾਤ ਕਠੈਨੀ ॥ ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਗੁਰ ਸਤਿਗੁਰ ਕੀ ਮਤਿ ਲੈਨੀ ॥

Guru Arjan Dev resorts to a somewhat similar exhortation. He says, "Oh *Har jan*, eliminate your own *mat* – *man ki mat teaguh*, as *sukh* is acquired only by understanding the *hukam* of the Lord. What the Lord does should be accepted as good – *jo Prabh karai soi bhal maanuh*, and He should be remembered always, during times of *dukh* and *sukh*."

Man ki mat teaguh Har jan hukam boojh sukh pa-ee-ai ray. Jo Prabh karai soi bhal maanuh sukh dukh oh dhea-ee-ai ray.
P.209

ਮਨ ਕੀ ਮਤਿ ਤਿਆਗਹੁ ਹਰਿ ਜਨ ਹੁਕਮੁ ਬੁਝਿ ਸੁਖੁ ਪਾਈਐ ਰੇ ॥ ਜੋ ਪ੍ਰਭ ਕਰੈ ਸੋਈ ਭਲ ਮਾਨਹੁ ਸੁਖਿ ਦੁਖਿ ਓਹੀ ਧਿਆਈਐ ਰੇ ॥

Guru Ji points out that *sukh anand* - blissful happiness – develops in a person who believes in the *rajaa* of the Lord - *Prabh ki man rajae*.

Nanak sukh anad bha-ay Prabh ki man rajae.

P.1425

ਨਾਨਕ ਸੁਖ ਅਨਦ ਭਏ ਪ੍ਰਭ ਕੀ ਮਨਿ ਰਜਾਇ ॥

The important thing to remember is to submit to the Will of the Lord and avoid following one's own *mat*. But, because we are endowed with intelligence, we tend to submit to the dictates of our own minds and do things under the influence of *haumai*. Where *haumai* prevails the Lord is forgotten and impediments are created which prevent the smooth flow of the Divine Will. Other creatures in the Lord's creation are not endowed with intelligence as the humans are and hence they go through their lives in accordance with what has been destined for them by the Divine Will. Creatures of a lower order remain in tune with the Lord's *hukam* whereas human beings get out of tune and fail to abide by the Lord's *hukam*.

Guru Arjan Dev points out that those who abide by the Lord's *hukam* regard both *dukh* *sukh* as alike – *sam kar sa-hai*, as it is the Lord's *bhaana*. They are indifferent to *dukh* *sukh* and whether it be *dukh* or *sukh* they resort to *naam semran* day and night – *den raat*.

Hukmay dukh sukh sam kar sa-hai. Hukmay naam japai den raat.

P.962

ਹੁਕਮੇ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਸਹੈ ॥ ਹੁਕਮੇ ਨਾਮੁ ਜਪੈ ਦਿਨੁ ਰਾਤਿ ॥

Guru Ji says, "Oh Lord, whatever you do is sweet to me – *tayra kee-a meetha laagai*. Nanak asks you for the *naam padaarath* – *naam* commodity."

Tayra kee-a meetha laagai. Har naam padaarath Nanak maangai.

P.394

ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥ ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ ॥

Guru Amar Das mentions that the *rajaa* or *bhaana* of the guru has *amret* – nectar – in it, *gur kay bhaanay vec amret hai*. Whosoever submits to the Will of the guru attains *sehaj avastha* and drinks the *naam amret*. But only those who attain this *amret* and drink it succeed in eliminating their *haumai* – *jena praapat ten pee-a haumai vecuh khoe*.

Gur kay bhaanay vec amret hai sehjay paavai koe. Jena praapat ten pee-a haumai vecuh khoe.

P.31

ਗੁਰ ਕੇ ਭਾਣੈ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਹੈ ਸਹਜੇ ਪਾਵੈ ਕੋਇ ॥ ਜਿਨਾ ਪਰਾਪਤਿ ਤਿਨ ਪੀਆ ਹਉਮੈ ਵਿਚਹੁ ਖੋਇ ॥

Guru Ji says, "Oh Lord, it is only as per your *bhaana* or *hukam* that *naam amret* dwells in the hearts of people and you get them to drink this *naam amret* as per your *bhaana*."

Tayray bhaanay vec amret vasai tu(n) bhaanai amret pee-aavn_{ea}.

P.119

ਤੇਰੇ ਭਾਣੈ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਵਸੈ ਤੂੰ ਭਾਣੈ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ ॥

Guru Ji also says that those who go by the guru's *bhaana* – *gur kai bhaanai jo calai* – attain high spiritual status – *jeevan padvi pahe*.

Gur kai bhaanai jo calai ta(n) jeevan padvi pahe.

P.508

ਗੁਰ ਕੇ ਭਾਣੈ ਜੋ ਚਲੈ ਤਾਂ ਜੀਵਣ ਪਦਵੀ ਪਾਹਿ ॥

Guru Ji further says that those who follow the guru's *bhaana* are not born again – *bahur na aavan hoe*.

Gur kai bhaanai jay calai bahur na aavan hoe.

P.1248

ਗੁਰ ਕੇ ਭਾਣੈ ਜੋ ਚਲੈ ਬਹੁੜਿ ਨ ਆਵਣੁ ਹੋਇ ॥

The Lord's *bhaana* and the guru's *bhaana* are not in any way two different things. According to Guru Ji it is only as a result of the Lord's *rajaa* that the individual meets the guru and it is only with the guru's *kerpa* that one resorts to *semran* and *bhagti* – *sayva bhagt(i) baneejai*. The *naam* begins to dwell in the mind – *man vasai*, and by attaining *sehaj avastha* one gets to drink the *naam* essence – *naam ras peejai*. Such a man experiences *sukh* and he always acquires immense benefits – *laaha net leejai*. Those who get to meet the guru – *guru meleejai*, are the ones who believe the *bhaana* of the Hari Lord.

Har kai bhaanai gur melai sayva bhagt(i) baneejai. Har kai bhaanai Har man vasai sehjay ras peejai. Har kai bhaanai sukh pa-ee-ai Har laaha net leejai. Har ka bhaana teni mannea jena guru meleejai.

P.515

ਹਰਿ ਕੈ ਭਾਣੈ ਗੁਰੁ ਮਿਲੈ ਸੇਵਾ ਭਗਤਿ ਬਨੀਜੈ ॥ ਹਰਿ ਕੈ ਭਾਣੈ ਹਰਿ ਮਨਿ ਵਸੈ ਸਹਜੇ ਰਸੁ ਪੀਜੈ ॥ ਹਰਿ ਕੈ ਭਾਣੈ ਸੁਖੁ ਪਾਈਐ ਹਰਿ ਲਾਹਾ ਨਿਤ ਲੀਜੈ ॥.....ਹਰਿ ਕਾ ਭਾਣਾ ਤਿਨੀ ਮੰਨਿਆ ਜਿਨਾ ਗੁਰੂ ਮਿਲੀਜੈ ॥

According to Guru Ji the person who submits to the *bhaana* of the guru is the disciple, friend and relative – *sekh, sakha, bandhap*- of the guru. He, who follows his own mind – *aapnai bhaanai jo calai*, remains parted from the Lord and suffers – *coṭa(n) khaavai*.

So sekh sakha bandhap hai bha-ee je Gur kay bhaanay vec aavai. Aapnai bhaanai jo calai bha-ee vechar coṭa khaavai.

P.601

ਸੋ ਸਿਖੁ ਸਖਾ ਬੰਧਪੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਕੇ ਭਾਣੈ ਵਿਚਿ ਆਵੈ ॥ ਆਪਣੈ ਭਾਣੈ ਜੋ ਚਲੈ ਭਾਈ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਵੈ ॥

Guru Ji in *Raag Goojri* makes it clear that those who are blessed by the Lord - *jen kau nadar karay-e*, are the ones who follow the *hukam*.

Hukam bhi tena manaesi jen kau nadar karay-e.

P.510

ਹੁਕਮੁ ਭੀ ਤਿਨਾ ਮਨਾਇਸੀ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰੋਇ ॥

Guru Arjan Dev maintains that to submit to the *hukam* is in itself singing the praises of the Lord - *sefat salaahan tayra hukam raja-ee*.

Sefat salaahan tayra hukam raja-ee.

P.100

ਸਿਫਤਿ ਸਾਲਾਹਣੁ ਤੇਰਾ ਹੁਕਮੁ ਰਜਾਈ ॥

The above statement that submitting to the *hukam* is *sefat salaah* is in keeping with what Guru Nanak Dev says in *Japji* that wind, air, fire, precious gems, the sixty-eight *teeraths*, the regions of the earth, the planets and various universes – *paon, paani, baisantar, ratan, athsath teerath, khand, mandal, varbhandā*, all sing His praises by continuing to do the work assigned to them by the Creator.

Gaaveh tuhno paun paani baisantar.....Gaavan ratan upaa-ay tayray athsath teerath naalay. Gaaveh khand mandal varbhandā.....

P.6

ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ॥ ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥ ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ॥

Guru Arjan Dev says the same thing as Guru Nanak Dev, but the former uses the word *semrai / semreh* instead of *gaaveh / gaavan*, saying that the earth, sky, moon, sun, wind, water, fire, and all creation - *sagal upaar jana*, follow the *rajaa* of the Lord who is the fount of all virtues - *gun taasa*.

Semrai dharti ar akaasa. Semreh cand sooraj gun taasa. Paon paani baisantar semreh semrai sagal upaar jana.

P.1078

ਸਿਮਰੈ ਧਰਤੀ ਅਰੁ ਆਕਾਸਾ ॥ ਸਿਮਰਹਿ ਚੰਦ ਸੂਰਜ ਗੁਣ ਤਾਸਾ ॥ ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਸਿਮਰਹਿ ਸਿਮਰੈ ਸਗਲ ਉਪਾਰ ਜਨਾ ॥

Besides the earth, sky, moon etc which follow the *rajaa*, Guru Ji makes mention of many others that faithfully abide by the *rajaa*. Some of these given in the same *sabad*, in the foregoing quote, are as follows:

khand, deep, sabh loa - regions of the earth, islands, all planets; *pataal puria* - nether regions; Brahmā, Besan, Mahāyasa - Brahma, Vishnu, Sev; *koṛ tayteesa devtas* - 33 crore devtas; *pasu pankhi sabh bhoota* - animals, winged creatures and all beings; *ban parbhat audhoota* - forests and mountains.

To abide by the Lord's *bhaana* under any circumstances and regard it as sweet and acceptable, is an essential characteristic of any *gurmukh*. But rare is the person who follows the Will of the Lord and moulds his life accordingly. That one should follow the *bhaana* is something which is easy to say – *suhayla kehan kahaavan*. But to believe it and follow it is difficult – *bekham*. So says Guru Arjan Dev.

Suhayla kehan kahaavan. Tayra bekham bhaavan.

P.51

ਸੁਹੇਲਾ ਕਹਨੁ ਕਹਾਵਨੁ ॥ ਤੇਰਾ ਬਿਖਮੁ ਭਾਵਨੁ ॥

To abide by the *hukam* might seem somewhat strange – *besmaad*. But the person who understands the *hukam* realizes the true aim of life and also succeeds in acquiring an understanding of the Lord. Such a person manages to suppress his self – *aapa*, and remains detached – *neraalam* – from this world even though living in it. The Lord manifests Himself in such a devotee. Guru Nanak Dev regards such a person as a real *yogi / jogi* – one in whose mind the True Lord dwells – *antar saac*. Thus says Guru Ji.

Hukam besmaad hukam pachaanaai jia jugat sac jaanaai soi. Aap mayt neraalam hovai antar saac jogi kahi-ai soi.

P.940

ਹੁਕਮੁ ਬਿਸਮਾਦੁ ਹੁਕਮਿ ਪਛਾਣੈ ਜੀਅ ਜੁਗਤਿ ਸਚੁ ਜਾਣੈ ਸੋਈ ॥ ਆਪੁ ਮੇਟਿ ਨਿਰਾਲਮੁ ਹੋਵੈ ਅੰਤਰਿ ਸਾਚੁ ਜੋਗੀ ਕਹੀਐ ਸੋਈ ॥

According to Guru Amar Das a person who understands the *rajaa* of the Lord refocusses his attention from *maya* – *sakt*, to the Lord – *Sevai ghar*. Such a person continues living – *jeevdea(n)* - doing his worldly chores, but with his *aapa* destroyed – *mar rahi-ai*.

Ayha sakt sevai ghar aayai jeevdea(n) mar rahi-ai.

P.1257

ਏਹਾ ਸਕਤਿ ਸਿਵੈ ਘਰਿ ਆਵੈ ਜੀਵਦਿਆ ਮਰਿ ਰਹੀਐ ॥

Guru Nanak Dev in *Aasa Di Vaar Banj* says that the person who accepts the *hukam* is accepted by the Lord and he attains the Lord's abode – *khasmai ka mehal paesi*. Such a man's desires get fulfilled – *manuh cendea fal paesi*. He goes to the *dargaah* of the Lord with respect – *paidha jaesi*.

Hukam manne-ai hovai parvaan ta(n) khasmai ka mehal paesi. Khasmai bhaavai so karay manuh cendea so fal paesi. Ta(n) dargeh paidha jaesi.

P.471

ਹੁਕਮੁ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ ॥ ਖਸਮੈ ਭਾਵੈ ਸੋ ਕਰੇ ਮਨਹੁ ਚਿੰਦਿਆ ਸੋ ਫਲੁ ਪਾਇਸੀ ॥ ਤਾ ਦਰਗਹ ਪੈਧਾ ਜਾਇਸੀ ॥

Sikh history gives a shining example of a *gurmukh* named Bha-ee Bhekhari who lived during the time of Guru Ram Das. On the request of a Sikh from Peshawar, that he was keen to have *darshan* of a *gurmukh*, Guru Ji sent him to Gujerat to Bha-ee Bhekhari's place. Here the visitor was shocked to see that whilst preparations for the wedding of Bhekhari Ji's son were going on, Bha-ee Ji himself was busy getting ready things needed for a funeral. When asked by the visitor about it, Bha-ee Ji replied, "No one can understand the ways of the Lord. Anything can happen. One should be prepared to accept any eventuality. It is not proper to go against the *bhaana* of the Lord."

The visitor was invited to stay back for the wedding. After the wedding, on the day the *janj* – groom's party – returned home, Bha-ee Ji's newly married son suddenly died. Festivities and enjoyment suddenly gave way to grief. But Bha-ee Ji showed no grief. He went about consoling his wife, the unfortunate bride, and other close relatives. From what the visitor had earlier seen he was convinced that Bha-ee Ji had foresight of what was to happen. He went to Bha-ee Ji and asked him why he had not called off the wedding if he was aware of what was going to happen. Bha-ee Ji replied, "Without the wedding my son would not have passed away. This was the *hukam* of the Lord Master. How could I obstruct the *bhaana*? What the Lord does is always good." The visitor was convinced that Bha-ee Bhekhari was indeed a *gurmukh*. Such a *gurmukh* is one who has advanced spiritually to the *turia* stage, above the *traai gun maya*.

Guru Angad Dev Ji's life illustrates how, He as Baba Lehna Ji, a staunch devotee of Guru Nanak Dev Ji, accepted the latter's *hukam* unquestioningly on many occasions, and thereby became the second Guru of the Sikh religion with the name of Guru Angad Dev. Guru Nanak Dev tested His two sons and Baba Lehna Ji in order to decide who was to be his successor. Here are a few examples in brief as to how Baba Lehna Ji accepted and unhesitatingly acted as per the *hukam* of Guru Nanak Dev.

Going to the river to wash Guru Nanak Dev Ji's clothes when it was midnight. Baba Ji accepted the statement made by Guru Ji that the sun had risen and it was bright. Guru Ji's elder son, Sri Chand, described his father as being unreasonable.

Retrieving a bowl – *kaṭora* – used by Guru Ji as a dipper when bathing. Guru Ji deliberately threw the *kaṭora* into a pool of muddy water after having had his bath and then requested his sons to recover

it. Both sons of the Guru brushed aside their father's command as that of an ageing senile person. Baba Lehna Ji, however, instantly jumped into the muddy water with his clothes on and recovered the *katōra*.

Climbing a *kikar* tree at the behest of the Guru. Guru Ji requested his sons to climb the tree and shake it saying that sweet meats would fall from the tree. The sons laughed at the crazy request of Guru Ji. But when Guru Ji glanced at Lehna Ji the latter immediately started climbing the tree. Guru Ji's sons tried to dissuade Lehna Ji saying that it was ridiculous to think that a *kikar* tree would produce sweet meats. But Baba Lehna Ji ignored the protests of the sons saying that it was not for him to question the soundness of the command but to obey it. Some writers claim that sweet meats did drop from the tree but this is a distortion of the truth. Guru Ji was testing His sons in the search of a successor and there is no question of any miracle being performed. Sikhism has no place for miracles. Guru Arjan Dev and Guru Teg Bahadar refused to go against the principles of their faith and willingly gave up their lives instead of resorting to miracles as requested by their oppressors. According to Sikhism the greatest miracle is to retain the *naam* of the Lord in one's heart.

The reward for unquestioned submission to the *hukam* of Guru Nanak Dev was the attainment of the high spiritual status of guruship, the 2nd in line of succession.

Reference to Baba Lehna Ji becoming Guru Angad Dev is to be found in the *Vaar* of *Satta Balwand* in the *Guru Granth Saheb*. In this *vaar* the *sangat - umat* - is requested to see what Guru Nanak Dev did - *vaykhuh je keon*. Guru Ji tested His Sikhs and sons - *sekha(n) putra(n) ghokh kai*, and after the testss - *sudhos* - He picked on Baba Lehna Ji - *tekeon* - to succeed Him.

Sekha(n) putra(n) ghokh kai sabh umat vaykhuh je keon. Ja(n) sudhos ta(n) Lehna tekeon. P.967
ਸਿਖਾਂ ਪੁਤ੍ਰਾਂ ਘੋਖਿ ਕੈ ਸਭ ਉਮਤਿ ਵੇਖਹੁ ਜਿ ਕਿਉਨੁ ॥ ਜਾਂ ਸੁਪੋਸੁ ਤਾਂ ਲਹਣਾ ਟਿਕਿਉਨੁ ॥

19. PRABHU MELAAP

God has no body or form and because of this He is referred to as *Neran(g)kaar*. How then do we meet Him? Meeting Him i.e. *Prabhu Melaap*, implies the meeting of the *Jeevatma* in the individual with the *Parm Atma* of the Lord. Thus it is a meeting of souls and not two bodies. Guru Arjan Dev says that the devotee who comes to the *saadh sangat* is deemed to have reached the entrance of the Lord's abode – *Har duarai kharia*, and he acquires the Lord's *darsan*. *Darsan* means to see, but since the Lord is formless the word *darsan* implies experiencing His presence in the mind in the form of bliss when there is contact between the *Jeevatma* and *Parmatma*. This contact comes about when one focusses his attention on the *gur sabad*. Regarding this *darsan* Guru Arjan Dev says:

Ab sadhoo sang paria. Har duarai kharia. Darsan karia. P.746

ਅਬ ਸਾਧੂ ਸੰਗਿ ਪਰੀਆ ॥ ਹਰਿ ਦੁਆਰੈ ਖਰੀਆ ॥ ਦਰਸਨੁ ਕਰੀਆ ॥

Talking about this meeting via the *sabad* when the individual *jot* – light – meets that of the Lord which is referred to as *joti*, Guru Ram Das says that He attained the Lord through the *sabad* – *sabad melaea* – when the *jot* in Him linked up with the *joti* of the Lord.

Nanak Prabh paea sabad melaea joti jot mela-ee. P.775

ਨਾਨਕ ਪੁਭੁ ਪਾਇਆ ਸਬਦਿ ਮਿਲਾਇਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥

Guru Nanak Dev also refers to this meeting with the Lord husband – *sahu*- through the *gur sabad* – *gur sabdi sahu paea*, and prays that the Lord will meet Him thus as a result of seeking the Guru's *saran*.

Gur sabdi sahu paea sac Nanak ki ardaas jiu. P.762

ਗੁਰ ਸਬਦੀ ਸਹੁ ਪਾਇਆ ਸਚੁ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਜੀਉ ॥

Guru Amar Das says something similar when He says that the Lord is attained through the *gur sabad* without which one understands not and the mind wanders about – *ben sabdai bharm bhulaa*.

Gur sabdi Har pa-ee-ai ben sabdai bharm bhulaa. P.36

ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਈਐ ਬਿਨੁ ਸਬਦੈ ਭਰਮਿ ਭੁਲਾਇ ॥

In another instance Guru Amar Das says that when the Lord, as a result of His *kerpa*, gets the individual to meet the guru one meets the Lord through the *sabad*.

Kerpa karay sabad melaava hoe. P.665

ਕਿਰਪਾ ਕਰੇ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥

Thus when one attends to the *sabad* in *saadh sangat* wholeheartedly, and understands the message conveyed by the Guru via the *sabad* one meets the Lord in the mind. But participation in *sat sangat* occasionally will not lead to meeting the Lord permanently as the mind will again get preoccupied with thoughts of *maya*. Constant participation in the holy congregation – *saadh sangat*, is essential to mould the mind such that it will not succumb to the temptations of *maya*. Then only, as Guru Nanak Dev puts it, “He who meets the Lord from the heart – *del* – is deemed to have met Him permanently. He is the one who can be said to have met Him – *melea kahi-ai ray soi*.”

Jo del melea so mel rahea melea kahi-ai ray soi. P.725

ਜੋ ਦਿਲਿ ਮਿਲਿਆ ਸੁ ਮਿਲਿ ਰਹਿਆ ਮਿਲਿਆ ਕਹੀਐ ਰੇ ਸੋਈ ॥

Guru Angad Dev is of the same view that one who has met the Lord in his *jeevatma* – *antar aatmai* – can be really said to have met Him.

Antar aatmai jo melai melea kahi-ai soe. P.791

ਅੰਤਰ ਆਤਮੈ ਜੋ ਮਿਲੈ ਮਿਲਿਆ ਕਹੀਐ ਸੋਇ ॥

Guru Amar Das mentions that the person who succeeds in meeting the everlasting Lord *antar aatmai* will never be separated again - *na vechreh* – from the Lord. The mind does not wander any more. It is always linked with the Lord within the individual. In other words the mind now dwells in the *nej ghar*.

Sac melai say na vechreh ten nej ghar vaasa hoe. P.27
ਸਚਿ ਮਿਲੈ ਸੇ ਨ ਵਿਛੁੜਹਿ ਤਿਨ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥

Guru Arjan Dev also says that the person, whom the Lord *Kartaar* – Creator, has helped to meet Him will never be separated again – *kaday na vechrai*.

Melea kaday na vechrai jo maylea kartaar. P.49
ਮਿਲਿਆ ਕਦੇ ਨ ਵਿਛੁੜੈ ਜੋ ਮੇਲਿਆ ਕਰਤਾਰਿ ॥

The guru is a very important link in the process of meeting the Lord. Guru Nanak Dev very emphatically mentions, that it is only through the guru's *mehar* – *gur parsaaadi*, that one attains *Prabhu melaap*. Guru Ji goes on to say, that no one should have the mistaken idea – *mat ko bharm bhulahe*, that the Lord can be attained without the guru.

Gur parsaaadi Har pa-ee-ai mat ko bharm bhulahe. P.936
ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਪਾਈਐ ਮਤੁ ਕੇ ਭਰਮਿ ਭੁਲਾਹਿ ॥

Guru Ji also mentions, that the love for the guru – *satgur bhaae*, is an essential condition for *Prabhu melaap*.

.....*Har pa-ee-ai satgur bhaae.* P.597
.....ਹਰਿ ਪਾਈਐ ਸਤਿਗੁਰ ਭਾਇ ॥

Thus Guru Ji advises the *jeev estari / kaamni* that if he or she desires to meet the Lord husband – *var*, it is essential to follow the path revealed by the Guru faithfully – *satgur sayv hetayh*.

Jay loreh var kaamni satgur sayv hetayh P.935
ਜੇ ਲੋੜਹਿ ਵਰੁ ਕਾਮਣੀ ਸਤਿਗੁਰੁ ਸੇਵ ਹਿਤੇਹਿ ॥

Love for the guru also implies *dar adab* for the guru and the Lord. Guru Amar Das says that one should regard fear and respect – *dar adab*, as adornment - *seegaar*, and as *tambol ras* – essence of beetle leaves. Love for the Lord should be regarded as food – *bhojan*. In addition one must surrender body and mind to the Lord husband - *tan man sau(n)pay kant kau*, by submitting completely to His Will. In this way *Prabhu melaap* is attained.

Bhau seegaar tambol ras bhojan bhaau karay-e. Tan man sau(n)pay kant kau tau Nanak bhog karay-e. P.788

ਭਉ ਸੀਗਾਰੁ ਤਬੋਲ ਰਸੁ ਭੋਜਨੁ ਭਾਉ ਕਰੇਇ ॥ ਤਨੁ ਮਨੁ ਸਉਪੇ ਕੰਤ ਕਉ ਤਉ ਨਾਨਕ ਭੋਗੁ ਕਰੇਇ ॥

Guru Nanak Dev says that to win over the Lord one must accept what He does as good for him – *jo kech karay so bhala kar maani-ai*, and stop resorting to actions which he thinks are smart and clever – *hekmat hukam cuka-ee-ai*. In other words one must efface one's self – *aap gva-ee-ai*, to attain the Lord. No other *catra-ee* – shrewd means, work. The day the Lord showers His grace with His *nadar*, the *jeev estari / kaaman* can be said to have acquired all the treasures of this world – *nau nedh pa-ee*.

Jo kech karay so bhala kar maani-ai hekmat hukam cuka-ee-ai Aap gva-ee-ai ta(n) sahu pa-ee-ai aur kaisi catra-ee. Sahu nadar kar daykhai so den laykhai kaaman nau nedh pa-ee. P.722

ਜੋ ਕਿਛੁ ਕਰੇ ਸੋ ਭਲਾ ਕਰਿ ਮਾਨੀਐ ਹਿਕਮਤਿ ਹੁਕਮੁ ਚੁਕਾਈਐ ॥ਆਪੁ ਗਵਾਈਐ ਤਾ ਸਹੁ ਪਾਈਐ ਅਉਰੁ ਕੈਸੀ ਚਤੁਰਾਈ ॥ ਸਹੁ ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਸੋ ਦਿਨੁ ਲੇਖੈ ਕਾਮਣਿ ਨਉ ਨਿਧਿ ਪਾਈ ॥

At the beginning of *Japji* Guru Ji says the same thing when He mentions that one may resort to thousands or lakhs of clever ways – *sehas seanpa lakh hohe* – to meet the Lord, but all these would be futile – *ek na calai naal*. The only way to destroy the barrier of falsehood, to reach Him, would be to submit to His Will – *hukam raja-ee calna*, and reject the dictates of one's mind, however clever or smart one may be.

Sehas seanpa lakh hohe ta(n) ek na calai naal. Kev saceara hoi-ai kev koorai tutai paal. Hukam raja-ee calna Nanak lekhea naal. P.1

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤਾ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥ ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥

Guru Ji firmly believes that the Lord can only be met by a devotee if the latter loves Him in his mind – *bhaae melai man bhaanay*. Love for the Lord is a very essential ingredient in one's efforts to meet the Lord.. He cannot be attained by being intelligent, reading religious texts, and being highly ingenious – *budh path na pa-ee-ai bahu catra-ee-ai*.

Budh path na pa-ee-ai bahu catra-ee-ai bhaae melai man bhaanay. P.436
ਬੁਧਿ ਪਾਠਿ ਨ ਪਾਈਐ ਬਹੁ ਚਤਰਾਈਐ ਭਾਇ ਮਿਲੈ ਮਨਿ ਭਾਣੇ ॥

Guru Amar Das states in no uncertain terms that one should surrender body, mind and wealth to the Guru and submit to the Guru's *hukam*. This merely means one must efface one's self and mould one's life as per the teachings of the guru via the *gur sabad*. In addition, Guru Ji mentions one should resort to *sefat salaah* of the everlasting Lord.

Tan man dhan sabh sau(n)p gur kau hukam mane-ai pa-ee-ai. Hukam manehu guru kayra gaavuh saci bani. P.918

ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਸਉਪਿ ਗੁਰ ਕਉ ਹੁਕਮਿ ਮੰਨਿਐ ਪਾਈਐ ॥ ਹੁਕਮੁ ਮੰਨਿਹੁ ਗੁਰੁ ਕੇਰਾ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ ॥

It is only when one learns to submit to the Lord's Will through the guru's teachings that one's *haumai* and the *kaamadaks* can be eliminated by not allowing them to enter the mind – *kaam krodh han(g)kaar lobh hath moh na man seu(n) lyavai*. The mind then becomes *nermal*, free from the filth of *vekaars*, and the wall of falsehood created by *maya* collapses – *koorai tutai paal*. Guru Gobind Singh in His *Bani* says that when the *kaamadak* warriors can no longer influence the mind, then only one sees reality – *tat ko darsai*, and succeeds in meeting the *Parm Purkh* Lord.

Kaam krodh han(g)kaar lobh hath moh na man seu(n) lyavai. Tab hi aatam tat ko darsai parm purkh keh paavai. Sabad Hajaaray

ਕਾਮ ਕ੍ਰੋਧ ਹੰਕਾਰ ਲੋਭ ਹਠ ਮੋਹ ਨ ਮਨ ਸਿਉ ਲਯਾਵੈ ॥ ਤਬ ਹੀ ਆਤਮ ਤਤ ਕੋ ਦਰਸੈ ਪਰਮ ਪੁਰਖ ਕਹਿ ਪਾਵੈ ॥

Guru Nanak Dev points out that so long as one remains a victim of *lab* – taste of the tongue, one is engrossed in greed and pride – *lobh ahan(g)kaar ki maati*, and is also absorbed in *maya* – *maya mahe smaani*, there is no possibility of meeting the Lord.

Lab lobh ahan(g)kaar ki maati maya mahe smaani. Eni baati sahu pa-ee-ai nahi..... P.722

ਲਭ ਲੋਭ ਅਹੰਕਾਰ ਕੀ ਮਾਤੀ ਮਾਇਆ ਮਾਹਿ ਸਮਾਣੀ ॥ ਇਨੀ ਬਾਤੀ ਸਹੁ ਪਾਈਐ ਨਾਹੀ ॥

A person under the influence of *maya* will act according to his *haumai*. So long as *haumai* is present it is impossible to merge with the Lord husband – *kant*. Only when *haumai* disappears can the *jeev estari / kaaman* merge with the Lord – *kant sma-ee*. So says Guru Ji.

Haumai ja-ee ta(n) kant sma-ee.

P.750

ਹਉਮੈ ਜਾਈ ਤਾ ਕੰਤ ਸਮਾਈ ॥

Guru Ji in *Ramkali Raag* mentions that so long as one can remain *neraas* - does not hope for anything, in the midst of hopes - *aasa bheetar*, the one Lord can be attained.

Aasa bheetar rahai neraasa tau Nanak ayk melai.

P.877

ਆਸਾ ਭੀਤਰਿ ਰਹੈ ਨਿਰਾਸਾ ਤਉ ਨਾਨਕ ਏਕੁ ਮਿਲੈ ॥

Bhagat Kabir describes the *kaamadaks* as being noisy - *dundar*. They should be controlled – *dundar baadhuh*. By controlling these noisy *dundar* the lovely – *sundar* – Lord can be attained. The Lord is present everywhere – *hai hajoor*. Why should He be described as being far – *kat door bataavuh*?

Hai hajoor kat door bataavuh. Dundar baadhuh sundar paavuh.

P.1160

ਹੈ ਹਜੂਰਿ ਕਤ ਦੂਰਿ ਬਤਾਵਹੁ ॥ ਦੁੰਦਰ ਬਾਧਹੁ ਸੁੰਦਰ ਪਾਵਹੁ ॥

The word *jog* means to link up or to connect and is also used for *Prabhu melaap*. Guru Nanak Dev says that to acquire *jog* one should, whilst living in the world of *maya*, remain aloof from it. *Maya* is like the black *anjan* or what is called *surma* and whoever uses it gets stained. Thus to attain *jog* one should avoid the *anjan*, i.e. remain *neranjan*. In other words one must become a *jeevan mukat*, one who is regarded as dead to the temptations of *maya* – *jeevtea(n) mar rahi-ai*.

Anjan mahe neranjan rahi-ai jog jugat ev pa-ee-ai..... Nanak jeevtea(n) mar rahi-ai aisa jog kma-ee-ai. P.730

ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥ ਨਾਨਕ ਜੀਵਤਿਆ ਮਰਿ ਰਹੀਐ ਐਸਾ ਜੋਗੁ ਕਮਾਈਐ ॥

Guru Arjan Dev elaborates on this *Prabhu melaap* topic by saying that the indications – *neesani* – for having met the Lord are that the *saca* Lord is always in the mind, the devotee understands the *hukam*, *bhaana* or *rajaa* of the Lord which he accepts wholeheartedly, he experiences the unwavering mental state of mind known as *sehaj avastha*, and is always contented – *sada treptaasay* – with no desires as a result of *tresna*.

Prabh melnai ki ayh neesani. Man eko saca hukam pachaani. Sehaj santokh sada treptaasay anad khasm kai bhaanai jiu. P.106

ਪ੍ਰਭ ਮਿਲਣੈ ਕੀ ਏਹ ਨੀਸਾਣੀ ॥ ਮਨਿ ਇਕੋ ਸਚਾ ਹੁਕਮੁ ਪਛਾਣੀ ॥ ਸਹਜਿ ਸੰਤੋਖਿ ਸਦਾ ਤ੍ਰਿਪਤਾਸੇ ਅਨਦੁ ਖਸਮ ਕੈ ਭਾਣੈ ਜੀਉ

॥

In a question and answer form Guru Ji describes the method of meeting the Lord. Someone asks a *gurmukh* how the Lord is attained. The *gurmukh* replies, “Oh friend – *meeta*, do not let *maan / ahan(g)kaar* influence you, always remain in the *saran* of the Lord – *saran pareejai*, accept what the Lord does as good

-karai so bhala mana-ee-ai, and surrender your *jiu pend* – life and body – to the lord. In this way you will meet the Lord.”

Maan na keejai, saran pareejai karai so bhala mana-ee-ai. Sun meeta jiu pend sabh tan arpeejai eu(n) darsan Har jiu pa-ee-ai. P.612

ਮਾਨੁ ਨ ਕੀਜੈ ਸਰਣਿ ਪਰੀਜੈ ਕਰੈ ਸੁ ਭਲਾ ਮਨਾਈਐ ॥ ਸੁਣਿ ਮੀਤਾ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਨੁ ਅਰਪੀਜੈ ਇਉ ਦਰਸਨੁ ਹਰਿ ਜੀਓ ਪਾਈਐ ॥

Doing things to please people - *laaj lokaani / lok laaj* - is an obstacle to the attainment of the Lord. Guru Ji expresses it thus: "Oh friend, listen - *sun sakhi-ay*. This is the *neesani* to meet the Lord *Prabh*. Surrender your mind and body - *man tan arp*, and forgo *laaj lokaani*."

Sun sakhi-ay Prabh melan neesani. Man tan arp taj laaj lokaani. P.737

ਸੁਨਿ ਸਖੀਏ ਪ੍ਰਭ ਮਿਲਣ ਨੀਸਾਨੀ ॥ ਮਨੁ ਤਨੁ ਅਰਪਿ ਤਜਿ ਲਾਜ ਲੋਕਾਨੀ ॥

Guru Ji points out that one significant indication of *Prabhu Melaap* is that the devotee is always resorting to the Lord's *sayva bhagti* night and day - *rain dens*.

Rain dens prabh sayv kmaani. Har melnai ki ayh neesani. P.897

ਰੈਨਿ ਦਿਨਸੁ ਪ੍ਰਭ ਸੇਵ ਕਮਾਨੀ ॥ ਹਰਿ ਮਿਲਣੈ ਕੀ ਏਹ ਨੀਸਾਨੀ ॥

Hence it can be said that to meet the Lord it is essential that firm conviction and faith develop in the heart of a devotee. Guru Ji mentions that where such sound conviction develops – *ja(n) kai bhaavni neeki*, that person enjoys the pleasure (taste) – *ras* – of meeting the lovely Lord – *Raama-ia ras paeo*, in *saadh sangat*.

Saadh sang Raama-ia ras paeo Nanak ja(n) kai bhaavni neeki. P.1272

ਸਾਧ ਸੰਗਿ ਰਾਮਾਈਆ ਰਸ ਪਾਇਓ ਨਾਨਕ ਜਾ ਕੈ ਭਾਵਨੀ ਨੀਕੀ ॥

Guru Ram Das compares this firm conviction and faith to the intense yearning of the pied cuckoo bird – *catrek* – for a drop of rain. It keeps on uttering *preu preu* for a drop of rain to satiate its intense desire. In like manner one's intense longing to meet the Lord can only be satisfied when one acquires the Guru's *darshan*.

Gur daykhay sardha man poori jeu(n) catrek preu preu boond mukh pa-ia. P.836

ਗੁਰ ਦੇਖੇ ਸਰਧਾ ਮਨ ਪੂਰੀ ਜਿਉ ਚਾੜ੍ਹਕ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਬੂੰਦ ਮੁਖਿ ਪਈਆ

A devotee in his efforts to attain the loving Lord may faithfully do the Lord's *sayva bhagti*, but the achievement of his goal would still be subject to the Lord's *kerpa / mehar*. Guru Nanak Dev describes it thus: "To immerse yourself in the love of the one Lord - *raaceh rang ayk*, if your wealth goes let it go - *dhan ga-ee ta(n) jaan dayhe*. Surrender your mind and head - *man deejai ser sau(n)pi-ai*, and yet hope for the Lord's *mehar - bhi kartay ki tayk*."

Dhan ga-ee ta(n) jaan dayhe jay raaceh rang ayk. Man deejai ser sau(n)pi-ai bhi kartay ki tayk.

P.934

ਧਨੁ ਗਇਆ ਤਾ ਜਾਣ ਦੇਹਿ ਜੇ ਰਾਚਹਿ ਰੰਗ ਏਕ ॥ ਮਨੁ ਦੀਜੈ ਸਿਰੁ ਸਉਪੀਐ ਭੀ ਕਰਤੇ ਕੀ ਟੇਕ ॥

Guru Arjan Dev sums up in a *salok* a message from the Lord how to acquire *Prabhu melaap*. "Oh man, firstly accept the fact that you have to kill your *haumai* and worldly desires – *pehla(n) marn kabool*, and give up any hope that you may have of leading a pleasurable worldly life – *jeevan ki chad aas*. Be the dust of the feet of each and everyone – *hohu sabhna ki raynka*. Then only you can come to me – *tau au hamarai paas*."

Pehla(n) marn kabool jeevan ki chad aas. Hohu sabhna ki raynka tau au hamarai paas. P.1102

ਪਹਿਲਾ ਮਰਨੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ ॥ ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥

Guru Ji points out that it is through the guru's teaching – *gur bacni*, that one merges with the unseen Lord – *avgat sma-ee-ai* – through the *sabad*. The guru's teaching brings about *sehaj avastha* and in this way the *Neranjani* Lord is attained. According to Guru Ji there is nothing else one needs to do – *dooji kaar na karni*, and by doing *sayva* as per the *gur bacni* one can find the *Neranjani Prabhu*.

Gur bacni avgat sma-ee-ai tat Neranjani sehaj lahai. Nanak dooji kaar na karni sayvai sekh su khoj lahai.

P.940

ਗੁਰ ਬਚਨੀ ਅਵਿਗਤਿ ਸਮਾਈਐ ਤਤੁ ਨਿਰੰਜਨੁ ਸਹਜਿ ਲਹੈ ॥ ਨਾਨਕ ਦੂਜੀ ਕਾਰ ਨ ਕਰਣੀ ਸੇਵੈ ਸਿਖੁ ਸੁ ਖੋਜਿ ਲਹੈ ॥

In *Japji* hymn No. 32 Guru Ji says that if instead of one tongue – *jibhau* – one could have a lakh tongues; nay, twenty lakh tongues, and the *naam* of the Lord could be repeated lakhs of times – *lakh lakh gayra aakhieh*, then only can one climb the ladder – *pavria cari-ai*- to reach the Lord. To do this one must efface one's self known as *aapa* and surrender the mind to the guru by following the guru's *mat* through the guru's teaching.

Ek doo jibhau lakh hohe lakh hoveh lakh vees. Lakh lakh gayra aakhieh ayk naam Jagdees. Ayt rahe pat

pavria cari-ai hoe ekees.

P.7

ਇਕਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥ ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

It is essential for one to become the *sayyak / bandau* of the Lord and resort to His *bhagti / bandgi* with love and devotion This implies becoming a *bandak* – one who does *sefat salaah* of the Lord. In this way the devotee acquires an understanding – *sudh lahai* - of the chains –*bandh* – of *maya*, and does not fall into its trap. Once such a relationship is established with the Lord it remains permanent just as a drop of water when mixed with another drop – *bendeh bend melaava* – cannot be separated – *na bechran paava*. Likewise, the *bandau* who becomes a *bandak* and does *bandgi* cannot be separated from the Lord. So says Bhagat Kabir.

.....*bendeh bend melaava. Bendeh bend na bechran paava. Bandau hoe bandgi gahai. Bandak hoe bandh sudh lahai.* P.341

..... ਬਿੰਦਹਿ ਬਿੰਦ ਮਿਲਾਵਾ ॥ ਬਿੰਦਹਿ ਬਿੰਦਿ ਨ ਬਿਛੁਰਨ ਪਾਵਾ ॥ ਬੰਦਉ ਹੋਇ ਬੰਦਗੀ ਗਹੈ ॥ ਬੰਦਕ ਹੋਇ ਬੰਧ ਸੁਧਿ ਲਹੈ ॥

Thus to enable one to meet the Lord is not a simple task. It looks well nigh impossible. But it can be done by switching the mind from *maya* to the Lord, by loving the guru and *sat sangat*, by effacing the self, and by *naam semran*. This switch of the mind requires a lot of courage and conviction to enable one to follow the Guru's teaching without hesitation The devastating effect of the *kaamadaks* weaken one's spiritual life resulting in all kinds of anxieties and fears - *sansai*. This weak state of spirituality is the result of the five *kaamadaks* jointly plundering one's worthwhile virtues - *pancuh mel lootay*. This makes it difficult to develop love for the Lord. Bhagat Ravedas points out that in such circumstances, in spite of reading and listening to the Lord's *naam - pari-ai, naam suni-ai*, and dwelling on His virtues - *guni-ai*, the mind fails to acquire the required link with the Lord which should lead to *darsan*. The knot of anxieties - *sansai gaanth* - remains in tact and fails to loosen - *na chootai*. Iron - *loha* - can turn into gold - *kancan / heran* - only if it touches the *paaras*. Likewise, if the mind fails to link up with the fearless Lord, there cannot be any love and *darsan - anbhau bhaau na darsai*.

Pari-ai guni-ai naam sabh suni-ai anbhau bhaau na darsai. Loha kancan heran hoe kaisay jau paarseh na parsai. Dev, sansai gaanth na chootai. Kaam krodh maya mad mat sar, en pancuh mel lootay.

P.973

ਪੜੀਐ ਗੁਨੀਐ ਨਾਮੁ ਸਭ ਸੁਨੀਐ ਅਨਭਉ ਭਾਉ ਨ ਦਰਸੈ ॥ ਲੋਹਾ ਕੰਚਨੁ ਹਿਰਨੁ ਹੋਇ ਕੈਸੇ ਜਉ ਪਾਰਸਹਿ ਨ ਪਰਸੈ ॥ ਦੇਵ ਸੰਸੈ ਗਾਂਠਿ ਨ ਛੁਟੈ ॥ ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਤ ਸਰ ਇਨ ਪੰਚਹੁ ਮਿਲਿ ਲੂਟੈ ॥

Guru Teg Bahadar says that it is difficult – *kathan* – to play this game – *khayl* – of life. It is only the rare person –*kenhoo(n)* – who understands this by seeking the *saran* of the guru.

Jan Nanak ehu khayl kathan hai kenhoo(n) gurmukh jaana.

P.219

ਜਨ ਨਾਨਕ ਇਹੁ ਖੇਲੁ ਕਠਨੁ ਹੈ ਕਿਨਹੂੰ ਗੁਰਮੁਖਿ ਜਾਨਾ ॥

Guru Amar Das describes this difficult path – *bekham maarag* – in *Anand Saheb* by saying that it is an extremely narrow path, narrower than a strand of hair – *vaaluh neki*, and sharper than a dagger's edge – *khaneuh tekhi*. Those who traverse this path have to give up their *lab* – liking for certain tastes, forgo their greed, pride and materialistic desires – *tresna*. They also have to restrain themselves in conversation – *bahut nahi bolna*. Those who, with the guru's *kerpa*, manage to suppress their *aapa - aap tajea* - succeed in getting their materialistic desires and hopes drowned in the remembrance of the Lord.

.....*bekham maarag calna. Lab lobh ahan(g)kaar taj tresna bahut nahi bolna. Khaneuh tekhi vaaluh neki ayt maarag jaana. Gur parsadi jeni aap tajea Har vaasna smaani.* P.918

.....ਬਿਖਮ ਮਾਰਗਿ ਚਲਣਾ ॥ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਤਜਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਨਾਹੀ ਬੋਲਣਾ ॥ ਖੰਨਿਅਹੁ ਤਿਖੀ ਵਾਲਹੁ ਨਿਕੀ ਏਤੁ ਮਾਰਗਿ ਜਾਣਾ ॥ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨੀ ਆਪੁ ਤਜਿਆ ਹਰਿ ਵਾਸਨਾ ਸਮਾਣੀ ॥

Bhagat Ravedas describes this path as a very difficult path – *panth duhayla*. It is like a *purslaat* – a bridge over the fires of hell.

Purslaat ka panth duhayla.

P.793

ਪੁਰਸਲਾਤ ਕਾ ਪੰਥੁ ਦੁਹੇਲਾ ॥

Purslaat is an Islamic concept and Shaykh Farid too refers to it. He says, “Oh man, have you not heard of the *purslaat* which is narrower than a strand of hair?”

Vaaluh neki purslaat kanni na suni-ae.

P.1377

ਵਾਲਹੁ ਨਿਕੀ ਪੁਰਸਲਾਤ ਕੰਨੀ ਨ ਸੁਣੀਆਇ ॥

So it is clear that one has to resort to *naam semran* in accordance with the guru's teaching to attain *prabhu melaap*. One's efforts in this direction will never be in vain as God is *saran yog, bhagat vachal, dayaloo Prabhu, bandi moc, patet paavan* etc. One can be saved with the Lord's one magnanimous look of divine grace – *mehar di nadar*. His *nadar* will come but when it would come is something which the devotee cannot know. This is one of His *kautaks* or *khayl*. The merciful and forgiving Lord might bless one with His *nadar* at the beginning of the spiritual journey or after a lapse of time. But one should not be dismayed. It would be given as He will not let our

efforts go in vain. At the same time one should say *ardaas* – supplication – beseeching the Lord for His *mehar di nadar*. Guru Amar Das prays thus to the Lord to bless Him with His *nadar* to enable Him (guru) to meet the Lord through the *sabad*.

Nanak nadri bakhs layhe sabday mayl melaah.
ਨਾਨਕ ਨਦਰੀ ਬਖਸਿ ਲੇਹਿ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਹਿ ॥

P.645

Guru Ram Das states that to qualify for the Lord's *mehar di nadar* one must eliminate his feelings of mine thine – *chodeara mayra tayra*. The mind, body and life itself must be surrendered to the Lord and in this way one can meet Him. (Guru Ji attributes the following words to a *jeev estari* telling another how to meet the Lord).

Mai oopar nadar kari per saacai mai chodeara mayra tayra. Sabh man tan jiu karuh Har Prabh ka et maarag bhainay meli-ai.

P.561

ਮੈ ਉਪਰਿ ਨਦਰਿ ਕਰੀ ਪਿਰਿ ਸਾਚੈ ਮੈ ਛੋਡਿਅੜਾ ਮੇਰਾ ਤੇਰਾ ॥ ਸਭੁ ਮਨੁ ਤਨੁ ਜੀਉ ਕਰਹੁ ਹਰਿ ਪ੍ਰਭ ਕਾ ਇਤੁ ਮਾਰਗਿ ਭੈਣੇ ਮਿਲੀਐ ॥

The above words of Guru Ram Das clearly suggest that one must make an effort to qualify for the Lord's *mehar di nadar*. Thus divine grace is conditional to one's effort in the spiritual direction.

Guru Arjan Dev too advocates doing *ardaas* as follows, "Oh Lord Creator – *kartaar*, fount of compassion – *karnaamai*, this insignificant Nanak prays that it is only through your *kerpa* that one can swim across this *bhavjal*." Guru Ji, with humility, describes himself as *deen* – insignificant.

Kartaar karnaamai deen bayntee karai. Nanak tumri kerpa tarai.
ਕਰਤਾਰ ਕਰੁਣਾਮੈ ਦੀਨੁ ਬੇਨਤੀ ਕਰੈ ॥ ਨਾਨਕ ਤੁਮਰੀ ਕਿਰਪਾ ਤਰੈ ॥

P.267

In *Sukhmani bani* Guru Ji gives the *sabad* which is always recited before an *ardaas* at any function. Guru Ji says, "Oh Lord, you are our master – *thakur*, hence we can supplicate – do *ardaas* - to you only. This life and body – *jiu pend* – is the result of your blessing, given by you – *sabh tayri raas*. You are our parent – *maat peta*, and we are your children – *baarak tayray*. With your *kerpa* we enjoy immense *sukh* – *tumri kerpa meh sookh ghanayray*.

Tu(n) thakur tum peh ardaas. Jiu pend sabh tayri raas. Tum maat peta ham baarak tayray. Tumri kerpa meh sookh ghanayray.

P.268

ਤੂੰ ਠਾਕੁਰ ਤੁਮ ਪਹਿ ਅਰਦਾਸਿ ॥ ਜੀਉ ਪਿੰਡੁ ਸਭ ਤੇਰੀ ਰਾਸਿ ॥ ਤੁਮ ਮਾਤ ਪਿਤਾ ਹਮ ਬਾਰਿਕ ਤੇਰੇ ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਮਹਿ ਸੁਖ ਘਨੇਰੇ ॥

Utter humility and concentration is essential when doing *ardaas*. Guru Ram Das expresses his complete helplessness when resorting to *ardaas* by referring to Himself as *garib maskeen* – poor and helpless, and implores the Lord who is the greatest of the great – *vad vada* – to take care of Him.

Ham garib maskeen Prabh tayray Har raakh raakh vad vada hay.
ਹਮ ਗਰੀਬ ਮਸਕੀਨ ਪ੍ਰਭ ਤੇਰੇ ਹਰਿ ਰਾਖੁ ਰਾਖੁ ਵਡ ਵਡਾ ਹੇ ॥

P.171

Guru Nanak Dev suggests complete surrender of the mind, body and life – *man tan jiaara* – when doing *ardaas*, and requests the Lord to take care of Him in whatever way the Lord could.

Man tan aagai jiaara tujh paas. Jee(n) bhaavai teu(n) rakhuh ardaas.
ਮਨੁ ਤਨੁ ਆਗੈ ਜੀਅੜਾ ਤੁਝ ਪਾਸਿ ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖਹੁ ਅਰਦਾਸਿ ॥

P.1345

Ardaas should in addition to beseeching the Lord's *nadar* to enable one to meet Him, include a request for the gift of His *naam*, forgiveness for one's sins, a request for protection from *vekaars*, and a request for the welfare of all – *sarbat da bhala*. Last, but not least, we should thank Him for His countless bounties and gifts and for looking after us just as parents look after their children.

A Sikh is supposed to do *ardaas* after his *net-naym* prayers in the morning, evening and at bed time. But he is also expected to do *ardaas* under any circumstances which are out of the ordinary, such as when facing problems, when sitting for examinations, when going on a journey, when sending a child to school to commence schooling, when embarking on some one's wedding or engagement in the family, on the birth of a child, on acquiring a car or a house, on getting a job, and on numerous other such occasions, when we feel the need for the successful completion of any task with the lord's blessing and help. Guru Ram Das suggests the following prayer:

Keeta lori-ai kamm su Har peh aakhi-ai. Kaaraj daye svaar satgur sac saakhi-ai.
ਕੀਤਾ ਲੋੜੀਐ ਕੰਮੁ ਸੁ ਹਰਿ ਪਹਿ ਆਖੀਐ ॥ ਕਾਰਜੁ ਦੇਇ ਸਵਾਰਿ ਸਤਿਗੁਰੁ ਸਚੁ ਸਾਖੀਐ ॥

P.91

Guru Angad Dev urges the Sikhs to seek help from the Lord by doing *ardaas*. The Lord is our creator and it is He who knows everything about our problems and difficulties and understands them – *aapay jaanai karay aap*. He is capable of setting everything right for us – *aapay aanai raas*. So it is just proper that we should

stand in front of the omnipresent Lord - *tesai agai khaley-e* - with folded hands and with respect perform the *ardaas* supplication - *keecai ardaas*. The *Guru Granth Saheb* is the embodiment of the Lord for the Sikhs and as such it is proper for us to perform the *ardaas* in front of the *Guru Granth Saheb*.

Aapay jaanai karay aap aapay aanai raas. Tesai agai Nanka khaley-e keecai ardaas. P.1093
ਆਪੇ ਜਾਣੈ ਕਰੇ ਆਪਿ ਆਪੇ ਆਣੈ ਰਾਸਿ ॥ ਤਿਸੈ ਅਗੈ ਨਾਨਕਾ ਖਲਿਇ ਕੀਚੈ ਅਰਦਾਸਿ ॥

We have to bear in mind that we cannot make demands of the Lord by ordering Him - *saheb saytee hukam na calai*. All that we can do is to do *ardaas - kahi banai ardaas*. *Ardaas* must be done from the heart with complete humbleness by surrendering oneself to the Lord.. Thus says Guru Ji:

Saheb saytee hukam na calai kahi banai ardaas. P.474
ਸਾਹਿਬ ਸੇਤੀ ਹੁਕਮ ਨ ਚਲੈ ਕਹੀ ਬਨੈ ਅਰਦਾਸਿ ॥

Guru Nanak Dev says that since the Lord is present in every heart – *ghar vartai sabh koe*, it is futile to appeal to anyone else by way of *ardaas – kes no kahi-ai*. The Lord who is present in all fulfills the needs of everyone. So *ardaas* should be directed to Him only.

Kes no kahi-ai Nanka ja(n) ghar vartai sabh koe. P.1093
ਕਿਸ ਨੋ ਕਹੀਐ ਨਾਨਕਾ ਜਾ ਘਰਿ ਵਰਤੈ ਸਭੁ ਕੋਇ ॥

The Lord is always with us – *hajoor*, and He knows all about our *dukh sukh*. Guru Ji requests us to do *ardaas* with the mind focussed – *haajar*, without letting the mind wander. Guru Ji assures us that the Lord creator knows all about our *dukh sukh*.

Hai hajoor haajar ardaas. Dukh sukh sac kartay Prabh paas. P.352
ਹੈ ਹਜੂਰਿ ਹਾਜਰ ਅਰਦਾਸਿ ॥ ਦੁਖੁ ਸੁਖੁ ਸਚੁ ਕਰਤੇ ਪ੍ਰਭ ਪਾਸਿ ॥

Doing *ardaas* with the mind focussed enables one to experience peace and tranquility within him because of the absence of the influence of *kaamadaks*. Both these factors - peace and tranquility, and absence of *kaamadaks* - are helpful in the attainment of *Prabhu melaap*.

Guru Arjan Dev says that if one experiences *dukh / berth*, one should appeal to the Guru by way of *ardaas – Gur peh ardaas kar*. One should forgo his ingenuity – *chod seanap*, and surrender mind and body to the Guru – *man tan arp dhar*.

Jee-a(n) ki berth hoe su gur peh ardaas kar. Chod seanap sagal man tan arp dhar. P.519
ਜੀਆ ਕੀ ਬਿਰਥਾ ਹੋਇ ਸੁ ਗੁਰ ਪਹਿ ਅਰਦਾਸਿ ਕਰਿ ॥ ਛੋਡਿ ਸਿਆਣਪ ਸਗਲ ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰਿ ॥

The sense organs, *endrays* of the body, succumb to temptations, and thereby succeed in getting us to be involved in various *vekaars*. Bhagat Kabir suggests that we should endeavour to have the effects of these misdeeds erased in this life itself – *khayt hi karuh nebayra*. Bhagat Ji requests us to do *ardaas* requesting the Lord to forgive our sins and bless us in this present life – *ab ki baar bakhs banday kau*, to avoid having to come to this world again - *bahur na bhaujal fayra*.

Kahai Kabir sunuh ray santuh khayt hi karuh nebayra. Ab ki baar bakhs banday kau bahur na bhaujal fayra. P.1104

ਕਹੈ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਖੇਤ ਹੀ ਕਰਹੁ ਨਿਬੇਰਾ ॥ ਅਬ ਕੀ ਬਾਰ ਬਖਸਿ ਬੰਦੇ ਕਉ ਬਹੁਰਿ ਨ ਭਉਜਲਿ ਫੇਰਾ ॥

Guru Nanak Dev maintains that the Lord listens to the appeal of any beggar – *maangat* – who does *ardaas* at His *dar* – entrance to His abode. *Kook karay* here means making a request. It is up to Him, our *khasm*, to give the person concerned hope for his request to be fulfilled – *bhaavai dheerak*, or reject it – *bhaavai dhakay*. The fact that He does listen is indeed giving consideration – *vaḍa-ee day-e*.

Jay dar maangat kook karay mehli khasm sunay. Bhaavai dheerak bhaavai dhakay ayk vaḍa-ee day-e. P.349

ਜੇ ਦਰਿ ਮਾਂਗਤੁ ਕੂਕ ਕਰੇ ਮਹਲੀ ਖਸਮੁ ਸੁਣੇ ॥ ਭਾਵੈ ਧੀਰਕ ਭਾਵੈ ਧਕੇ ਏਕ ਵਡਾਈ ਦੇਇ ॥

Though it has been mentioned at the beginning of this article that *Prabhu Melaap* is the meeting of the *jeevatma* with the *Parmatma* in the mind it should not be forgotten that the Lord is capable of presenting Himself to His devotee in any form if He so wishes. Bhagat Kabir tells us how the Lord appeared in the form of a *narsengh* – half human half animal, to save His child *bhagat Prahlaad* by emerging from a pillar - *thamb* – and killing *Prahlaad's* father, *Harnaakhs*, with His claws – *nakh*. Because of *Prahlaad's* love for the Lord's *bhagti – bhagt(i) hayt* – the Lord assumed the appearance – *bhayv* – of a *narsengh*.

Prabh thamb tay neksay kai besthaar. Harnaakhs chaydeo nakh bedaar Bhagt(i) hayt nar sengh bhayv. P.1194

ਪ੍ਰਭ ਥੰਭ ਤੇ ਨਿਕਸੇ ਕੈ ਬਿਸਥਾਰ ॥ ਹਰਨਾਖਸੁ ਛੇਦਿਓ ਨਖ ਬਿਦਾਰ ॥ ਭਗਤਿ ਹੇਤਿ ਨਰਸਿੰਘ ਭੇਵ ॥

20.VEKAARS

Human beings are thinking animals and having got this gem of a human body, after a very long time, it is our bounden duty to try to rise above the instincts of the animal world and endeavour to attain oneness with the Lord to achieve the aim of life. We are but spectators on this world stage and like spectators of a show we should in fact remain detached. In a show we see scenes of tragedies, comedies, family life etc. and we enjoy them momentarily, but we don't get carried away by them. A show is merely a show, something unreal and we do not get affected by what we see. Likewise Bhagat Kabir says that the Lord has given us wealth, youth, sons, wife – *dhan, joban, sut, daara*, which are all like a show for us to see and enjoy. He who gets involved – *jo urjhay*, and gets attached to them, gets tempted by the sense organs – *endri prayr la-eo*, and then suffers.

Ea dhan joban ar sut daara paykhan kau ju da-eo. Ten hi mahe atk jo urjhay endri prayr la-eo.

P.336

ਇਆ ਧਨ ਜੋਬਨ ਅਰੁ ਸੁਤ ਦਾਰਾ ਪੇਖਨ ਕਉ ਜੁ ਦਇਓ ॥ ਤਿਨ ਹੀ ਮਾਹਿ ਅਟਕਿ ਜੋ ਉਰਝੇ ਇੰਦ੍ਰੀ ਪ੍ਰੇਰਿ ਲਇਓ ॥

When the *endrays* of the body get attracted we get trapped by *maya* and the noble aim of human life is forgotten. We then succumb to all kinds of *vekaars* – vices. The five major *vekaars* are *kaam, krodh, lobh, moh, ahan(g)kaar*. When the mind is engrossed with love for *maya* – *raacay maya rang*, the *vekaars* remain in the mind – *panc bekaar man meh basay*. Guru Arjan Dev describes it thus:

Panc bekaar man meh basay raacay maya rang.

P.297

ਪੰਚ ਬਿਕਾਰ ਮਨ ਮਹਿ ਬਸੇ ਰਾਚੇ ਮਾਇਆ ਰੰਗ ॥

The human body – *kaea(n)* – is like a robe that gets easily tainted by whatever it comes into contact with. It acquires the characteristics of anything good or bad exposed to it. *Vekaars* keep on tarnishing it. It is also easily perishable like an unbaked clay pot – *kaea(n) kaaci kaarvi*. Its origin is such that it is highly perishable – *kayval kaaci dhaat*. To keep it whole – *saabat*, i.e. to keep it pure, free from *vekaars*, those deeds which blemish it should be kept away. Bhagat Kabir advises that *naam semran* should be resorted to – *Ram bhaj*. If this is not done the human life will be wasted – *nahe ta(n) benthī baat*.

Kabir kaea(n) kaaci kaarvi kayval kaaci dhaat. Saabat rakheh ta(n) Ram bhaj nahe ta(n) benthī baat.

P.1376

ਕਬੀਰ ਕਾਇਆ ਕਾਚੀ ਕਾਰਵੀ ਕੇਵਲ ਕਾਚੀ ਧਾਤ ॥ ਸਾਬਤ ਰਖਹਿ ਤ ਰਾਮ ਭਜੁ ਨਾਹਿ ਤ ਬਿਨਠੀ ਬਾਤੁ ॥

One has to constantly battle with the *kaamadaks* to win life's battle to achieve the aim of human life. *Gurbani* refers to this world as an *akhaara* – arena, where one has to wrestle with the five warriors of *maya* and other *vekaars*. The *kaamadaks* and other *vekaars* are constantly at work to win the individual to their temptations, which, if unchecked, result in *aatmak maut*. To avoid this, one has to battle with these temptations. But on one's own, one cannot succeed in this struggle. To bring the *kaamadaks* and other *vekaars* under control one must seek the *saran* of the guru, and with His aid they can be controlled through *naam semran*. Freedom from *vekaars* can only be gained with the help of *naam*. No other means can make one *mukat* from *vekaars*.

Guru Amar Das refers to the *kaamadaks* as five thieves - *panc cor*, who keep on looting the spiritual life giving *naam amret* from within the body. *Manmukhs* do not understand this – *nahi boojheh*. Finally when they suffer, because of the constant looting by the *kaamadaks*, no one listens to their wails and pleas – *koe na sunai pookaara*. Without the guru there is pitch darkness – *baajh guru gubaara* – in the world, caused by *maya moh*. This results in everyone acting blindly.

Es dayhi andar panc cor vaseh kaam krodh lobh moh ahan(g)kaara. Amret looteh manmukh nahi boojheh koe na sunai pookaara. Andha jagat andh vartaara baajh guru gubaara,

P.600

ਇਸੁ ਦੇਹੀ ਅੰਦਰਿ ਪੰਚ ਚੋਰ ਵਸਹਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭ ਮੋਹੁ ਅਹੰਕਾਰਾ ॥ ਅੰਮ੍ਰਿਤੁ ਲੂਟਹਿ ਮਨਮੁਖ ਨਹੀ ਬੂਝਹਿ ਕੋਇ ਨ ਸੁਣੈ ਪ੍ਰਕਾਰਾ ॥ ਅੰਧਾ ਜਗਤੁ ਅੰਧੁ ਵਰਤਾਰਾ ਬਾਝੁ ਗੁਰੁ ਗੁਬਾਰਾ ॥

Gurbani compares life to a boat and refers to it as *jendgi di bayri*. This boat – *bayri* – faces the danger of sinking in the *vekaars* of this world. Guru Nanak Dev says that these *vekaars* are like rains, winds, floods and waves – *jhar, jhakhar, ohaar, lehri*, which pose a great threat to the life *bayri* just as a raging storm threatens the

safety of a ship at sea. The only way to save the *jendgi di bayri* from sinking in the *vekaars* is to seek the *saran* of the guru and appeal to Him – *satgur seu(n) aalae*. There will then be no fear – *bhau* – of the *bayri* sinking – *bayray duban nahe bhau*.

Jhar jhakhar ohaar lehri vehan lakhaysri. Satgur seu(n) aalae bayray duban nahe bhau. P.1410

ਝੜ ਝਖੜ ਓਹਾੜ ਲਹਰੀ ਵਹਨਿ ਲਖੇਸਰੀ ॥ ਸਤਿਗੁਰ ਸਿਉ ਆਲਾਇ ਬੇੜੇ ਡੁਬਣਿ ਨਾਹਿ ਭਉ ॥

The dangers of the *kaamadaks* are outlined by Guru Arjan Dev in *Salok sehaskerti* as follows:

Kaam – passion. “You win over people and thrust them into hell – *nark*, and they suffer transmigration – *bahu joni bharnaavneh*. You captivate the minds of people everywhere in the three *lokas* – *cet harnan(g) trai lok gamyan(g)*. You destroy their character – *seel bedaarneh*, and render futile their efforts to do *jap tap*. *Oh cancel kaam*, the *sukh* that you provide is very little – *alp sukh*, and you affect each and everyone, high or low – *ooc neec smaavneh*.”

Hay kaaman(g) nark besraaman(g) bahu joni bharnaavneh. Cet harnan(g) trai lok gamyan(g) jap tap seel bedaarneh. Alp sukh avet cancel ooc neec smaavneh. P.1358

ਹੇ ਕਾਮ ਨਰਕ ਬਿਸ਼ਾਮ ਬਹੁ ਜੋਨੀ ਭ੍ਰਮਾਵਣਹ ॥ ਚਿਤ ਹਰਣੈ ਤੈ ਲੋਕ ਗਮ੍ਹ ਜਪ ਤਪ ਸੀਲ ਬਿਦਾਰਣਹ ॥ ਅਲਪ ਸੁਖ ਅਵਿਤ ਚੰਚਲ ਉਚ ਨੀਚ ਸਮਾਵਣਹ ॥

Krodh – anger. “You are the cause of all quarrels – *kal mool*. You have no compassion – *karna na uparjatay*. You entrap all who resort to materialistic pleasures – *bekheyant jeevan(g) vasyan(g) karot*, and they behave like monkeys – *markateh*. Your victims degrade themselves by becoming *neec* – *adhmanareh*, and they suffer punishment – *taarant* – at the hands of *jamdoot*.”

Hay kal mool krodhan(g) kadan(g) ca karna na uparjatay. Bekheyant jeevan(g) vasyan(g) karot nertyan(g) karot jatha markateh. Anek saasan taarant jam dooteh tav sangay adhman(g) nareh. P.1358

ਹੇ ਕਲਿ ਮੂਲ ਕ੍ਰੋਧ ਕਦੇ ਚ ਕਰੁਣਾ ਨ ਉਪਰਜਤੇ ॥ ਬਿਖਯੰਤ ਜੀਵੈ ਵਸ੍ਹ ਕਰੋਤਿ ਨਿਰਤ੍ਰ ਕਰੋਤਿ ਜਥਾ ਮਰਕਟਹ ॥ ਅਨਿਕ ਸਾਸਨ ਤਾਤੰਤਿ ਜਮ ਦੂਤਹ ਤਵ ਸੰਗੇ ਅਧਮ ਨਰਹ ॥

Lobh – greed. “Even people in high position – *sermoreh* – succumb to your charms, and sink in *vekaars*. These people have no peace. Their minds wander about in many ways – *dhaavant jia bahu parkaarana(g)*, and they have no regard for friends, relatives, parents and not even the Guru – *na ca metran(g)*, *na ca baadhav*, *na ca maat peta*, *na ca estan(g) tav lajya*.”

Hay lobha lampat sang sermoreh Dhaavant jia bahu parkaarana(g) anek bhaant bahu doltay. Na ca metran(g) na ca estan(g) na ca baadhav na ca maat peta tav lajya. P.1358

ਹੇ ਲੋਭਾ ਲੰਪਟ ਸੰਗ ਸਿਰਮੋਰਹ ॥ ਧਾਵੰਤ ਜੀਆ ਬਹੁ ਪ੍ਰਕਾਰ ਅਨਿਕ ਭਾਂਤਿ ਬਹੁ ਡੋਲਤੇ ॥ ਨ ਚ ਮਿਤ੍ਰ ਨ ਚ ਇਸਟੰ ਨ ਚ ਬਾਧਵ ਨ ਚ ਮਾਤ ਪਿਤਾ ਤਵ ਲਜਯਾ ॥

Moh – attachment. “You are the destroyer of great warriors – *at balna bahu mardaneh*. You are unconquerable – *ajet*. You are a great fighter in battles – *soor sangraaman(g)*. You win over not only the servants of *devtas* – *gan*, and the singers of *Dev lok* – *gandharb*, but also humans, animals and winged creatures.”

Hay ajet soor sangraaman(g), at balna bahu mardaneh. Gan gandharb dev manukhyan(g) pasu pankhi bemohaneh. P.1358

ਹੇ ਅਜਿਤ ਸੂਰ ਸੰਗ੍ਰਾਮ ਅਤਿ ਬਲਨਾ ਬਹੁ ਮਰਦਨਹ ॥ ਗਣ ਗੰਧਰਬ ਦੇਵ ਮਾਨੁਖੁ ਪਸੁ ਪੰਖੀ ਬਿਮੋਹਨਹ ॥

Ahan(g)kaar – pride. “Oh sinful *ahan(g)kaar* – *ahan(g)kaar papaatma*, you are the cause of repeated births and deaths – *janm maru moolan(g)*. You discard friends – *metran(g) tajant*, and create enemies – *satran(g) derrant*. Your victims get tired of having to go through numerous lives – *aavant jaavant thakant jia*, and they suffer immense pain and pleasure – *dukh sukh bahu bhogneh*.”

Hay janm maru moolan(g) ahan(g)kaar papaatma. Metran(g) tajant satran(g) derrant ...Aavant jaavant thakant jia dukh sukh bahu bhogneh. P.1358

ਹੇ ਜਨਮ ਮਰਣ ਮੂਲ ਅਹੰਕਾਰ ਪਾਪਾਤਮਾ ॥ ਮਿਤ੍ਰ ਤਜੰਤਿ ਸਤ੍ਰ ਦ੍ਰਿਤੰਤਿ ॥ ਆਵੰਤ ਜਾਵੰਤ ਥਾਕੰਤ ਜੀਆ ਦੁਖ ਸੁਖ ਬਹੁ ਭੋਗਣਹ ॥

Guru Ji compares: (a) the *vekaars* to stones tied round the neck – *bekaar paathar galeh baadhay*, and (b) slander and malice to a bundle carried on the head – *nend pot serae*. With such weight one cannot cross the vast *sansaar samundar* – *maha saagar samud langhna paar na parna jae*.

Bekaar paathar galeh baadhay nend pot serae. Maha saagar samud langhna paar na parna jae. P.1001

ਬਿਕਾਰ ਪਾਥਰ ਗਲਹਿ ਬਾਧੇ ਨਿੰਦ ਪੋਟ ਸਿਰਾਇ ॥ ਮਹਾ ਸਾਗਰੁ ਸਮੁਦੁ ਲੰਘਨਾ ਪਾਰਿ ਨ ਪਰਨਾ ਜਾਇ ॥

Bhagat Ravedas says, “These five *kaamadaks* have corrupted my mind – *man begareo*. They create an ever widening gap – *antar* – between me and the Lord every moment – *pal pal*.”

En pancan mayro man ju begareo. Pal pal Har ji tay antar paareo. P.710

ਇਨ ਪੰਚਨ ਮੇਰੇ ਮਨੁ ਜੁ ਬਿਗਾਰਿਓ ॥ ਪਲੁ ਪਲੁ ਹਰਿ ਜੀ ਤੇ ਅੰਤਰੁ ਪਾਰਿਓ ॥

Guru Nanak Dev says that both *kaam* and *krodh* weaken the body – *kaea(n) kau gaalai*.

Kaam krodh kaea(n) kau gaalai.

P.932

ਕਾਮ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ ॥

Guru Ji mentions that a person under the influence of *krodh / kop* becomes blind – *andh* - to reasoning, shouts a lot, almost like barking – *bhau(n)kai*, and resorts to senseless talk – *fakr petai andh*. He suffers as a result of this wasteful activity – *khuar hoe*.

Bhau(n)kai kop khuar hoe fakr petai andh.

P.1288

ਭਉਕੈ ਕੋਪ ਖੁਆਰ ਹੋਇ ਫਕੜ ਪਿਟੈ ਅੰਧੁ ॥

According to Guru Amar Das *ahan(g)kaar* is a *vekaar* which is not liked by the Lord – *Har jiu ahan(g)kaar na bhaav-ee*. Not that other *vekaars* are tolerated by the Lord, but the fact that the guru mentions this dislike specifically goes to show how harmful it is. The Vedas have mentioned this dislike loud and clear – *ved kook sunaaveh*.

Har jiu ahan(g)kaar na bhaav-ee ved kook sunaaveh.

P.1089

ਹਰਿ ਜੀਉ ਅਹੰਕਾਰੁ ਨ ਭਾਵਈ ਵੇਦ ਕੂਕਿ ਸੁਣਾਵਹਿ ॥

Guru Arjan Dev tells the secret of how to meet the Lord. “Eliminate all the *ahan(g)kaar* in you - *sagro ahan(g) metaavuh*, and you will be able to find the lovely *laalan* Lord in your heart – *ghar hi laalan paavuh*.”

..... *sagro ahan(g) metaavuh*. *Tau ghar hi laalan paavuh*.

P.830

.....ਸਗਰੋ ਅਹੰ ਮਿਟਾਵਹੁ ॥ ਤਉ ਘਰ ਹੀ ਲਾਲਨੁ ਪਾਵਹੁ ॥

Guru Ji points out that so long as one harbours pride in his mind – *man meh kart gumaana*, he goes about like a strange crazy person – *baavar*.

Jab ehu man meh kart gumaana. Tab ehu baavar ferat begaana.

P.235

ਜਬ ਇਹੁ ਮਨ ਮਹਿ ਕਰਤ ਗੁਮਾਨਾ ॥ ਤਬ ਇਹੁ ਬਾਵਰੁ ਫਿਰਤ ਬਿਗਾਨਾ ॥

Ahan(g)kaar can only be eliminated when we realize, as Bhagat Kabir says, “Oh Lord, without you I am nothing, nor do I possess anything. My body, wealth and everything in the body - *sabh ras*, are all yours, given by you.” *Sabh ras* here refers to life.

Mai nahi kach ahe na mora. Tan dhan sabh ras Gobend tora.

P.336

ਮੈ ਨਾਹੀ ਕਛੁ ਆਹਿ ਨ ਮੋਰਾ ॥ ਤਨੁ ਧਨੁ ਸਭੁ ਰਸੁ ਗੋਬਿੰਦ ਤੋਰਾ ॥

Bhagat Kabir points out that *ahangkaar / maan* is no respecter of any one. *Maan* destroys one’s spiritual life. *Maan* devours everyone – *maan sabhai kau khae*. Famous rishis – *munevar* – have their spiritual lives destroyed – *maan munevar galay*, because of their pride that they have given up the world of *maya* – *maya taji*. Bhagat Ji emphasizes that giving up *maya* without giving up *maan* is of no use.

Kabir maya taji ta kea bha-ea jau maan tajea nahi jae. Maan muni munevar galay maan sabhai kau khae.

P.1371

ਕਬੀਰ ਮਾਇਆ ਤਜੀ ਤ ਕਿਆ ਭਇਆ ਜਉ ਮਾਨ ਤਜਿਆ ਨਹੀ ਜਾਇ ॥ ਮਾਨ ਮੁਨੀ ਮੁਨਿਵਰ ਗਲੇ ਮਾਨੁ ਸਭੈ ਕਉ ਖਾਇ ॥

Guru Ram Das compares the feelings of greed - *lobh lehar* - to a rabid dog - *suan halk*. A dog suffering from rabies causes other dogs to become spoilt - *begaaray* - by biting them and passing the disease to them. Likewise a greedy person suffering from *lobh lehar* spoils people who keep his company.

Lobh lehar sabh suan halk hai halkeo sabheh begaaray

P.983

ਲੋਭ ਲਹਰਿ ਸਭੁ ਸੁਆਨੁ ਹਲਕੁ ਹੈ ਹਲਕਿਓ ਸਭੈ ਬਿਗਾਰੇ ॥

Guru Ji goes on to say that the *lobh* dog – *suan lobh*, is very strong in the human body – *nagar meh sabla*. But it can be driven out – *maar kadhaavai(n)go* – by the guru in a moment – *khen meh*.

Suan lobh nagar meh sabla gur khen meh maar kadhaavai(n)go.

P.1310

ਸੁਆਨੁ ਲੋਭੁ ਨਗਰ ਮਹਿ ਸਬਲਾ ਗੁਰੁ ਖਿਨ ਮਹਿ ਮਾਰਿ ਕਢਾਵੈਗੋ ॥

Guru Amar Das mentions that he who battles - *loojheh* - with the *kaamadaks* with his mind is a well known warrior – *soorma / sooray pardhaana*. But it is only the person who, with the guru’s *kerpa*, is victorious over his mind, who wins the world. – *jen gur parsaadi man jeetea jag teneh jetaana*.

Jo jan loojheh manai seu(n) say sooray pardhaana. Jen gur parsaadi man jeetea jag teneh jetaana.

P.1089

ਜੋ ਜਨ ਲੁਝਹਿ ਮਨੈ ਸਿਉ ਸੇ ਸੂਰੇ ਪਰਧਾਨਾ ॥ਜਿਨ ਗੁਰ ਪਰਸਾਦੀ ਮਨੁ ਜੀਤਿਆ ਜਗੁ ਤਿਨਹਿ ਜਿਤਾਨਾ ॥

Guru Ji states that they are not warriors who are highly egoistic and thereby suffer pain – *ahan(g)kaar mareh dukh paavai*. Such people are blind, not realising their self – *aap na pachaanni*. They suffer because of

their attachment to *maya* – *doojai pac jaaveh*. By giving way to feelings of anger they experience *dukh* – *at krodh seu(n) loojhday agai pechai dukh paaveh*.

Sooray ayhe na aakhieh ahan(g)kaar mareh dukh paaveh. Andhay aap na pachaanni doojai pac jaaveh.
At krodh seu(n) loojhday agai pechai dukh paaveh. P.1089

ਸੂਰੇ ਏਹਿ ਨ ਆਖੀਅਹਿ ਅਹੰਕਾਰਿ ਮਰਹਿ ਦੁਖੁ ਪਾਵਹਿ ॥ ਅੰਧੇ ਆਪੁ ਨ ਪਛਾਣਨੀ ਦੂਜੈ ਪਚਿ ਜਾਵਹਿ ॥ ਅਤਿ ਕਰੋਧ ਸਿਉ ਲੂਝਦੇ ਅਗੈ ਪਿਛੈ ਦੁਖੁ ਪਾਵਹਿ ॥

Bhagat Kabir says that this life is the time to do battle with the *kaamadaks* – *joojhan ko dau*, and he who dominates the battlefield – *khayt jo maandeo* - in the fight against *vekaars* is a *soorma*.

Khayt jo maandeo soorma ab joojhan ko dau. P.1105

ਖੇਤੁ ਜੁ ਮਾਂਡਿਓ ਸੂਰਮਾ ਅਬ ਜੂਝਨ ਕੇ ਦਾਉ ॥

Bhagat Ji makes it clear that only those who have the *bhagti laykh* marks on their foreheads – *daagay hohe*, face the *kaamadak* enemy boldly on the battlefield – *ran meh joojheh*. Those who come into this world without these *laykh* marks, face defeat and flee – *ben daagay bhag ja-ee*.

Daagay hohe so ran meh joojheh ben daagay bhag ja-ee. P.97

ਦਾਗੇ ਹੋਹਿ ਸੁ ਰਨ ਮਹਿ ਜੂਝਹਿ ਬਿਨੁ ਦਾਗੇ ਭਗਿ ਜਾਈ ॥

Guru Arjan Dev states that he who is dyed with the colour of the Lord's love in this world – *es jug meh*, is termed a warrior – *kahiat hai soora*, because of his ability to fight the *kaamadaks*.

Ja kau Har rang laago es jug meh so kahiat hai soora. P.679

ਜਾ ਕਉ ਹਰਿ ਰੰਗੁ ਲਾਗੇ ਇਸੁ ਜਗ ਮਹਿ ਸੋ ਕਹੀਅਤ ਹੈ ਸੂਰਾ ॥

Guru Ji points out that the person who, with the guru's grace, succeeds in controlling these five by tearing them to pieces – *panc maar bedaar gudaaray*, is the perfect man in this world, the one who has attained perfection – *so poora eh kali ray*.

Jen panc maar bedaar gudaaray so poora eh kali ray. P.404

ਜਿਨਿ ਪੰਚ ਮਾਰਿ ਬਿਦਾਰਿ ਗੁਦਾਰੇ ਸੋ ਪੂਰਾ ਇਹ ਕਲੀ ਰੇ ॥

Guru Nanak Dev says that the person who worships the Lord with devotion – *Raajan Ram ravai hetkaar*, gains control over his mind – *manoo-a maar*, and battles with the *kaamadaks* in the world arena – *ran meh loojhai*.

Raajan Ram ravai hetkaar. Ran meh loojhai manoo-a maar. P.931

ਰਾਜਨ ਰਾਮ ਰਵੈ ਹਿਤਕਾਰਿ ॥ ਰਣ ਮਹਿ ਲੂਝੈ ਮਨੁਆ ਮਾਰਿ ॥

Guru Ji further says that it is only with the guru's grace that these five thieves – *taskar* – can be destroyed (controlled) by means of the *Gur sabad* – *sabad sanghaaray*.

Taskar panc sabad sanghaaray. P.904

ਤਸਕਰ ਪੰਚ ਸਬਦਿ ਸੰਘਾਰੇ ॥

In another place in *Gurbani* Guru Ji says that with the aid of the *gur sabad* one can overcome *kaam krodh* and other *vekaars*.

Kaam krodh gur sabdi loota. P.879

ਕਾਮੁ ਕ੍ਰੋਧੁ ਗੁਰ ਸਬਦੀ ਲੂਟਾ ॥

The *Gur sabad*, according to Guru Arjan Dev, is our protector – *rakhvaara / rakhvaaray* – from the *vekaars*. The *sabad* acts as a guard – *cau(n)ki* – around the disciple.

Gur ka sabad rakhvaaray. Cau(n)ki caugerad hamaaray. P.626

ਗੁਰ ਕਾ ਸਬਦੁ ਰਖਵਾਰੇ ॥ ਚਉਕੀ ਚਉਗਿਰਦ ਹਮਾਰੇ ॥

Guru Ji refers to these five as *batvaaray* – robbers. He says the Lord is our real companion – *sangi*, but because of lack of understanding of the Lord we begin to regard these robbers as our friends – *meet*.

Ram sangi tes gat nahi jaaneh. Panc batvaaray say meet kar manneh. P.898

ਰਾਮੁ ਸੰਗੀ ਤਿਸੁ ਗਤਿ ਨਹੀ ਜਾਨਹਿ ॥ ਪੰਚ ਬਟਵਾਰੇ ਸੇ ਮੀਤ ਕਰ ਮਾਨਹਿ ॥

Guru Ji advocates participation in *sat sang* to get rid of *mal / mail* – filth – of *vekaars* in order to get the Lord *Paarbraham* to become one's companion – *saathi*.

Saadh sang mal laathi . Paarbraham bha-eo saathi. P.625

ਸਾਧ ਸੰਗਿ ਮਲੁ ਲਾਥੀ ॥ ਪਾਰਬ੍ਰਹਮੁ ਭਇਓ ਸਾਥੀ ॥

Resorting to *sat sang* is vital to get rid of the *kaamadaks* which flee – *bhagay* – when one participates in *sat sang*. It also helps to save the individual's various worthwhile attributes – *poonji saabat* – from being looted by these five thieves. This is a great benefit – *ghano laabh*, and the devotee goes home to *parlok* with respect – *sobha sayt*. Guru Ji mentions it thus:

Panc cor aagai bhagay jab saadh sangayt. Poonji saabat ghano laabh greh sobha sayt. P.810

ਪੰਚ ਚੋਰ ਆਗੈ ਭਗੇ ਜਬ ਸਾਧ ਸੰਗੇਤ ॥ ਪੁੰਜੀ ਸਾਬਤੁ ਘਣੇ ਲਾਭੁ ਗ੍ਰਿਹਿ ਸੋਭਾ ਸੇਤ ॥

Guru Ji goes on to say that with *naam semran* and worship of the Lord with love and devotion – *praym bhagat raacay*, the *kaamadaks* warriors – *mall* – get burnt – *dehan*.

Praym bhagat raacay jan Nanak Har semran dehan bha-ay mall.

P.717

ਪ੍ਰੇਮ ਭਗਤਿ ਰਾਚੇ ਜਨ ਨਾਨਕ ਹਰਿ ਸਿਮਰਨਿ ਦਹਨ ਭਏ ਮਲ ॥

The five *kaamadaks* are the *sekdaars* / *serdaars* of this world – *sresat*. They control the lives of all. In the case of *bhagats*, however, these five become their servants – *paanihaar*. They make demands from ordinary worldly people – *jagat paas tay laytay daan*. But in the case of the *bhagats* they give them respect – *kareh salaam*, and gladly serve them as servants and wash their feet – *pag dhoveh*. On the other hand those who fail to remember the Lord, the *saakats*, have their honour and spiritual values looted by these *serdaars*. Guru Ji mentions it thus:

Sagal sresat kay panc sekdaar. Ram bhagat kay paanihaar. Jagat paas tay laytay daan. Gobend bhagat kau kareh salaam. Loot layhe saakat pat khoveh. Saadh jana pag mal mal dhoveh P.865

ਸਗਲ ਸ੍ਰਿਸਟਿ ਕੇ ਪੰਚ ਸਿਕਦਾਰ ॥ ਰਾਮ ਭਗਤ ਕੇ ਪਾਨੀਹਾਰ ॥ ਜਗਤ ਪਾਸ ਤੇ ਲੇਤੇ ਦਾਨੁ ॥ ਗੋਬਿੰਦ ਭਗਤ ਕਉ ਕਰਹਿ ਸਲਾਮੁ ॥ ਲੂਟਿ ਲੇਹਿ ਸਾਕਤ ਪਤਿ ਖੋਵਹਿ ॥ ਸਾਧ ਜਨਾ ਪਗ ਮਲਿ ਮਲਿ ਧੋਵਹਿ ॥

Guru Ji goes on to say that the true devotee is one who is blessed with the Lord's *mehar* – *ja(n) kau ma- ea bha-i Kartaar*. Such a person will not face any obstacles – *beghan* – along the spiritual path he traverses. *Maya*, which wins over the people in many ways and controls their lives, remains a *daasi* / *cayr* – servant – of the devotee. The *kaamadaks* and other *vekaars* which are agents of *maya* become slaves of the devotee, ready to do his bidding.

Kot beghan nahi aaveh nayr. Anek maya hai ta(n) ki cayr. Anek paap ta(n) kay paanihaar. Ja(n) kau ma- ea bha-i kartaar. P.888

ਕੋਟਿ ਬਿਘਨ ਨਹੀ ਆਵਹਿ ਨੇਰਿ ॥ ਅਨਿਕ ਮਾਇਆ ਹੈ ਤਾ ਕੀ ਚੇਰਿ ॥ ਅਨਿਕ ਪਾਪ ਤਾ ਕੇ ਪਾਨੀਹਾਰ ॥ ਜਾ ਕਉ ਮਇਆ ਭਈ ਕਰਤਾਰ ॥

Guru Nanak Dev states that when the Lord showers His *mehar* i.e. looks at someone with *mehar di nadar* – *ayka nadar nehaal*, that person remains aloof from *vekaars*. His hand does not get into the filth – *keecar* – of *vekaars*.

Keecar haath na buda-i ayka nadar nehaal.

P.1410

ਕੀਚਤਿ ਹਾਥੁ ਨ ਬੁਢਈ ਏਕਾ ਨਦਰਿ ਨਿਹਾਲਿ ॥

Besides the *kaamadaks* there are other *vekaars* which are common in society such as theft, vandalism, jealousy, carrying tales, disrespect, and many others. All these *vekaars* or what are generally termed *augun* / *avgun* / *avgun*, are a hinderance to one's spiritual development. There are so many *augun* in us that it is difficult to enumerate them. Guru Nanak Dev says that He is full of *augun* as is the sea full of water – *neer*.

Jayta samund saagar neer bharea taytay augan hamaaray.

P.156

ਜੇਤਾ ਸਮੁੰਦੁ ਸਾਗਰੁ ਨੀਰਿ ਭਰਿਆ ਤੇਤੇ ਅਉਗਣੁ ਹਮਾਰੇ ॥

Once a person becomes a devotee and follows the *gurmat* instead of his own *mat* the spiritually elevated mind will be able to tackle these *vekaars* successfully. But without the guru's grace and *naam semran* the *gyan endrays* of the body – *sareer* – will resist efforts to lead a spiritual life. So says Guru Ji:

Ven naavai vairodh sareer.

P.931

ਵਿਣੁ ਨਾਵੈ ਵੈਰੋਧੁ ਸਰੀਰ ॥

Guru Ram Das says that the body is full of *avgun*. By seeking the *saran* of the guru and inculcating good virtues – *gun vayhaajhieh*, the impurities of *haumai* can be washed away – *mal haumai kadhai dhoe*, and the body becomes *nermal*.

Augani bharea sareer hai keu(n) santuh nermal hoe. Gurmukh gun vayhaajhieh mal haumai kadhai dhoe. P.311

ਅਉਗਣੀ ਭਰਿਆ ਸਰੀਰੁ ਹੈ ਕਿਉ ਸੰਤਹੁ ਨਿਰਮਲੁ ਹੋਇ ॥ ਗੁਰਮੁਖਿ ਗੁਣ ਵੇਹਾਝੀਅਹਿ ਮਲੁ ਹਉਮੈ ਕਵੈ ਧੋਇ ॥

Guru Nanak Dev mentions that the *augun* one resorts to act as a chain round one's neck – *gali janjeer*. By inculcating good virtues one can cut this chain. The desirable virtues are according to Guru Ji one's real friends – *bha-ee veer*. Sins and *vekaars* which go with the soul do not receive any regard or respect in the next world – *agai ga-ay na mannian*. Hence these *vekaars* which have no guru or *peer* – *vaypeer*, and are difficult to control should be got rid of – *maar kadhu* *vaypeer*.

Nanak augun jaytray taytay gali janjeer. Jay gun hon ta(n) kañian say bha-ee say veer. Agai ga-ay na mannian maar kadhu *vaypeer.* P.595

ਨਾਨਕ ਅਉਗੁਣ ਜੇਤੜੇ ਤੇਤੇ ਗਲੀ ਜੰਜੀਰ ॥ ਜੇ ਗੁਣ ਹੋਨਿ ਤ ਕਟੀਅਨਿ ਸੇ ਭਾਈ ਸੇ ਵੀਰ ॥ ਅਗੈ ਗਏ ਨ ਮੰਨੀਅਨਿ ਮਾਰਿ ਕਢਹੁ ਵੇਪੀਰ ॥

Guru Ji exhorts us to free ourselves from *avgun* and endeavour to acquire *gun* – *guna kau dhaavuh*. Failure to eliminate the *avgun* will lead to regrets later – *kar avgun pachtaahi jiu*.

Avgun choḡḡ guna kau dhaavuh kar avgun pachtaahi jiu . P.598
ਅਵਗੁਣ ਛੋੜਿ ਗੁਣਾ ਕਉ ਧਾਵਹੁ ਕਰਿ ਅਵਗੁਣ ਪਛੁਤਾਹੀ ਜੀਉ ॥

Some people behave in a very proud and egoistic manner even though they possess no *gun* – *ben gun garb krant*. Guru Nanak Dev regards such people as real donkeys – *tay nar asal khar*.

Nanak tay nar asal khar je ben gun garb krant. P.1411
ਨਾਨਕ ਤੇ ਨਰ ਅਸਲਿ ਖਰ ਜਿ ਬਿਨੁ ਗੁਣ ਗਰਬੁ ਕਰੰਤ ॥

According to Guru Ji the person who is engrossed in the tastes - *saad* - of the tongue and the sex organ - *jehva endri*, is an animal - *pasoo*. External appearances such as donning religious robes cannot eliminate one's inner animal tendencies.- *nahi metai neesaana*.

Jehva endri saad lobhaana. Pasoo bha-ay nahi metai neesaana. P.903
ਜਿਹਵਾ ਇੰਦ੍ਰੀ ਸਾਦਿ ਲੋਭਾਨਾ ॥ ਪਸੂ ਭਏ ਨਹੀ ਮਿਟੈ ਨੀਸਾਨਾ ॥

Guru Ji is of the opinion that in this world *ahan(g)kaar* is a great evil – *garb bura sansaarai*, and it is the guru only who can help to get rid of it – *nevaarai*. Guru Ji in *Gauri Bani* cites instances of some great people including Bal Raja, Raja Hari Chand, King Raavan etc. who suffered as a result of becoming victims of *ahan(g)kaar / garb*.

Aisa garb bura sansaarai. Jes gur melai tes garb nevaarai. P.224
ਐਸਾ ਗਰਬੁ ਬੁਰਾ ਸੰਸਾਰੈ ॥ ਜਿਸੁ ਗੁਰੁ ਮਿਲੈ ਤਿਸੁ ਗਰਬੁ ਨਿਵਾਰੈ ॥

Bhagat Kabir says that he, who succeeds in subduing the five *kaamadaks* – *panc jo cooray*, is not far from the goal of achieving high spiritual status – *nahe parm pad dooray*.

Kehat Kabir panc jo cooray. Ten tay nahe parm pad dooray. P.478
ਕਹਤ ਕਬੀਰ ਪੰਚ ਜੋ ਚੂਰੇ ॥ ਤਿਨੁ ਤੇ ਨਾਹਿ ਪਰਮ ਪਦ ਦੂਰੇ ॥

Those who get looted by the *kaamadaks* – *kaam krodh lob moh moothay*, have to face transmigration – *aava gavn*. This cycle of repeated births can be eliminated - *metat joni* – by *naam semran* and *bhagti*. So says Guru Arjan Dev:

Kaam krodh lobh moh moothay sada aava gavn. Prabh praym bhagt(i) Gupal semran metat joni bhavn. P.502

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਮੂਠੇ ਸਦਾ ਆਵਾ ਗਵਣ ॥ ਪ੍ਰਭ ਪ੍ਰੇਮ ਭਗਤਿ ਗੁਪਾਲ ਸਿਮਰਣ ਮਿਟਤ ਜੋਨੀ ਭਵਣ ॥

Guru Ji is of the opinion that when a devotee in *saadh sangat* grips the feet of the Lord - *jau saadh sang pagrau*, he can free his mind, here referred to as *ayk*, and thus free himself from the clutches of the five *kaamadaks* – *panca(n) tay ayk choota*.

Panca(n) tay ayk choota jau saadh sang pagrau. P.1230
ਪੰਚਾ ਤੇ ਏਕ ਛੂਟਾ ਜਉ ਸਾਧ ਸੰਗਿ ਪਗਰਉ ॥

Guru Amar Das points out that no one is able to attain the Lord if these *vekaars* are present in a person. Guru Ji suggests that this fact could be ascertained from any spiritually enlightened *gyani*.

Nanak kaam krodh kenai na paeo puchuh gyani jae. P.551
ਨਾਨਕ ਕਾਮਿ ਕ੍ਰੋਧਿ ਕਿਨੈ ਨ ਪਾਇਓ ਪੁਛਹੁ ਗਿਆਨੀ ਜਾਇ ॥

So long as one is attached to *vekaars* one can never enjoy the bliss of *Prabhu melaap* – attaining the Lord *Prabhu*. Guru Arjan Dev puts a question to the body – *kaea(n)*. “You love the dirty *vekaars* – *durjan saytee nayhu*. By what qualities – *kai gun* – can you enjoy the bliss that is acquired by *Prabhu melaap* – *kai gun Har rang maanhi?*”

Durjan saytee nayhu tu(n) kai gun Har rang maanhi. P.1097
ਦੁਰਜਨ ਸੇਤੀ ਨੇਹੁ ਤੂ ਕੈ ਗੁਣਿ ਹਰਿ ਰੰਗੁ ਮਾਣਹੀ ॥

Guru Nanak Dev in *Belawal Bani* refers to the *kaamadaks* as dogs – *kookar*. He says, “There are many dogs. I am an outsider – *baygaana*, and I bark – *bhau(n)ka* – at them to save my body.” What Guru Ji means is that He sings the praises of the Lord to save the body from the *kaamadak* dogs, just as a stranger dog barks at other dogs to save itself from being attacked.

Aytay kookar hau baygaana bhau(n)ka es tan ta-ee(n). P.795
ਏਤੇ ਕੂਕਰ ਹਉ ਬੇਗਾਨਾ ਭਉਕਾ ਇਸੁ ਤਨ ਤਾਈ ॥

Bhagat Kabir says something similar when He says, “I am a *kookar* at your dwelling place. I bark with my mouth thrust forward - *aagai badan pasaar*.”

Ham kookar tayray darbaar. Bhau(n)keh aagai badan pasaar.

P.969

ਹਮ ਕੂਕਰ ਤੇਰੇ ਦਰਬਾਰਿ ॥ ਭਉਕਹਿ ਆਗੈ ਬਦਨੁ ਪਸਾਰਿ ॥

Shaykh Farid refers to these *vekaars* as scavenging crows which keep on pecking at the body and destroying spiritual life. He requests these crows – *kaaga* – not to peck – *coond* – the flesh of the cage-like body - *penjra* - in which the Lord husband - *sahu* - dwells.

Kaaga coond na penjra..... Jet penjrai mayra sahu vasai maas na tedoo khaheh. P.1382

ਕਾਗਾ ਚੂੰਡਿ ਨ ਪਿੰਜਰਾ॥ ਜਿਤੁ ਪਿੰਜਰੈ ਮੇਰਾ ਸਹੁ ਵਸੈ ਮਾਸੁ ਨ ਤਿਦੁ ਖਾਹਿ ॥

Guru Arjan Dev also refers to the *vekaars* as crows when He remarks that the *vekaar* crows keep on eating the body of the person who is without the name of the Lord – *naam vehoonea*.

Nanak naam vehoonea ten tan khaaveh kau(n).

P.1247

ਨਾਨਕ ਨਾਮ ਵਿਹੂਣਿਆ ਤਿਨ ਤਨ ਖਾਵਹਿ ਕਾਉ ॥

Sikhism does not advocate the destruction of *kaam, krodh, lobh, moh, ahangkaar*. Instead it recommends that they be controlled. These become *vekaars* only if they are not reined in. If they are given full freedom then there is no difference between animals and humans. A Sikh aims to become a *gurmukh* and not a *manmukh* with animal like tendencies.

21.DUHAAGAN, SUHAAGAN

Gurbani describes the merging of the *jeevatma* with the Lord as a marriage. For this marriage the go-between is the guru and the holy congregation – *sat sangat* – is the *janj* – the groom’s party. Guru Ram Das mentions this in the following two quotes. In the first, the bride says, “Oh father – *baabla* – by seeking the guru’s *saran* I have been wedded. I have attained the Lord. In the second quote it is said that the Lord is the one who planned the wedding - *kaaj racaea*, and the *sat sang* comprised the *janj / jany*.

Viahu hoa mayray baabla gurmukhay Har paea. P.78

ਵੀਆਹੁ ਹੋਆ ਮੇਰੇ ਬਾਬਲਾ ਗੁਰਮੁਖੇ ਹਰਿ ਪਾਇਆ ॥

Har Har kaaj racaea poorai mel sant jana janj / jany a-ee. P.575

ਹਰਿ ਹਰਿ ਕਾਜੁ ਰਚਾਇਆ ਪੂਰੈ ਮਿਲਿ ਸੰਤ ਜਨਾ ਜੰਵ ਆਈ ॥

Guru Arjan Dev says that by taking part in *saadh sangat*, arrangements for the *jeev estari* to meet and be united with the Lord are made. The *sant jan* meet in *saadh sangat* and sing the praises of the Lord. The *jeev estari*, who wholeheartedly takes part in this sublime activity, qualifies herself / himself for union with the Lord, helped by the *sant jan* who make up the strange *janj – acaraj janj*. When the *sat sangis* get together and start singing the praises of the Lord wholeheartedly, the *saaha* – right time for this wedding, is deemed to have been fixed. The *saaha* is regarded as *atal* i.e. the time cannot be changed. When the *jeevatma* links up with the *Parm Aatma* and becomes one with the latter, the wedding – *viahu* – is considered to have taken place. Thus the *Pooran Prabhu*, the *Prabhu* who is perfect in every sense, links up with the *jeevatma*. This is referred to as *pooran sanjogo / sanjog*.

Saaha atal ganeea pooran sanjogo Ram. Mel sant aa-ay Prabh dhea-ay banay acaraj jaanyia(n).
P.845

ਸਾਹਾ ਅਟਲੁ ਗਣਿਆ ਪੂਰਨ ਸੰਜੋਗੋ ਰਾਮ ॥ਮਿਲਿ ਸੰਤ ਆਏ ਪ੍ਰਭ ਧਿਆਏ ਬਣੇ ਅਚਰਜ ਜਾਣੀਆ ॥

The relationship between the human being and the Lord is referred to as *dhan per*. We are all, irrespective of gender, described as *dhan* or *jeev estaris*, *estari* meaning wife. The Lord is described as *per* or *Prabhu pati – Prabhu* husband. As husband He is also referred to as *khasm* or *sahu / seh*. Guru Nanak Dev refers to the young *jeev estari*, who is ignorant and inexperienced as *baalri*. Guru Ji says, “ Oh *baalri-ay*, when you acquire the groom - *var* - all the desires of the mind get fulfilled – *aasa mansa poori*.”

Var paera baalri-ay aasa mansa poori Ram P.765

ਵਰੁ ਪਾਇਅੜਾ ਬਾਲੜੀਏ ਆਸਾ ਮਨਸਾ ਪੂਰੀ ਰਾਮ ॥

Guru Amar Das points out that if the *baalri jeev estari* wishes that the husband be with him / her, one has to keep the guru in mind by loving Him – *carni cet laa-ay*.

Jay loreh var baalri-ay ta(n) gur carni cet laa-ay Ram. P.771

ਜੇ ਲੋੜਹਿ ਵਰੁ ਬਾਲੜੀਏ ਤਾ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਏ ਰਾਮ ॥

In ordinary life the word *suhaagan* is used for the lady who enjoys matrimonial bliss as a result of her husband being alive. The opposite is *duhaagan* – a widow. Sometimes the husband, for some reason or other, may not care for the wife, or might ill-treat her, or might even prefer to be away from her. Such a lady is also referred to as a *duhaagan*, even though the husband is alive. In *Gurbani* both these words, *suhaagan* and *duhaagan* are used for the *jeev estari*. But the word *duhaagan* in *Gurbani* conveys the latter meaning given above, i.e. when the *Prabhu Pati* fails to accept the *jeev estari* because of the latter’s lack of love for Him.

Guru Amar Das states that one cannot acquire *suhaag / sohaag* without the guru – *ben satgur sohaag na hoi*. In no age, be it any of the four *jug*, has a *jeev estari* been able to attain *sohaag* without the guru, however much one keeps on trying for any length of time – *jug caaray dhan jay bhavai*.

Jug caaray dhan jay bhavai ben satgur sohaag na hoi Ram. P.769

ਜੁਗ ਚਾਰੇ ਧਨ ਜੇ ਭਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਸੋਹਾਗੁ ਨ ਹੋਈ ਰਾਮ ॥

Guru Ji says that one is always a *suhaagan – sada suhaagan* – if one serves the guru i.e. never forgets the teachings of the guru. In this way one always remains in the lap – *ank* - of the guru. It should be noted that love for the guru implies love for the Lord.

Sada suhaagan ja(n) satgur sayvay Gur kai ank sma-ee-ai. P.244

ਸਦਾ ਸੁਹਾਗਣਿ ਜਾ ਸਤਿਗੁਰੁ ਸੇਵੈ ਗੁਰ ਕੈ ਅੰਕਿ ਸਮਾਈਐ ॥

On the other hand the *dohaagan / duhaagan* does not remain in the lap of the Lord. She is misguided – *bharm bhuli*, and does not follow the teaching of the guru. Hence she goes astray. So says Guru Nanak Dev:

Bharm bhuli dohaagani na per ank smae. P.60

ਭਰਮਿ ਭੁਲੀ ਡੋਹਾਗਣੀ ਨਾ ਪਿਰ ਅੰਕਿ ਸਮਾਇ ॥

Guru Ji says that *dohaagans* are parted from the Lord – *khasmuh ghuthia(n)*, and wander aimlessly - *fereh nemanja*. They do not get any support – *aasra* – from the Lord. They are stained with the filth of *vekaars* – *mailay vays tena kaamni*, and their lives are spent in misery - *dukhi rain vehae*. The aforesaid are the signs – *neesaanja* – of *dohaagans*. On the other hand *sohaagans* acquire the *naam* fruit in this life because of worthwhile deeds in a previous life – *poorab lekhea fal paea*. The Lord blesses them with His *nadar* and they get to meet Him.

Dohaagni kea neesaanja. Khasmuh ghuthia(n) fereh nemanja. Mailay vays tena kaamni dukhi rain vehae jiu. Sohaagni kea karm kmaea. Poorab lekhea fal paea. Nadar karay kai aapni aapay la-ay melae jiu.
P.72

ਦੋਹਾਗਣੀ ਕਿਆ ਨੀਸਾਣੀਆ ॥ ਖਸਮਹੁ ਘੁਥੀਆ ਫਿਰਹਿ ਨਿਮਾਣੀਆ ॥ ਮੈਲੇ ਵੇਸ ਤਿਨਾ ਕਾਮਣੀ ਦੁਖੀ ਰੈਣਿ ਵਿਹਾਇ ਜੀਉ ॥ ਸੋਹਾਗਣੀ ਕਿਆ ਕਰਮੁ ਕਮਾਇਆ ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਫਲੁ ਪਾਇਆ ॥ ਨਦਰਿ ਕਰੇ ਕੈ ਆਪਣੀ ਆਪੇ ਲਏ ਮਿਲਾਇ ਜੀਉ ॥

Guru Ji says that the life – *jeevan* – of a *duhaagan* is worthless – *dheg / dhreg*. Such a *jeev estari* loves something other than God, and this other love – *doojai bhaae* – leads to the loss of good virtues. The *sohaagan* is the blessed one because of her love for the Lord who is the *khasm / seh*.

Dhreg jeevan dohaagni muthi doojai bhaae..... Nanak dhann suhaagni jen seh naal pyar. P.18

ਪ੍ਰਿਗੁ ਜੀਵਣੁ ਦੋਹਾਗਣੀ ਮੁਠੀ ਦੂਜੈ ਭਾਇ ॥ਨਾਨਕ ਧੰਨੁ ਸੁਹਾਗਣੀ ਜਿਨ ਸਹ ਨਾਲਿ ਪਿਆਰੁ ॥

The *jeev estari* who is liked by the Lord is always a *sohaagan*. Such a *jeev estari* adorns herself / himself with the *sabad* of the guru – *gur sabdi seegaar banaavai*. The *sohaagan* retains the Lord in the heart always – *raakhai sada urdhaar*. So says Guru Amar Das.

Sada sohaagan jo Prabh bhaavai. Gur sabdi seegaar banaavai.....Apna per raakhai sada urdhaar.
P.363

ਸਦਾ ਸੋਹਾਗਣਿ ਜੋ ਪ੍ਰਭ ਭਾਵੈ ॥ ਗੁਰ ਸਬਦੀ ਸੀਗਾਰੁ ਬਣਾਵੈ ॥ਅਪਣਾ ਪਿਰੁ ਰਾਖੈ ਸਦਾ ਉਰ ਧਾਰਿ ॥

Guru Ji comparing *dohaagans* with *sohaagans* says that the former do not understand the Lord – *per ki saar na jaanhi*. They are ignorant of the importance of realizing Him. Efforts by such *jeev estaris* to look beautiful are of no avail. The *bhataar* – Lord husband – never meets them on the *herda sayj* – *sayjai ravai na bhataar*. They keep on fretting and fuming – *jaldia(n) fereh*. On the other hand *sohaagans* eliminate their *aapa* and find a place at the feet of the Lord. With the aid of the *Gur sabad* they adorn themselves – *gur sabdi seegaaria*, and the Lord gets them to meet Him – *seh la-ia melae*. (*Sayj* means bed).

Dohaagni per ki saar na jaanhi kea kar kareh seegaar. Anden sada jaldia(n) fereh sayjai ravai na bhataar. Sohaagni mehal paea vecuh aap gvae. Gur sabdi seegaaria apnay seh la-ia melae P.430

ਦੋਹਾਗਣੀ ਪਿਰ ਕੀ ਸਾਰ ਨ ਜਾਣਹੀ ਕਿਆ ਕਰਿ ਕਰਹਿ ਸੀਗਾਰੁ ॥ ਅਨਦਿਨੁ ਸਦਾ ਜਲਦੀਆ ਫਿਰਹਿ ਸੇਜੈ ਰਵੈ ਨ ਭਤਾਰੁ ॥ ਸੋਹਾਗਣੀ ਮਹਲੁ ਪਾਇਆ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥ ਗੁਰ ਸਬਦੀ ਸੀਗਾਰੀਆ ਅਪਣੇ ਸਹਿ ਲਈਆ ਮਿਲਾਇ ॥

Guru Ji describing a *dohaagan* says as follows: “Oh mind, see how the *dohaagan* tries to beautify herself. It is nothing but hypocrisy – *paakhand*, and *vekaars*. The love for one’s sons, wife – *kalt*, wealth and *maya* is false - *jhooth*. All this *moh* is futile.”

Dohaagni ka man daykh seegaar. Puttar kalt dhan maya cet laa-ay jhooth moh paakhand vekaar

ਦੋਹਾਗਣੀ ਕਾ ਮਨ ਦੇਖੁ ਸੀਗਾਰੁ ॥ ਪੁਤ੍ਰ ਕਲਤਿ ਧਨਿ ਮਾਇਆ ਚਿਤੁ ਲਾਏ ਝੁਠੁ ਮੋਹੁ ਪਾਖੰਡੁ ਵਿਕਾਰੁ ॥ P.363

The person who resorts to the *gur sabad* to adorn oneself attains *sehaj avastha*. *Guru Nanak Dev* says that the *jeev estari / kaaman* who uses *sehaj* as *seegaar* is a *sohaagan* and is liked by the Lord husband - *kantai bhaavai*.

Sehaj seegaar kaaman kar aavai. Ta(n) sohaagan ja(n) kantai bhaavai. P.750.

ਸਹਜਿ ਸੀਗਾਰ ਕਾਮਣਿ ਕਰਿ ਆਵੈ ॥ ਤਾ ਸੋਹਾਗਣਿ ਜਾ ਕੰਤੈ ਭਾਵੈ ॥

Guru Amar Das says, “The Lord is the husband of all – *sabhna ka per ayk hai*. No one is without the husband – *per ben khaali nahe*. But, Oh Nanak! the *sohaagan* is the one who loves the guru who is always in her / his mind – *satgur mahe smaah*.”

Sabhna ka per ayk hai per ben khaali nahe. Nanak say sohaagni jay satgur mahe smaah P.1088

ਸਭਨਾ ਕਾ ਪਿਰੁ ਏਕੁ ਹੈ ਪਿਰ ਬਿਨੁ ਖਾਲੀ ਨਾਹਿ ॥ ਨਾਨਕ ਸੇ ਸੋਹਾਗਣੀ ਜੇ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਹਿ ॥

Guru Ji states in no uncertain terms that the *jeev-esrari*, who has intense love for the Guru – *gur kai hayt apaar*, always remains a *sohaagan* – *sada sohaagni*.

Nanak sada sohaagni gur kai hayt apaar. P.1285

ਨਾਨਕ ਸਦਾ ਸੁਹਾਗਣੀ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰਿ ॥

Guru Nanak Dev says the same thing when He mentions that the *khasm Prabhu* dwells in all bodies – *sabhni ghati sahu vasai*. No body is without the *khasm Prabhu* – *seh*. The *jeev estari* in whose heart the Lord gets manifested – *pargat* – with the help of the guru is a *sohaagan*.

Sabhni ghati sahu vasai seh ben ghat na koe. Nanak tay sohaagni jena gurmukh pargat hoe.

ਸਭਨੀ ਘਟੀ ਸਹੁ ਵਸੈ ਸਹ ਬਿਨੁ ਘਟੁ ਨ ਕੋਇ ॥ ਨਾਨਕ ਤੇ ਸੋਹਾਗਣੀ ਜਿਨ੍ਹਾ ਗੁਰਮਖਿ ਪਰਗਟੁ ਹੋਇ ॥

P.1412

Guru Ji also says that those *jeev estaris* are *sohaagans* who are liked by the Lord – *tudh bhaavan sohaagni*. He blesses them with His *kerpa* and thereby gets their spiritual lives to improve – *laihe svaar*.

Tudh bhaavan sohaagni apni kerpa laihe svaar.

P.54

ਤੁਧੁ ਭਾਵਨਿ ਸੋਹਾਗਣੀ ਅਪਣੀ ਕਿਰਪਾ ਲੈਹਿ ਸਵਾਰਿ ॥

Guru Ji describes, in the first person, the woes of a *dohaagan* and the happiness of a *sohaagan*. “In the parental home, i.e. in this world, I remained separated from the Lord - *pay-ee-arai dohaagni*. How can I go to the in laws’ home, i.e. the Lord’s abode (the Lord’s feet) – *saahurrai keu(n) jau(n)?* I am full of *vekaars* up to the neck – *mai gal augan*. The *augan* have looted me – *muthri*, and without *Prabhu melaap* I am experiencing *dukh* because of spiritual death – *jhoor marau*. If in the parental home I had retained the Lord husband in my heart - *pay-ee-arai per sammala*, I would have got a place to stay in the Lord’s abode – *saahurrai ghar vaas*.” Such *sohaagans* spend their lives in blissful sleep – *sukh svandh sohaagni*, because they succeed in retaining, in their hearts, the Lord husband, the treasure house of all *gun* – *per paea guntaas*.

Pay-ee-rai dohaagni saahurrai keu(n) jau(n)? Mai gal augan muthri ben per jhoor marau. Pay-ee-rai per sammala saahurrai ghar vaas. Sukh svandh sohaagni per paea guntaas.

P.1014

ਪੇਈਅੜੈ ਡੋਹਾਗਣੀ ਸਾਹੁਰੜੈ ਕਿਉ ਜਾਉ ॥ ਮੈ ਗਲਿ ਅਉਗਣ ਮੁਠੜੀ ਬਿਨੁ ਪਿਰ ਝੂਰਿ ਮਰਾਉ ॥ ਪੇਈਅੜੈ ਪਿਰ ਸੰਮਲਾ ਸਾਹੁਰੜੈ ਘਰਿ ਵਾਸੁ ॥ ਸੁਖਿ ਸਵੰਧਿ ਸੋਹਾਗਣੀ ਪਿਰੁ ਪਾਇਆ ਗੁਣਤਾਸੁ ॥

Guru Arjan Dev emphasises the need for *kerpa* of the Lord to become a *sohaagan*. According to Him the *jeev estaris* who are blessed with His *kerpa* are the ones who are *sohaagans*. They are the ones who are called *bhaagans* – those with *vaday bhaag*. The Lord destroys all their *augan* – *augan sabh gvaa-ay*, improves their lives – *lae svaari*, and accepts them by embracing them – *gal saytee lae*.

Sa-ee sohaagan sa-ee bhaagan jai per kerpa dhaari. Per augan tes kay sabh gvaa-ay gal saytee lae svaari.

P.959

ਸਾਈ ਸੋਹਾਗਣਿ ਸਾਈ ਭਾਗਣਿ ਜੈ ਪਿਰਿ ਕਿਰਪਾ ਧਾਰੀ ॥ ਪਿਰਿ ਅਉਗਣ ਤਿਸ ਕੇ ਸਭਿ ਗਵਾਏ ਗਲ ਸੇਤੀ ਲਾਇ ਸਵਾਰੀ ॥

The *manmukhs* are the *dohaagans* as they do not resort to *naam semran* and their lives in this world are worthless – *dheg jeevan*. Their minds are not interwoven with the *gur sabad* – *man sabad na bhaydeo*, and as a result they cannot dwell at the feet of the Lord. Such *manmukh dohaagans* face transmigration and are spiritually dead – *aavan jaan muiaas*. For those who follow the teachings of the guru, the Lord’s *naam* is their *suhaag* and their foreheads – *mastak* – have this sign, the mark of being *suhaagans*. Such *gurmukhs* retain the *naam* of the Lord in their hearts – *ur dhaarea*. The lotus flower like heart of such a person is always in blissful bloom – *herdai kamal prgaas*. Guru Amar Das describes it thus:

Manmukh naam na cayteo dheg jeevan dheg vaas..... Ehu man sabad na bhaydeo keu(n) hovai ghar vaas. Manmukhia(n) dohaagni aavan jaan muiaas. Gurmukh naam suhaag hai mastak manji lekheas. Har Har naam ur dhaarea Har herdai kamal pargaas.

P.1416

ਮਨਮੁਖ ਨਾਮੁ ਨ ਚੇਤਿਓ ਧਿਗੁ ਜੀਵਣੁ ਧਿਗੁ ਵਾਸੁ ॥ ਇਹੁ ਮਨੁ ਸਬਦਿ ਨ ਭੇਦਿਓ ਕਿਉ ਹੋਵੈ ਘਰ ਵਾਸੁ ॥ ਮਨਮੁਖੀਆ ਦੋਹਾਗਣੀ ਆਵਣ ਜਾਣਿ ਮੁਈਆਸੁ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸੁਹਾਗੁ ਹੈ ਮਸਤਕਿ ਮਣੀ ਲਿਖਿਆਸੁ ॥ ਹਰਿ ਹਰਿ ਨਾਮ ਉਰਿ ਧਾਰਿਆ ਹਰਿ ਹਿਰਦੈ ਕਮਲ ਪ੍ਰਗਾਸੁ ॥

Guru Ji poses the question as to what the signs – *cehan* – of a *sohaagan* are, and gives the answer that such a person will have the *naam* of the Lord within him – *andar sac*, the glow of *naam* will be on the face – *mukh ujla*, and he / she will be merged with the Lord – *khasmai mahe smae*.

Nanak sohaagan ka kea cehan hai andar sac mukh ujla khasmai mahe smae.

P.785

ਨਾਨਕ ਸੋਹਾਗਣਿ ਕਾ ਕਿਆ ਚਿਹਨੁ ਹੈ ਅੰਦਰਿ ਸਚੁ ਮੁਖੁ ਉਜਲਾ ਖਸਮੈ ਮਾਹਿ ਸਮਾਇ ॥

Guru Nanak Dev says that one should go and ask a *sohaagan* how the *sahu*, the Lord husband, is attained – *keni baati(n) sahu pa-ee-ai*. He goes on to say that what the Lord does should be accepted as good and one must eliminate the attitude of being clever and dominating – *hekmat hukam cuka-ee-ai*. What the *sahu* says must be done, surrender the body and mind – *sahu kahai so keejai tan mano deejai*, and apply this surrender scent – *parmal* – to adorn oneself

Jae puchuh sohaagni vaahai keni baati(n) sahu pa-ee-ai. Jo kech karay so bhala kar maani-ai hekmat hukam cuka-ee-ai..... Sahu kahai so keejai tan mano deejai aisa parmal la-ee-ai.

P.722

ਜਾਇ ਪੁਛਹੁ ਸੋਹਾਗਣੀ ਵਾਹੈ ਕਿਨੀ ਬਾਤੀ ਸਹੁ ਪਾਈਐ ॥ ਜੋ ਕਿਛੁ ਕਰੇ ਸੋ ਭਲਾ ਕਰਿ ਮਾਨੀਐ ਹਿਕਮਤਿ ਹੁਕਮੁ ਚੁਕਾਈਐ ॥ ਸਹੁ ਕਹੈ ਸੋ ਕੀਜੈ ਤਨੁ ਮਨੋ ਦੀਜੈ ਐਸਾ ਪਰਮਲੁ ਲਾਈਐ ॥

Guru Arjan Dev states that the *sohaagans*, who submit to the Divine Will - *maanai hukam*, and eliminate their ego - *tajai abhmaanai*, are to be congratulated for their understanding of the Lord - *dhann sohaagan jo Prabhoo pachaanaai*.

Dhann sohaagan jo Prabhoo pachaanaai. Maanai hukam tajai abhmaanai. P.737
ਧਨੁ ਸੋਹਾਗਨਿ ਜੋ ਪ੍ਰਭੂ ਪਛਾਨੈ ॥ ਮਾਨੈ ਹੁਕਮੁ ਤਜੈ ਅਭਿਮਾਨੈ ॥

Bhagat Kabir points out that the *suhaagan jeev estari* is the one who surrenders her body, mind, wealth and home to the Lord husband - *tan man dhan grehu sau(n)p sareer*.

Tan man dhan grehu sau(n)p sareer. Soi suhaagan kahai Kabir. P.328
ਤਨੁ ਮਨੁ ਧਨੁ ਗ੍ਰਿਹੁ ਸਉਪਿ ਸਰੀਰੁ ॥ ਸੋਈ ਸੁਹਾਗਨਿ ਕਹੈ ਕਬੀਰੁ ॥

Guru Ram Das, in four hymns called *lava(n)*, describes the steps by means of which a *jeev estari* gets married to the Lord husband and attains one-ness with Him. *Laava(n)*, like bud-grafting, is the process of breaking relations with parents, and establishing new ones with the husband and his family. Reading them is a must in a Sikh wedding ceremony. When the first *laav(n)* is read from the *Guru Granth Saheb*, it is then sung by musicians whilst the couple go round the Holy Book. The same procedure is followed for the second, third and fourth *laava(n)* in succession. The following is what these hymns tell us:

First *Laav(n)* - *Pehalri Laav(n)* : ਪਹਿਲੜੀ ਲਾਵ P.773

The *jeev estari* gets convinced about the need to resort to *naam semran* activity - *parverti karm derraea* - ਪਰਵਿਰਤੀ ਕਰਮ ਦ੍ਰਿੜਾਇਆ. Reading *Gurbani*, which for the Sikhs is the Vedas of Brahma, helps in the *naam semran* activity which should become firmly rooted in the heart - *dharm derruh Har naam dheavuh* - ਧਰਮੁ ਦ੍ਰਿੜਹੁ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ. Sins will thus be eliminated - *kelbekh paap gvaee* - ਕਿਲਬਿਖ ਪਾਪ ਗਵਾਇਆ. The *jeev estari* should reflect on the teaching of the true guru - *satgur gur poora araadhuh* - ਸਤਿਗੁਰੁ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਹੁ. *Naam semran* is the first step leading to the marriage with the Lord.

Second *Laav(n)* - *Doojri Laav(n)* : ਦੂਜੜੀ ਲਾਵ P.773

The Lord helps the *jeev estari* to meet the true guru - *satgur purkh melaea* - ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਇਆ. One becomes fearless - *nerbhau*. Worldly fears get eliminated from the mind - *nerbhau bhai man* - ਨਿਰਭਉ ਭੈ ਮਨੁ. The dirt of *haumai* is got rid of - *haumai mail gvaee* - ਹਉਮੈ ਮੈਲੁ ਗਵਾਇਆ. The Lord is now seen as being present everywhere - *antar baahar Har Prabh ayko* - ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ. The *jeev estari* sings His praises in the company of His servants - *mel Har jan mangal gaa-ay* - ਮਿਲਿ ਹਰਿ ਜਨ ਮੰਗਲੁ ਗਾਏ. The Lord causes divine music to be heard within the individual - *anhad sabad vajae* - ਅਨਹਦ ਸਬਦ ਵਜਾਇ .

Third *Laav(n)* - *Teejri Laav(n)* : ਤੀਜੜੀ ਲਾਵ P.774

The mind of the *jeev estari* becomes detached from matters temporal - *bairaagia man*, and an intense desire to meet the Lord develops - *cau bha-ee* - ਮਨਿ ਚਾਉ ਭਇਆ ਬੈਰਾਗੀਆ. Meeting God's servants enables one to meet the Lord - *sant jana Har mayl Har paea* - ਸੰਤ ਜਨਾ ਹਰਿ ਮੇਲੁ ਹਰਿ ਪਾਇਆ. The *jeev estari* sings the praises of the Lord and utters the *sefat salaah bani* - *Har gun gaea mukh boli Har bani* - ਹਰਿ ਗੁਣ ਗਾਇਆ ਮੁਖਿ ਬੋਲੀ ਹਰਿ ਬਾਣੀ . But only those resort to *naam semran* whose *bhaag* - destiny - etched on the forehead, in the form of *laykh* can develop - *Har japi-ai mastak bhaag jiu* - ਹਰਿ ਜਪੀਐ ਮਸਤਕਿ ਭਾਗੁ ਜੀਉ.

Fourth *Laav(n)* - *Cauthri Laav(n)* : ਹਉਥੜੀ ਲਾਵ P.774

At this last stage which concludes the marriage with the Lord one acquires *sehaj avastha* when the mind does not wander. It remains focussed on the Lord night and day - *an den Har lev la-ee* - ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਈ. The Lord husband appears very sweet and loving to the mind and heart - *Har man tan meetha laee* - ਹਰਿ ਮਨਿ ਤਨਿ ਮੀਠਾ ਲਾਇਆ. All desires are now fulfilled - *man cendea fal paea* - ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ. This is the *turia avastha* stage when the indestructible eternal Lord is attained - *Har paea Prabh avnaasi* - ਹਰਿ ਪਾਇਆ ਪ੍ਰਭੁ ਅਵਿਨਾਸੀ. The *jeev estari* now enjoys complete bliss - *vaji vaatha-ee* - ਵਜੀ ਵਾਧਾਈ.

22. TEERATH ESHNAAN.

Going to holy places for pilgrimage and *teerath eshnaan / esnaan* is a common practice among our Hindu brothers. Sikhs too indulge in it. When going to Amritsar many Sikhs feel their pilgrimage is not complete without

a dip in the *sarovar / sar* – pool. A dip seems to be a must for many, whereas listening to the inspiring *Gurbani kirtan* is not given that much importance. Let us see what *Gurbani* says about *teerath esnaan*.

Guru Nanak Dev says that bathing at *teeraths* is futile – *teerath naata kea karay*, because it gives rise to *mail* – filth – in the mind. It makes one feel proud of the fact that he is a *teerath esnaani* – one who regularly resorts to bathing at *teeraths*. The *mail* of this *gumaan* – pride – makes the mind filthy.

Teerath naata kea karay man meh mail gumaan. P.61

ਤੀਰਥ ਨਾਤਾ ਕਿਆ ਕਰੇ ਮਨ ਮਹਿ ਮੈਲੁ ਗੁਮਾਨੁ ॥

Guru Ji maintains that there is no other *teerath* like the guru – *gur smaan teerath nahi koi*. The guru is the Lord's *roop* and hence He is deemed to be the embodiment of the Lord.

Nanak gur smaan teerath nahi koi saacay gur Gopala. P.437

ਨਾਨਕ ਗੁਰ ਸਮਾਨਿ ਤੀਰਥੁ ਨਹੀ ਕੋਈ ਸਾਚੇ ਗੁਰ ਗੋਪਾਲਾ ॥

Guru Ram Das also regards the perfect guru – *poora satguru* – as the proper *teerath*, as He worships the Lord's *naam* night and day – *anden*.

Teerath poora satguru jo anden Har Har naam dhea-ay. P.140

ਤੀਰਥੁ ਪੂਰਾ ਸਤਿਗੁਰੂ ਜੋ ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਏ ॥

Guru Nanak Dev maintains that there is no other *teerath* like the guru and He goes on to say that the Guru is the *sarovar* of *santokh* – pool of contentment. Guru is the river – *dariau*, the waters of which are always pure. By bathing in the guru river the dirt of *durmat* is removed – *mail harai*. Bathing in the waters of the guru river is a perfect bath – *poora naavan*, and even people with animal and devilish like tendencies become demigods – *devtas*.

Gur smaan teerath nahi koe. Sar santokh taas gur hoe. Gur dariau sada jal nermal melea durmat mail harai. Satgur pae-ai poora naavan pasoo praytuh dev karai. P.1328

ਗੁਰ ਸਮਾਨਿ ਤੀਰਥੁ ਨਹੀ ਕੋਇ ॥ ਸਰੁ ਸੰਤੋਖੁ ਤਾਸੁ ਗੁਰੁ ਹੋਇ ॥ ਗੁਰੁ ਦਰੀਆਉ ਸਦਾ ਜਲੁ ਨਿਰਮਲੁ ਮਿਲਿਆ ਦੁਰਮਤਿ ਮੈਲੁ ਹਰੈ ॥ ਸਤਿਗੁਰਿ ਪਾਇਐ ਪੂਰਾ ਨਾਵਣੁ ਪਸੂ ਪਰੇਤਹੁ ਦੇਵ ਕਰੈ ॥

Since the guru is regarded as a *teerath*, Guru Ji goes on to say that the Lord's name is the *teerath*, and if one needs to bathe at a *teerath* he should bathe in the *naam jal* of the guru *teerath*. He further says that understanding the *gur sabad* is tantamount to a *teerath esnaan* – *teerath sabad bicaar*, and such *teerath esnaan* gives rise to *gyan* – knowledge. Guru's *gyan* is the indestructible *teerath*. Guru Ji goes on to say that the meeting of the mind and the Lord in *sat sangat* is a complete *teerath esnaan* – *sangat meet melaap poora naavn*.

Teerath naavan jau teerath naam hai. Teerath sabad bicaar antar gyan hai. Gur gyan saaca thaan teerath.....Sangat meet melaap poora naavn. P.687

ਤੀਰਥਿ ਨਾਵਣੁ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ ॥ ਤੀਰਥੁ ਸਬਦ ਬੀਚਾਰੁ ਅੰਤਰਿ ਗਿਆਨੁ ਹੈ ॥ ਗੁਰ ਗਿਆਨੁ ਸਾਚਾ ਥਾਨੁ ਤੀਰਥੁ ॥ ਸੰਗਤਿ ਮੀਤ ਮਿਲਾਪੁ ਪੂਰਾ ਨਾਵਣੇ ॥

In *Japji Saheb* Guru Ji says that by *sunea*, *mannea*, *man keeta bhaau* – listening, believing, having a love for the guru's teaching in the mind – one can have a thorough bath in the *teerath* within us i.e. the heart and mind – *antargat teerath mal nau*.

Sunea mannea man keeta bhaau. Antargat teerath mal nau. P.4

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥

At the beginning of *Japji* Guru Ji points out that one cannot purify oneself by bathing, even if one tries a lakh times.

Socai soc na hova-i jay soci lakh vaar. P.1

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

Guru Ji mentions that those who wash their bodies – *penda* – are not *pavetar / soocay*. Those in whose minds the Lord dwells – *jen man vasea*, are the ones who are clean – *pavetar*.

Soocay ayhe na aakhieh behan jay penda dhoe. Soocay sayee Nanka jen man vasea soe. P.472

ਸੂਚੇ ਏਹਿ ਨ ਆਖੀਅਹਿ ਬਹਨਿ ਜਿ ਪਿੰਡਾ ਧੋਇ ॥ ਸੂਚੇ ਸੇਈ ਨਾਨਕਾ ਜਿਨੁ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥

Guru Ji warns us against wandering about at *teeraths* – *teerath bharmas*, as this does not eliminate the *vekaar* ailments – *beadh* – which give rise to *mail* in the mind.

Teerath bharmas beadh na jaavai. P.906

ਤੀਰਥਿ ਭਰਮਸਿ ਬਿਆਧਿ ਨ ਜਾਵੈ ॥

In *Japji* Guru Ji says that He would bathe at *teeraths* if it were the Lord's Will. Without His Will there is no use of such *teerath esnaan* – *ven bhaavanay ke nae kari*.

Teerath naava(n) jay tes bhaava(n) ven bhaavanay ke nae kari. P.2

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥

According to Guru Ji the constant love link with the Lord day and night – *ehnes laagai bhaau* – is the real *esnaan*. Guru Ji says, “Oh Lord, for me your *sefat salaah* is *esnaan* in the Ganges and at *teeraths* such as Benares. It is in your *sefat salaah* that my *aatma* bathes.”

Gang Banares sefat tumaari naavai aatam rau. Saca naavan ta(n) thee-ai ja(n) ehnes laagai bhaau.

P.358

ਗੰਗ ਬਨਾਰਸਿ ਸਿਫਤਿ ਤੁਮਾਰੀ ਨਾਵੈ ਆਤਮ ਰਾਉ ॥ ਸਚਾ ਨਾਵਣੁ ਤਾ ਥੀਐ ਜਾਂ ਅਹਿਨਿਸ ਲਾਗੈ ਭਾਉ ॥

Guru Arjan Dev in *Sukhmani Saheb* states that by washing the body day and night – *dens ar raat* - the impurities of the mind do not go.

Soc karai dens ar raat. Man ki mail na tan tay jaat.

P.265

ਸੋਚ ਕਰੈ ਦਿਨਸੁ ਅਰੁ ਰਾਤਿ ॥ ਮਨ ਕੀ ਮੈਲੁ ਨ ਤਨ ਤੇ ਜਾਤਿ ॥

Guru Amar Das maintains that if the mind is filthy – *man mailay*, then whatever one does will be filthy – *sabh kech maila*. A filthy mind will result in resorting to *vekaars*. By washing the body – *tan dhotai*, the mind will not be cleansed – *man hacha na hoe*.

Man mailay sabh kech maila tan dhotai man hacha na hoe.

P.558

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

According to Guru Ram Das the true guru is a *satvaadi* – one who meditates on the eternal Lord always. Such a guru is the pool of nectar – *Amret sar / sarovar* and by bathing in the *naam* waters of this pool even a crow – *ka-oo-a* - can become a swan like *hans*. This means that non believers and *manmukhs* can become *gurmukhs* just as a black crow, which eats rubbish, can become a *hans* which is said to consume pearls. A *gurmukh* who resorts to *naam semran* is regarded as a *hans* whilst a *manmukh* is a *ka-oo-a*. The mind of a *manmukh* gets blackened with the filth of *vekaars* and by bathing in the *Amret sar* the blackened mind becomes pure like a *hans* which is white in colour as opposed to a *ka-oo-a* which is black.

Amret sar satgur satvaadi jet naatai ka-oo-a hans hohai.

P.493

ਅੰਮ੍ਰਿਤ ਸਰੁ ਸਤਿਗੁਰੁ ਸਤਿਵਾਦੀ ਜਿਤੁ ਨਾਤੈ ਕਉਆ ਹੰਸੁ ਹੋਰੈ ॥

Guru Nanak Dev describes the guru as the pool of nectar - *Amret sar*, something bigger than a pool. He says the guru is like a sea – *saagar*. Those who come to this sea and bathe their minds in it will have all their desires fulfilled.

Gur saagar Amret sar jo echay so fal paa-ay.

P.1011

ਗੁਰੁ ਸਾਗਰੁ ਅੰਮ੍ਰਿਤ ਸਰੁ ਜੋ ਇਛੈ ਸੋ ਫਲ ਪਾਏ ॥

Guru Arjan Dev points out that the impurities of the mind do not disappear even if one has the desire - *kaamna* - to reside at *teeraths* - *teerath jae baseo*. Nor does placing a *karvat* – saw – on the head to saw oneself help. Such, and lakhs of other endeavours - *lakh jatan* - do not in any way help to purify the mind.

Man kaamna teerath jae baseo ser karvat dharaa-ay. Man ki mail na utreh eh bedh jay lakh jatan karaa-ay.

P.642

ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਜਾਇ ਬਸਿਓ ਸਿਰਿ ਕਰਵਤ ਧਰਾਏ ॥ ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਇਹ ਬਿਧਿ ਜੇ ਲਖ ਜਤਨ ਕਰਾਏ ॥

Guru Nanak Dev says that we tend to wash the exterior of the body – *bahruh mal mal dhovai*, but we are ignorant of the dirt inside.

Antar mail lagi nahi jaanai baahruh mal mal dhovai.

P.139

ਅੰਤਰਿ ਮੈਲੁ ਲਗੀ ਨਹੀ ਜਾਣੈ ਬਾਹਰਹੁ ਮਲਿ ਮਲਿ ਧੋਵੈ ॥

Guru Amar Das mentions that the world suffers because of the impurities of *haumai* resulting from the love for *maya*. This gives rise to *vekaars* which make the mind dirty. This dirt of *haumai* cannot be washed away – *mal haumai dhoti kevai(n) na utrai*, even if one bathes at hundreds of *teeraths*.

Jag haumai mail dukh paea mal laagi doojai bhaae. Mal haumai dhoti kevai(n) na utrai jay sau teerath nae.

P.39

ਜਗਿ ਹਉਮੈ ਮੈਲੁ ਦੁਖੁ ਪਾਇਆ ਮਲੁ ਲਾਗੀ ਦੂਜੈ ਭਾਇ ॥ ਮਲੁ ਹਉਮੈ ਧੋਤੀ ਕਿਵੈ ਨ ਉਤਰੈ ਜੇ ਸਉ ਤੀਰਥ ਨਾਇ ॥

Guru Ji says that by washing the exterior the impurities of the mind – *man ki jooth* – do not go.

Baahar mal dhovai man ki jooth na jaa-ay.

P.88

ਬਾਹਰਿ ਮਲੁ ਧੋਵੈ ਮਨ ਕੀ ਜੂਠਿ ਨ ਜਾਏ ॥

The impurities of the mind, according to Guru Ji, will go when a person seeks the *saran* of the guru and resorts to *gur sayva*.

Satgur sayvay ta(n) mal jaa-ay.

P.116

ਸਤਿਗੁਰੁ ਸੇਵੈ ਤਾ ਮਲੁ ਜਾਏ ॥

In another place Guru Ji says the mind gets pure – *nermal*, when one bathes in the *Amret sar – amret sar naa-ay*. Here the *amret sar* does not refer to the *sarovar* at the Golden Temple city of Amritsar.

Antar nermal amret sar naa-ay

P.363

ਅੰਤਰੁ ਨਿਰਮਲੁ ਅੰਮ੍ਰਿਤਸਰਿ ਨਾਏ ॥

Guru Ji further says that without the guru *sehaj avastha* cannot be attained and the dirt of greed – *lobh* – cannot be washed away from the mind. If one can resort to *naam semran* wholeheartedly, even for a short while – *khen pal*, he can be regarded as having had *teerath esnaan* at all the sixty-eight *teeraths* – *athsath teerath*. When the Lord dwells in the mind it remains pure without filth. The mind gets filthy as a result of our attachment to *dooja bhaau i.e. maya*.

Gur ven sehaj na aav-ee lobh mail na vecuh jae. Khen pal Har naam man vasai sabh athsath teerath nae. Sacay mail na laga-i mal laagai doojai bhaae.

P.87

ਗੁਰ ਵਿਣੁ ਸਹਜੁ ਨ ਆਵਈ ਲੋਭੁ ਮੈਲੁ ਨ ਵਿਚਹੁ ਜਾਇ ॥ ਖਿਨੁ ਪਲੁ ਹਰਿ ਨਾਮੁ ਮਨਿ ਵਸੈ ਸਭ ਅਠਸਠਿ ਤੀਰਥ ਨਾਇ ॥ ਸਚੇ ਮੈਲੁ ਨ ਲਗਈ ਮਲੁ ਲਾਗੈ ਦੂਜੈ ਭਾਇ ॥

Guru Ji says that one whose body is clean on the outside, but has a filthy mind – *jee-ahu mailay*, gambles his life away – *janm joo-ai haarea*, just as a gambler incurs losses in gambling.

Baahruh nermal jee-ahu ta(n) mailay teni janm joo-ai haarea.

P.919

ਬਾਹਰਹੁ ਨਿਰਮਲ ਜੀਅਹੁ ਤ ਮੈਲੇ ਤਿਨੀ ਜਨਮੁ ਜੂਐ ਹਾਰਿਆ ॥

Bhagat Ravedas criticises the pundits for their emphasis on *teerath eshnaan* and says that washing the exterior with water – *baahar udak pakhaari-ai*, does not in any way help to wash away the various *vekaars* in the mind. This purification – *suc / sudh* – is, according to Bhagat Ji, like the bath of an elephant – *kuncar*, which can never keep itself free from dust.

Baahar udak pakhaari-ai ghat bheetar bebedh bekaar. Sudh kavn par hoebo suc kuncar bedh beuhaar.

P.346

ਬਾਹਰੁ ਉਦਕਿ ਪਖਾਰੀਐ ਘਟ ਭੀਤਰਿ ਬਿਬਿਧ ਬਿਕਾਰ ॥ ਸੁਧ ਕਵਨ ਪਰ ਹੋਇਬੋ ਸੁਚ ਕੁੰਚਰ ਬਿਧਿ ਬਿਉਹਾਰ ॥

Bhagat Kabir remarks that those who bathe every evening and morning – *sandhea praat*, and regard themselves as pure, are like frogs – *daadar* – living in water. Living in water does not in any way improve the spiritual situation of the frogs.

Sandhea praat esnaan kraahi. Jeu(n) bha-ay daadar paani maahi.

P.324

ਸੰਧਿਆ ਪ੍ਰਾਤ ਇਸਨਾਨੁ ਕਰਾਹੀ ॥ ਜਿਉ ਭਏ ਦਾਦੁਰ ਪਾਨੀ ਮਾਹੀ ॥

Bhagat Ji compares the body to a fruit known as *lauki* which is also known as *tummi / toomri* and is very bitter. The *lauki* can be washed at all the sixty-eight *teeraths*, but its bitterness – *kaurapan* – will not go. Likewise Bhagat Ji questions the purpose of washing the body – *kaea(n) maanjas kaun guna(n)*, if the filth remains inside – *jau ghat bheetar hai malna*.

Kaea(n) maanjas kaun guna(n). Jau ghat bheetar hai malna. Lauki athsath teerath na-ee. Kaurapan ta-oo na ja-ee.

P.656

ਕਾਂਇਆ ਮਾਂਜਸਿ ਕਉਨ ਗੁਨਾ ॥ ਜਉ ਘਟ ਭੀਤਰਿ ਹੈ ਮਲਨਾ ॥ ਲਉਕੀ ਅਠਸਠਿ ਤੀਰਥ ਨਾਈ ॥ ਕਉਰਾਪਨੁ ਤਉ ਨ ਜਾਈ ॥

Guru Nanak Dev mentions that a person with a perverted mind – *man khotay*, in whom the five *kaamadaks* hold sway will be able to wash away one part - *ek bhaau* - of the dirt i.e. from the body by *teerath esnaan*, but the mind will accumulate the dirt of *haumai* two fold – *due bhaa carias*. This happens because of his egoistic attitude of being a *teerath esnaani*. It is like washing the bitter *tummi*. The bitter *tummi* retains its *ves* – poison like bitterness, however much it is washed from the outside. Guru Ji says that good people retain their good virtues even without resorting to *teerath esnaan* – *saadh bhalay annaatea*. But thieves and robbers remain what they are – *cor se cora cor*, even though they might resort to bathing at *teeraths*.

Naavan calay teerthi man khotay tan cor. Ek bhaau lathi naatea(n) due bhaa carias hor. Baahar dhoti toomri andar ves nekor. Saadh bhalay annaatea cor se cora cor.

P.789

ਨਾਵਣ ਚਲੇ ਤੀਰਥੀ ਮਨਿ ਖੋਟੇ ਤਨਿ ਚੋਰ ॥ ਇਕੁ ਭਾਉ ਲਥੀ ਨਾਤਿਆ ਦੁਇ ਭਾ ਚੜੀਅਸੁ ਹੋਰ ॥ ਬਾਹਰਿ ਧੋਤੀ ਤੂਮੜੀ ਅੰਦਰਿ ਵਿਸੁ ਨਿਕੋਰ ॥ ਸਾਧ ਭਲੇ ਅਣਨਾਤਿਆ ਚੋਰ ਸਿ ਚੋਰਾ ਚੋਰ ॥

Bhagat Kabir says that real *esnaan* – *saaca naavan* – is *gur sayva* by following the teaching of the guru. He goes on to say that if one can attain *mukti* – salvation – by bathing in water – *jal kai majan*, then the frogs too should become *mukat* as they are always bathing – *net net mayndak naaveh*. People who believe in *teerath esnaan* and frogs – *mayndak* – are alike in that they will face numerous births over and over again – *fer fer joni aaveh*.

Saaca naavan gur ki sayva. Jal kai majan jay gat hovai net net mayndak naaveh. Jaisay mayndak taisay oe nar fer fer joni aaveh.

P.484

ਸਾਚਾ ਨਾਵਣੁ ਗੁਰ ਕੀ ਸੇਵਾ ॥ ਜਲ ਕੈ ਮਜਨਿ ਜੇ ਗਤਿ ਹੋਵੈ ਨਿਤ ਨਿਤ ਮੋਡੁਕ ਨਾਵਹਿ ॥ ਜੈਸੇ ਮੋਡੁਕ ਤੈਸੇ ਓਇ ਨਰ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਆਵਹਿ ॥

To do gur sayva and bathe in the waters of *naam* it is imperative that one joins in *saadh sangat*. Guru Ram Das states that he who participates in *saadh sangat* bathes in the pure waters of the Lord's name which purifies the mind of the dirt of *vekaars* and cleanses the body – *bha-ay pavet sareera*.

Sangat sant melaa-ay. Har sar nermal naa-ay. Nermal jal naa-ay mail gvaa-ay bha-ay pavet sareera
P.774

ਸੰਗਤਿ ਸੰਤ ਮਿਲਾਏ ॥ ਹਰਿ ਸਰਿ ਨਿਰਮਲਿ ਨਾਏ ॥ ਨਿਰਮਲਿ ਜਲਿ ਨਾਏ ਮੈਲੁ ਗਵਾਏ ਭਏ ਪਵਿਤੁ ਸਰੀਰਾ ॥

Guru Arjan Dev says that those persons who sing the praises of the Lord in *saadh sang* succeed in making themselves pure – *nermal*. On the other hand, by bathing at crores of *teeraths*, one becomes full of dirt – *mail bhareejai* – because of *vekaars*.

Koṭ teerath majan esnaana es kal meh mail bhareejai. Saadh sang jo Har gun gaavai so nermal kar leejai.
P.747

ਕੋਟਿ ਤੀਰਥ ਮਜਨ ਇਸਨਾਨਾ ਇਸੁ ਕਲਿ ਮਹਿ ਮੈਲੁ ਭਰੀਜੈ ॥ ਸਾਧ ਸੰਗਿ ਜੇ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੋ ਨਿਰਮਲੁ ਕਰਿ ਲੀਜੈ ॥

Participating in *saadh sangat* gives an added benefit in that the dust of the feet – *carn dhoor / rayn* – of those participating helps to wash away sins. Guru Arjan Dev says, that by always bathing in the *carn dhoor* of *sant jan* – *sant rayn net majan karai*, the accumulated sins of numerous lives get washed away – *janm janm kay kelbekh harai*.

Sant rayn net majan karai. Janm janm kay kelbekh harai.
P.1300

ਸੰਤੁ ਰੇਨੁ ਨਿਤਿ ਮਜਨੁ ਕਰੈ ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਹਰੈ ॥

Talking about the *rayn* of the servants of the Lord, Guru Ji says that those who get this *rayn* on their foreheads – *mastak*, when they resort to *saadh sangat*, acquire internal purity and cleanliness of numerous *teeraths* – *anek teerath sucai*.

Rayn jan ki lagi mastak anek teerath sucai.
P.1122

ਰੇਨੁ ਜਨ ਕੀ ਲਗੀ ਮਸਤਕਿ ਅਨਿਕ ਤੀਰਥ ਸੁਚੈ ॥

Guru Ji mentions that those people who bathe in the *naam* waters of the pool of the servants of the Lord Ram i.e. *saadh sangat sarovar*, have all their sins washed away.

Ram Das sarovar naatay, sabh laathay paap kmaatay.
P.624

ਰਾਮਦਾਸਿ ਸਰੋਵਰ ਨਾਤੇ ॥ ਸਭ ਲਾਥੇ ਪਾਪ ਕਮਾਤੇ ॥

In conclusion it can be pointed out that Sikhism does not believe in the ritualistic practice of bathing at holy places to wash away sins. But a *gurmukh* who resorts to *gur sayva* and has thereby removed the impurities of the mind cannot be deemed to be resorting to a ritual to wash away his sins if he happens to have a dip in such a *sarovar*.

The holy *sarovars* connected with Sikhism were established by the Sikh Gurus to cater for the growing need for water of the increasing number of new Sikh settlements that were coming into existence during that period. No one was barred from these *sarovars* and this wise measure contributed a great deal in the elimination of discrimination against members of the lower castes.

The pool at the city of Amritsar was in fact originally a small pool of nectar – *amret sar*, where *Bibi Rajni*'s husband, a leper, was miraculously cured of his ailment, when he had a dip in the pool. Whilst waiting under the shade of a berry tree beside the pool for his wife *Rajni* to return with some food from a nearby village, he had seen black crows entering the pool and emerging with their colour changed into white. Fascinated by this he too entered the pool and emerged as a handsome young man. When *Rajni* returned she accused the young man of murdering her husband. To settle their quarrel a sikh devotee, passing that way, took them to Guru Ram Das, who was supervising the development of a new settlement nearby. Guru Ji told *Rajni* that the handsome youngster was indeed her husband who had been cured by the *amret* waters of the pool. It was after this that Guru Ji decided to have the small pool extended to a bigger *sarovar* which then developed into what it is today. The place was not originally called Amritsar. It was first known as *Guru Ka Cak* and subsequently as *Ram Das Pura* before taking on the name of Amritsar.

23.GOVEND PREET.

It is an accepted fact that in doing any task, unless there is an interest in doing it, it will not be done wholeheartedly. A person will make a success of an occupation only if he is interested in it. There have been cases of people switching professions simply because of their love for the one they opt to go into, after years of experience with the earlier one. Similarly one cannot become a *gurmukh* unless there is love for the religion one professes. In Sikhism one will resort to reading *Gurbani*, participation in *sat sangat* and doing *naam semran* if he loves these activities. For such a person love for God – *Govend Preet* – becomes his aim in life and he would not hesitate to sacrifice anything for the achievement of this goal. Sikh history is replete with such sacrifices. Guru Arjan Dev, Guru Teg Bahadar, the four sons of Guru Gobind Singh and numerous other Sikh martyrs gave up their lives smilingly for the sake of this love for the Guru and God. There is nothing else in this world that can be compared to *Govend Preet*. Everything else is inferior to this and it is not surprising that there have been people

who have gladly given up their lives which they regarded as something temporary and inferior to something superior, noble and ever-lasting – *Govend Preet*. This *preet* or *praym* – love – cannot be acquired by money or wealth. One must surrender oneself to the guru and the Lord by following the *gurmat*, and if the need arises, one should be willing to surrender one's head too physically. In the *Caubolay Bani* Guru Arjan Dev states that if this love could be got in exchange for money – *es praym ki dam kehu hoti saat*, Raavan could have easily given any amount to satisfy Lord Shev Ji. But instead of wealth, Raavan, who was no pauper – *rank* – had to get his head cut off eleven times to earn the pleasure of Shev Ji.

Samman jau es praym ki dam kehu hoti saat. Raavan hutay su rank neh jen ser deenay kaat. P.1363
ਸੰਮਨ ਜਉ ਇਸ ਪ੍ਰੇਮ ਕੀ ਦਮ ਕਿਹੁ ਹੋਤੀ ਸਾਟ ॥ ਰਾਵਨ ਹੁਤੇ ਸੁ ਰੰਕ ਨਹਿ ਜਿਨਿ ਸਿਰ ਦੀਨੇ ਕਾਟਿ ॥

Guru Amar Das says that without the *Gur sabad* this *preet* cannot develop and the *jeev estari* does not get accepted in the *dar* of the Lord i.e he feels to get a place - *thae(n) na pae*. Without this *preet* / *preeti* it is not possible to resort to *bhagti* – worship – of the Lord.

Ben preeti bhagt(i) na hova-i ben sabdai thae(n) na pae. P.67
ਬਿਨੁ ਪ੍ਰੀਤੀ ਭਗਤਿ ਨ ਹੋਵਈ ਬਿਨੁ ਸਬਦੈ ਥਾਇ ਨ ਪਾਇ ॥

In another part of *Gurbani* Guru Ji mentions that it is with the guru's *kerpa* that one is attracted and spurred on to this love – *peram kasa-ee*.

Gur parsaaadi peram kasa-ee. P.1128
ਗੁਰ ਪਰਸਾਦੀ ਪਿਰਮ ਕਸਾਈ ॥

Guru Nanak Dev says the same thing regarding this *preet*.

Ven preeti bhagt(i) na hova-i ven satgur na lagai pyar P.1286
ਵਿਨੁ ਪ੍ਰੀਤੀ ਭਗਤਿ ਨ ਹੋਵਈ ਵਿਨੁ ਸਤਿਗੁਰ ਨ ਲਗੈ ਪਿਆਰੁ ॥

Guru Ji goes on to say that without the guru – *satgur baajhu(n)*, this *preet* cannot develop – *preet na upjai*. Those who, with the aid of the guru, get dyed with the *bhagti* colour are the ones who feel happy in their minds with the remembrance of the Lord – *patiara hay*.

Satgur baajhu(n) preet na upjai bhagt(i) ratay patiara hay. P.1029
ਸਤਿਗੁਰ ਬਾਝਹੁ ਪ੍ਰੀਤਿ ਨ ਉਪਜੈ ਭਗਤਿ ਰਤੇ ਪਤੀਆਰਾ ਹੇ ॥

Guru Ji mentions that without the *saran* of the Guru one sinks in *maya moh* – *ben gur boodo*. He cannot attain any spiritual happiness. He does not come across any situation - *thaur na paavai* - where he could experience *aatmak sukh*, so long as there exists even a little bit of love for *maya* – *jab lag dooji ra-ee*.

Ben gur boodo thaur na paavai jab lag dooji ra-ee. P.1330
ਬਿਨੁ ਗੁਰ ਬੂਡੋ ਠਉਰ ਨ ਪਾਵੈ ਜਬ ਲਗ ਦੂਜੀ ਰਾਈ ॥

Guru Ram Das states that the *preet* of the devotee who has sought the *saran* of the guru is always everlasting – *sada hai saaci*.

Gurmukh preet sada hai saaci. P.1069
ਗੁਰਮੁਖਿ ਪ੍ਰੀਤਿ ਸਦਾ ਹੈ ਸਾਚੀ ॥

On the other hand love for things mundane is false. It is described as *jhooth preet* as it does not last. So says Guru Nanak Dev:

Jag seu(n) tooti jhooth preet. P.1187
ਜਗ ਸਿਉ ਤੂਟੀ ਝੂਠ ਪਰੀਤਿ ॥

Guru Teg Bahadar also maintains that in this world – *jagat meh*, the *preet* we see is false – *jhoothi*.
Jagat mai jhoothi daykhi preet. P.536
ਜਗਤ ਮੈ ਝੂਠੀ ਦੇਖੀ ਪ੍ਰੀਤਿ ॥

This *jhoothi preet* is the *preet* for worldly things and pleasures which are related to *maya moh*. So long as there is this *jhoothi preet* love for the Lord cannot develop. Bhagat Kabir poses the question as to how love for the Lord husband can develop – *kaisay badhay snayhu*, without there being any *Govend Preet* in the heart. Bhagat Ji says that so long as there is *ras* – taste for material things, there can be no love for the Lord.

Preet bena kaisay badhay snayhu. Jab lag ras tab lag nahi nayhu. P.328
ਪ੍ਰੀਤਿ ਬਿਨਾ ਕੈਸੇ ਬਧੇ ਸਨੇਹੁ ॥ ਜਬ ਲਗ ਰਸੁ ਤਬ ਲਗ ਨਹੀ ਨੇਹੁ ॥

Baba Farid in his *Salok Farid Bani* says that if one does *bandgi* because of a desire for something worldly, i.e. for *lab / laalac*, then there is no genuine love for the Lord. Such love is false – *koora nayhu*.

Farida ja(n) lab ta(n) nayhu kea lab ta(n) koora nayhu. P.1378
ਫਰੀਦਾ ਜਾ ਲਬੁ ਤ ਨੇਹੁ ਕਿਆ ਲਬੁ ਤ ਕੂੜਾ ਨੇਹੁ ॥

As a result of *maya*'s influence people get preoccupied with ideas of mine thine and greed – *dubedha lobh lagay hai praani*. They cannot have their minds coloured with love for the Lord – *man korai rang na aavaigo*. Without the Guru's teaching, i.e. without the *guru's mat*, the mind remains *kora*. To give new colour to

the mind the guru's *mat* has to act as a base called *laag* or *paah*. Then only the mind turns away from *dubedah lobh*. A new spiritual birth occurs, based on *gur bacan / gur sabad – janm hovai gur bacni*, and love for the Lord develops – *rang laavaigo*. This is what Guru Ram Das says:

Dubedah lobh lagay hai praani man korai rang na aavaigo. Fer ulteo janm hovai gur bacni gur purkh melai rang laavaigo. P.1310

ਦੁਬਿਧਾ ਲੋਭ ਲਗੇ ਹੈ ਪ੍ਰਾਣੀ ਮਨ ਕੋਰੈ ਰੰਗੁ ਨ ਆਵੈਗੋ ॥ ਫਿਰਿ ਉਲਟਿਓ ਜਨਮੁ ਹੋਵੈ ਗੁਰ ਬਚਨੀ ਗੁਰ ਪੁਰਖੁ ਮਿਲੈ ਰੰਗੁ ਲਾਵੈਗੋ ॥

Govend Preet must be wholehearted love for the Lord. Guru Arjan Dev exhorts His mind to love the Lord *mano tano* –from the mind and heart, and forsake and forget everything else – *avar sagal vesaar*. The devotee should keep the teaching of the guru – *gur mantar* – in mind, even when walking, sitting, sleeping and when awake – *calt, baisat, sovat, jaagat*.

Calt baisat sovat jaagat gur mantar redai cetaar Kar preet man tan lae Har seu(n) avar sagal vesaar. P.1006

ਚਲਤ ਬੈਸਤ ਸੋਵਤ ਜਾਗਤ ਗੁਰ ਮੰਤ੍ਰ ਰਿਚੈ ਚਿਤਾਰਿ ॥ ਕਰਿ ਪ੍ਰੀਤਿ ਮਨੁ ਤਨੁ ਲਾਇ ਹਰਿ ਸਿਉ ਅਵਰ ਸਗਲ ਵਿਸਾਰਿ ॥

Guru Arjan Dev says that the *preet* of the individual for the Lord should be as given in the following examples:

1. The love of the *jeevatma* for the Lord should be like the love between water and milk- *jal dudh nea-ee reet*. Some water is added to milk and heated. When the water and milk get completely merged with one another and become one – *ek roop*, the water saves the milk from being affected by the heat – *aac*. Likewise love for the Lord prevents the *vekaars* from having their bad effect on the devotee.
Jal dudh nea-ee reet ab dudh aac nahi man aisee preet Haray. P.454
ਜਲ ਦੁਧ ਨਿਆਈ ਰੀਤਿ ਅਬ ਦੁਧ ਆਚ ਨਹੀ ਮਨ ਐਸੀ ਪ੍ਰੀਤਿ ਹਰੇ ॥
2. When the lotus flower blooms the *bhaura / al* beetle gets intoxicated by the scent – *baasan meh magan*, and does not move away even for a moment – *ek khen bhi nahe trai*. It gets entangled in the petals of the lotus *kamal* flower – *urjheo al kamlayh*. Similarly the *jeev estari* should not forget the *preet* for the Lord even for a short while.
Ab urjheo al kamlayh baasan mahe magan ek khen bhi nahe trai. P.454
ਅਬ ਉਰਝਿਓ ਅਲਿ ਕਮਲੇਹ ਬਾਸਨ ਮਾਹਿ ਮਗਨ ਇਕੁ ਖਿਨੁ ਭੀ ਨਾਹਿ ਟਰੈ ॥
3. Fish –*machli* - cannot live without water even for a moment – *ek khen*. The mind should love the Lord likewise – *man aisa nayhu krayhu*.
Jaisi machli neer ek khen bhi na dheeray man aisa nayhu krayhu. P.454
ਜੈਸੀ ਮਛਲੀ ਨੀਰ ਇਕੁ ਖਿਨੁ ਭੀ ਨਾ ਧੀਰੇ ਮਨ ਐਸਾ ਨੇਹੁ ਕਰੇਹੁ ॥
4. The *catrek* bird always thirsts for a drop of rain – *boond* – from the sky. It does not drink any other water and repeatedly requests the cloud for rain - *cavai bars mayhu*, to satisfy its thirst – *peas*. We should thirst for the Lord's *naam* likewise.
Jaisi catrek peas khen khen boond cavai bars suhaavay mayhu. P.455
ਜੈਸੀ ਚਾਤ੍ਰਿਕ ਪਿਆਸ ਖਿਨੁ ਖਿਨੁ ਬੁੰਦ ਚਵੈ ਬਰਸੁ ਸੁਹਾਵੇ ਮੇਹੁ ॥
5. The *cakvi* bird has intense love for the sun – *soor snayhu*. At night it always thinks as to when it will see the sun – *deniar*. Such should be our love for the Lord.
Cakvi soor snayhu cetvai aas ghanj kad deniar daykhi-ai. P.455
ਚਕਵੀ ਸੂਰ ਸਨੇਹੁ ਚਿਤਵੈ ਆਸ ਘਣੀ ਕਦਿ ਦਿਨੀਅਰੁ ਦੇਖੀਐ ॥
6. Another bird known as the *koel / kokel* loves the mango –*amb*, and sits on the mango tree and sings sweetly – *cavai suhaavia*. Such should be the mind's love for the Lord – *man Har rang keeji-ai*.
Kokel amb preet cavai suhaavia man Har rang keeji-ai. P.455
ਕੋਕਿਲ ਅੰਬ ਪਰੀਤਿ ਚਵੈ ਸੁਹਾਵੀਆ ਮਨੁ ਹਰਿ ਰੰਗੁ ਕੀਜੀਐ ॥
7. The deer – *kurank* – loves the sound – *naad* - of the *ghanda hayra* drum. When it hears this sound at night - *nes*, it surrenders its heart to the sound – *hiu devai*, keeps going towards the sound and gets trapped. The mind should love the Lord thus – *aisee preet keejai*.
Nes kurank jaisay naad sun sarvani hiu devai man aisee preet keejai P.455
ਨਿਸਿ ਕੁਰੰਕ ਜੈਸੇ ਨਾਦ ਸੁਣਿ ਸੁਵਣੀ ਹੀਉ ਡਿਵੈ ਮਨ ਐਸੀ ਪ੍ਰੀਤਿ ਕੀਜੈ ॥
8. A young married maiden – *tarun* – serves her husband – *bhataar* – to the utmost because of her love for the husband – *pereh*. Likewise we should surrender our minds to the lovely Lord and serve Him. The word *laal* – something very precious, is used to describe the Lord.

Jaisi tarun bhataar urjhi pereh sevai ehu man laal deejai.

P.455

ਜੈਸੀ ਤਰੁਣਿ ਭਤਾਰ ਉਰਜੀ ਪਿਰਹਿ ਸਿਵੈ ਇਹੁ ਮਨੁ ਲਾਲ ਦੀਜੈ ॥

Guru Ji in *Caubolay bani* gives the example of a *patanga* – insect which is attracted to a lamp / light. The *patanga's* love for the burning light is so overwhelming – *magan bha-eo prea praym seu(n)* that it forgets itself completely – *soodh na semrat ang*, and gets burnt.

Magan bha-eo prea praym seu(n) soodh na semrat ang.

P.1364

ਮਗਨ ਭਇਓ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਸਿਉ ਸੂਧ ਨ ਸਿਮਰਤ ਅੰਗ ॥

In our pursuit of *Govend Preet* we too, like the *patanga*, should become oblivious to whatever suffering we may have to endure, even to the extent of having to give up our lives.

Bhagat Nam Dev says that when he is parted from the Lord he has no peace of mind – *laagti taala bayli*. The condition of his mind when he is parted from the Lord is just like that of a cow – *gae* – which gets agitated when it is separated from its calf – *bachray*. Bhagat Ji further mentions that just as a fish struggles for life when it is out of water – *paania ben meen talfai*, so does He feel mental torture when separated from the Lord.

Mohe laagti taala bayli. Bachray ben gae akayli. Paania ben meen talfai. Aisay Ram Naama ben baapro Nama.

P.874

ਮੋਹਿ ਲਾਗਤੀ ਤਾਲਾ ਬੇਲੀ ॥ ਬਛਰੇ ਬਿਨੁ ਗਾਇ ਅਕੇਲੀ ॥ ਪਾਨੀਆ ਬਿਨੁ ਮੀਨੁ ਤਲਫੈ ॥ ਐਸੇ ਰਾਮ ਨਾਮਾ ਬਿਨੁ ਬਾਪਰੋ ਨਾਮਾ ॥

Bhagat Ji gives examples of *Govend Preet* in a *sabad* where he emphasises that one must not forget the Lord even while doing day-to-day work. He requests his mind to be intertwined with the *naam* – *naama baydhialay*, just as the attention of a goldsmith is focussed on the gold – *kank kala cet maandialay*, while working on it, even though he might keep conversing with friends. The same is true of maidens – *raaj kuar* – who fetch water – *oodak* – from wells in pitchers – *kumbh*. Each maiden carries a pitcher – *ghara / gaagar* – on the head. On the journey back home they laugh about with each other but they never forget the pitchers containing water on their heads – *ceet so gaagar raakhialay*. Likewise a mother puts her baby in the cradle – *baalak paalan paudhialay*, and attends to the household work – *kaaj beroodhi*. But her mind is always with the baby in the cradle – *ceet so baarak raakhialay*.

Man Ram naama baydhialay. Jaisay kank kala cet maandialay. Aanilay kumbh bhraa-eelay oodak raaj kuar purandari-ay. Hast benod bicaar karti hai ceet so gaagar raakhialay..... baalak paalan paudhialay. Antar baahar kaaj beroodhi ceet su baarak raakhialay.

P.972

ਮਨੁ ਰਾਮ ਨਾਮਾ ਬੋਧੀਅਲੇ ॥ ਜੈਸੇ ਕਨਿਕ ਕਲਾ ਚਿਤੁ ਮਾਂਡੀਅਲੇ ॥ ਆਨੀਲੇ ਕੁੰਭੁ ਭਰਾਈਲੇ ਉਦਕ ਰਾਜ ਕੁਆਰਿ ਪੁਰੰਦਰੀਏ ॥ ਹਸਤ ਬਿਨੋਦ ਬੀਚਾਰ ਕਰਤੀ ਹੈ ਚੀਤੁ ਸੁ ਗਾਗਰਿ ਰਾਖੀਅਲੇ ॥ ਬਾਲਕੁ ਪਾਲਨ ਪਉਢੀਅਲੇ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਕਾਜ ਬਿਰੂਧੀ ਚੀਤੁ ਸੁ ਬਾਰਿਕ ਰਾਖੀਅਲੇ ॥

Without *Govend Preet* there can be no *naam semran*, and *aatmak jeevan* – spiritual life – cannot be attained. *Aatmak jeevan* is real life. But this good fortune – *vaday bhaag* - is the result of the Lord's *kerpa / nadar*. Guru Ram Das mentions that the person who is blessed with divine grace – *nadar* - is the one who loves the Lord – *laa-ay hayt pyar*.

Nadar karay jes aapni tes laa-ay hayt pyar.

P.1422

ਨਦਰਿ ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਤਿਸੁ ਲਾਏ ਹੇਤ ਪਿਆਰੁ ॥

Guru Ji says that when this *preet* develops – *preet ban a-ee*, the actions of the devotee will be appreciated by the Lord – *jo kech karay su mayray Har Prabh bha-ee*.

Jab antar preet Har seu(n) ban a-ee. Tab jo kech karay su mayray Har Prabh bha-ee.

P.494

ਜਬ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਹਰਿ ਸਿਉ ਬਨਿ ਆਈ ॥ ਤਬ ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਭਾਈ ॥

Guru Arjan Dev says that the *preet* for the Lord always keeps company with the individual – *sada sang caalai*. The fount of compassion and the omnipresent Lord always takes care of such a devotee – *dayal purkh pooran pratpaalai*.

Har ki preet sada sang caalai. Dayal purkh pooran pratpaalai.

P.240

ਹਰਿ ਕੀ ਪ੍ਰੀਤਿ ਸਦਾ ਸੰਗਿ ਚਾਲੈ ॥ ਦਇਆਲ ਪੁਰਖ ਪੂਰਨ ਪ੍ਰਤਿਪਾਲੈ ॥

This *preet* for the Lord which keeps company with the individual is described by Bhagat Ravedas as *saaci preet*. Bhagat Ji says, "Oh Lord, I have developed this *preet* for you – *tum seu(n) jori*, and I have broken my *preet* with every one else – *avar sang tori*."

Saaci preet ham tum seu(n) jori. Tum seu(n) jor avar sang tori.

P.659

ਸਾਚੀ ਪ੍ਰੀਤਿ ਹਮ ਤੁਮ ਸਿਉ ਜੋਰੀ ॥ ਤੁਮ ਸਿਉ ਜੋਰਿ ਅਵਰ ਸੰਗਿ ਤੋਰੀ ॥

Guru Arjan Dev points out that he who has no love for the Lord can be said to be dead spiritually – *mertak kahieh* – even if he is handsome or beautiful, is of high birth, is smart and clever, is knowledgeable and is wealthy – *sundar, kuleen, catur, mukh ngyani, dhanwant*.

At sundar kuleen catur mukh ngyani dhanwant. Mertak kahieh Nanka jeh preet nahi Bhagwant.

ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ ਮੁਖਿ ਛਿਆਨੀ ਧਨਵੰਤ ॥ ਮਿਰਤਕ ਕਹੀਅਹਿ ਨਾਨਕਾ ਜਿਹ ਪਰੀਤਿ ਨਹੀ ਭਗਵੰਤ ॥

In a *sabad* in *Aasa Raag* Guru ji says that because of this *preet* one derives happiness always – *sada sukh hoe*, and he has no *dukh*. Because of this *preet* the dirt of *haumai* disappears and he always remains pure – *nermal*. Such a person is deemed to have acquired all treasures of this world – *sagal nedhaan*. The name of the Lord dwells in him. He is praiseworthy – *sobhavant*, and he has no worries – *sabh meti hai cent*. This *preet* enables him to cross this *bhavjal* and he has no fear of *yamas*.

Prabh ki preet sada sukh hoe. Prabh ki preet dukh lagai na koe. Prabh ki preet haumai mal khoe. Prabh ki preet sad nermal hoe..... Prabh ki preet bha-ay sagal nedhaan. Prabh ki preet redai nermal naam. Prabh ki preet sad sobhavant. Prabh ki preet sabh meti hai cent. Prabh ki preet ehu bhavjal tarai. Prabh ki preet jam tay nahi darai

P.391

ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਦੁਖੁ ਲਗੈ ਨ ਕੋਇ ॥ ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਰਹਿਮੈ ਮਲੁ ਖੋਇ ॥ ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਦ ਨਿਰਮਲੁ ਹੋਇ ॥ ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਭਏ ਸਗਲ ਨਿਧਾਨ ॥ ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਰਿਦੈ ਨਿਰਮਲ ਨਾਮ ॥ ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਦ ਸੋਭਾਵੰਤ ॥ ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਭ ਮਿਟੀ ਹੈ ਚਿੰਤ ॥ ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਇਹੁ ਭਵਜਲੁ ਤਰੈ ॥ ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਜਮ ਤੇ ਨਹੀ ਡਰੈ ॥

.Guru Ram Das regards those people as wise – *sughar/ seanay* – who have moulded their minds as per the Guru's teaching, and in whose hearts love for the Lord exists. If in society they mistakenly utter something which is wrong – *bhul cuk bolday*, they would still be loved by the Lord.

Jen antar Har Har preet hai tay jan sughar seanay Ram raajay. Jay baahruh bhul cuk bolday bhi kharay Har bhaanay.

P.450

ਜਿਨ ਅੰਤਰਿ ਹਰਿ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਤੇ ਜਨ ਸੁਖਤ ਸਿਆਣੇ ਰਾਮ ਰਾਜੇ ॥ ਜੇ ਬਾਹਰਹੁ ਭੁਲਿ ਚੁਕਿ ਬੋਲਦੇ ਭੀ ਖਰੇ ਹਰਿ ਭਾਣੇ ॥

Guru Nanak Dev states that he would rather burn the love – *preet* – for family members and relatives – *jaarau aisi preet kutamb sanbandhi*, which tend to increase *maya moh* – *maya moh pasaari*. He who has no love for the Lord – *jes antar preet Ram ras nahi*, is one who resorts to activities involving feelings of mine thine – *dubedha* – and other *vekaars*.

Jaarau aisi preet kutamb sanbandhi maya moh pasaari. Jes antar preet Ram ras nahi dubedha karm bekaari.

P.1197

ਜਾਹਉ ਐਸੀ ਪ੍ਰੀਤਿ ਕੁਟੰਬ ਸਨਬੰਧੀ ਮਾਇਆ ਮੋਹ ਪਸਾਰੀ ॥ ਜਿਸ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਰਾਮ ਰਸੁ ਨਾਹੀ ਦੁਬਿਧਾ ਕਰਮ ਬਿਕਾਰੀ ॥

Guru Ji maintains that to set foot along the path of *Govend Preet* – *et maarag pair dhareejai*, one must be prepared to offer his head unhesitatingly, i.e. one must give up one's *haumai* and *mat* – *ser deejai kaan na keejai*. Guru Ji says: "If you wish to play this spiritual game of *Govend Preet* – *jau tau praym khaylan ka cau*, place your head on your palms and come along the lane leading to me – *ser dhar tali gali mayri au*".

Jau tau praym khaylan ka cau. Ser dhar tali gali mayri au.. Et maarag pair dhareejai. Ser deejai kaan na keejai.

P.1412

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥ ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥

Bhagat Kabir echoes somewhat similar views. He says, "If you have the urge - *saadh* - to play this game of loving the Lord - *jau tuhe saadh peramm ki*, cut off your head - *sees*, and make it into a ball (*goe*) - *sees kaat kar goe*. Get so engrossed in playing this game - *khaylat khaylat hal kar*, that you become unaware of the attitude of other people - *jo kech hoe ta hoe*." Cutting the *sees* means getting rid of *ahan(g)kaar*, and also being unmindful of what others say, i.e. ignoring what is termed as *lok laaj*.

Kabir jau tuhe saadh peramm ki sees kaat kar goe. Khaylat khaylat hal kar jo kech hoe ta hoe. ਕਬੀਰ ਜਉ ਤੁਹਿ ਸਾਧ ਪਿਰੰਮ ਕੀ ਸੀਸੁ ਕਾਟਿ ਕਰਿ ਗੋਇ ॥ ਖੇਲਤ ਖੇਲਤ ਹਾਲ ਕਰਿ ਜੋ ਕਿਛੁ ਹੋਇ ਤ ਹੋਇ ॥

P.1377

24.THE FOUR YUG/JUG.

There was a general belief among the Hindus that the earth rested on the horns of a white bull – *dhaul*. *Gurmat*, however, refuted this claim. In *Japji* Guru Nanak Dev says that what supports the earth is *dharm*. *Dharm*, in this context, is described as the Lord's unchangeable procedure or law – *neyam* – which supports this earth. This *dharm* was the offspring – *poot* – of compassion – *daya* – and the *dharm* in turn gave birth to *santokh* – contentment, which kept everything in God's creation in harmony with the *neyam* thread – *soot*.

Dhaul dharm daya ka poot. Santokh thaap rakhea jen soot.

P.3

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥ ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥

According to Hindu belief the *dhaula* – white – bull had all four legs – *pair* - intact initially. Righteousness and virtue reigned supreme. As vice gradually crept in, one leg of the bull became disabled . Later two legs got incapacitated. Lastly there came the stage when there was a significant increase in vice and only about a quarter of the original virtue remained. These four stages are referred to as:

Satyug which is believed to have lasted about 1,728,000 years. In this age all the four legs of the *dhaula* bull were supposed to be intact.

Tretayug which is said to have lasted about 1,596,000 years. This is the age when one leg of the bull got disabled.

Duapur yug which is thought to have lasted for about 864,000 years. In this age two legs of the *dhaula* bull got incapacitated.

Kalyug, the present age which is supposed to last about 472,000 years. In this age one leg only of the *dhaula* bull is supposed to be intact.

Guru Amar Das refers to these four ages, and after describing what was then the generally accepted belief in respect of each, Guru Ji gives His own views. He says that in *satyug* it was believed that everyone spoke the truth – *satyug sac kahai sabh koi*. However, according to Guru Ji's view, rare is the person who understands that it is possible to do *bhagti* only after seeking the *saran* of the guru. This is a necessary condition to be able to speak the truth.

Satjug sac kahai sabh koiSatjug dharm pair hai caar. Gurmukh boojhai ko bicaar. P.880
ਸਤਜੁਗਿ ਸਚੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥ ਸਤਜੁਗਿ ਧਰਮੁ ਪੈਰ ਹੈ ਚਾਰਿ ॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋ ਬੀਚਾਰਿ ॥

In *treta / traytai yug* one support – *ek kal* – of the *dhaula* bull disappeared. Hypocrisy – *paakhand* – found its way into the lives of people and the Lord was regarded as being far away – *jaanan door*. But according to Guru Ji, in this *yug* too, *sojhi* – understanding - of God came only as a result of seeking the *saran* of the guru. Then only, when *naam* dwelt in the heart one enjoyed *sukh* – *antar naam vasai sukh hoi*.

Traytai ek kal keeni door. Paakhand vartea Har jaanan door. Gurmukh boojhai sojhi hoi. Antar naam vasai sukh hoi. P.880

ਤ੍ਰੇਤੈ ਇਕ ਕਲ ਕੀਨੀ ਦੂਰਿ ॥ ਪਾਖੰਡੁ ਵਰਤਿਆ ਹਰਿ ਜਾਣਨਿ ਦੂਰਿ ॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਸੋਝੀ ਹੋਈ ॥ ਅੰਤਰਿ ਨਾਮੁ ਵਸੈ ਸੁਖੁ ਹੋਈ ॥

In *duapur yug* people were caught in ideas of mine thine, referred to as *doojai, dubhedha, doe*. Peace of mind was swept away and people began to go astray under the influence of these ideas. The *dharm* bull lost two legs and only two supports remained. Guru Ji says that only the guru's *saran* can help in firmly implanting the *naam* – *naam derraa-ay* - in the mind.

Duapur doojai dubedha hoe. Bharm bhulaanay jaaneh doe. Duapur dharm due pair rakhaa-ay. Gurmukh hovai ta(n) naam derraa-ay. P.880

ਦੁਆਪੁਰਿ ਦੂਜੈ ਦੁਬਿਧਾ ਹੋਇ ॥ ਭਰਮਿ ਭੁਲਾਨੇ ਜਾਣਹਿ ਦੋਇ ॥ ਦੁਆਪੁਰਿ ਧਰਮਿ ਦੁਇ ਪੈਰ ਰਖਾਏ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਤ ਨਾਮੁ ਦਿੜਾਏ ॥

In *kalyug*, the *dharm* bull was left with only one support – *kaljug dharm kala ek rahaa-ay*. Attachment to *maya moh* increased significantly and this led to virtual darkness spiritually – *maya moh at gubaar*. But, Guru Ji points out that if one meets the guru – *satgur bhaytai*, one could be saved by *naam* – *naam udhaar*.

Kaljug dharm kala ek rahaa-ay. Ek pair calai maya moh vadhaa-ay. Maya moh at gubaar. Satgur bhaytai naam udhaar. P.880

ਕਲਜੁਗਿ ਧਰਮ ਕਲਾ ਇਕ ਰਹਾਏ ॥ ਇਕ ਪੈਰਿ ਚਲੈ ਮਾਇਆ ਮੋਹੁ ਵਧਾਏ ॥ ਮਾਇਆ ਮੋਹੁ ਅਤਿ ਗੁਬਾਰੁ ॥ ਸਤਿਗੁਰੁ ਭੇਟੈ ਨਾਮਿ ਉਧਾਰੁ ॥

Guru Ji in the above quoted *sabad*, maintains that respect can only be earned by resorting to *naam semran*, be it any *yug*. It is *naam*'s reputation – *naam vadya-ee*, that whoever meditates on the Lord is freed from the evil effects of *vekaars* – *naam laagai so mukat hovai*. The *naam*, however, cannot be acquired from anyone other than the guru.

Jug caaray naam vadya-ee hoi. Je naam laagai so mukat hovai gur ben naam na paavai koi. P.880
ਜੁਗ ਚਾਰੇ ਨਾਮਿ ਵਡਿਆਈ ਹੋਈ ॥ ਜਿ ਨਾਮਿ ਲਾਗੈ ਸੋ ਮੁਕਤਿ ਹੋਵੈ ਗੁਰ ਬਿਨੁ ਨਾਮੁ ਨ ਪਾਵੈ ਕੋਈ ॥

Guru Ram Das disagrees with the *accepted* Hindu philosophy about the four ages. He mentions that the *satyug* is that lofty spiritual state of mind when *santokh* and Godly virtues are the support of one's life. This is the four legged *dhaula* bull. A man of such high spiritual status sings the praises of the Lord and resorts to *naam semran* and thus enjoys spiritual bliss – *parm sukh paavai*. He possesses divine knowledge which he regards as a very valuable thing. For him *naam semran* is vital to a successful human life – *Har Har kertaarath*, and having sought the *saran* of the guru he earns praise and respect everywhere.

Satjug sabh santokh sareera pag caaray dharm dhean jiu. Man tan Har gaaveh parm sukh paaveh Har herdai Har gun gyan jiu. Gun gyan padaarath Har Har kertaarath sobha gurmukh hoi. P.445

ਸਤਜੁਗਿ ਸਭੁ ਸੰਤੋਖ ਸਰੀਰਾ ਪਗ ਚਾਰੇ ਧਰਮੁ ਧਿਆਨੁ ਜੀਉ ॥ ਮਨਿ ਤਨਿ ਹਰਿ ਗਾਵਹਿ ਪਰਮ ਸੁਖੁ ਪਾਵਹਿ ਹਰਿ ਹਿਰਦੈ ਹਰਿ ਗੁਣ ਗਿਆਨੁ ਜੀਉ ॥ ਗੁਣ ਗਿਆਨੁ ਪਦਾਰਥੁ ਹਰਿ ਹਰਿ ਕਿਰਤਾਰਥੁ ਸੋਭਾ ਗੁਰਮੁਖਿ ਹੋਈ ॥

According to the *Yug* philosophy those who use unjust force on others are deemed to be in *treta / tayta jug*. These persons forget *naam semran* and resort to suppression of their sense organs – *jat sanjam karm kmae*. They reckon that such actions pertain to *dharm* – righteousness. A person in this state is considered to have lost one of the four *dharm* legs – *pag cautha khesea*. Three legs remain – *traï pag tekea*. Anger – *krodh* – becomes predominant in the mind and heart, and this burns up one's spiritual life. Guru Ji regards this *krodh* as a poisonous tree called *beslodh*. This *krodh* leads kings and princes – *nerp* – to war against one another which brings about *dukh*. Such people suffer from *mamta* and experience an increase in *haumai* and *ahan(g)kaar* - *antar mamta rog*

lagaana haumai ahan(g)kaar vadhaea. But, Guru Ji maintains that if these people resort to *naam semran* and follow the Guru's *mat* the poisonous *krodh* and *haumai* can disappear as a result of the Lord's *kerpa* - *Har Har kerpa dhaari mayrai thakur bekh gurmat lahe jae jiu*.

Tayta jug aea antar jor paea jat sanjam karm kmae jiu. Pag cautha khesea trai pag tekea man herdai krodh jalae jiu. Man herdai krodh maha beslodh ner p dhaaveh lar dukh paea. Antar mamta rog lagaana haumai ahan(g)kaar vadhaea. Har Har kerpa dhaari mayrai thakur bekh gurmat lahe jae jiu.

ਤੇਤਾ ਜੁਗੁ ਆਇਆ ਅੰਤਰਿ ਜੋਰੁ ਪਾਇਆ ਜਤੁ ਸੰਜਮ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥ ਪਗੁ ਚਉਥਾ ਖਿਸਿਆ ਤੈ ਪਗੁ ਟਿਕਿਆ ਮਨਿ ਹਿਰਦੈ ਕ੍ਰੋਧੁ ਜਲਾਇ ਜੀਉ ॥ ਮਨਿ ਹਿਰਦੈ ਕ੍ਰੋਧੁ ਮਹਾ ਬਿਸਲੋਧੁ ਨਿਰਧ ਧਾਵਹਿ ਲੜਿ ਦੁਖੁ ਪਾਇਆ ॥ ਅੰਤਰਿ ਮਮਤਾ ਰੋਗੁ ਲਗਾਨਾ ਹਉਮੈ ਅਹੰਕਾਰੁ ਵਧਾਇਆ ॥ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਧਾਰੀ ਮੇਰੈ ਠਾਕੁਰ ਬਿਖੁ ਗੁਰਮਤਿ ਹਰਿਨਾਮਿ ਲਹਿ ਜਾਇ ਜੀਉ ॥

P.445

From among all women and men – *gopi kaanh* – created by God, those whose minds wander about – *bharm bharmaea* – because of the influence of *maya*, are considered to be experiencing *duapur jug*. Persons in this state of mind resort to *tap* penance and they also resort to acts of *punn karm* such as holding *jag* – sacrificial feast with prayers. People who resort to these acts of *kerea karm / karm kaand*, instead of *naam semran*, are deemed to have lost two of the four *dharm* legs. Because of the mind's *bhatkna* – wandering of the mind, people resort to numerous wars – *judh bahu keenay*. Man suffers - *pacai pacae* - because of *haumai* and inflicts suffering on others. But according to Guru Ji those who are helped by the compassionate Lord to meet the guru - *deen dayal gur saadh melaea*, have their minds cleansed of the filth of *maya* - *mal lahe jae*.

Jug duapur aea bharm bharmaea Har gopi kaanh upae jiu. Tap taapan taapeh jag punn aarambheh at kerea karm kmae jiu. Kerea karm kmae pag due kheskaea due pag tekai tekae jiu. Maha judh jodh bahu keenay vec haumai pacai pacae jiu. Deen dayal gur saadh melaea mel satgur mal lahe jae jiu.

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ਜੁਗੁ ਦੁਆਪੁਰੁ ਆਇਆ ਭਰਮਿ ਭਰਮਾਇਆ ਹਰਿ ਗੋਪੀ ਕਾਨ੍ ਉਪਾਇ ਜੀਉ ॥ ਤਪੁ ਤਾਪਨ ਤਾਪਹਿ ਜਗ ਪੁੰਨ ਆਰੰਭਹਿ ਅਤਿ ਕਿਰਿਆ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥ ਕਿਰਿਆ ਕਰਮ ਕਮਾਇਆ ਪਗੁ ਦੁਇ ਖਿਸਕਾਇਆ ਦੁਇ ਪਗੁ ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ ॥ ਮਹਾ ਜੁਧ ਜੋਧ ਬਹੁ ਕੀਨੈ ਵਿਚਿ ਹਉਮੈ ਪਚੈ ਪਚਾਇ ਜੀਉ ॥ ਦੀਨ ਦਇਆਲਿ ਗੁਰੁ ਸਾਧੁ ਮਿਲਾਇਆ ਮਿਲਿ ਸਤਿਗੁਰ ਮਲੁ ਲਹਿ ਜਾਇ ਜੀਉ ॥

According to the existing Hindu belief any person who loses three of the four *dharm* legs – *pag trai kheskia*, and has only a little bit of righteousness left in him is regarded as being in *kalyug*, a state of affairs created for that person by the Lord.. But, according to Guru Ji, he who moulds his life according to the guru's *sabad* acquires the *naam* medicine – *aukhadh*, and he resorts to singing the praises of God – *Har keerat*. The Lord blesses him with peace of mind – *saant / shaanti*- even in what is supposed to be the *kalyug* age.

Kaljug Har kee-a pag trai kheskia pag cautha tekai tekae jiu. Gur sabad kmaea aukhadh Har paea Har keerat Har saant pae jiu.

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ਕਲਿਜੁਗੁ ਹਰਿ ਕੀਆ ਪਗੁ ਤੈ ਖਿਸਕੀਆ ਪਗੁ ਚਉਥਾ ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ ॥ ਗੁਰ ਸਬਦੁ ਕਮਾਇਆ ਅਉਖਧੁ ਹਰਿ ਪਾਇਆ ਹਰਿ ਕੀਰਤਿ ਹਰਿ ਸਾਂਤਿ ਪਾਇ ਜੀਉ ॥

Guru Ji goes on to mention that the person who resorts to sowing the seeds of *karm kaand* activities, other than *naam semran*, not only loses what capital – *mool* – he had by way of good virtues, but he also fails to derive any benefit – *laaha* – from the *karm kaand* activities that he pursues – *sabh laaha mool gvaea*.

Kaljug beej beejay ben naavai sabh laaha mool gvaea.

P.446.

ਕਲਿਜੁਗਿ ਬੀਜੁ ਬੀਜੈ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਲਾਹਾ ਮੂਲੁ ਗਵਾਇਆ ॥

Guru Nanak Dev in *Aasa di Vaar bani* uses the words *rath* and *rathvaahi* – chariot and charioteer. In *satjug* the aim of life was *dharm*. This *dharm* was the *rathvaahi* and *santokh* – contentment – was the *rath*. Being contented in life became the nature - *subhau* - of the people. This behavioural trait was used as the vehicle - *rath* - to achieve *dharm* as the aim of life. Thus *dharm* - the desire to lead virtuous lives - became the *rathvaahi*, prompting the people to use *santokh* as the *rath* to lead virtuous lives i.e. *dharmic* lives. As time passed on people began to give priority to force – *jor* – instead of *dharm*. Force became the factor guiding the lives of people, i.e. force became the *rathvaahi*. People veered towards the idea of becoming *jati* – one who controls his sense organs. *Jat* became the *rath* with *jor* as the *rathvaahi*. This change brought about the onset of *treta*. In *duapur*, *sat* – good character, became the *rathvaahi* and people resorted to performing *tap* penance to save themselves from *vekaars*. *Tap* now became the *rath*. The desire to lead *vekaar* free lives became the driver of the *tap rath*. With the passage of time the attitude and behaviour of people changed, thus bringing about a change of *yug*. People became *mayadhaaris* and this brought about the advent of *kalyug* when *koor* – falsehood – took over as the driving force resulting in the fires of *tresna* burning in people to satisfy their desires. The *tresna ag / agni* became the *rath* with *koor* becoming the *rathvaahi*.

Satjug rath santokh ka dharm agai rathvaahu. Traytai rath jatai ka jor agai rathvaahu. Duapur rath tapai ka sat agai rathvaahu. Kaljug rath agan ka koor agai rathvaahu.

P.470

ਸਤਜੁਗਿ ਰਬੁ ਸੰਤੋਖ ਕਾ ਧਰਮੁ ਅਗੈ ਰਥਵਾਹੁ ॥ ਤ੍ਰੇਤੈ ਰਬੁ ਜਤੈ ਕਾ ਜੋਰੁ ਅਗੈ ਰਥਵਾਹੁ ॥ ਦੁਆਪੁਰਿ ਰਬੁ ਤਪੈ ਕਾ ਸਤੁ ਅਗੈ ਰਥਵਾਹੁ ॥ ਕਲਜੁਗਿ ਰਬੁ ਅਗਨਿ ਕਾ ਕੂੜੁ ਅਗੈ ਰਥਵਾਹੁ ॥

According to the age-old *jug* philosophy *satjug* was characterized by *sat*, *santokh*, *daya*, *dharm*, with practically no vice. Vice makes its appearance in *treta jug* and this increases in *duapur* and increases yet more in *kaljug*. *Gurmat* however does not subscribe to this philosophy. Instead, anyone even in *kaljug* can experience *satjug* if by seeking the *saran* of the guru Godly virtues begin to predominate in the person concerned. On the other hand, the person in whom falsehood predominates because of *maya moh*, is deemed to be in *kaljug*. No particular period can have the name *kaljug* appended to it.

Talking about *kaljug* Guru Amar Das says that the mind of a *candaaal* – evil person full of vices, gives birth to the *kali* mentality – *kali ka janm candaaal kai ghar hoi*. No *karm kaand* activities without *naam* can save such a person from his *kali* / *kaljug* mentality.

Es kaljug meh karm dharm na koi. Kali ka janm candaaal kai ghar hoi. Nanak naam bena ko mukat na hoi.

P.161

ਇਸੁ ਕਲਿਜੁਗ ਮਹਿ ਕਰਮ ਧਰਮੁ ਨ ਕੋਈ ॥ ਕਲੀ ਕਾ ਜਨਮੁ ਚੰਡਾਲ ਕੈ ਘਰਿ ਹੋਈ ॥ ਨਾਨਕ ਨਾਮ ਬਿਨਾ ਕੋ ਮੁਕਤਿ ਨ ਹੋਈ ॥

Guru Ji very emphatically states that in *kaljug naam semran* is the noblest – *saar* – activity which one should resort to. By seeking the *saran* of the guru and doing *naam semran*, an everlasting love – *saaca pyar* – for the Lord gets established.

Kaljug meh Ram naam hai saar. Gurmukh saaca lagai pyar.

P.1130

ਕਲਜੁਗ ਮਹਿ ਰਾਮ ਨਾਮੁ ਹੈ ਸਾਰੁ ॥ ਗੁਰਮੁਖਿ ਸਾਚਾ ਲਗੈ ਪਿਆਰੁ ॥

In the same *sabad* Guru Ji says that *kaljug* is the one season for *naam semran* of the Lord – *kaljug meh Har jiu ayk*. It is not the season for any other *karam kaand* activities – *hor rut na ka-ee*.

Kaljug meh Har jiu ayk hor rut na ka-ee.

P.1130

ਕਲਿਜੁਗ ਮਹਿ ਹਰਿ ਜੀਉ ਏਕੁ ਹੋਰ ਰੁਤਿ ਨ ਕਾਈ ॥

Guru Ji in another part of *Gurbani* mentions that in *kaljug* only those are devilish – *prayt*, who have not realized the Lord in their hearts – *Ram na pachaata*. In *satjug* only those were saintly – *parm hans*, who understood *aatmak jeevan* – spiritual life. Not all in *satjug* were righteous and virtuous. In *treta jug* and *duapur* the people – *maans* – were no different from those in *satjug* and *kaljug* ages. Guru Ji says that in these intermediate ages of *duapur* and *treta* only the few rare persons – *verla* – got rid of their *haumai*, as is the case even today in the *kaljug* age.

Kal meh prayt jeni Ram na pachaata satjug parm hans bicaari. Duapur traytai maans varteh verlai haumai maari

P.1131

ਕਲਿ ਮਹਿ ਪ੍ਰੇਤ ਜਿਨੀ ਰਾਮ ਨ ਪਛਾਤਾ ਸਤਜੁਗਿ ਪਰਮ ਹੰਸ ਬੀਚਾਰੀ ॥ ਦੁਆਪੁਰਿ ਤ੍ਰੇਤੈ ਮਾਣਸ ਵਰਤਹਿ ਵਿਰਲੈ ਹਉਮੈ ਮਾਰੀ ॥

Bhagat Ravedas also comments on the then accepted ideas of *jugs*. In discussion, apparently, with a pundit, Bhagat Ji says that according to the Hindu scriptures each *jug* was characterized by a certain accepted *karm*, as a result of the *karm kaand* philosophy. In *sat jug* the giving of *daan* – gifts – was an acknowledged practice. The word *sat* here refers to the giving of *daan*. In *treta jug* the practice of holding *jags* – sacrificial feasts – was held in esteem. In *duapur* the worship – *pooja* – of *devis* and *devtas* was the accepted norm. In *kaljug* the worship of idols of Lord Ram and Lord Kreshna and repeating their names was regarded as the right practice. Bhagat Ji poses the question as to how one can get across this *bhavjal* – *paar kaisay paebo ray* – by resorting to *karm kaand*, and how the process of *janm marn* / *aavagavan* could end – *belae*. Bhagat Ji laments that no one had been able to answer that question – *ko-oo na kahai samjhae*. He then goes on to say that the prescribed *karm* for each age did not help to promote the love for *bhagti* of the Lord – *praym bhagt(i) nahi oopjai*. This *bhagti* is the only way by which one can get across the *bhavjal* and thus terminate the process of *janm marn*. Hence Bhagat Ji felt sad – *udaas*.

Satjug sat tayta jagi duapur pooja caar. Teenau jug teenau deray kal kayval naam adhaar. Paar kaisay paebo ray. Mo sau ko-oo na kahai samjhae. Ja tay aavagavan belae. Praym bhagt(i) nahi oopjai ta(n) tay Ravedas udaas.

P.346

ਸਤਜੁਗਿ ਸਤੁ ਤੇਤਾ ਜਗੀ ਦੁਆਪੁਰਿ ਪੂਜਾ ਚਾਰ ॥ ਤੀਨੋ ਜੁਗ ਤੀਨੋ ਦਿਤੋ ਕਲਿ ਕੇਵਲ ਨਾਮ ਅਧਾਰ ॥ ਪਾਰੁ ਕੈਸੇ ਪਾਇਓ ਰੇ ॥ ਮੇ ਸਉ ਕੋਊ ਨ ਕਹੈ ਸਮਝਾਇ ॥ ਜਾ ਤੇ ਆਵਾਗਵਨੁ ਬਿਲਾਇ ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਨਹੀ ਉਪਜੈ ਤਾ ਤੇ ਰਵਿਦਾਸ ਉਦਾਸ ॥

Guru Amar Das also touches on this concept of one particular activity or *karm* for one age – *jug jug aapo aapna dharm hai*. He says that if one were to go through the *Vedas* and *Puraanas*, Hindu scriptures, one would find that every *jug* had its prescribed activity or *karm*. But *gurmat* maintains that those who worship the Lord through the *saran* of the guru are the ones who are regarded as perfect beings in this world and are accepted by the Lord – *pooray parvaana*.

Jug jug aapo aapna dharm hai sodh daykhu Bed Puraana. Gurmukh jeni dheea-ea Har Har jag tay pooray parvaana. P.797

ਜੁਗਿ ਜੁਗਿ ਆਪੋ ਆਪਣਾ ਧਰਮੁ ਹੈ ਸੋਧਿ ਦੇਖਹੁ ਬੇਦ ਪੁਰਾਨਾ ॥ ਗੁਰਮੁਖਿ ਜਿਨੀ ਧਿਆਇਆ ਹਰਿ ਹਰਿ ਜਗਿ ਤੇ ਪੂਰੇ ਪਰਵਾਨਾ ॥

Guru Ji also says that *kaljug* is regarded as the black *jug – kaala jug*. But even in this so called *kaala jug* a high spiritual status – *uttam padvi* – can be attained. Those who come into this world with *bhagti laykh* written on their foreheads acquire this spiritual status by seeking the *saran* of the guru and by singing the praises of the Lord.

Cahu jugi kal kaali kaa(n)dhi ek uttam padvi es jug mahe. Gurmukh Har keerat fal pa-ee-ai jen kau Har lekh pahe. P.651

ਚਹੁ ਜੁਗੀ ਕਲਿ ਕਾਲੀ ਕਾਂਢੀ ਇਕ ਉਤਮ ਪਦਵੀ ਇਸੁ ਜੁਗ ਮਾਹਿ ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਕੀਰਤਿ ਫਲੁ ਪਾਈਐ ਜਿਨ ਕਉ ਹਰਿ ਲਿਖਿ ਪਾਹਿ ॥

Guru Arjan Dev says, “Oh satguru, you have even saved the *kaljug – kaljug udhaarea gurdev*. All those bad and foolish people - *moor mughad* – are now resorting to *gur sayva* and doing *bhagti*.”

Kaljug udhaarea gurdev. Mal moot moor je mugadh hotay sabh lagay tayri sayv. P.406

ਕਲਿਜੁਗੁ ਉਧਾਰਿਆ ਗੁਰਦੇਵ ॥ ਮਲ ਮੂਤ ਮੂਤ ਜਿ ਮੁਖਦ ਹੋਤੇ ਸਭਿ ਲਗੇ ਤੇਰੀ ਸੇਵ ॥

In the same *sabad* Guru Ji goes on to say that *sat jug, treta, duapur* are described as good but it is clear that *kaljug* is the best of all – *ootmo juga mahe*. In this age, the hand which does something reaps the fruit i.e. experiences the result or consequences of the act done – *ahe kar karay so ahe kar paa-ay*. No one gets caught in the place of someone else. – *koi na pakri-ai kesai thae*.

Satjug trayta duapur bhani-ai kaljug ootmo juga mahe. Ahe kar karay su ahe kar paa-ay koi na pakri-ai kesai thae. P.406

ਸਤਜੁਗੁ ਤ੍ਰੇਤਾ ਦੁਆਪਰੁ ਭਣੀਐ ਕਲਿਜੁਗੁ ਉਤਮੋ ਜੁਗਾ ਮਾਹਿ ॥ ਅਹਿ ਕਰੁ ਕਰੇ ਸੁ ਅਹਿ ਕਰੁ ਪਾਏ ਕੋਈ ਨ ਪਕੜੀਐ ਕਿਸੈ ਥਾਇ ॥

Guru Ji is of the opinion that if we participate in *saadh sangat* and sing the Lord's praises - *saadh sang kirtan ga-ee-ai*, the *naam* of the Lord becomes our support, support of our lives - *naam adhaar hio*. Thus when the *naam* becomes the support of the heart - *hio*, *kaljug* is worthy of congratulations - *dhann su kaljug*.

Dhann su kaljug saadh sang kirtan ga-ee-ai Nanak naam adhaar hio. P.382

ਧੰਨੁ ਸੁ ਕਲਿਜੁਗੁ ਸਾਧ ਸੰਗਿ ਕੀਰਤਨੁ ਗਾਈਐ ਨਾਨਕ ਨਾਮੁ ਆਧਾਰੁ ਹੀਓ ॥

In this connection it is worth noting what Bha-ee Gurdas mentions in his *Vaar* No. 23, stanza 17, and in *Vaar* No. 26, stanza 7. He says that in *Satjug* the whole country had to suffer because of the misdeeds of an individual. In *trayta* the whole town or settlement was made to suffer. In *duapur* all members of the individual's family related by blood or marriage were punished. However, in *kaljug* the culprit alone had to pay the price. No one else other than the culprit was caught.

It is quite common for some Sikhs and Hindus to remark that the poor morals and undesirable character that generally exists in people at present is the result of *kaljug* polluting the minds of the people. This is a mere pretext to conceal one's weaknesses. Guru Nanak Dev exposes this by saying that no one has ever heard that *kaljug* has arrived in a particular country and is residing at a particular *teerath* - holy place.

Ketai days na aea suni-ai teerath paas na baitha. P.902

ਕਿਤੈ ਦੇਸਿ ਨ ਆਇਆ ਸੁਣੀਐ ਤੀਰਥ ਪਾਸਿ ਨ ਬੈਠਾ ॥

According to the *karm kaand* philosophy mentioned above certain practices which were regarded as beneficial were recommended as *punn karm* by the Vedas, whilst certain practices which were regarded as *paap karm* were forbidden. Guru Amar Das says that the Vedas placed a lot of emphasis on *punn paap – punn paap sabh Bed derraea*. Guru Ji, however, maintains that it is far more important to seek the *saran* of the guru, which enables the devotee to get *naam amret* to drink thus enabling him to attain *mukti*.

Punn paap sabh Bed derraea gurmukh amret peejai hay. P.1050

ਪੁੰਨੁ ਪਾਪੁ ਸਭੁ ਬੇਦਿ ਦਿੜਾਇਆ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ਹੇ ॥

Guru Nanak Dev says that the Vedas proclaimed that *surag nark* – heaven hell – were the result of *punn paap* which were the *biu* - seeds - which brought about heaven or hell. Hence *punn karm* were permitted and *paap karm* were forbidden.

Bed pukaaray punn paap surag narak ka biu. P.1243

ਬੇਦੁ ਪੁਕਾਰੇ ਪੁੰਨੁ ਪਾਪੁ ਸੁਰਗ ਨਰਕ ਕਾ ਬੀਉ ॥

25. ANT KAAL.

It is a well known fact that we are all mortals and that we have to go sooner or later. In fact everything we see around us is perishable. This is what Guru Arjan Dev says, that whatever is seen – *jo deesai* – will be taken away by death – *kaaleh kharna*.

Jo deesai so kaaleh kharna.

P.740

ਜੋ ਦੀਸੈ ਸੋ ਕਾਲਹਿ ਖਰਨਾ ॥

Reminding some *yogis* about this *kaaleh kharna* fact, Guru Ji says, “Your body robe – *khentha* – will last for two days – *do deha-ee*.” What Guru Ji means is that the body is short lived.

Tayri khentha do deha-ee.

P.886

ਤੇਰੀ ਖਿੰਥਾ ਦੋ ਦਿਹਾਈ ॥

According to Guru Nanak Dev the one merciful Lord *Rahim* is the only one who stays for ever – *mukaam ayk Rahim / Raheem*. No one else can stay for ever, they come and go – *Sabh duni aavan jaavni*.

Sabh duni aavan jaavni mukaam ayk Raheem.

P.64

ਸਭ ਦੁਨੀ ਆਵਣ ਜਾਵਣੀ ਮੁਕਾਮੁ ਏਕੁ ਰਹੀਮ ॥

Guru Ji maintains that man comes to this world as a traveller – *vaṭa-oo*, who is on the journey – *vaat* – of human life. When the journey is completed, all travelling together as companions, will have to go. Guru Ji requests us to look around and see this happening daily - *net calda saath daykh*.

Vaat vaṭa-oo aea net calda saath daykh.

P.61

ਵਾਟ ਵਟਾਊ ਆਇਆ ਨਿਤ ਚਲਦਾ ਸਾਥ ਦੇਖ ॥

According to Bhagat Kabir life is something – *bast* – given to us in trust by the *Gopal / Gupal* Lord. It does not belong to us. When He wishes He takes it back- *lay-e khass*.

Eh tau bast Gupal ki jab bhaavai lay-e khass. P.1368

ਇਹ ਤਉ ਬਸਤੁ ਗੁਪਾਲ ਕੀ ਜਬ ਭਾਵੈ ਲੇਇ ਖਸਿ ॥

We come into this world at the bidding of the Lord - *ghalay aaveh* , and go when called by Him – *saday uthi jahe*. So says Guru Angad Dev:

Ghalay aaveh Nanka saday uthi jahe P.1239

ਘਲੇ ਆਵਹਿ ਨਾਨਕਾ ਸਦੇ ਉਠੀ ਜਾਹਿ ॥

Guru Nanak Dev says the same thing, that birth and death occur as per the Lord's *hukam*.

Jammaṅ marna hukam hai bhaaṅai aavai jae. P.472

ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਵੈ ਜਾਇ ॥

In *Japji* Guru Ji says that without the *hukam* of the Lord one has no power either to live or to die.

Jor na jeevan marṅ neh jor. P.7

ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥

Guru Ji emphasises that we come to this world - *ae* - as per His *razaa* when we are sent by Him - *teneh pathaa-ay*. We go - *caalay* - when He calls us - *bulae la-ea*.

Ja(n) ae ta(n) teneh pathaa-ay caalay tenai bulae la-ea. P.906

ਜਾ ਆਏ ਤਾ ਤਿਨਹਿ ਪਠਾਏ ਚਾਲੇ ਤਿਨੈ ਬੁਲਾਇ ਲਇਆ ॥

Thus according to Guru Ji, since *jammaṅ marna* is as per His *razaa*, no one can prevent anyone being born – *aavat kenai na raakhea*, and likewise how can anyone prevent the departure of a being when death takes place – *jaavat keu(n) raakhea jae*.

Aavat kenai na raakhea jaavat keu(n) raakhea jae. P.1329

ਆਵਤੁ ਕਿਨੈ ਨ ਰਾਖਿਆ ਜਾਵਤੁ ਕਿਉ ਰਾਖਿਆ ਜਾਇ ॥

One does not know when the call will come. Guru Ji says that one is not aware of the time – *bayra / bayla neh boojhi-ai*, when the *yamas* will come and take away life.

Oh bayra neh boojhi-ai jau ae parai jam fandh. P.254

ਓਹ ਬੇਰਾ ਨਹ ਬੁਝੀਐ ਜਉ ਆਇ ਪਰੈ ਜਮ ਫੰਧੁ ॥

According to Guru Ji Death does not ask what time it is - *marṅ na moorat puchea*, nor does it ask what day of the lunar month it is – *thet*, or what day of the week it is – *vaar*.

Marṅ na moorat puchea puchi thet na vaar. P.1244

ਮਰਣਿ ਨ ਮੂਰਤੁ ਪੁਛਿਆ ਪੁਛੀ ਥਿਤਿ ਨ ਵਾਰੁ ॥

According to Guru Ji, a person who is fully engrossed with *maya moh* does not realize – *na jaapai* - that death can come at any place and at any time – *aavai ketai thae*. Guru Ji in the ensuing quote, apparently addressing a person by the name of Moola, says:

Marṅ na jaapai Moolea aavai kethai thae. P.1412

ਮਰਣ ਨ ਜਾਪੈ ਮੂਲਿਆ ਆਵੈ ਕਿਥੈ ਥਾਇ ॥

We are, according to Guru Nanak Dev, masters of one breath only – *aadmi ha(n) ek dami*. There is no certainty whether one will be able to have the next breath. One does not know when death will come . We do not know how long the life period is – *muhlat muhat na jaana*. Hence Guru Ji exhorts us to do *semran* of the Lord who gave us this life and these breaths – *praana* – without which there will be no life.

Ham aadmi ha(n) ek dami muhlat muhat na jaana. Nanak benvai tesai srayvuh ja kay jia praana. P.660

ਹਮ ਆਦਮੀ ਹਾਂ ਇਕ ਦਮੀ ਮੁਹਲਤਿ ਮੁਹਤੁ ਨ ਜਾਣਾ ॥ ਨਾਨਕੁ ਬਿਨਵੈ ਤਿਸੈ ਸਰੇਵਹੁ ਜਾ ਕੇ ਜੀਅ ਪਰਾਣਾ ॥

Guru Ji says that without the Lord's *jot*, i.e. *jeevatma*, the body has no significance – *ben Har mai ko nahi*. Just as heat – *aac* - can melt glass – *aac kaac dhar paahi*, so too the departure of the *jot* destroys the body. It cannot remain under any circumstances – *anek jatan kar rehan na paavai*.

..... *Ben Har mai ko nahi. Anek jatan kar rehan na paavai aac kaac dhar paahi.* P.1273

.....ਬਿਨ ਹਰਿ ਮੈ ਕੇ ਨਾਹੀ ॥ ਅਨਿਕ ਜਤਨ ਕਰ ਰਹਣੁ ਨ ਪਾਵੈ ਆਚ ਕਾਚ ਢਰਿ ਪਾਹੀ ॥

Guru Arjan Dev says that a crop could be harvested either when it is green without seed, unripe, or ripe – *hari, dadri, pakki*. This depends on what the farmer – *kersaan* – has in mind. Accordingly he gets the harvesters – *laavay* – who arrive with sickles – *daat* – to harvest the crop, and then they measure - *lun mena* - the area that has been harvested. Likewise when the Lord decides to terminate life the *yamas* arrive and take the *jend* – life – away. No consideration is given to one's age.

Hari nahi neh dadri pakki vadhanhaar. Lai lai daat pahutea laavay kar ta-i-aar. Ja(n) hoa hukam kersaan da ta(n) lun menea khaytaar. P.43

ਹਰੀ ਨਾਹੀ ਨਹ ਡਡਰੀ ਪਕੀ ਵਢਣਹਾਰ ॥ ਲੈ ਲੈ ਦਾਤ ਪਹੁਤਿਆ ਲਾਵੇ ਕਰਿ ਤਈਆਰੁ ॥ ਜਾ ਹੋਆ ਹੁਕਮੁ ਕਿਰਸਾਣ ਦਾ ਲੁਣਿ ਮਿਣਿਆ ਖੇਤਾਰੁ ॥

It is important that one makes the best of what one can to realize the aim of life during one's short stay here. With this in mind Guru Ram Das says, "Oh my *jend*, do not hesitate even for a moment – *khen dhel na keeja-i*, to meditate on His *naam* as there is no certainty whether there would be another breath – *sahu aavai ke na aavai*. The existing one may be the last."

Har japdea(n) khen dhel na keeja-i mayri jendri-ay mat ke jaapai sahu aavai ke na aavai Ram.

P.540

ਹਰਿ ਜਪਦਿਆ ਖਿਨੁ ਢਿਲ ਨ ਕੀਜਈ ਮੇਰੀ ਜਿੰਦੁਤੀਏ ਮਤੁ ਕਿ ਜਾਪੈ ਸਾਹੁ ਆਵੈ ਕਿ ਨ ਆਵੈ ਰਾਮ ॥

Guru Nanak Dev says that everyone comes into this world – *mandal* – with the death *laykh* written on one's forehead – *maru lekhae mandal meh aa-ay*. But, having come here one begins to make plans as if one is going to stay here for ever.

Maran lekhae mandal meh aa-ay jeevan saajeh ma-ee.

P.876

ਮਰਣੁ ਲਿਖਾਇ ਮੰਡਲ ਮਹਿ ਆਏ ਜੀਵਣੁ ਸਾਜਹਿ ਮਾਈ ॥

Making reference to this in another place Guru Ji says that under no circumstances can anyone remain – *keu (n) rahi-ai*. Everyone must go to *parlok / parthaa-ay* – next world.

Maru lekhae mandal meh aa-ay keu(n) rahi-ai calna parthaa-ay.

P.1022

ਮਰਣੁ ਲਿਖਾਇ ਮੰਡਲ ਮਹਿ ਆਏ ॥ ਕਿਉ ਰਹੀਐ ਚਲਣਾ ਪਰਥਾਏ ॥

Guru Arjan Dev requests man to remember the Lord's attributes and to utter His *naam* with every breath – *saas saas* – as we cannot be sure of this body. There is no certainty of the body - *kaha(n) besaasa dayh ka* It could go at any time. Hence there should be no delay – *belam* – in resorting to *naam semran*.

Gaga Gobend gun ravuh saas saas jap neet. Kaha(n) besaasa dayh ka belam na karho meet.

P.254

ਗਗਾ ਗੋਬਿੰਦ ਗੁਣ ਰਵਹੁ ਸਾਸਿ ਸਾਸਿ ਜਪਿ ਨੀਤ ॥ ਕਹਾ ਬਿਸਾਸਾ ਦੇਹ ਕਾ ਬਿਲਮ ਨ ਕਰਿਹੋ ਮੀਤ ॥

According to Guru Ji the Lord sends man to this world after determining the days and breaths that one is to have in one's life – *ngan ghaalay sabh devs saas* . (*Ngan* means 'to count'). There cannot be any increase or decrease – *badhan ghatan* – in the number of days and breaths that have been given by the Lord, not even a wee bit – *tel saar*.

Ngan ghaalay sabh devs saas neh badhan ghatan tel saar.

P.254

ਛਾਣਿ ਘਾਲੇ ਸਭ ਦਿਵਸ ਸਾਸ ਨਹ ਬਢਨ ਘਟਨ ਤਿਲੁ ਸਾਰ ॥

Bhagat Kabir says that he took care of his body - *sanci eh kaea(n)*, as though it was *amar* -not going to die. It did not occur to him that the body is like an unbaked earthenware pot – *kaaci gagri* – which gets destroyed in a short time. It is *methea* - destructible.

Amar jaan sancie eh kaea(n) eh methea kaaci gagri.

P.856

ਅਮਰ ਜਾਨਿ ਸੰਚੀ ਇਹ ਕਾਇਆ ਇਹ ਮਿਥਿਆ ਕਾਚੀ ਗਗਰੀ ॥

According to Guru Arjan Dev this *kaaci gagri / gaagar* will surely break – *sarpar footai*.

Kaaci gaagar sarpar footai.

P.254

ਕਾਚੀ ਗਾਗਰਿ ਸਰਪਰ ਫੂਟੈ ॥

It is wrong to think that we are going to be here for ever, but we tend to regard this false idea – *jhooth baat* – as true. The truth – *sat* – does not seem to dwell in our minds – *man lagai na raati*. *Raati* means a little bit. Guru Ji says:

Jhooth baat sa sac kar jaati. Sat hovan man lagai na raati.

P.185

ਝੂਠੁ ਬਾਤ ਸਾ ਸਚੁ ਕਰਿ ਜਾਤੀ ॥ ਸਤਿ ਹੋਵਨੁ ਮਨਿ ਲਗੈ ਨ ਰਾਤੀ ॥

Guru Ji points out that we are here for a night – *rain* – like guests – *paahun*. But we have hopes of staying for long periods – *bahu jug aas badhaa-ay*.

Ayk rain kay paahun tum aa-ay bahu jug aas badhaa-ay.

P.212

ਏਕ ਰੈਣ ਕੇ ਪਾਹੁਨੁ ਤੁਮ ਆਏ ਬਹੁ ਜੁਗ ਆਸ ਬਧਾਏ ॥

But the moment – *bayla* – one doesn't wish for – *baa(n) chat nahi*, does arrive. So says Guru Ji:

Baa(n) chat nahi su bayla a-ee.

P.378

ਬਾਛਤ ਨਾਹੀ ਸੁ ਬੋਲਾ ਆਈ ॥

Guru Nanak Dev mentions that fear of death disappears when one lives in fear of the Lord. Addressing a Mulla(n) Guru Ji says, "Oh Mulla(n), one has to die. Hence fear the Lord only."

Marna mulla(n) marna. Bhi Kartaruh darna.
ਮਰਨਾ ਮੁਲਾ ਮਰਨਾ ॥ ਭੀ ਕਰਤਾਰਹੁ ਡਰਨਾ ॥

P.24

When death occurs the *jeevatma* leaves the body of five elements and life is thereby terminated. The body disintegrates, but the *jeevatma* which is a part of the Lord does not die. It is what is known as *Parmatma di ans* – offshoot of the Lord, and goes to face its creator either to suffer transmigration or be given a place at the lotus feet of the Lord if *naam semran* had been resorted to in the just expired human life. Guru Ji mentions that when death takes place the air - *pavn* - that was so essential for breathing now meets with the air present everywhere. The *jeevatma* / *jot* leaves the body and links up with the *joti* of the Lord. The body becomes one with the ground earth - *maati*. The person weeping on the occasion of the death of someone does so merely because of a misconception. In fact nothing dies. It is merely a play, play of the Lord – *calt bha-ea*.

Pavnai meh pavn smaea. Joti meh jot ral jaea. Maati maati hoi ayk. Rovanhaaray ki kavv tayk. Kaun moo-a ray kaun moo-a..... Ehu tau calt bha-ea.

P.885

ਪਵਨੈ ਮਹਿ ਪਵਨੁ ਸਮਾਇਆ ॥ ਜੋਤੀ ਮਹਿ ਜੋਤਿ ਰਲਿ ਜਾਇਆ ॥ ਮਾਟੀ ਮਾਟੀ ਹੋਈ ਏਕ ॥ ਰੋਵਨਹਾਰੇ ਕੀ ਕਵਨ ਟੇਕ ॥ ਕਉਨੁ ਮੂਆ ਰੇ ਕਉਨ ਮੂਆ ॥..... ਇਹੁ ਤਉ ਚਲਤੁ ਭਇਆ ॥

According to *Gurbani* being in this world is regarded as being in the parental home whereas the next world to which the *jeevatma* has to go is the *sahura ghar* – in-laws' home. In life when a girl becomes a grown up maiden she gets married and leaves her parents and goes to live with her husband and in-laws. Similarly we too as *jeev estari* have to leave this parental home for the world hereafter which is the in-laws' home. Just as a girl has to prepare herself for married life with the husband and in-laws, so too a *jeev estari* must equip herself / himself for the life hereafter, or face the consequences of being thrust into the *caurasih lakh joon*. Bhagat Kabir says that foolish ignorant people – *moorakh ay-aana*, do not realize that their stay here in the parental home is short-lived – *payvkarai den caar hai*, and after this short stay they have to go to the in-laws' home of the world hereafter – *sahurrai jaana*.

Payvkarai den caar hai sahurrai jaana. Andha lok na jaana-i moorakh ay-aana

P.333

ਪੇਵਕਰੈ ਦਿਨ ਚਾਰਿ ਹੈ ਸਾਹੁਰਕੈ ਜਾਣਾ ॥ ਅੰਧਾ ਲੋਕੁ ਨ ਜਾਣਈ ਮੂਰਖੁ ਏਆਣਾ ॥

Guru Arjan Dev also mentions that all have to go to the *sahura ghar* – *sabhna sahurai vanyana*. All have to go after the wedding and the subsequent *muklaava* custom – *sabh muklaavanhaar*. (In child marriages, a period, sometimes lasting a few years, lapses between the wedding and *muklaava*. Until the *muklaava* the child bride, though married, has to stay with the parents until she reaches maturity. She would then be regarded as *muklaavanhaar*. Then she would have the freedom to stay with her husband who would go and fetch her.

Sabhna sahurai vanyana sabh muklaavanhaar.

P.50

ਸਭਨਾ ਸਾਹੁਰੈ ਵੰਞਣਾ ਸਭਿ ਮੁਕਲਾਵਣਹਾਰ ॥

A *jeev estari* who does not prepare herself / himself for the *sahura ghar* via *naam semran* will have thoughts of mundane things when about to depart from this world. Guru Arjan Dev states that at the end, when about to depart, those thoughts with which the mind had been preoccupied in life – *jet laago man baasna*, would come to the fore – *pargataani*.

Jet laago man baasna ant sa-ee pargataani.

P.242

ਜਿਤੁ ਲਾਗੇ ਮਨੁ ਬਾਸਨਾ ਅੰਤਿ ਸਾਈ ਪ੍ਰਗਟਾਨੀ ॥

The next life of a person is determined by those thoughts uppermost in one's mind during the last moments of life in this world. Bhagat Terlochan gives five examples in a *sabad* relating to this idea. He says - *badat*- that: (1) a person who, in the last moments, has thoughts of money – *lachmi* – foremost in his mind will be repeatedly born – *val val autrai*, as a serpent – *sarp*; (2) he, who has thoughts of his wife, will be born as a prostitute – *baysva*; (3) he, who dies with thoughts of his children – *larikai* – in mind, will be reborn as a pig – *sookar*; (4) he, who dies thinking of his house – *mandar*, will come back as a spirit – *prayt*; (5) he, who passes away with thoughts of the *Peetambar* Lord, will become *mukat* and will not face transmigration because the Lord dwells in his heart – *redai basai*. Hence Bhagat Ji in the *rahau* sentence exhorts man not to forget the *naam* of the Lord – *Gobend naam mat beesrai*. Even at death the mind should be linked with the Lord.

Ant kaal jo lachmi semrai aisee centa meh jay marai. Sarp jon val val autrai (1). Ari ba-ee Gobend naam mat beesrai (Rahau). Ant kaal jo estari semrai aisee centa meh jay marai. Baysva jon val val autrai (2). Ant kaal jo larikai semrai aisee centa meh jay marai. Sookar jon val val autrai (3). Ant kaal jo mandar semrai aisee centa meh jay marai. Prayt jon val val autrai (4). Ant kaal Narayan semrai aisee centa meh jay marai. Badat Telochan tay nar mukta peetambar va kay redai basai (5).

P.526

ਅੰਤਿ ਕਾਲਿ ਜੋ ਲਛਮੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥ ਸਰਪ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥ 1 ॥ ਅਰੀ ਬਾਈ ਗੋਬਿਦ ਨਾਮੁ ਮਤਿ ਬੀਸਰੈ ॥ ਰਹਾਉ ॥ ਅੰਤਿ ਕਾਲਿ ਜੋ ਇਸਤ੍ਰੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥ ਬੇਸਵਾ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥ 2 ॥ ਅੰਤਿ ਕਾਲਿ ਜੋ ਲੜਕੇ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥ ਸੂਕਰ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥ 3 ॥ ਅੰਤਿ ਕਾਲਿ ਜੋ ਮੰਦਰ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ

ਮਹਿ ਜੇ ਮਰੈ ॥ ਪ੍ਰੇਤ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥ 4 ॥ ਅੰਤਿ ਕਾਲਿ ਨਾਰਾਇਣੁ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥ ਬਦਤਿ ਤਿਲੋਚਨੁ ਤੇ ਨਰ ਮੁਕਤਾ ਪੀਤੰਬਰੁ ਵਾ ਕੇ ਰਿਚੈ ਬਸੈ ॥ 5 ॥

Thus it is very desirable to get a dying person's last thoughts focussed on the Lord during the final crucial moments. This is a difficult task, but by not expressing grief and by chanting the name of the Lord or by getting *Gurbani* read to the dying person, there is a possibility that his mind might switch to the thoughts of the Lord and thus be saved.

Even those who had resorted to *vekaars* for the greater part of their lives were saved by remembering the Lord. Guru Teg Bahadar mentions how Ajamal, whom the world knew as a sinner, was able to get across this *bhavjal* on the strength of *naam semran* in a very short time – *nemkh mahe nestaara*. *Nemkh* is the time taken for the wink of an eye, and Ajamal got saved within a *nemakh*.

Ajamal paapi jag jaanay nemkh mahe nestaara. P.632

ਅਜਾਮਲੁ ਪਾਪੀ ਜਗੁ ਜਾਨੈ ਨਿਮਖ ਮਾਹਿ ਨਿਸਤਾਰਾ ॥

Bhagat Kabir mentions how Ajamal, Gaj and Ganka, who had indulged in *vekaars* – *patet karm keenay*, were saved. They were able to get across the *bhavjal* – *uttar paar paray*, by uttering the name of the Lord.

Ajamal Gaj Ganka patet karm keenay. Tay-oo uttar paar paray Ram naam leenay. P.692

ਅਜਾਮਲ ਗਜ ਗਨਿਕਾ ਪਤਿਤ ਕਰਮ ਕੀਨੈ ॥ ਤੇਉ ਉਤਰਿ ਪਾਰਿ ਪਰੈ ਰਾਮ ਨਾਮ ਲੀਨੈ ॥

The stories of Ajamal, Gaj, Ganka, and some others too, are given in Hindu scriptures and *Gurbani* merely makes references to them. The story of Ajamal is the most outstanding. He was a brahmin priest at the royal court. Although married, with children, he fell in love with a prostitute – *baysva / vaysva*. In spite of advice given by the king, he failed to distance himself from the prostitute, and he was finally expelled. He went with his lover to the jungle where they lived together for a number of years and had a number of children. It so happened that the youngest child was named Narayan on the advice of some *sant jan* who had been given food and shelter for a night by Ajamal and the *vaysva*. When Ajamal's end came he started calling the youngest child by name. Narayan is another name for the Lord and it so happened that by calling this name thoughts of the Lord came to mind, and whilst in this state of mind, he passed away. Thus he was saved and the *yamas* who had come to fetch his soul could not get near because of the presence of the servants of Lord Veshnu.

Now let us see what *Gurbani* tells us about the practice of wailing and sobbing that occurs when someone in the family passes away. Death strikes according to the *bhaana* of the Lord, and the life giving force, the *jeevatma*, does not die. Guru Arjan Dev states that when someone dies, relatives sob – *bel-laahi* – and say, “*Mayra mayra*” But according to Guru Ji the *jeevatma* does not die.

Mayra mayra kar bel-laahi. Marḥaar ehu jiara nahi. P.188

ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਬਿਲਲਾਹੀ ॥ ਮਰਣਹਾਰੁ ਇਹੁ ਜੀਅਰਾ ਨਾਹੀ ॥

Guru Amar Das, in *Ramkali Sad Bani*, composed by Baba Sundar, says that no one was to weep when He was gone – *mat mai pechai koi rovs*, as He did not like it in the least – *so mai mool na bhaaea*.

Mat mai pechai koi rovs so mai mool na bhaaea. P.923

ਮਤ ਮੈ ਪਿਛੈ ਕੋਈ ਰੋਵਸੀ ਸੋ ਮੈ ਮੂਲਿ ਨ ਭਾਇਆ ॥

Baba Sundar in the *Sad Bani* quotes what Guru Ji said at the end - *antay* - when the Guru was about to go from this world - *antay satgur bolea*, that after He was gone *kirtan* and singing the praises of the Lord should be resorted to in *sat sang*, the Lord's *Bani* should be read and listened to – *Har katha pari-ai Har naam suni-ai*. According to Guru Ji such practices of *baybaan*, which displayed love for the Lord, pleased Him – *gur bhaav-ay*. Guru Ji used the words *pandet* and *puraan*. *Pandet* here refers to *gurmukh jan* and the word *puraan*, which is the name of a set of Hindu scriptures, refers to *Gurbani* for us. (*Baybaan / Babaan* in Panjabi is referred to as *vada karna*. This is done when an elderly person with grand children and great grand children passes away. The board on which the corpse is placed is decorated, the body is covered with expensive colourful blankets, nuts and coins are thrown when the cortege leaves, and in some cases a band plays music as the funeral progresses. Such practices are contrary to *Gurmat*. Reciting *Gurbani*, singing the praises of the Lord, or resorting to *naam semran* are, however, permitted).

Antay satgur bolea mai pechai kirtan kareuh nerbaan jiu. Kayso Gopal pandet sadeuh Har Har katha pareh puraan jiu. Har katha pari-ai Har naam suni-ai baybaan Har rang gur bhaav-ay. P.923

ਅੰਤੈ ਸਤਿਗੁਰੁ ਬੋਲਿਆ ਮੈ ਪਿਛੈ ਕੀਰਤਨੁ ਕਰਿਅਹੁ ਨਿਰਬਾਣੁ ਜੀਉ ॥ ਕੇਸੋ ਗੋਪਾਲ ਪੰਡਿਤ ਸਦਿਅਹੁ ਹਰਿ ਹਰਿ ਕਥਾ ਪੜਹਿ ਪੁਰਾਣੁ ਜੀਉ ॥ ਹਰਿ ਕਥਾ ਪੜੀਐ ਹਰਿ ਨਾਮੁ ਸੁਣੀਐ ਬੇਬਾਣੁ ਹਰਿ ਰੰਗੁ ਗੁਰ ਭਾਵਏ ॥

Guru Nanak Dev mentions that those who wail and cry, after the death of some loved one, are merely acquiring heaps of worthless matter - *banneh pand praal*. The person who has passed away derives no benefit from this wailing and crying.

Rovan vaalay jaytray sabh banneh pand praal. P.15

ਰੋਵਣ ਵਾਲੇ ਜੇਤੜੇ ਸਭਿ ਬੰਨਹਿ ਪੰਡ ਪਰਾਲਿ ॥

In another part of *Gurbani* Guru Ji says, “It is futile to weep when a relative passes away – *muea(n) kau kea rovuh*. You do not know what to cry about – *roe na jaanhoo*. Understand the *hukam* of the Lord and sing His praises. Come into the mental state of *vairraag* – sadness – by realising that you have, all the while, been engrossed with worldly affairs without paying any attention to the Lord.”

Muea(n) kau kea rovuh roe na jaanhoo. Rovuh sac salaah hukam pachaanhoo. P.419

ਮੁਇਆ ਕਉ ਕਿਆ ਰੋਵਹੁ ਰੋਇ ਨ ਜਾਣਹੁ ॥ ਰੋਵਹੁ ਸਚੁ ਸਲਾਹਿ ਹੁਕਮੁ ਪਛਾਣਹੁ ॥

Guru Ji says that weeping on the death of a relative is the result of attachment to material wealth – *vaalayvay kaaran roi-ai*, because of loss of income and support. Such weeping is futile – *bekaaro*. The world is forgetful of the Lord – *gaafal sansaaro*, and people cry because of *maya*.

Vaalayvay kaaran baba roi-ai rovan sagal bekaaro. Rovan sagal bekaaro gaafal sansaaro maya kaaran rovai. P.578

ਵਾਲੇਵੇ ਕਾਰਣਿ ਬਾਬਾ ਰੋਈਐ ਰੋਵਣੁ ਸਗਲ ਬਿਕਾਰੇ ॥ ਰੋਵਣੁ ਸਗਲ ਬਿਕਾਰੇ ਗਾਫਲੁ ਸੰਸਾਰੇ ਮਾਇਆ ਕਾਰਣਿ ਰੋਵੈ ॥

Some people, according to Guru Ji, do face problems and they experience hardship – *baydan / dukh* – on the death of a loved one. They give vent to their *baydan* by crying.

Moo-ay kau rovai dukh koe. So rovai jes baydan hoe. P.413

ਮੂਏ ਕਉ ਰੋਵੈ ਦੁਖੁ ਕੋਇ ॥ ਸੋ ਰੋਵੈ ਜਿਸੁ ਬੇਦਨ ਹੋਇ ॥

Guru Ram Das says that the death order comes from the *Dargaah* of the Lord – *aea marn dhuraahu*. This order cannot be overturned. Hence we tend to weep on the death of someone because of *haumai*.

Aea marn dhuraahu haumai roi-ai. P.369

ਆਇਆ ਮਰਣੁ ਪੁਰਾਹੁ ਹਉਮੈ ਰੋਈਐ ॥

Bhagat Kabir states that none of us is going to stay here for ever – *ther na rahae*. So why cry when someone else passes away – *aur moo-ay kea roi-ai*. What is born – *upjai* – gets destroyed – *bens hai*. Hence why suffer *dukh* by unnecessarily weeping .

Aur moo-ay kea roi-ai jau aapa ther na rahae. Jo upjai so bens hai dukh kar rovai balae. P.337

ਅਉਰ ਮੂਏ ਕਿਆ ਰੋਈਐ ਜਉ ਆਪਾ ਬਿਰੁ ਨ ਰਹਾਇ ॥ ਜੋ ਉਪਜੈ ਸੋ ਬਿਨਸਿ ਹੈ ਦੁਖੁ ਕਰਿ ਰੋਵੈ ਬਲਾਇ ॥

Departure from this world is also regarded as a marriage between the *jeevatma* and the Lord. Guru Nanak Dev says that the year and the day – *sambat saaha* – of this union is determined when the being comes into this world. To enable the *jeevatma* to unite with the Lord, Guru Ji says that preparations have to be done in *sat sang*. It is like the *ma-ee-a(n)* ceremony which precedes a wedding when the ladies sing folk songs – *geet* - expressing the hope that the bride will lead a happy life. Similarly, participating in *sat sangat* is like the *ma-ee-a(n)* proceedings which prepares the *jeev estari* for the eventual marriage to take place at the end of life, with the hope that the soul will enjoy bliss by union with the Lord. Guru Ji also requests the members of the holy congregation – *sat sangi* – to pray for the soul – *dayhu aseesria(n)*, so that It could join the Lord in His eternal abode instead of having to undergo the cycle of repeated births and deaths.

Sambat saaha lekhea mel kar paavuh tayl. Dayhu sajan aseesria(n) jee(n) hovai saheb seu(n) mayl.

P.12

ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ ਮਿਲਿ ਕਰ ਪਾਵਹੁ ਤੇਲੁ ॥ ਦੇਹੁ ਸਜਣ ਅਸੀਸੜੀਆ ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ ॥

For the genuine devotee, the *gurmukh*, however, the union or marriage of the *jeevatma* and the *parm atma* takes place before death strikes. Guru Ram Das refers to this thus: “Oh father, I have with the aid of the guru, by seeking His *saran*, been wedded with the *Prabhu pati*.”

Viahu hoa mayray baabla gurmukhay Har paea. P.78

ਵੀਆਹੁ ਹੋਆ ਮੇਰੇ ਬਾਬੁਲਾ ਗੁਰਮੁਖੇ ਹਰਿ ਪਾਇਆ ॥

Departure from this world is also regarded as a marriage between death, which is the groom - *var* - with the *jend* – life - of the dying person which becomes the *vahuti* - wife. Thus says Shaykh Farid

Jend vahuti marn var lai jaasi parnae. P.1377

ਜਿੰਦੁ ਵਹੁਟੀ ਮਰਣੁ ਵਰੁ ਲੈ ਜਾਸੀ ਪਰਣਾਇ ॥

The man who becomes a devotee of the guru and does *naam semran* has no fear of death as he knows that after going from this world his soul will find a place at the lotus feet of the Lord. For such persons thoughts of going from this world pose no problems - *sehla marna hoe*. But for the large majority of us the thought of departure is fearful – *marnai tay jagat darai*, as everyone wishes to live longer – *jeevea lorai sabh koe*. Guru Amar Das says that one should submit to the Will of the Lord, and with the guru’s *kerpa* one should die whilst alive from the attractions and temptations of *maya* – *jeevat marai*. In other words one should become a *jeevan mukat*. In this way fear of death will disappear and the person will acquire eternal life – *sad jeevan hoe*.

Jay kar saheb manuh na veesrai ta(n) sehla marna hoe. Marnai tay jagat darai jeeva lorai sabh koe. Gur parsaaadi jeevat marai hukmai boojhai soe. Nanak aisee marni jo marai ta(n) sad jeevan hoe.

P.555

ਜੇ ਕਰਿ ਸਾਹਿਬੁ ਮਨਹੁ ਨ ਵੀਸਰੈ ਤਾ ਸਹਿਲਾ ਮਰਣਾ ਹੋਇ ॥ ਮਰਣੈ ਤੇ ਜਗਤੁ ਡਰੈ ਜੀਵਿਆ ਲੋੜੈ ਸਭੁ ਕੋਇ ॥ ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਹੁਕਮੈ ਬੂਝੈ ਸੋਇ ॥ ਨਾਨਕ ਐਸੀ ਮਰਨੀ ਜੋ ਮਰੈ ਤਾ ਸਦ ਜੀਵਣ ਹੋਇ ॥

Bhagat Kabir refers to *jeevat marai* as the real way to die. The mind of a *jeevat mart* gets detached from *maya moh*. He lives in this world like a lotus flower without being obsessed by *maya*. Bhagat Ji says that everyone dies – *marta marta jag moo-a*, but no one knows about this death, i.e. *jeevat mart*. Bhagat Ji points out that he who dies this real death will not die again - *bahur na marna hoe*. Such a person will not experience spiritual death – *aatmak maut*, and his fear of death at the end of life will vanish. Because of leading a spiritual life – *aatmak jeevan*, he will also not experience the cycle of life and death.

Kabir marta marta jag moo-a mar bhi na jaanea koe. Aisay marnay jo marai bahur na marna hoe.

P.1366

ਕਬੀਰ ਮਰਤਾ ਮਰਤਾ ਜਗੁ ਮੂਆ ਮਰਿ ਭੀ ਨ ਜਾਨਿਆ ਕੋਇ ॥ ਐਸੇ ਮਰਨੇ ਜੋ ਮਰੈ ਬਹੁਰਿ ਨ ਮਰਨਾ ਹੋਇ

Guru Nanak Dev describes the misguided notion the world - *jagat* - has of a *gurmukh* and a *manmukh*. It regards a *gurmukh*, who enjoys *aatmak jeevan* and resorts to the Lord's *bhagti*, as dead – *jeevat kau moo-a kahai*. But no one grieves – *nahi rota*, when a *manmukh*, preoccupied with *maya moh*, is in fact, spiritually dead..

Jeevat kau moo-a kahai moo-ay nahi rota.

P.229

ਜੀਵਤ ਕਉ ਮੂਆ ਕਹੈ ਮੁਏ ਨਹੀ ਰੋਤਾ ॥

26.BHAGTI

Bhagti is worship of the Lord and we can hence regard *naam semran* and *sefat salaah* as *bhagti*. But only those people who love the Lord resort to *semran* and *sefat salaah*. Thus we can describe *bhagti* as the process by which a devotee expresses his love for the Lord. Love for the Lord, however, cannot come about without *gur sayva* and this implies following the guru's teaching and participating in *sat sangat*. This, however, comes into being as a result of the Lord's *kerpa* through the guru. According to Guru Amar Das there can be no *bhagti* without the guru - *ben gur bhagt(i) na hoi*. *Bhagti* is possible only with the Lord's *kerpa* on those who follow the guru's teaching.

Gurmukh kerpa karay bhagt(i) keejai ben gur bhagt(i) na hoi.

P.32

ਗੁਰਮੁਖਿ ਕ੍ਰਿਪਾ ਕਰੇ ਭਗਤਿ ਕੀਜੈ ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨ ਹੋਈ ॥

Guru Ji points out that if a person remains in the *saran* of the Guru and retains the Guru's teaching in the heart – *jay gurmukh karay bicaar*, he acquires not only the Lord's *bhagti* but also love for the Lord.- *Har bhagt(i) Har ka pyar hai*.

Har bhagt(i) Har ka pyar hai jay gurmukh karay bicaar.

P.28

ਹਰਿ ਭਗਤਿ ਹਰਿ ਕਾ ਪਿਆਰੁ ਹੈ ਜੇ ਗੁਰਮੁਖਿ ਕਰੇ ਬੀਚਾਰੁ ॥

Thus Guru Ji states that without love for the Lord there can be no *bhagti* – *ben preeti bhagt(i) na hova-i*, and since love – *preet* – cannot develop without the *gur sabad* the person cannot attain the Lord – *thae na pae*.

Ben preeti bhagt(i) na hova-i ben sabdai thae na pae.

P.66

ਬਿਨ ਪ੍ਰੀਤੀ ਭਗਤਿ ਨ ਹੋਵਈ ਬਿਨ ਸਬਦੈ ਥਾਇ ਨ ਪਾਇ ॥

Guru Ji goes on to say that without the guru one cannot appreciate spiritual values – *ben gur gun na jaapni*, and without spiritual values there can be no *bhagti* – *ben gun bhagt(i) na hoe*.

Ben gur gun na jaapni ben gun bhagt(i) na hoe.

P.66

ਬਿਨੁ ਗੁਰ ਗੁਣ ਨ ਜਾਪਨੀ ਬਿਨੁ ਗੁਣ ਭਗਤਿ ਨ ਹੋਇ ॥

Bhagti of the Lord is essential if one is to realize Him and attain oneness with Him. Only by *bhagti* can one achieve the aim of life. Bhagat Kabir says that to acquire real status in life – *jeevan pad* – one must do *bhagti*. The *naam* of the Lord should be one's sole support – *adhaar* – and the tongue should keep uttering the *naam* – *rasna Ram raveejai*.

Keh Kabir jeevan pad kaaran Har ki bhagt(i) kareejai. Ayk adhaar naam Narayan rasna Ram raveejai.

P.338

ਕਹਿ ਕਬੀਰ ਜੀਵਨ ਪਦ ਕਾਰਨਿ ਹਰਿ ਕੀ ਭਗਤਿ ਕਰੀਜੈ ॥ ਏਕੁ ਅਧਾਰੁ ਨਾਮੁ ਨਾਰਾਇਨ ਰਸਨਾ ਰਾਮੁ ਰਵੀਜੈ ॥

But according to Bhagat Nam Dev man leaves the right path - *maarak choḍ*, and follows the wrong path - *amaarak pae*. He keeps away from places where *bhagti* is taking place. By forgetting the Lord who is his origin - *mooluh bhoola*, he suffers transmigration - *aavai jae*. He discards the *naam amret* - *amret daar*. Instead, he loads himself with poison - *laad bekh*, and keeps consuming it.

Har ki bhagti(i) na daykhai jae. Maarak choḍ amaarak pae. Mooluh bhoola aavai jae. Amret daar laad bekh khae. P.1165

ਹਰਿ ਕੀ ਭਗਤਿ ਨ ਦੇਖੈ ਜਾਇ ॥ ਮਾਰਗਿ ਛੋਡਿ ਅਮਾਰਗਿ ਪਾਇ ॥ ਮੂਲਹੁ ਭੂਲਾ ਆਵੈ ਜਾਇ ॥ ਅੰਮ੍ਰਿਤੁ ਡਾਰਿ ਲਾਇ ਬਿਖੁ ਖਾਇ ॥

Some people regard the following as *bhagti*:

Jaap - repetition of some verses or mantras to please *devis* and *devtas*.

Tap penance - inflicting suffering to the body.

Sanjam - controlling the sense organs.

Bart / vart - fasts.

Teerath esnaan - bathing at holy places.

Bhagat Kabir says that all the above efforts turn out to be futile unless one loves the Lord and understands the method - *jugat* - of doing *bhagti*. Love for the Lord - *bhaau Bhagwaan*, and remembering Him always is the *jugat* to resort to *bhagti*.

Kea jap kea tap sanjmo kea bart kea esnaan. Jab lag jugat na jaani-ai bhaau bhagti(i) Bhagwaan.

P.337

ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਸੰਜਮੋ ਕਿਆ ਬਰਤੁ ਕਿਆ ਇਸਨਾਨੁ ॥ ਜਬ ਲਗੁ ਜੁਗਤਿ ਨ ਜਾਨੀਐ ਭਾਉ ਭਗਤਿ ਭਗਵਾਨੁ ॥

Guru Arjan Dev states that he who has full faith in the guru - *gur ki parteet*, will always remember the Lord. He is the one who will be acclaimed *bhagat* in this world which consists of three *lokas -tehu loe*. He is the one in whose heart dwells the one Lord - *ja kai herdai ayko hoe*. *Tehu loe* refers to the division of the universe into three parts - heavens, earth and the nether regions.

Ja kai man gur ki parteet. Tes jan aavai Har Prabh ceet. Bhagat bhagat suni-ai tehu loe. Ja kai herdai ayko hoe. P.283

ਜਾ ਕੈ ਮਨਿ ਗੁਰ ਕੀ ਪਰਤੀਤਿ ॥ ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪ੍ਰਭੁ ਚੀਤਿ ॥ ਭਗਤੁ ਭਗਤੁ ਸੁਨੀਐ ਤਿਹੁ ਲੋਇ ॥ ਜਾ ਕੈ ਹਿਰਦੈ ਏਕੋ ਹੋਇ ॥

Real *bhagti* is acquired by seeking the *saran* of the guru. This lights a lamp within, which enables one to strive for a spiritual life -*aatmak jeevan*. In this way a person can meet the Lord. But the person, who is engrossed with *maya* and resorts to dancing - *nerat*, and playing musical instruments - *vaajay vajaa-ay*, under the guise of *bhagti*, cannot eliminate the darkness in his heart. His mind is blind and deaf - *andha bola* - to what he does. Instead, flames of desire - *anal i.e. tresna* - rise high in his mind, and the mind wanders about and sways just as a tree sways when there is strong wind - *vau / air*. . No lamp - *deeva* - can be lit within him under such circumstances, and he cannot acquire an understanding of the spiritual life -*na sojhi pae*. Guru Amar Das mentions that one must understand himself - *aap pachaan* - as to who he is and why he is here in this world. Then only can he meet the Lord.

Nerat karay bahu vaajay vajaa-ay. Ehu man andha bola hai kes aakh sunaa-ay. Antar lobh bharm anal vau. Deeva balai na sojhi pae. Gurmukh bhagti(i) ghat caanaan hoe. Aap pachaan melai prabh soe.

P.364

ਨਿਰਤਿ ਕਰੇ ਬਹੁ ਵਾਜੇ ਵਜਾਏ ॥ ਇਹੁ ਮਨੁ ਅੰਧਾ ਬੋਲਾ ਹੈ ਕਿਸੁ ਆਖਿ ਸੁਣਾਏ ॥ ਅੰਤਰਿ ਲੋਭੁ ਭਰਮੁ ਅਨਲ ਵਾਉ ॥ ਦੀਵਾ ਬਲੈ ਨ ਸੋਝੀ ਪਾਇ ॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਘਟਿ ਚਾਨਣੁ ਹੋਇ ॥ ਆਪੁ ਪਛਾਣਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਇ ॥

Guru Ji says that the efforts of those who sing *bhagti geet* under the influence of *haumai* are wasted - *bertha jae*, as they derive no spiritual pleasure - *saad na pae*. Guru Ji maintains that only those who have love for the Lord's *naam* are the ones who really sing His praises - *gaavan gaaveh jen naam pyar*. Such people retain the *sefat salaah bani sabad* in their hearts and they endeavour to understand the *sabad*. They are the ones who genuinely sing the praises of the Lord.

Ek gaavat rahay man saad na pae. Haumai vec gaaveh bertha jae. Gaavan gaaveh jen naam pyar. Saaci bani sabad bicaar. P.158

ਇਕਿ ਗਾਵਤੁ ਰਹੇ ਮਨਿ ਸਾਦੁ ਨ ਪਾਇ ॥ ਹਉਮੈ ਵਿਚਿ ਗਾਵਹਿ ਬਿਰਥਾ ਜਾਇ ॥ ਗਾਵਣਿ ਗਾਵਹਿ ਜਿਨ ਨਾਮੁ ਪਿਆਰੁ ॥ ਸਾਚੀ ਬਾਣੀ ਸਬਦ ਬੀਚਾਰੁ ॥

Some people take part in dramas depicting scenes from the lives of *avtars* such as Lord Rama and Lord Kreshna. They resort to dancing in such dramas, but Guru Ji maintains that dancing and jumping - *nace-ai tape-*

ai – is not *bhagti*. To acquire *bhagti* one must be immersed in the *gur sabad* and one must eliminate his *haumai* by means of the *sabad – sabad marai*.

Nace-ai tape-ai bhagt(i) na hoe. Sabad marai bhagti pae jan soe. P.159

ਨਚਿਐ ਟਪਿਐ ਭਗਤਿ ਨ ਹੋਇ ॥ ਸਬਦਿ ਮਰੈ ਭਗਤਿ ਪਾਏ ਜਨ ਸੋਇ ॥

Guru Ji is of the opinion that there can be no *bhagti* without controlling the mind.

Ben man moo-ay bhagt(i) na hoe. P.1277

ਬਿਨੁ ਮਨ ਮੂਏ ਭਗਤਿ ਨ ਹੋਇ ॥

According to Guru Amar Das those who do not do *semran* are dead spiritually - *sayee moo-ay je naam na cayteh*. They experience *aatmak mauteh*. On the other hand those who do the Lord's *bhagti* are alive spiritually as they always keep on pondering - *vicaari / vicaar* - over the Lord's virtues. Such people experience *aatmak jeevan*.

Nanak sayee moo-ay je naam na cayteh bhagat jeevan vicaari. P.911

ਨਾਨਕ ਸੋਈ ਮੂਏ ਜਿ ਨਾਮ ਨ ਚੇਤਹਿ ਭਗਤ ਜੀਵੇ ਵੀਚਾਰੀ ॥

According to Guru Nanak Dev the man who resorts to *sefat salaah* of the Lord is doing the right dance of life. Other forms of dancing – *hor nacna*, including dancing in the presence of deities, is the expression of the mind's feelings of happiness – *khusia(n) man maah*, as dictated by *maya*.

Pooray taal jaanai salaah. Hor nacna khusia(n) man maah. P.350

ਪੂਰੇ ਤਾਲ ਜਾਣੈ ਸਾਲਾਹ ॥ ਹੋਰੁ ਨਚਣਾ ਖੁਸੀਆ ਮਨ ਮਾਹ ॥

In the same *sabad* Guru Ji points out that real *bhagti* results from an elevated *budhi / mat*, which acts as the *vaaja* – harmonium, and love for the Lord which acts as the *pakhaavaj / tabla*. With the combination of both these there is always everlasting bliss - *anand* - in the mind. This is *bhagti*, this is *tap – ayha bhagti ayho tap tau*.

Vaaja mat pakhaavaj bhaau. Hoe anand sada man cau. Ayha bhagt(i) ayho tap tau. P.350

ਵਾਜਾ ਮਤਿ ਪਖਾਵਜੁ ਭਾਉ ॥ ਹੋਇ ਅਨੰਦੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ ਏਹਾ ਭਗਤਿ ਏਹੋ ਤਪ ਤਾਉ ॥

According to Guru Arjan Dev the devotee who sings the praises of God succeeds in making his mind pure – *nermal*, and he succeeds in destroying his self – *aapa nevaaray*. This is, according to Guru Ji, dancing in the presence of the Lord. For the *sayvak / jan* of the Lord, singing the praises of the Lord is dancing - *nerat*. This is the effort – *uddam* – one must resort to.

Uddam kart hovai man nermal naacai aap nevaaray... .Tayra jan nerat karay gun gaavai P.381

ਉਦਮੁ ਕਰਤ ਹੋਵੈ ਮਨੁ ਨਿਰਮਲੁ ਨਾਚੈ ਆਪੁ ਨਿਵਾਰੈ ॥ ਤੇਰਾ ਜਨੁ ਨਿਰਤਿ ਕਰੇ ਗੁਨ ਗਾਵੈ ॥

Bhagat Kabir points out that without *bhagti* life is wasted – *berthay janm ga-eo*. Without resorting to *semran* in *saadh sangat* the everlasting Lord, who is described as the Truth – *sac*, cannot dwell in any heart – *kahi na sac raheo*.

Bhagt(i) ben berthay janm ga-eo. Saadh sangat Bhagwaan bhajan ben kahi na sac raheo. P.336

ਭਗਤਿ ਬਿਨੁ ਬਿਰਥੇ ਜਨਮੁ ਗਇਓ ॥ ਸਾਧ ਸੰਗਤਿ ਭਗਵਾਨ ਭਜਨ ਬਿਨੁ ਕਹੀ ਨ ਸਚੁ ਰਹਿਓ ॥

Guru Amar Das mentions that without the Lord's *bhagti* the world turns crazy - *jag bauraana*, because of *maya moh*. To do away with this *maya moh* craze, *sefat salaah* of the Lord, via the *gur sabad*, is essential to enable one to link up with the Lord - *sacai sabad mela-ee*.

Nanak ben bhagt(i) jag bauraana sacai sabad mela-ee. P.440

ਨਾਨਕ ਬਿਨੁ ਭਗਤਿ ਜਗੁ ਬਉਰਾਨਾ ਸਚੈ ਸਬਦਿ ਮਿਲਾਈ ॥

Guru Teg Bahadar says that the body of a person -*praani* - without *bhagti* in his mind is like the body of a pig or a dog - *sookar, suan*.

Ayk bhagt(i) Bhagwaan jeh praani kai nahe man. Jaisay sookar suan Nanak maano tahe tan.

ਏਕ ਭਗਤਿ ਭਗਵਾਨ ਜਹ ਪ੍ਰਾਨੀ ਕੈ ਨਾਹਿ ਮਨਿ ॥ ਜੈਸੇ ਸੂਕਰ ਸੁਆਨ ਨਾਨਕ ਮਾਨੋ ਤਾਹਿ ਤਨੁ ॥ P.1428

According to Guru Amar Das the person who participates in *saadh sangat* acquires an understanding of the aim of life – *sojhi paa-ay*. Such a person retains the *gur sabad* in his heart and thereby strengthens *bhagti* – *bhagt(i) derra-ay*. He believes in the *bhaana* of the Lord and enjoys spiritual bliss at all times. Such a person remains merged with the everlasting Lord – *sac smaavai*.

Sat sangat mel sabh sojhi paa-ay. Gur ka sabad Har bhagt(i) derra-ay. Bhaana mannay sada sukh hoe.

Nanak sac smaavai soe. P.364

ਸਤ ਸੰਗਤਿ ਮਿਲਿ ਸਭ ਸੋਝੀ ਪਾਇ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜਾਏ ॥ ਭਾਣਾ ਮੰਨੇ ਸਦਾ ਸੁਖ ਹੋਇ ॥ ਨਾਨਕ ਸਚਿ ਸਮਾਵੈ ਸੋਇ ॥

Guru Ji states that the Lord created 8,400,000 lives – *lakh caurasih aap upae*. From these numerous lives which He created it is only in human life –*maans janm* – the guru can help a person to embrace *bhagti* firmly – *gur bhagt(i) derra-ay*. Without *bhagti* one stays immersed in the filth of *vekaars- besta vec vaasa*. He gets repeatedly pushed into this filth- *besta vec fer pae(n)da*, i.e. he gets pushed into various lives over and over again.

Lakh caurasih aap upae. Maans janm gur bhagti(i) derxae.. Ben bhagti besta vec vaasa besta vec fer pae(n)da. P.1061

ਲਖ ਚਉਰਾਸੀਹ ਆਪਿ ਉਪਾਇ ॥ ਮਾਨਸ ਜਨਮਿ ਗੁਰ ਭਗਤਿ ਦ੍ਰਿੜਾਇ ॥ ਬਿਨ ਭਗਤੀ ਬਿਸਟਾ ਵਿਚ ਵਾਸਾ ਬਿਸਟਾ ਵਿਚਿ ਫਿਰਿ ਪਾਇਦਾ ॥

Guru Ji is of the opinion that a person who always reads or sings *Gurbani* – *gur ki bani anden gaavai*, without letting his mind wander – *sehjay* – is regarded as doing *bhagti* – *bhagti(i) kraavn̄ea*.

Gur ki bani anden gaavai sehjay bhagti(i) kraavn̄ea.

P.110

ਗੁਰ ਕੀ ਬਾਣੀ ਅਨਦਿਨੁ ਗਾਵੈ ਸਹਜੇ ਭਗਤਿ ਕਰਾਵਣਿਆ ॥

Guru Ji further says that one who is dyed with the colour of *bhagti* – *bhagti(i) rata*, always enjoys peace of mind, with love for the Lord ever present in him. With fear and respect for the guru in mind he is always immersed in the Lord – *sac smae*. But such *bhagti* cannot be acquired without the *saran* of the guru. The *manmukh*, on the other hand, does not seek the *saran* of the guru, and as such he loses what respect he had and hence regrets – *runnay apni pat khoe*.

Bhagti(i) rata jan sehaj subhae. Gur kai bhai saacai saac smae. Ben gur pooray bhagti(i) na hoe. Manmukh runnay apni pat khoe. P.363

ਭਗਤਿ ਰਤਾ ਜਨੁ ਸਹਜਿ ਸੁਭਾਇ ॥ ਗੁਰ ਕੈ ਭੈ ਸਾਚੈ ਸਾਚਿ ਸਮਾਇ ॥ ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਭਗਤਿ ਨ ਹੋਇ ॥ ਮਨਮੁਖ ਰੁੰਨੇ ਅਪਨੀ ਪਤਿ ਖੋਇ ॥

Guru Ji mentions that without fear *bhagti* is not possible – *bhai ben bhagti(i) na hova-i*. Nor will there be love for *naam* – *naam na lagai pyar*. Fear and respect for the Lord and His *naam* develop when one meets the guru, and then one gets dyed with the lovely colour of *bhagti* – *bhai bhaae rang svaar*.

Bhai ben bhagti(i) na hova-i naam na lagai pyar. Satgur mele-ai bhau oopjai bhai bhaae rang svaar. P.788

ਭੈ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਭਉ ਉਪਜੈ ਭੈ ਭਾਇ ਰੰਗੁ ਸਵਾਰਿ ॥

Guru Nanak Dev points out that without the guru's teaching – *updays* – *bhagti* is not possible.

Hor ketai bhagti(i) na hova-i ben satgur kay updays.

P.22

ਹੋਰੁ ਕਿਤੈ ਭਗਤਿ ਨ ਹੋਵਈ ਬਿਨੁ ਸਤਿਗੁਰ ਕੇ ਉਪਦੇਸੁ ॥

According to Guru Amar Das true *bhagti* becomes possible by means of the guru's *updays*. By following the guru's *updays* the Lord begins to dwell in the mind.

Saaci bhagti(i) ta(n) thee-ai ja(n) Har vasai man ae.

P.35

ਸਾਚੀ ਭਗਤਿ ਤਾ ਥੀਐ ਜਾ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥

Bhagti is likened to a wife with a very sweet nature- *seelvanti naar*. She possesses unique beauty – *roop anoop*, and is of perfect character – *poori acaar*. Where such a wife exists, that household – *grehe / grehu* - becomes praiseworthy – *sobhavanta*. But rare is the person who acquires such a status by seeking the *saran* of the guru. So says Guru Arjan Dev:

Nej bhagti seelvanti naar. Roop anoop poori acaar. Jet grehe vasai so grehu sobhavanta . Gurmukh pa- ee kenai verlai janta. P.370

ਨਿਜ ਭਗਤੀ ਸੀਲਵੰਤੀ ਨਾਰਿ ॥ ਰੂਪਿ ਅਨੂਪ ਪੂਰੀ ਆਚਾਰਿ ॥ ਜਿਤੁ ਗ੍ਰਿਹਿ ਵਸੈ ਸੇ ਗ੍ਰਿਹੁ ਸੋਭਾਵੰਤਾ ॥ ਗੁਰਮੁਖਿ ਪਾਈ ਕਿਨੈ ਵਿਰਲੈ ਜੰਤਾ ॥

In the same *sabad* Guru Ji says that the *bhagti* wife contains all the thirty-two desirable qualities – *bateeh sulakhani* – such as honesty, compassion, humility, love, modesty, sincerity, kindness, charitable nature etc. The person in whom *bhagti* is present deserves to be congratulated– *dhann (dhann su grehu)*. His life passes in blissful happiness – *sukhay sukh vehae*.

Bateeh sulakhani..... Dhann so grehu jet pargati ae. Jan Nanak sukhey sukh vehae.

P.371

ਬਤੀਹ ਸੁਲਖਣੀ ॥ ਧੰਨ ਸੁ ਗ੍ਰਿਹੁ ਜਿਤੁ ਪ੍ਰਗਟੀ ਆਇ ॥ ਜਨ ਨਾਨਕ ਸੁਖੇ ਸੁਖਿ ਵਿਹਾਇ ॥

Guru Ji also compares *bhagti* to a boat – *naav* – which enables people, who board it, to get across this *saagar / bhavjal*. Whoever gets on board – *jo carai* – by doing *sayva bhagti* is helped by the Lord to get across – *tes taarag Ram*. Such a person gets all his desires fulfilled – *manorath pooray*. No sins or *vekaars* remain and the devotee enjoys spiritual bliss. It is as though there is continuous music going on within him – *baajay anhad tooray*.

Bhav saagar naav Har sayva jo carai tes taarag Ram. Bhavjal tarea Har Har semrea sagal manorath pooray. Maha bekaar ga-ay sukh upjay baajay anhad tooray. P.781

ਭਵ ਸਾਗਰ ਨਾਵ ਹਰਿ ਸੇਵਾ ਜੋ ਚੜੈ ਤਿਸੁ ਤਾਰਗਿ ਰਾਮ ॥ ਭਵਜਲੁ ਤਰਿਆ ਹਰਿ ਹਰਿ ਸਿਮਰਿਆ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥ ਮਹਾ ਬਿਕਾਰ ਗਏ ਸੁਖ ਉਪਜੇ ਬਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥

According to Guru Ji there can be no *sukh* without *bhagti* and He advises us to meet in *sat sangat* and do *semran* every minute – *jap ek khena*, and thus win the battle of life. According to Guru Ji human life is an *amolak ratan* – invaluable gem which cannot be tagged with any price.

Sukh nahi ray Har bhagti(i) bena. Jeet janm ehu ratan amolak saadh sangat jap ek khena. P.210
ਸੁਖ ਨਾਹੀ ਰੇ ਹਰਿ ਭਗਤਿ ਬਿਨਾ ॥ ਜੀਤਿ ਜਨਮੁ ਇਹੁ ਰਤਨੁ ਅਮੋਲਕੁ ਸਾਧ ਸੰਗਤਿ ਜਪਿ ਇਕ ਖਿਨਾ ॥

Guru Ram Das says that *bhagti* has made His mind such that He cannot survive, even for a short while, without *bhagti* – *khen pal reh na sakau*, just as fish – *meen* – cannot survive without water and dies – *mar ja-ee*.
Mayrai man aisee bhagti(i) ban a-ee. Hau Har ben khen pal reh na sakau jaisay jal ben meen mar ja-ee.

P.368

ਮੇਰੈ ਮਨਿ ਐਸੀ ਭਗਤਿ ਬਨਿ ਆਈ ॥ ਹਉ ਹਰਿ ਬਿਨੁ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਜੈਸੇ ਜਲ ਬਿਨੁ ਮੀਨੁ ਮਰਿ ਜਾਈ ॥

Guru Arjan Dev mentions that some people think that *bhagti* involves giving up the earning of a livelihood – *maya ki kerat chod gva-ee*. Such people are mistaken and are ignorant of the true meaning of *bhagti* – *bhagti saar na jaanai*.

Maya ki kerat chod gva-ee bhagti saar na jaanai. P.381
ਮਾਇਆ ਕੀ ਕਿਰਤਿ ਛੋਡਿ ਗਵਾਈ ਭਗਤੀ ਸਾਰ ਨ ਜਾਨੈ ॥

The true bhagat never renounces work as a means to earn a livelihood. His main aim, however, is *naam semran* / *bhagti*. Bhagat Kabir's mother laments and complains that Kabir Ji is not earning enough.. As such, how could the children survive – *ay baarak kaisay jeeveh?* She sobs and cries – *mus mus rovai*.

Mus mus rovai Kabir ki ma-ee. Ay baarak kaisay jeeveh raghra-ee. P.524
ਮੁਸਿ ਮੁਸਿ ਰੋਵੈ ਕਬੀਰ ਕੀ ਮਾਈ ॥ ਏ ਬਾਰਕ ਕੈਸੇ ਜੀਵਹਿ ਰਘੁਰਾਈ ॥

Kabir Ji's wife complains likewise that her *sadhoo* / *mundia* husband was wasting all his earnings – *sagal darb khoi*, by feeding his *sat sangi sadhoos*. The *sadhoos* always went from Kabir Ji's home contented, with full stomachs – *dhaapay jahe*, whereas the children did not get enough to eat – *khaibo nahe*. This made her feel very unhappy. *Darb* means 'wealth'.

Ehu mundia saglo darb khoi. Aavat jaat naak sar hoi..... Larki larkan khaibo nahe. Mundia an den dhaapay jahe. P.871

ਇਹੁ ਮੁੰਡੀਆ ਸਗਲੇ ਦਰਬੁ ਖੋਈ ॥ ਆਵਤ ਜਾਤ ਨਾਕ ਸਰ ਹੋਈ ॥ ਲਰਿਕੀ ਲਰਿਕਨ ਖੈਬੋ ਨਾਹਿ ॥ ਮੁੰਡੀਆ ਅਨਦਿਨੁ ਧਾਧੇ ਜਾਹਿ ॥

Nowhere is it stated that Kabir Ji did not earn money. It is a fact that Bhagat Ji did not want to be dependant on anybody else. He did work to provide for the family and also to feed the *sat sangi sadhoos* who often visited him for *sat sang*. But he was not prepared to become a slave of *maya* to lead a better worldly life and thereby forget the Lord. This is where a *bhagat* and worldly people are at variance. A *bhagat* accumulates spiritual wealth whereas worldly people do their utmost to amass material wealth. The *bhagat* is fully preoccupied with thoughts of the Lord – *Ram rahea bharpoor*. No other thoughts can invade his mind. It is as though his mind is interwoven – *seeto seeta* – with the Lord's attributes and His praises – *mehma*. The beauty of a *bhagat's* mind is beyond description – *na kathnay jahe*. He is a warrior with immense spiritual strength – *jodh maha bal soor*. Guru Nanak Dev describes this in the *karm khand* hymn in *Japji*.

Karm khand ki bani jor. Tethai hor na koi hor. Tethai jodh maha bal soor. Ten meh Ram rahea bharpoor. Tethai seeto seeta mehma mahe. Ta(n) kay roop na kathnay jahe. P.8

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥ ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥ ਤਿਥੈ ਜੋਧ ਮਹਾ ਬਲ ਸੂਰ ॥ ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥ ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ ਤਾ ਕੇ ਰੂਪੁ ਨ ਕਥਨੇ ਜਾਹਿ ॥

The Lord is described as *Bhagat vachal* which means He loves His *bhagti* with which the *bhagat* remains fully preoccupied. Bhagat Nam Dev mentions that the devotee, who loves the Lord, and has no attachments to anything else, is described as *daas anen*. A *daas anen* is one who is deemed to be the Lord's *roop* – His form, i.e. there is no difference between the Lord and the *bhagat*. Bhagat Ji, in his *bani*, attributes the following statement to the Lord thus:

Daas anen mayro nej roop. P.1252
ਦਾਸ ਅਨਿਨ ਮੇਰੋ ਨਿਜ ਰੂਪੁ ॥

Bhagat Ji in the same *sabad* goes on to mention that the knot tied by the Lord, by which people get attached to *maya*, can be untied by the devotee through *bhagti* – *baandhi bhagat chadaavai*. But the love knot tied by the *bhagat* to bind him to the Lord cannot be untied by the Lord – *baandhai bhagat na chootai mohe*. This statement, by Bhagat Nam Dev, is also attributed to the Lord.

Mayri baandhi bhagat chadaavai baandhai bhagat na chootai mohe. P.1252
ਮੇਰੀ ਬਾਂਧੀ ਭਗਤੁ ਛੁਡਾਵੈ ਬਾਂਧੈ ਭਗਤੁ ਨ ਛੁਟੈ ਮੋਹਿ ॥

Bhagat Ravedas talking about the love knot tells the Lord thus: “Oh Lord, if we are tied with the noose of attachment to *maya moh – moh faas*, we have tied you with the love rope – *praym badhan*. We have succeeded by *naam semran / bhagti* in freeing ourselves from the noose you prepared for us – *ham chootay tum araadhay*. But how will you free yourself from our love grip? Oh Lord, endeavour to free yourself – *apnay chootan ka jatan karuh*.”

Jau ham baandhay moh faas ham praym badhan tum baadhay. Apnay chootan ka jatan karuh ham chootay tum araadhay. P.658

ਜਦੋਂ ਹਮ ਬਾਂਧੇ ਮੋਹ ਫਾਸ ਹਮ ਪ੍ਰੇਮ ਬਧਨਿ ਤੁਮ ਬਾਧੇ ॥ ਅਪਨੇ ਛੂਟਨ ਕੇ ਜਤਨੁ ਕਰਹੁ ਹਮ ਛੂਟੇ ਤੁਮ ਆਰਾਧੇ ॥

In another place Bhagat Ji says practically the same thing, “Oh Lord, your *sayvaks / jan* have tied you with the love chain – *praym ki jayvree*. What quality – *gun* – can free you from this chain - *chootbo kavn gun?* *Praym ki jayvree baadheo tayro jan. Keh Ravedas chootbo kavn gun.* P.487

ਪ੍ਰੇਮ ਕੀ ਜੇਵਰੀ ਬਾਧਿਓ ਤੇਰੇ ਜਨ ॥ ਕਹਿ ਰਵਿਦਾਸ ਛੂਟਿਬੋ ਕਵਨ ਗੁਨ ॥

Guru Ram Das says that the Lord loves His *sayvaks*, i.e. the *bhagats*, and He is their friend - *Har daasan ko met*. He is controlled by the *bhagats* – *Har daasan kai vas hai*, just as a musical instrument – *jant*, is controlled by a musician – *janti*.

Har daasan seu(n) preet hai Har daasan ko met. Har daasan kai vas hai jeu(n) janti kai vas jant. P.652

ਹਰਿ ਦਾਸਨ ਸਿਉ ਪ੍ਰੀਤਿ ਹੈ ਹਰਿ ਦਾਸਨ ਕੇ ਮਿਤੁ ॥ ਹਰਿ ਦਾਸਨ ਕੈ ਵਸਿ ਹੈ ਜਿਉ ਜੰਤੀ ਕੈ ਵਸਿ ਜੰਤੁ ॥

Guru Arjan Dev mentions that the person, in whom the *naam / naam mantar* gets implanted firmly with the help of the guru, succeeds in winning over the Lord – *vasgat keenay Ram* - through love. Such a *sayvak* surrenders his mind to the Lord – *aapanra man aagai dharea*. The Lord, in return, gives everything to the *sayvak bhagat* – *sarbas thaakur deenay Ram*.

Sant jana Har mantar derreae Har saajan vasgat keenay Ram. Aapanra man aagai dharea sarbas thaakur deenay Ram. P.782

ਸੰਤ ਜਨਾ ਹਰਿ ਮੰਤ੍ਰ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਸਾਜਨ ਵਸਗਤਿ ਕੀਨੇ ਰਾਮ ॥ ਆਪਨੜਾ ਮਨੁ ਆਗੈ ਧਰਿਆ ਸਰਬਸੁ ਠਾਕੁਰਿ ਦੀਨੇ ਰਾਮ ॥

Although it is our bounden duty to do *bhagti* it should not be forgotten that without the Lord's *kerpa* no person can become the Lord's *sayvak*. It is only with His grace that one succeeds in one's efforts to resort to *sayva bhagti*. It is wrong to maintain that one can acquire *sayva bhagti* by one's own efforts. No one can make such wrong claims – *kea ko kahai bahana*. We are what the Lord makes us to be as per His Will. Guru Amar Das says that what we do depends on how the Lord directs us according to what He likes – *jeu(n) aap calaa-ay tevai koi caalai jeu(n) Har bhaavai Bhagwana*.

Saheb tay sayvak sayv saheb tay kea ko kahai bahana. Jeu(n) aap calaa-ay tevai koi caalai jeu(n) Har bhaavai Bhagwana. P.797

ਸਾਹਿਬ ਤੇ ਸੇਵਕੁ ਸੇਵ ਸਾਹਿਬ ਤੇ ਕਿਆ ਕੋ ਕਹੈ ਬਹਾਨਾ ॥ਜਿਉ ਆਪਿ ਚਲਾਏ ਤਿਵੈ ਕੋਈ ਚਾਲੈ ਜਿਉ ਹਰਿ ਭਾਵੈ ਭਗਵਾਨਾ ॥

Bhagat Kabir requests man to accept *bhagti* – *banday bandgi ektiaar*. Man should resort to *bandgi* irrespective of whether the Lord Master is angry or pleased with him – *ros dharau ke pyar*.

Banday bandgi ektiaar. Saheb ros dharau ke pyar. P.338

ਬੰਦੇ ਬੰਦਗੀ ਇਕਤੀਆਰ ॥ ਸਾਹਿਬੁ ਰੋਸੁ ਧਰਉ ਕਿ ਪਿਆਰੁ ॥

27. HUMILITY

Humility is a noble virtue. It is probably more appropriate to say it is a Godly virtue and it is because of this attribute that saintly people are regarded with reverence. Guru Arjan Dev says that the basis of regard and respect earned by *saadh sant* is their humility – *nemreta / maskeeni*.

Saadh ki sobha at maskeeni. P.676
ਸਾਧ ਕੀ ਸੋਭਾ ਅਤਿ ਮਸਕੀਨੀ ॥

Guru Ji further says that being humble enables Him to keep the *vekaars* at bay. Humility acts as a club – *gada*, and regarding oneself as the dust – *rayn chaari* – of the feet of each and everyone acts as a dagger – *khanna*. No *vekaars* can approach one who possesses these two humility weapons - the club and the dagger.

Garibi gada hamaari. Khanna sagal rayn chaari. P.628
ਗਰੀਬੀ ਗਦਾ ਹਮਾਰੀ ॥ ਖੰਨਾ ਸਗਲ ਰੇਨੁ ਛਾਰੀ ॥

Talking about *carn dhoor* – dust of the feet, Guru Ji states that one should discard his *haumai* and pride. By regarding oneself as the dust of the feet of people – *sabhna ki raynka*, one becomes utterly humble and thus one can attain the Lord. Guru Ji mentions the following as the Lord's message:

Hohu sabhna ki raynka tau au hamaarai paas. P.1102.
ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥

According to Guru Ji when the mind – *manoo-a*, becomes the *carn dhoor / rayn* of each and everyone, the person concerned begins to see all as dear friends – *saglay deeseh meet pyaray*.

Sabh ki rayn hoe rahai manoo-a saglay deeseh meet pyaray. P.379
ਸਭ ਕੀ ਰੇਨੁ ਹੋਇ ਰਹੈ ਮਨੁਆ ਸਗਲੇ ਦੀਸਹਿ ਮੀਤ ਪਿਆਰੇ ॥

Guru Ji yearns for the *carn dhoor* of saintly persons so that His mind will stop wandering as a result of *maya's* influence. The mind will then settle down in one place – *paavai besraam*.

Kahu Nanak sant rayn ma(n)gau mayro man paavai besraam. P.713
ਕਹੁ ਨਾਨਕ ਸੰਤ ਰੇਨ ਮਾਗਉ ਮੇਰੇ ਮਨੁ ਪਾਵੈ ਬਿਸ੍ਰਾਮ ॥

Guru Ram Das says that in *saadh sangat* the *carn dhoor* of the *sangat* gets blown into one's eyes – *sat sangat ki dhoor pari ud naytri*. The *dhoor* of the *sangat* helps to remove all the filth of *vekaars* from within the recipient of the *dhoor*, and his bad *mat* disappears – *sabh durmat mail gva-ee*.

Sat sangat ki dhoor pari ud naytri sabh durmat mail gva-ee P.1263
ਸਤ ਸੰਗਤਿ ਕੀ ਧੂਰਿ ਪਰੀ ਉਡਿ ਨੇੜੀ ਸਭ ਦੁਰਮਤ ਮੈਲੁ ਗਵਾਈ

In *Sukhmani Saheb Bani* Guru Arjan Dev mentions that the person who regards himself as lowly – *neeca* – shall be deemed to be the most exalted – *ooca* – of all. Guru Ji goes on to say that he who regards himself as the dust of the feet of all sees the Lord and His *naam* in all hearts – *ghat ghat ceena*.

Aapas kau jo jaanai neeca. So-oo gani-ai sabh tay ooca. Ja(n) ka man hoe sagal ki reena. Har Har naam ten ghat ghat ceena. P.266

ਆਪਸ ਕਉ ਜੋ ਜਾਣੈ ਨੀਚਾ ॥ ਸੋਊ ਗਨੀਐ ਸਭ ਤੇ ਉਚਾ ॥ ਜਾ ਕਾ ਮਨੁ ਹੋਇ ਸਗਲ ਕੀ ਰੀਨਾ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਤਿਨਿ ਘਟਿ ਘਟਿ ਚੀਨਾ ॥

Further, in *Sukhmani Saheb*, Guru Ji states that the person whose mind becomes the dust of the feet of all earns pure genuine praise – *ta(n) ki nermal soe*.

Sarb ki rayn ja(n) ka man hoe. Kahu Nanak ta(n) ki nermal soe. P.278
ਸਰਬ ਕੀ ਰੇਨ ਜਾ ਕਾ ਮਨੁ ਹੋਇ ॥ ਕਹੁ ਨਾਨਕ ਤਾ ਕੀ ਨਿਰਮਲ ਸੋਇ ॥

Guru Ji says that when a person harbours feelings of pride – *kart gumaana*, he behaves like a strange crazy person – *baavar*. But when he regards himself as a humble person, as the dust of the feet of all others – *sagal ki reena*, he sees God in each and everyone – *Rama-i-a ghat_ghat ceena*.

Jab ehu man meh kart gumaana. Tab ehu baavar ferat begaana. Jab ehu hoo-a sagal ki reena. Ta(n) tay Rama-i-a ghat_ghat ceena. P.235

ਜਬ ਇਹੁ ਮਨ ਮਹਿ ਕਰਤ ਗੁਮਾਨਾ ॥ ਤਬ ਇਹੁ ਬਾਵਰੁ ਫਿਰਤ ਬਿਗਾਨਾ ॥ ਜਬ ਇਹੁ ਹੂਆ ਸਗਲ ਕੀ ਰੀਨਾ ॥ ਤਾ ਤੇ ਰਮਈਆ ਘਟਿ ਘਟਿ ਚੀਨਾ ॥

Guru Ji points out that *sukh* cannot be acquired by getting engrossed with *kaamadaks*. Hence He exhorts His mind to become the dust of the feet of everyone. In this way spiritual bliss and *sukh* are attained.

Kaam krodh lobh moh abhmaana ta(n) meh sukh nahi pa-ee-ai. Hohu rayn tu(n) sagal ki mayray man tau anad mangal sukh pa-ee-ai. P.614

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਅਭਿਮਾਨਾ ਤਾ ਮਹਿ ਸੁਖੁ ਨਹੀ ਪਾਈਐ ॥ ਹੋਹੁ ਰੇਨ ਤੂ ਸਗਲ ਕੀ ਮੇਰੇ ਮਨ ਤਉ ਅਨਦ ਮੰਗਲ ਸੁਖ ਪਾਈਐ ॥

In another part of *Gurbani* Guru Ji says that one should avoid getting angry with anyone – *ros na kaahoo sang karuh*. Instead one should resort to introspection – *aapan aap bicaar*, and probe one's conscience to find out what caused feelings of anger. Guru Ji advises us to remain humble – *hoe nemaana*, and in this way we can get across this *bhavjal* with the Lord blessing us with His *nadar*.

Ros na kaahoo sang karuh aapan aap bicaar. Hoe nemaana jag rah-hu Nanak nadri paar. P.259

ਰੋਸੁ ਨ ਕਾਹੂ ਸੰਗ ਕਰਹੁ ਆਪਨ ਆਪੁ ਬੀਚਾਰਿ ॥ ਹੋਇ ਨਿਮਾਨਾ ਜਗਿ ਰਹਹੁ ਨਾਨਕ ਨਦਰੀ ਪਾਰਿ ॥

Shaykh Farid also states that one should help even a bad person – *buray da bhala kar*, and refrain from harbouring any feelings of anger – *gusa man na hadhhae*. In this way the body will not suffer any ailments – *rog*, and one will stand to gain everything – *palai sabh kech pae*.

Farida buray da bhala kar gusa man na hadhhae. Dayhi rog na laga-i palai sabh kech pae. P.1381

ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹਢਾਇ ॥ ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ਪਲੈ ਸਭ ਕਿਛੁ ਪਾਇ ॥

In one of his *saloks* Shaykh Farid goes even further and says, “If someone punches you – *jo tai maaran mukkia(n)*, do not in return punch him – *tena na maaray ghumm*. Remain calm – *aapnarai ghar ja-ee-ai*, and kiss his feet – *pair tena day cumm*.”

Farida jo tai maaran mukkia(n) tena na maaray ghumm. Aapnarai ghar ja-ee-ai pair tena day cumm.

P.1378

ਫਰੀਦਾ ਜੋ ਤੈ ਮਾਰਨਿ ਮੁਕੀਆਂ ਤਿਨਾ ਨ ਮਾਰੇ ਘੁੰਮਿ ॥ ਆਪਨੜੈ ਘਰਿ ਜਾਈਐ ਪੈਰ ਤਿਨਾ ਦੇ ਚੁੰਮਿ ॥

In one place in *Gurbani* Guru Amar Das says, “Oh mind, never feel proud – *mat maan kareh*, that you know something – *hau(n) kech jaanda*. Seek the *saran* of the guru and remain humble – *nemaana*.”

Man tu(n) mat maan kareh je hau(n) kech jaanda Gurmukh nemaana hohu. P.441

ਮਨ ਤੂੰ ਮਤ ਮਾਣੁ ਕਰਹਿ ਜਿ ਹਉ ਕਿਛੁ ਜਾਣਦਾ ਗੁਰਮੁਖਿ ਨਿਮਾਣਾ ਹੋਹੁ ॥

Guru Nanak Dev says that if one desires well being for oneself – *jay loreh canga aapna*, one should resort to *punn karm* – good deeds. Besides this, one should regard oneself as a *nec* – a lowly person.

Jay loreh canga aapna kar punnuh nec sada-ee-ai. P.465

ਜੇ ਲੋੜਹਿ ਚੰਗਾ ਆਪਣਾ ਕਰਿ ਪੁੰਨਹੁ ਨੀਚੁ ਸਦਾਈਐ ॥

In the 18th hymn of *Japji* Guru Ji uses the word *nec* for Himself when He says that the *nec* Nanak submits the aforesaid view - *vicaar*.

Nanak nec kahai vicaar. P.4

ਨਾਨਕ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥

Here the appropriate meaning of the word *nec* should be poor / humble / insignificant. Guru Ji uses this word to describe Himself in extremely humble terms in a few other places too in *Gurbani*.

Guru Ji also mentions that the Lord's *bakhsees* / *mehar di nadar* is present where insignificant and lowly persons are being cared for – *jethai nec smaalian*.

Jethai nec smaalian tethai nadar tayri bakhsees. P.15

ਜਿਥੈ ਨੀਚੁ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ ॥

A humble person considers himself foolish, and regards all others in this *saisaar* – world – as better than him. Guru Ji says:

Nanak moorakh ayk tu(n) avar bhala saisaar. P.1328

ਨਾਨਕ ਮੂਰਖੁ ਏਕੁ ਤੂ ਅਵਰੁ ਭਲਾ ਸੈਸਾਰੁ ॥

Bhagat Kabir regards that person as his friend –*meet* - who considers himself as worse than everyone else – *sabh tay ham buray*, and regards all others as better than him – *bhalo sabh koe*.

Kabir sabh tay ham buray ham taj bhalo sabh koe. Jen aisa kar boojhea meet hamaara soe.

P.1364

ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੇ ਸਭੁ ਕੋਇ ॥ ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ ॥

A person who possesses humility is like the small *candan berva* – sandalwood plant – which causes other worthless plants – *dhaak palaas*, surrounding it, to become scented and become like the *candan* plant. Bhagat Ji says:

Kabir candan ka berva bhala bayreo dhaak palaas. Oe bhi candan hoe rahay basay jo candan paas.

ਕਬੀਰ ਚੰਦਨ ਕਾ ਬਿਰਵਾ ਭਲਾ ਬੇਝਿਓ ਢਾਕ ਪਲਾਸ ॥ ਓਇ ਭੀ ਚੰਦਨੁ ਹੋਇ ਰਹੇ ਬਸੇ ਜੁ ਚੰਦਨ ਪਾਸਿ ॥

P.1365

The message that Bhagat Ji is conveying in the above *salok* is that a humble person with *nemreta* is like the *candan* plant which enables other plants surrounding it to become scented. On the other hand the person with *haumai* is like the bamboo plant – *baa(n)s* – which does not take on the scent – *sughandh* - of the *candan* plant, even though it might be found near the latter – *candan kai nektai basai*. Bamboo plants are tall and when the wind blows they collide with each other. People with *haumai* keep on clashing with one another like the bamboo plants. Bhagat Ji says that one should avoid sinking in *haumai* as the bamboo plants – *eu(n) mat doobuh koe*

Kabir baa(n)s bada-ee boodea eu(n) mat doobuh koe. Candan kai nektai basay baa(n)s sugandh na hoe.

P.1365

ਬਾਂਸੁ ਬਡਾਈ ਬੁਝਿਆ ਇਉ ਮਤ ਡੂਬਹੁ ਕੋਇ ॥ ਚੰਦਨ ਕੈ ਨਿਕਟੈ ਬਸੇ ਬਾਂਸ ਸੁਗੰਧੁ ਨ ਹੋਇ ॥

Guru Arjan Dev states that *nemm berkh* - *neem* trees - growing in the company of *candan* trees, found on the *Maleya* mountain, become scented like the *candan* trees. But the bamboo plants found near the *candan* trees do not acquire the scent – *bohtay* – of the latter. This is because of the *haumai / aha(n) budh* of the bamboo. Likewise people with *haumai* do not benefit from the company of *sant jan* in *saadh sangat*. On the other hand people with humility acquire desirable attributes by participating in *sat sangat*.

Mailagar sangayn nemm berkh se candaneh. Nekat basanto baa(n)so Nanak aha(n) budh na bohtay.

P.1360

ਮੈਲਾਗਰ ਸੰਗੇਣ ਨਿੰਮੁ ਬਿਰਖ ਸਿ ਚੰਦਨਹ ॥ ਨਿਕਟਿ ਬਸੰਤੋ ਬਾਂਸੋ ਨਾਨਕ ਅਹੰ ਬੁਧਿ ਨ ਬੋਹਤੋ ॥

Guru Nanak Dev mentions that there is sweetness – *methat* – in remaining humble, and remaining lowly is the essence of all good attributes.

Methat neevi Nanka gun cangea-ee-a(n) tat.

P.470

ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ ॥

Bhagat Kabir compares the ant – *keeti* - to a humble person, and the elephant – *haathi* – to an egoistic person with *haumai*. The lowly ant can enjoy the sugar – *khand / khaand*, which might get scattered in sand – *rayt meh bekhri*, whereas the huge elephant is deprived of this pleasure. It cannot pick the sugar granules – *haathi cuni na jae*. Thus Bhagat Ji says that to acquire desirable virtues one must be like the humble ant. Here Bhagat Ji compares the *naam* of the Lord Hari to sugar granules. A humble person can attain the Lord but a proud person cannot meet Him.

Har hai khaand rayt meh bekhri haathi cuni na jae. Keh Kabir gur bhali bujha-ee keeti hoe kai khae.

P.1377

ਹਰਿ ਹੈ ਖਾਂਡੁ ਰੇਤੁ ਮਹਿ ਬਿਖਰੀ ਹਾਥੀ ਚੁਨੀ ਨ ਜਾਇ ॥ ਕਹਿ ਕਬੀਰ ਗੁਰਿ ਭਲੀ ਬੁਝਾਈ ਕੀਟੀ ਹੋਇ ਕੈ ਖਾਇ ॥

Bhagat Ji compares *ahan(g)kaar* with *nemreta* and says that so long as the tiger remains in the jungle – *ban* – no flowers will bloom in the jungle. But when the animal *sear* eats up the tiger the whole jungle – *sagli banrae* – will begin to flower. What Bhagat Ji means in this analogy is that so long as the *ahan(g)kaar* tiger – *sengh* – is present in a person no flowers of Godly virtues can bloom in the heart. But when the *nemreta sear* eats up the *ahan(g)kaar* tiger, lovely virtues begin to bloom. The animal referred to as *sear* is also known as *geddar* in Punjabi.

Jab lag sengh rahai ban mahe. Tab lag ban foolai hi nahe. Jab hi sear sengh kau khae. Fool rahi sagli banrae.

P.1161

ਜਬ ਲਗੁ ਸਿੰਘੁ ਰਹੈ ਬਨ ਮਾਹਿ ॥ ਤਬ ਲਗੁ ਬਨੁ ਫੂਲੈ ਹੀ ਨਾਹਿ ॥ ਜਬ ਹੀ ਸਿਆਰੁ ਸਿੰਘ ਕਉ ਖਾਇ ॥ ਫੂਲਿ ਰਹੀ ਸਗਲੀ ਬਨਰਾਇ ॥

Guru Arjan Dev says that man's *cancal* mind is very ambitious and aims to rise high in worldly positions – *lakh ghaati oocau ghano*. This brings about *dukh*. On the other hand, mud – *keec*, which is to be found in low lying areas has immense *nemreta* in it – *neec keec nemret ghani*. It is in this *keec* that the lovely tender lotus - *kamal* – flower grows.

Lakh ghaati oocau ghano cancacal ceet behaal. Neec keec nemret ghani karni kamal jamaal.

ਲਖ ਘਾਟੀ ਉੱਚੇ ਘਨੇ ਚੰਚਲ ਚੀਤ ਬਿਹਾਲ ॥ ਨੀਚ ਕੀਚ ਨਿਮ੍ਰਿਤ ਘਨੀ ਕਰਨੀ ਕਮਲ ਜਮਾਲ ॥

Guru Nanak Dev mentions that the *akhli* bird, also known as *lam dheeng* flies high in the sky – *akhli oondi*, whereas the cooling water is to be found far below in the sea – *bharnaal*. An egoistic person with *haumai* has high worldly ambitions. He is like the *akhli* which flies high. Peace of mind is like the cool water- *seetal jal* - in seas far below. It can be obtained through humility by descending to lower levels. Thus *shaanti* can be acquired only by descending to lower levels by becoming humble, and by destroying the *haumai* through the teachings of the *gur sabad*, and thereby becoming free of *vekaars*. This is the way of emancipation - *maarag mukta*.

Akhli oondi jal bharnaalSaagar seetal gur sabad vicaar. Maarag mukta haumai maar. P.1275
ਅਖਲੀ ਊਡੀ ਜਲ ਭਰ ਨਾਲਿ ॥ ਸਾਗਰੁ ਸੀਤਲੁ ਗੁਰ ਸਬਦ ਵੀਚਾਰ ॥ ਮਾਰਗੁ ਮੁਕਤਾ ਹਉਮੈ ਮਾਰਿ ॥

Guru Arjan Dev mentions that an egoistic person who regards himself as flying high – *ooca carai* – ends up at the bottom in spiritual death – *pavai pa-eala*. He who is humble, refrains from *ooca carai*, and remains on land – *dharn parai*. Such a person does not experience spiritual death – *tes lagai na kaala*.

Ooca carai su pavai pa-eala. Dharn parai tes lagai na kaala. P.374
ਉਚਾ ਚੜੈ ਸੁ ਪਵੈ ਪਇਆਲਾ ॥ ਧਰਨਿ ਪੜੈ ਤਿਸੁ ਲਗੈ ਨ ਕਾਲਾ ॥

Guru Amar Das compares freedom from *vekaars* and becoming *mukat* as going through a doorway – *duara*, which is extremely small – *neeka*. Anyone who aspires to become *mukat* can go through this door only if he becomes that small (*naana*) - *naana hoe su jae*. But the mind of the man afflicted with *haumai* gets bloated – *asthool*, and he cannot pass through – *keu(n) kar vecday jae*. This *haumai* can only be eliminated by seeking the guru's *saran*.

Nanak mukat duara at neeka naana hoe su jae. Haumai man asthool hai keu(n) kar vec day jae.
Satgur mele-ai haumai ga-i P.509

ਨਾਨਕ ਮੁਕਤਿ ਦੁਆਰਾ ਅਤਿ ਨੀਕਾ ਨਾਨਾ ਹੋਇ ਸੁ ਜਾਇ ॥ ਹਉਮੈ ਮਨੁ ਅਸਥੂਲੁ ਹੈ ਕਿਉ ਕਰਿ ਵਿਦੁ ਦੇ ਜਾਇ ॥ ਸਤਿਗੁਰੁ ਮਿਲਿਐ ਹਉਮੈ ਗਈ ॥

It is *maya* which creates *haumai* in us and it is only the *bhagti* of the Lord which can destroy this *haumai*. Guru Arjan Dev tells us that *bhagti* enables the humble ant to win over the *ahan(g)kaar* elephant – *keet hasti jeetaa*. Guru Ji then goes on to mention that the Lord's *bhagti* changes the *ahan(g)kaar* tiger into the *nemreta* cat – *sengh bela-ee hoe ga-ee*, and the tiny humble straw – *tren* – begins to be seen as a huge mountain – *mayr*.

Aisee bhagt(i) Govend ki keet hasti jeeta. Sengh bela-ee hoe ga-ee tren mayr dekheeta P.809
ਐਸੀ ਭਗਤਿ ਗੋਵਿੰਦ ਕੀ ਕੀਟਿ ਹਸਤੀ ਜੀਤਾ ॥ ਸਿੰਘੁ ਬਿਲਾਈ ਹੋਇ ਗਇਓ ਤ੍ਰਿਣ ਮੇਰੁ ਦਿਖੀਤਾ ॥

Bhagat Kabir points out that the Lord Raghuraea is attained through *bhagti*. We meet him by being humble – *bholay bhaae melay Raghuraea*.

Kahu Kabir bhagt(i) kar paea. Bholay bhaae melay Raghuraea. P.324
ਕਹੁ ਕਬੀਰ ਭਗਤਿ ਕਰਿ ਪਾਇਆ ॥ ਭੋਲੇ ਭਾਇ ਮਿਲੇ ਰਘੁਰਾਇਆ ॥

Bhola bhaau or *bhola pan* is the the nature of the child who does not harbour any animosity or enmity. There is no friend or foe. All are the same. Guru Arjan Dev says that by having a child like *budhi* He acquired *sukh anand*. By meeting the guru one gets blessed with *baal budh*. When one acquires *baal budh* happiness, sorrow, losses, death – *harkh, sog, haan, merat*, and *sukh dookh* all seem alike – *samsar*. One remains calm and peaceful without in any way being affected by them.

Paeo baal budh sukh ray. Harkh sog haan merat dookh sukh cet samsar gur melay. P.214
ਪਾਇਓ ਬਾਲ ਬੁਧਿ ਸੁਖੁ ਰੇ ॥ ਹਰਖ ਸੋਗ ਹਾਨਿ ਮਿਰਤੁ ਦੂਖ ਸੁਖ ਚਿਤਿ ਸਮਸਰਿ ਗੁਰ ਮਿਲੇ ॥

Thus one must endeavour to acquire *nemreta* by inculcating *bhola pan* values. But we should not forget that this will depend on the *mehar* of the Lord through the guru.

Guru Arjan Dev in *Sukhmani Bani* says that the person in whose heart the Lord causes humility – *garibi* – to reside as a result of His *mehar* acquires salvation in this world – *eeha(n) mukat*, and in the next world his *jeevatma*, enjoys bliss – *aagai sukh paavai*.

Kar kerpa jes kai herdai garibi basaavai. Nanak eeha(n) mukat aagai sukh paavai. P.278
ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕੈ ਹਿਰਦੈ ਗਰੀਬੀ ਬਸਾਵੈ ॥ ਨਾਨਕ ਈਹਾ ਮੁਕਤੁ ਆਗੈ ਸੁਖੁ ਪਾਵੈ ॥

In the same *Sukhmani Bani* Guru Ji goes on to say that the person of a humble nature – *maskeenia* – who suppresses his self – *aap nevaar*, leads a happy life – *sukhi basai*. On the other hand an egoistic person who considers himself big or important gets destroyed by his pride – *baday baday ahan(g)kaaria garb galay*.

Sukhi basai maskeenia aap nevaar talay. Baday baday ahan(g)kaaria Nanak garb galay. P.278
ਸੁਖੀ ਬਸੈ ਮਸਕੀਨੀਆ ਆਪੁ ਨਿਵਾਰਿ ਤਲੇ ॥ ਬਡੇ ਬਡੇ ਅਹੰਕਾਰੀਆ ਨਾਨਕ ਗਰਬਿ ਗਲੇ ॥

Guru Ji uses the following persuasion, “ Oh man, never feel proud – *garb na keejai*, be the *carn dhoor* of all. In this way you will attain a high spiritual status – *ta(n) gat jiaray tayri.*”

Garb na keejai rayn hoveejai ta(n) gat jiaray tayri.

P.779

ਗਰਬੁ ਨ ਕੀਜੈ ਰੇਣ ਹੋਵੀਜੈ ਤਾ ਗਤਿ ਜੀਅਰੇ ਤੇਰੀ ॥

To attain this spiritual status one's *aapa* must be eliminated. Guru Ji advises us to be of a humble nature – *thee-u nemaana*, to be ready for sacrifices – *sad kurbaana*, and be prepared to discard the *aapa* completely – *sagla aap meta-ee-ai*.

Thee-u nemaana sad kurbaana sagla aap meta-ee-ai.

P.777

ਥੀਉ ਨਿਮਾਣਾ ਸਦੁ ਕੁਰਬਾਣਾ ਸਗਲਾ ਆਪੁ ਮਿਟਾਈਐ ॥

In one *salok* Guru Ji gives man the following message from the Lord “To come to me you must first accept to kill your *haumai* – *pehla(n) maru kabool*, and give up hope of leading a worldly life – *jeevan ki chad aas*. Also be the *raynka / rayn* of all.”

Pehla(n) maru kabool jeevan ki chad aas. Hohu sabhna ki raynka tau au hamaarai paas.

P.1102

ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ ॥ ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥

Guru Ji advises us to utilize the humble attitude – *budh garibi* – in life, as expenditure in the journey of life – *kharc laihu*. In this way the poisonous ego – *haumai bekh*, which destroys spiritual life, can be burnt – *jaaruh*.

Budh garibi kharc laihu haumai bekh jaaruh.

P.278

ਬੁਧਿ ਗਰੀਬੀ ਖਰਚ ਲੈਹੁ ਹਉਮੈ ਬਿਖ ਜਾਰਹੁ ॥

Bhatt Kalshaar states that the influence of *maya* – *sakt* – can be destroyed – *bedaar*, by wearing (donning) the robe of humility – *pehar seel snaah(u)*. Here *snaah(u)* refers to the armour of humility..

.....*Pehar seel snaah(u) sakt bedaar.*

P.1391

..... ਪਹਿਰਿ ਸੀਲ ਸਨਾਹੁ ਸਕਤਿ ਬਿਦਾਰ ॥

Guru Amar Das states that one should efface one's self – *aap chod*, and adopt the attitude of a faithful servant – *daas* – towards the master. By doing this, the Lord, who is the life of this world – *jag jeevan*, will come and dwell in the mind of the devotee

Aap chod hohe daast bhaae. Tau jag jeevan vasai man ae.

P.1173

ਆਪੁ ਛੋਡਿ ਹੋਹਿ ਦਾਸਤੁ ਭਾਇ ॥ ਤਉ ਜਗ ਜੀਵਨੁ ਵਸੈ ਮਨਿ ਆਇ ॥

Guru Ji further says that rare is the person who is prepared to regard himself as the servant of servants – *daasa(n) ka daas verla koi hoe*. He who adopts this attitude attains a high spiritual status – *ootam padvi paavai soe*.

Daasa(n) ka daas verla koi hoe. Ootam padvi paavai.soe.

P.1174

ਦਾਸਾ ਕਾ ਦਾਸੁ ਵਿਰਲਾ ਕੋਈ ਹੋਇ ॥ ਉਤਮ ਪਦਵੀ ਪਾਵੈ ਸੋਇ ॥

Guru Arjan Dev says practically the same thing when He says that if one can become a humble servant of the Lord's servants – *daasan ki hoe daas daasri*, he will earn respect in the court of the Lord – *paaveh sobha Har duari*.

Daasan ki hoe daas daasri ta(n) paaveh sobha Har duari.

P.377

ਦਾਸਨ ਕੀ ਹੋਇ ਦਾਸਿ ਦਾਸਰੀ ਤਾ ਪਾਵਹਿ ਸੋਭਾ ਹਰਿ ਦੁਆਰੀ ॥

Guru Ji also mentions that if one could discard his *aapa* – *aap teag*, and become *rayn* of all, one could remain detached whilst doing worldly tasks, and die from *maya moh* whilst alive – *jeevtea eu(n) mari-ai*.

Aap teag hoi-ai sabh rayna jeevtea eu(n) mari-ai.

P.750

ਆਪੁ ਤਿਆਗਿ ਹੋਈਐ ਸਭ ਰੇਣਾ ਜੀਵਤਿਆ ਇਉ ਮਰੀਐ ॥

Guru Ram Das states that the person who becomes the servant of the Lord's servants by following the guru's *mat* is the one who gets across the *bhavjal* – *so jan tarai*.

Gurmati so jan tarai jo daasan daas.

P.166

ਗੁਰਮਤੀ ਸੋ ਜਨੁ ਤਰੈ ਜੋ ਦਾਸਨਿ ਦਾਸ ॥

Guru Arjan Dev says that the Lord loves that *sayva* which is performed by becoming the dust – *chaar* – of the feet of *sant jan* i.e. *sayva* done with extreme humility.

Sayva sa tes bhaavsi santa(n) ki hoe chaar.

P.137

ਸੇਵਾ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਸੰਤਾ ਕੀ ਹੋਇ ਛਾਰੁ ॥

According to Guru Ji the Lord *Preetam* loves the person who does *sayva bhagti* by being humble – *hoe nemaani sayv kmaaveh*.

Hoe nemaani sayv kmaaveh ta(n) Preetam hoveh man pyari.

P.377

ਹੋਇ ਨਿਮਾਣੀ ਸੇਵ ਕਮਾਵਹਿ ਤਾ ਪ੍ਰੀਤਮ ਹੋਵਹਿ ਮਨਿ ਪਿਆਰੀ ॥

28.JEEVATMA.

According to Sikhism the human being is not merely the body of five elements which we see. There is also in this body what is called *Atma*, the Lord's *jot / noor* – light. The body together with the *Atma* make what we describe as the human being. Thus the human being is a combination of matter and spirit. The spirit, the *Atma*, is commonly referred to as soul. Professor Sahib Singh, author of *Guru Granth Sahib Darpan*, interprets the first two words of the *salok* at the end of *Jap Ji bani* – ‘*Pavn Guru*’ – by saying that *pavn* is essential for the body just as *guru* is for the *Atma*. Without air the body dies and without the guru the *jeevatma* remains tainted with *maya* and there can be no spiritual life – *aatmak jeevan*. *Pavn* means air and hence refers to the life giving breath. *Atma* means soul or spirit and in humans it is called *jeevatma / jeev- atma*. The Lord is *Parmatma*, the supreme soul. (However, ‘*Pavn Guru*’ has another meaning too. Since *Gurbani* is accepted as the real guru any *sabad* has to be uttered by some one. The uttered *sabad* is carried through the air to reach the seeker / disciple. As such the air conveying the uttered *sabad* is the guru).

The *jeevatma* is referred to as *Parmatma di ans* – a part of the Lord. Guru Arjan Dev uses the word *praatma* for the *jeevatma* and says it is the Lord's *roop* – Lord's image, and it is ageless in that it is not subject to changes with age. Hence it is neither *boodha* – old, nor *baala* – child. Guru Ji goes on to say that it does not experience *dukh* and is free from *jam jaala* – the chains of *yamas*.

Praatma Paarbraham ka roop. Na ehū boodha na ehū baala. Na es dookh nahi jam jaala. P.868

ਪ੍ਰਾਤਮਾ ਪਾਰਬ੍ਰਹਮ ਕਾ ਰੂਪੁ ॥ ਨਾ ਇਹੁ ਬੂਢਾ ਨਾ ਇਹੁ ਬਾਲਾ ॥ ਨਾ ਇਸੁ ਦੁਖੁ ਨਹੀ ਜਮ ਜਾਲਾ ॥

Some other points that Guru Ji mentions in the above mentioned *sabad* are: the *jeevatma* neither dies nor is it born – *na bensai na jae*; it has no enemies or friends – *na dusman na meet*; it has no feelings of happiness or sadness – *na harkh nahi sog*;it has no parents – *na baap nahi maea*; *paap punn* have no effect on it – *punn paap ka layp na laagai*.

Na ehū bensai na ehū jae.Na es dusman na es meet. Na es harkh nahi es sog.Na es baap nahi es maea. Paap punn ka es layp na laagai. P.868

ਨਾ ਇਹੁ ਬਿਨਸੈ ਨਾ ਇਹੁ ਜਾਇ ॥ ਨਾ ਇਸੁ ਦੁਸਮਨੁ ਨਾ ਇਸੁ ਮੀਤੁ ॥ ਨਾ ਇਸੁ ਹਰਖੁ ਨਹੀ ਇਸੁ ਸੋਗੁ ॥
ਨਾ ਇਸੁ ਬਾਪੁ ਨਹੀ ਇਸੁ ਮਾਇਆ ॥ ਪਾਪ ਪੁੰਨ ਕਾ ਇਸੁ ਲੇਪ ਨ ਲਾਗੈ ॥

The *jeevatma* is free from what has been described above as it is an offshoot of the Lord. But the human body made up of the five elements is subject to all these. It is the body which is born and dies, has parents, has feelings and has friends and enemies.

Guru Ji describes the *jeevatma* as *bairaagi* – one who renounces the material world and possesses intense longing for the Lord. The *bairaagi jeevatma* neither dies nor is it born. But it is subject to the WILL of the Lord – *hukmay baadha*, and performs the task – *kaar* – of entering into a body, and later departing as per the Lord's *hukam*. It is the Lord who brings about the union and separation of the body and the *jeevatma* – *joṛ vechoray*.

Ohū bairaagi marai na jae. Hukmay baadha kaar kmae. Joṛ vechoray Nanak thaap. P.390

ਓਹੁ ਬੈਰਾਗੀ ਮਰੈ ਨ ਜਾਇ ॥ ਹੁਕਮੇ ਬਾਧਾ ਕਾਰ ਕਮਾਇ ॥ ਜੋਤਿ ਵਿਛੋੜੇ ਨਾਨਕ ਥਾਪਿ ॥

Talking about the immortality of the *jeevatma* Guru Ji remarks:

Marnhaar ehū jiara nahi. P.188

ਮਰਣਹਾਰੁ ਇਹੁ ਜੀਅਰਾ ਨਾਹੀ ॥

Although the *jeevatma* is the Lord's *roop* it is not the Lord as such because it is not omnipresent and like a ray of the sun it is confined to a certain place – a single body.

Guru Amar Das mentions that the difference between the *jeevatma* and *Parmatma* is like the difference between the water in the earth – *dharti*, and water in the clouds – *mayghla*.

Jaisi dharti oopar mayghla barsat hai kea dharti madhay paani nahi. P.162

ਜੈਸੀ ਧਰਤੀ ਉਪਰਿ ਮੇਘੁਲਾ ਬਰਸਤੁ ਹੈ ਕਿਆ ਧਰਤੀ ਮਧੇ ਪਾਣੀ ਨਾਹੀ ॥

Without the *jeevatma* there is no life for the individual. Guru Ji in *Anand Bani* says, "Oh my body – *sareera* – the Lord placed His *jot* – light – in you, and you came into this world."

Ay sareera mayrea Har tum meh jot rakhi ta(n) tu(n) jag meh aea. P.921

ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥

Guru Ji also points out that the union of the *kaea(n)* – body, and the *hans* – *jeevatma* – is determined by the Creator.

Kaea(n) hans dhur mayl kartai lekh paea.

P.954

ਕਾਇਆ ਹੰਸ ਧੁਰਿ ਮੇਲੁ ਕਰਤੇ ਲਿਖਿ ਪਾਇਆ ॥

Guru Arjan Dev mentions that the Lord determines the union of the body and *jeevatma* as a result of their past deeds - *kerat sanjogi bha-ay ekatra*, and they both keep on enjoying worldly pleasures - *kartay bhog belaasa hay*.

Kerat sanjogi bha-ay ekatra kartay bhog belaasa hay.

P.1072

ਕਿਰਤਿ ਸੰਜੋਗੀ ਭਏ ਇਕਤ੍ਰਾ ਕਰਤੇ ਭੋਗ ਬਿਲਾਸਾ ਹੇ ॥

Guru Ji says that so long as the *jeevatma* is the companion – *saathi* – of the body, the latter will live happily – *vasai suhaylri*. When the *jeevatma* leaves, the body will become dust – *khaakoo raal*.

Tecar vaseh suhaylri jecar saathi naal. Ja(n) saathi uthi calea ta(n) dhan khaakoo raal.

P.50

ਤਿਚਰੁ ਵਸਹਿ ਸੁਹੇਲਤੀ ਜਿਚਰੁ ਸਾਥੀ ਨਾਲਿ ॥ ਜਾ ਸਾਥੀ ਉਠੀ ਚਲਿਆ ਤਾ ਧਨ ਖਾਕੂ ਰਾਲਿ ॥

Guru Nanak Dev states that the *kaea(n)* is foolish – *kamli* – in that it keeps asking its companion, the *jeevatma*, for this and that. The *jeevatma hans* is ignorant – *eana*, and does not understand what is the right thing for it to do, and accedes to the request of the *kaea(n)* to satisfy it. Thus the whole life of a person passes - *behaanita* - by being obsessed with *maya mamta*, forever saying ‘mine, mine - *mayri mayri*’..

Kaea(n) kamli hans eana mayri mayri kart behaanita.

P.156

ਕਾਇਆ ਕਮਲੀ ਹੰਸੁ ਇਆਣਾ ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਬਿਹਾਣੀਤਾ ॥

Guru Arjan Dev describes the *kaea(n)* wife as blind - *andhi*, because of its pre-occupation with *maya moh*, and the *jeevatma* husband - *per-* as being fickle and smart - *capal seana*. The latter, because of the company of the former, participates in matters of this world made up of the five elements - *panc tat*.

Dhan andhi per capal seana. Panc tat ka racan racaana.

P.1072

ਧਨ ਅੰਧੀ ਪਿਰ ਚਪਲੁ ਸਿਆਨਾ ॥ ਪੰਚ ਤਤੁ ਕਾ ਰਚਨੁ ਰਚਾਨਾ ॥

Maya is an illusion. It has no existence of its own – *anhondi*. On the other hand the *jeevatma* is real and is described as having an existence – *hondi*. In *Raag Ramkali* Guru Ji mentions how the *anhondi maya* deceives and loots – *herai* – the *hondi jeevatma* – *hondi kau anhondi herai*. Guru Ji then goes on to describe, in the same *sabad*, how *maya* which is capable of looting – *thaganhhaar* – loots the one which in fact cannot be looted – *anthagda thaagai*.

Hondi kau anhondi herai. Thaganhaar anthagda thaagai.

P.900

ਹੋਦੀ ਕਉ ਅਣਹੋਦੀ ਹਿਰੈ ॥ਠਗਣਹਾਰ ਅਣਠਗਦਾ ਠਾਗੈ ॥

Bhagat Kabir mentions that the *jeevatma* is the *ans* of the *pavetar* Lord. Being the *ans* it is firstly - *pehla* - the Lord's *poot* – offspring. Later - *pechai* - as a result of the pleadings of the *kaea(n)* it gets influenced by *maya* – *ma-ee*. In this way it begins to follow the desires of the mind, and it becomes tainted and weak. In fact the *jeevatma* should have been the master, the guru, and the mind should have been the *cayla* – disciple. But strangely the guru *jeevatma* becomes the *cayla* of the mind, touching the *cayla's* feet - *laago caylay ki pa-ee*.

Pehla poot pechai ri ma-ee. Gur laago caylay ki pa-ee.

P.481

ਪਹਿਲਾ ਪੂਤੁ ਪਿਛੈ ਰੀ ਮਾਈ ॥ ਗੁਰ ਲਾਗੋ ਚੇਲੇ ਕੀ ਪਾਈ ॥

Bhagat Ji, in another part of *Gurbani*, says that in this way the mind *poot* gets the father *jeevatma* to play the game of *maya*.

Poot baap khaylaea

P.1194

ਪੂਤਿ ਬਾਪੁ ਖੇਲਾਇਆ ॥

Thus what happens is that *Sev* – *jeevatma* – loses to *sakti* – *maya*. Guru Arjan Dev says that this is the way God wished it to be. In the face of *maya* - *agai sakti* - the *jeevatma* loses - *Sev haarea*.

Sev agai sakti haarea ayvai Har bha-ee-a.

P.1096

ਸਿਵ ਅਗੈ ਸਕਤੀ ਹਾਰਿਆ ਏਵੈ ਹਰਿ ਭਾਈਆ ॥

But this situation ‘*sev agai sakti haarea*’ does not occur in the case of those whom the Lord protects by getting them to participate in *sat sangat*. This enables the *naam* gem – *maanak*, to be present in the mind. The presence of *naam* prevents the mind from getting involved in *vekaars*. No crack or fracture – *kat* – occurs, and the mind remains fully linked with the Lord. The *jeevatma*, with fear and respect for the Lord – *bhai pancaen rat*, remains fully engrossed with the Lord, the source of all attributes – *tekai guni*. The *poot*, i.e. the mind, cannot get

the *jeevatma* father to play the game of *maya*. The *jeevatma* prince remains on His throne in the heart – *raja takht tekai*, without wandering. Guru Nanak Dev describes it as follows:

Maanak man meh man maarsi sac na laagai kat. Raja takht tekai guni bhai pancaen rat. P.992

ਮਾਣਕ ਮਨ ਮਹਿ ਮਨੁ ਮਾਰਸੀ ਸਚਿ ਨ ਲਾਗੈ ਕਤ ॥ ਰਾਜਾ ਤਖਤਿ ਟਿਕੈ ਗੁਣੀ ਭੈ ਪੰਚਾਇਣ ਰਤੁ ॥

Guru Amar Das says that the *preet* of the *kaea(n)* and the *jeevatma* *hans* is *kaci* – not lasting. Their *preet* is regarded as *kaci* because the *jeevatma* leaves the body – *chod jae*, and goes away when death occurs. The body does not accompany the *jeevatma*. Thus the efforts of the *jeevatma* in looking after the body by acceding to the latter's requests proved to be in vain. The *kaea(n)* is *meti* – earth, and it is ignorant – *andh hai*. It is the *jeevatma*, here referred to as *paonai*, who is answerable to the Creator and is asked for the *laykha*. For getting involved in *maya* the *jeevatma* will have to come and go – *aava jae* – in repeated life forms. If the *jeevatma* were asked – *puchuh jae* – as to why it involved itself in looking after the *kaea(n)* the answer given is, “I got trapped by *maya moh* which resulted in *aava jae*.” (*Paonai* comes from the word *paon / pavn* meaning air. It also refers to the life giving breath).

Kaea(n) hans kea preet hai je pa-ea(n) hi chad jae. Ays no koor bol ke khvaali-ai je caldea(n) naal na jae. Kaea(n) meti andh hai paonai puchuh jae. Hau(n) ta maya mohea fer fer aava jae. P.510

ਕਾਇਆ ਹੰਸ ਕਿਆ ਪ੍ਰੀਤਿ ਹੈ ਜਿ ਖਇਆ ਹੀ ਛਡਿ ਜਾਇ ॥ ਏਸ ਨੋ ਕੂੜੁ ਬੋਲਿ ਕਿ ਖਵਾਲੀਐ ਜਿ ਚਲਦਿਆ ਨਾਲਿ ਨ ਜਾਇ ॥ ਕਾਇਆ ਮਿਟੀ ਅੰਧੁ ਹੈ ਪਉਣੈ ਪੁਛਹੁ ਜਾਇ ॥ ਹਉ ਤਾ ਮਾਇਆ ਮੋਹਿਆ ਫਿਰ ਫਿਰ ਆਵਾ ਜਾਇ ॥

Guru Nanak Dev states that the *jeevatma* is like a *jogi / yogi / sadhoo - ohu jogi purkh*, who comes and departs, roaming from place to place, whereas the *kaea(n)* is like a beautiful woman – *oh sundar naari*. The *jeevatma* *hans* establishes intense love for the *kaea(n)* – *kaea(n) hans preet bahu dhaari*. The *jeevatma* savours all the pleasures – *coj benod* – in the company of the *kaea(n)* day and night – *ehnes bhogai*. But when the time comes for the *jogi purkh* to depart He does not consult the *kaea(n) naari* – *uth caltai mata na keena hay*.

Kaea(n) hans preet bahu dhaari. Ohu jogi purkh oh sundar naari. Ehnes bhogai coj benodi uth caltai mata na keena hay. P.1027

ਕਾਇਆ ਹੰਸ ਪ੍ਰੀਤਿ ਬਹੁ ਧਾਰੀ ॥ ਓਹੁ ਜੋਗੀ ਪੁਰਖੁ ਓਹੁ ਸੁੰਦਰਿ ਨਾਰੀ ॥ ਅਹਿਨਿਸ ਭੋਗੈ ਚੋਜ ਬਿਨੋਦੀ ਉਠਿ ਚਲਤੈ ਮਤਾ ਨ ਕੀਨਾ ਹੇ ॥

Guru Ji mentions that the *kaea(n)* keeps on calling the *jeevatma*, “Brother, brother – *beera beera*,” but the brother becomes a stranger – *bairae*, when death occurs and departs, whilst the *kaea(n)* gets burnt.

Beera beera kar rahi beer bha-ay bairae. P.935

ਬੀਰਾ ਬੀਰਾ ਕਰਿ ਰਹੀ ਬੀਰ ਭਏ ਬੈਰਾਇ ॥

According to Guru Arjan Dev the *kaea(n)* is regarded as the wife – *dhan*, and the *jeevatma* is the husband – *per*. Guru Ji in a *sabad* describes how the *kaea(n)* wife pleads with the *jeevatma* husband and the reply given. The *dhan* requests the loving husband – *prea* – to stay with her and says, “Without you I am of no significance – *ket hi na laykhai*. Promise – *vacan dayhe*, that you will not leave me and go.” The *jeevatma* husband replies, “I am a *hukmi banda* – loyal servant – of my great master who has no fear – *kaan*, and is not subject to anyone – *na cha(n)da*. I have to obey the *hukam* of the master. One must live according to the Lord master's wishes. When called – *ja(n) saday* – one must go.” When the Lord's command came the *jeevatma* husband did not ask the *kaea(n)* wife – *na dhan puchi*. Nor did He consult her – *na mata pakaea*. He went off leaving her alone – *chootar*. Guru Ji remarks, “Oh Nanak, see the false creation of *moh!*”

Dhan kahai tu(n) vas mai naalay. Prea sukh vaasi baal gupalay. Tujhai bena hau ket hi na laykhai vacan dayhe chod na jaasa hay. Per kahea hau hukmi banda. Ohu bhaaro thakur jes kaan na cha(n)da. Jecar raakhai tecar tum sang rehna ja(n) saday ta(n) ooth sedhaasa hay..... A-ee aagea perhu bulaea. Na dhan puchi na mataa pakaea. Ooth sedhaeo chootar maati daykh Nanak methan mohaasa hay.

P.1073

ਧਨ ਕਹੈ ਤੂ ਵਸੁ ਮੈ ਨਾਲੇ ॥ ਪ੍ਰਿਅ ਸੁਖਵਾਸੀ ਬਾਲ ਗੁਪਾਲੇ ॥ ਤੁਝੈ ਬਿਨਾ ਹਉ ਕਿਤਹੀ ਨ ਲੇਖੈ ਵਚਨੁ ਦੇਹਿ ਛੋਡਿ ਨ ਜਾਸਾ ਹੇ ॥ ਪਿਰਿ ਕਹਿਆ ਹਉ ਹੁਕਮੀ ਬੰਦਾ ॥ ਓਹੁ ਭਾਰੋ ਠਾਕੁਰੁ ਜਿਸੁ ਕਾਣਿ ਨ ਛੰਦਾ ॥ ਜਿਚਰੁ ਰਾਖੈ ਤਿਚਰੁ ਤੁਮ ਸੰਗਿ ਰਹਣਾ ਜਾ ਸਦੇ ਤ ਉਠਿ ਸਿਧਾਸਾ ਹੇ ॥..... ਆਈ ਆਗਿਆ ਪਿਰਹੁ ਬੁਲਾਇਆ ॥ ਨ ਧਨ ਪੁਛੀ ਨ ਮਤਾ ਪਕਾਇਆ ॥ ਉਠਿ ਸਿਧਾਇਓ ਛੂਟਰਿ ਮਾਟੀ ਦੇਖੁ ਨਾਨਕ ਸਿਥਨ ਮੋਹਾਸਾ ਹੇ ॥

The *jeevatma* is in fact the Lord master, the *pat / pati* – husband – of the *canca* mind which keeps wavering like *pavn* – wind. Hence the *jeevatma* is described as *pavn pat*, the *pati* of the *pavn* mind.. Bhagat Kabir is of the opinion that the highest form of existence for the *pavn pat* is that of complete bliss caused by spiritual joy – *unman*, where there is no death – *merat*, no birth – *janm*, and no old age – *jara*.

Pavn pat unman rehan khara. Nahi merat na janm jara.

P.971

ਪਵਨ ਪਤਿ ਉਨਮਨਿ ਰਹਨੁ ਖਰਾ ॥ ਨਹੀ ਮਿਰਤੁ ਨ ਜਨਮ ਜਰਾ ॥

According to Bhagat Ji it is only a real *jogi*, i.e. a *gurmukh*, who can succeed in lifting the *maya* tainted *jeevatma*, an offshoot of the Lord Braham, from lower levels - *tal ka Braham* - to high spiritual levels described as the *unman* state - *gagan caraavai*. Such a *jogi* is deemed to have acquired all the nine treasures of this world - *aisa jogi naunedh paavai*.

Aisa jogi naunedh paavai . Tal ka Brahm lay gagan caraavai.

P.477

ਐਸਾ ਜੋਗੀ ਨਉਨਿਧਿ ਪਾਵੈ ॥ ਤਲ ਕਾ ਬ੍ਰਹਮੁ ਲੇ ਗਗਨਿ ਚਰਾਵੈ ॥

The above mentioned exalted state is experienced by very few people. This state of bliss can only be attained by acquiring the *naam* of the Lord, and this is only possible by seeking the *saran* of the guru and resorting to *naam semran*. When this takes place the mind turns inwards, away from *maya*, the sense organs do not hanker after materialistic pleasures, flames of desire come to an end and *shaanti* reigns supreme in the heart. The *jeevatma* now gets liberated. Under the influence of *maya* the *jeevatma* was in a withered and shrunken state like dry wood – *sookay kaast*. Now it begins to flourish with the presence of *naam* resulting from the guru's *kerpa*. This is what Guru Arjan Dev says:

Gur pargaad parm pad paea sookay kaast harea.

P.10

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ ॥

Now the *jeevatma* becomes strong and healthy. It is no more tainted with *tresna* and other maladies resulting from *maya moh*. It becomes the *pavan pat* now and enjoys the exalted *unman* state of existence.

29 SEMRAN VAYLA

Semran can be resorted to at any time. Remembrance of the Lord should in fact remain in our minds throughout. Guru Arjan Dev says that *semran* can be done at any time - *sagli bayla*.

Har semran ki sagli bayla. P.150

ਹਰਿ ਸਿਮਰਨ ਕੀ ਸਗਲੀ ਬੋਲਾ ॥

Guru Ji goes on to say that any time, be it a *moorat* or a *ghari / ghari*, is fruitful when the tongue utters the name of the Lord. *Moorat* and *ghari* are units of time.

Safal moorat safal oh ghari. Jet rasna ucrai Har Hari. P.191

ਸਫਲ ਮੂਰਤੁ ਸਫਲ ਓਹ ਘਰੀ ॥ ਜਿਤੁ ਰਸਨਾ ਉਚਰੈ ਹਰਿ ਹਰੀ ॥

According to Guru Ji, the time, when one resorts to *semran*, is regarded as very fortunate in one's life. It is a time of *vaday bhaag - sa-ee ghari sulakhni*.

Sa-ee ghari sulakhni semrat Har naam. P.819

ਸਾਈ ਘੜੀ ਸੁਲਖਣੀ ਸਿਮਰਤ ਹਰਿ ਨਾਮ ॥

Guru Ji regards that day as beautiful - *dens suhaavra*, when the Lord is remembered – *prabh aavai cet*. The day the Lord is forgotten – *vesrai*, is regarded as a bad time – *bhalayri rut*. Such wasteful moments are to be condemned – *fet bhalayri rut*.

Nanak soi dens suhaavra jet Prabh aavai cet. Jet den vesrai Paarbrahm fet bhalayri rut. P.318

ਨਾਨਕ ਸੋਈ ਦਿਨਸੁ ਸੁਹਾਵੜਾ ਜਿਤੁ ਪ੍ਰਭੁ ਆਵੈ ਚਿਤਿ ॥ ਜਿਤੁ ਦਿਨਿ ਵਿਸਰੈ ਪਾਰਬ੍ਰਹਮੁ ਫਿਟੁ ਭਲੇਰੀ ਰੁਤਿ ॥

Guru Amar Das points out that if we keep on considering the time – *vakht vicaari-ai*, as to which time is to be regarded as the best time for *semran*, we might end up not doing any *bhagti*. What is required is that love for the Lord's *naam* should be in our minds always, night and day – *anden naamay ratea*. In this way one attains the everlasting Lord's *roop*. This enables one to earn everlasting praise – *saci soe*. Guru Ji questions as to what sort of *bhagti* is it – *bhagt(i) kenayhi hoe*, if the Lord is forgotten even for a moment .

Jay vayla vakht vicaari-ai ta(n) ket vayla bhagt(i) hoe. Anden naamay ratea sacay saci soe. Ek tel pyara vesrai bhagt(i) kenayhi hoe. P.35

ਜੇ ਵੇਲਾ ਵਖਤੁ ਵੀਚਾਰੀਐ ਤਾ ਕਿਤੁ ਵੇਲਾ ਭਗਤਿ ਹੋਇ ॥ ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ ਸਚੇ ਸਚੀ ਸੋਇ ॥ ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵਿਸਰੈ ਭਗਤਿ ਕਿਨੇਹੀ ਹੋਇ ॥

Guru Ji says, “The time, when the Lord's remembrance is liked by my mind, is beautiful.”

Vayla vakht sabh suhaea. Jet saca mayray man bhaa-ee. P.115

ਵੇਲਾ ਵਖਤੁ ਸਭਿ ਸੁਹਾਇਆ ॥ ਜਿਤੁ ਸਚਾ ਮੇਰੇ ਮਨਿ ਭਾਇਆ ॥

Although the *Gurbani* quotations given above are eternal truths and cannot be disputed we must bear in mind that the best time to resort to *semran* is what is termed as *amret vayla* – early hours of the morning. *Amret vayla* is regarded as very appropriate as the world is as yet asleep and hence there are no distractions to disturb the *semran* activity, thus enabling one to focus one's thoughts on the Lord and prevent the mind from wandering.

Guru Nanak Dev says that only those people are to be regarded as really wealthy - *pooray shah*, who resort to the Lord's *sefat salaah* with concentration – *ek man* - in the early hours of the morning – *sbaahi / sbaah*. They are the ones who battle with their minds at the appropriate time - *vakhtai upar laq mu-ay*, and resort to *semran*. The time, after sun rise, is not that suitable for *semran* as the mind then begins to wander - *man kia(n) mati khendia*. By the time of the second *pehar – dooja pehar* – of the day, i.e. 9a.m. to 12 noon, every one is fully engrossed with worldly chores and the mind begins to wander hither and thither. People's minds sink in the sea – *asgaah* – of worldly activity from which they cannot extricate themselves. It is like getting caught in strong waves from which one cannot get out – *gotay khahe na nekleh*. *Pehar* consists of three hours and *doojai* here refers to the second *pehar* of the day. In this *doojai pehar* the mind goes many ways – *bahutay raah*.

Sbaahi salaah jeni dheaea ek man. Sayee pooray shah vakhtai upar laq mu-ay. Doojai bahutay raah man kia(n) mati khendia. Bahut pa-ay asgaah gotay khahe na nekleh. P.145

ਸਬਾਹੀ ਸਾਲਾਹ ਜਿਨੀ ਧਿਆਇਆ ਇਕ ਮਨਿ ॥ ਸੇਈ ਪੂਰੇ ਸਾਹ ਵਖਤੈ ਉਪਰਿ ਲੜਿ ਮੁਏ ॥ ਦੂਜੈ ਬਹੁਤੇ ਰਾਹ ਮਨ ਕੀਆ ਮਤੀ ਖਿੰਡੀਆ ॥ ਬਹੁਤੁ ਪਏ ਅਸਗਾਹ ਗੋਤੇ ਖਾਹਿ ਨ ਨਿਕਲਹਿ ॥

Guru Ji in *Japji* mentions that the *dataar* Lord keeps on giving gifts – *daat* – in response to our repeated requests - *aakkeh mangleh dayhe dayhe*. Guru Ji then asks (a) What should we offer the Lord to attain Him such that one could see His abode – *darbaar*? (b) What should we utter so that He would bestow His love on us – *muho ke bolan boli-ai jet sun dharay pyar*? In reply Guru Ji says that we should resort to *naam semran* and dwell on His praises during the *amret vayla* hours in the morning.

Aakheh mangeh dayhe dayhe daat karay dataar. Fayr ke agai rakhi-ai jet desai darbaar. Muho ke bolan boli-ai jet sun dharay pyar. Amret vayla sac nau vadya-ee vicaar. P.2

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 ॥

Guru Angad Dev mentions that the *amret vayla*, referred to as *cautha pehar*, 3 a.m. to 6 a.m., is the time when the desire for the *naam* surfaces in the minds of devotees.

Cauthai pehar sbaah kai surtea upjai cau.

P.146

ਚਉਥੈ ਪਹਰਿ ਸਬਾਹ ਕੈ ਸੁਰਤਿਆ ਉਪਜੈ ਚਾਉ ॥

Guru Amar Das asks the question as to whose lovely name should be uttered in the early hours – *vadrai jhaal*, when it is still not bright – *jhalumblai*. Guru Ji then gives the reply that one should utter the name of the Lord who is capable of creating and destroying – *bhanan gharan samrath*.

Vadrai jhaal jhalumblai naavra la-i-ai kes. Nau la-i-ai Parmaysarai bhanan gharan samrath.

P.1420

ਵਡਰੈ ਝਾਲਿ ਝਲੁਭਲੈ ਨਾਵੜਾ ਲਈਐ ਕਿਸੁ ॥ ਨਾਉ ਲਈਐ ਪਰਮੇਸਰੈ ਭੰਨਣ ਘੜਣ ਸਮਰਥੁ ॥

Guru Ji likens a *jeev-estari* with love for the Guru and the Lord, as a *babeeha / papeeha*, or what is known as a *catrek* bird, which has a yearning for a drop of rain water. When such a *jeevabeeha* makes a humble plea to the Lord for His *mehar* or for some other boon at *amret vayla* time – *babeeha amret vaylai bolea*, his plea, in the form of *ardaas*, is heard in the Lord's *dargaah – ta(n) dar suni pukaar*. The Lord then instructs the Guru, who is regarded as a cloud – *mayghai no furmaan hoa*, to bless the petitioner with a shower of *naam – varsuh kerpa dhaar*.

Babeeha amret vaylai bolea ta(n) dar suni pukaar. Mayghai no furmaan hoa varsuh kerpa dhaar.

P.1285

ਬਾਬੀਹਾ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਬੋਲਿਆ ਤ ਦਰਿ ਸੁਣੀ ਪੁਕਾਰ ॥ ਮੇਘੈ ਨੋ ਫੁਰਮਾਨੁ ਹੋਆ ਵਰਸਹੁ ਕਿਰਪਾ ਧਾਰਿ ॥

Guru Ram Das says that the person who regards himself as the true Sikh of the guru does *naam semran* every morning – *bhalkay*. Every morning - *parbhaati* - he makes this effort – *uddam*, bathes and takes a dip in the *amret* pool – *amret sar* – of *naam* within him.

Gur satgur ka jo sekh akhaa-ay su bhalkay uth Har naam dheavai. Uddam karay bhalkay parbhaati esnaan karay amret sar naavai. P.305

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰ ਨਾਵੈ ॥

Guru Arjan Dev mentions that one should get up at *amret vayla – jhaalaghay* – time and resort to *naam semran*. In fact one should remember the *naam* always, night and day - *nes baasar araadh*. In this way no worries - *kaara* – will bother a person. Enmity, antagonism, quarrels and other *upaadh* will all disappear.

Jhaalaghay uth naam jap nes baasar araadh. Kaara tujhai na beap-ee. Nanak metai upaadh.

P.255

ਝਾਲਾਘੇ ਉਠਿ ਨਾਮੁ ਜਪਿ ਨਿਸਿ ਬਾਸੁਰ ਆਰਾਧਿ ॥ ਕਾਰਾ ਤੁਝੈ ਨ ਬਿਆਪਈ ਨਾਨਕ ਸਿਟੈ ਉਪਾਧਿ ॥

Guru Ji says that one who gets up at *amret vayla* time – *parbhaatay* - and bathes in the waters of *naam jal* via *naam semran* retains the remembrance of the Lord whilst asleep too – *so-ay Har araadhay*. The beloved guru helps such a person in the difficult struggle – *bekhray dau* - against the *kaamadak vekaars*. Such a person enjoys the *sukh anand* resulting from the *sehaj* state by remaining in the presence of the lotus feet of the Lord.

Uth esnaan karuh parbhaatay so-ay Har araadhay. Bekhray dau langhaavai mayra satgur sukh sehaj saytee ghar jaatay P.1185

ਉਠਿ ਇਸਨਾਨੁ ਕਰਹੁ ਪਰਭਾਤੇ ਸੋਏ ਹਰਿ ਆਰਾਧੇ ॥ ਬਿਖੜੇ ਦਾਉ ਲੰਘਾਵੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਸੁਖ ਸਹਜ ਸੇਤੀ ਘਰਿ ਜਾਤੇ ॥

In another place Guru Ji requests man to wake up early morning and do *naam semran* by thinking of his guru – *gur kay carn dheae*. In this way, by singing the praises of the Lord – *sacay kay gun gae*, the filth of *vekaars*, which leads to repeated births and deaths, will disappear. It is this filth – *mal / mail* – which leads to repeated *janm maru*

Parbhaatay prabh naam jap gur kay carn dheae. Janm maru mal utrai sacay kay gun gae .

P.1099

ਪਰਭਾਤੇ ਪ੍ਰਭ ਨਾਮੁ ਜਪਿ ਗੁਰ ਕੇ ਚਰਣ ਧਿਆਇ ॥ ਜਨਮ ਮਰਣ ਮਲੁ ਉਤਰੈ ਸਚੇ ਕੇ ਗੁਣ ਗਾਇ ॥

Guru Nanak Dev also urges that one should resort to *naam semran* at *parbhaat* time by focussing on the *sabad*, i.e. by reading *Gurbani* – *nau parbhaatai sabad dheea-ee-ai*. Guru Ji further requests us to forget our love for worldly things – *choduh duni preeta*. It is this *preet* which results in *maya moh*, which makes us forget the Lord.

Nau parbhaatai sabad dheea-ee-ai choduh duni preeta.

P.1329

ਨਾਉ ਪ੍ਰਭਾਤੈ ਸਬਦਿ ਧਿਆਈਐ ਛੋਡਹੁ ਦੁਨੀ ਪਰੀਤਾ ॥

Shaykh Farid mentions that one who does not wake up at *amret vayla* time and does not resort to *naam semran* is dead even though alive. He says, “ Oh Farid, if you don’t wake up at *amret vayla* time which is the later part of the night – *pechal raat*, you are dead even whilst alive - *jeevadro mueohe*. If you have forgotten the Lord Rab He has not forgotten you.”

Farida pechal raat na jaageohe jeevadro mueohe. Jay tai(n) rab vesaarea ta(n) rab na vesreohe.

P.1383

ਫਰੀਦਾ ਪਿਛਲ ਰਾਤਿ ਨ ਜਾਗਿਓਹਿ ਜੀਵਦਤੋ ਮੁਇਓਹਿ ॥ ਜੇ ਤੈ ਰਬੁ ਵਿਸਾਰਿਆ ਤ ਰਬਿ ਨ ਵਿਸਰਿਓਹਿ ॥

Guru Arjan Dev elaborates on the above *salok* of Baba Farid Ji. Guru Ji says, “Oh Farid, the Lord husband is lovely – *kant rangaavla*, and he has no cares or worries in the least – *vada vaymuhtaaj*. If by waking up at *amret vayla* time one can get coloured with the Lord’s love – *Aleh saytee ratea*, through *semran*, one can acquire the attributes of being *rangaavla* and *vaymuhtaaj*. Thus his mind becomes beautiful and free from worries.”

Farida kant rangaavla vada vaymuhtaaj. Aleh saytee ratea ayh sacaava(n) saaj.

P.1383

ਫਰੀਦਾ ਕੰਤੁ ਰੰਗਾਵਲਾ ਵਡਾ ਵੇਮੁਹਤਾਜ ॥ ਅਲਹ ਸੇਤੀ ਰਤਿਆ ਏਹ ਸਚਾਵਾਂ ਸਾਜੁ ॥

In another *salok* Baba Farid Ji says that *semran* done earlier in the night during the first *pehar* from 6 p.m. to 9 p.m. is like a flower – *fulra*, whereas *semran* done later in the night at *amret vayla* time is like a fruit – *fal*. Those people who wake up – *jaagann* - early morning at *amret vayla* time are the ones who obtain – *lahann* – benefit. They are the ones who receive gifts - *daat* - from the Lord.

Pehlay pehrai fulra fal bhi pacha raat. Jo jaagann lahann say sa-ee kanno daat..

P.1384

ਪਹਿਲੇ ਪਹਰੈ ਫੁਲੜਾ ਫਲੁ ਭੀ ਪਚਾ ਰਾਤਿ ॥ ਜੋ ਜਾਗੰਨਿ ਲਹੰਨਿ ਸੇ ਸਾਈ ਕੰਨੋ ਦਾਤਿ ॥

Regarding the foregoing *salok* by Baba Farid Ji Guru Nanak Dev clarifies that *bandgi* in the early hours of the morning is in no way a condition for one to receive something in return from the Lord as an inherent right. Thus one should not, in any way, feel proud about resorting to *semran* in the early morning hours. We are in no position to make such demands – *kea calai tes naal*. Whatever He gives us are His gifts – *daati(n) saheb sandia(n)*. Many fail to receive such gifts, even though they wake up early – *ek jaaganday na lahan*. Some are blessed by Him and He awakens them from their slumber – *ekna sutea(n) day-e uthaal*.

Daati(n) sahib sandia(n) kea calai tes naal. Ek jaaganday na lahan ekna sutea(n) day-e uthaal.

P.1384

ਦਾਤੀ ਸਾਹਿਬ ਸੰਦੀਆ ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ ॥ ਇਕਿ ਜਾਗੰਦੇ ਨਾ ਲਹੰਨਿ ਇਕਨਾ ਸੁਤਿਆ ਦੇਇ ਉਠਾਲਿ ॥

Thus *semran* can be done at any time of the day, but *semran* done in the early hours of the morning is far more beneficial because of the peaceful nature of the time in that there are no distractions. Moreover after a good night’s rest the mind is fresh and hence it can concentrate on *semran* better.

30 LEARNING - PARNA

According to Guru Nanak Dev numerous people endeavour to describe the Lord – *kaytay kah-hai vakhaan*, and then depart from this world – *keh keh jaavna*. The Hindu scriptures, the Vedas, too describe Him – *Ved kah-hai vakhaan*, but no one has been able to know His limits – *ant na paavna*. By studying in schools and

colleges one cannot understand the Lord and His ways – *pare-ai nahi bhayd*. But if one follows the Guru's *mat* one begins to understand His infinite nature and His attributes – *bujhi-ai paavnā*.

Kaytay kah-hai vakhaan keh keh jaavnā. Ved kah-hai vakhean ant na paavnā. Pare-ai nahi bhayd bujhi-ai paavnā. P.148

ਕੇਤੇ ਕਹਹਿ ਵਖਾਣ ਕਹਿ ਕਹਿ ਜਾਵਣਾ॥ ਵੇਦ ਕਹਹਿ ਵਖਿਆਣ ਅੰਤੁ ਨ ਪਾਵਣਾ ॥ ਪੜਿਐ ਨਾਹੀ ਭੇਦੁ ਬੁਝੀਐ ਪਾਵਣਾ ॥

Guru Ji cites the case of the learned pandets who repeatedly read the Hindu scriptures, i.e.the Vedas, Puranas, Semratis, and listened intently to the verses - *thaatha* – of these scriptures – *par par pothi semrat paatha, Bed Puraan parai sun thaatha*. They do not, however, enjoy the *naam* essence such that they could rise above the tastes of this world and get fully immersed in the *naam* essence. Without getting immersed in the *naam ras* in this manner one's mind is merely dancing – *naata* - to the tune of *maya* – *ben ras raatay man bahu naata*.

Par par pothi semrat paatha. Bed Puraan parai sun thaatha. Ben ras raatay man bahu naata. P.225

ਪੜਿ ਪੜਿ ਪੋਥੀ ਸਿੰਮ੍ਰਿਤਿ ਪਾਠਾ ॥ ਬੇਦ ਪੁਰਾਣ ਪੜੈ ਸੁਣ ਥਾਠਾ ॥ ਬਿਨ ਰਸ ਰਾਤੇ ਮਨੁ ਬਹੁ ਨਾਟਾ ॥

Guru Ji is of the view that those people who gain knowledge and go astray by not doing *semran*, experience blows to their spiritual lives - *par par bhooleh cotā(n) khaahe*. Their wisdom (based on their knowledge of secular education) thrusts them into the cycle of life and death - *bahut seanap aaveh jahe*.

Par par bhooley cotā(n) khaahe. Bahut seanap aaveh jahe. P.686

ਪੜਿ ਪੜਿ ਭੂਲਹਿ ਚੋਟਾ ਖਾਹਿ ॥ ਬਹੁਤ ਸਿਆਣਪ ਆਵਹਿ ਜਾਹਿ ॥

Bhagat Kabir says that he was under the impression that to acquire knowledge was a good thing – *mai jaaneo parebo bhalo*, but he had come to the decision that to acquire union with the Lord was better – *parebo seu(n) bhal jog*, even if people were to have an adverse opinion and talk ill of him – *bhaavai(n) nendau log*. Because of this conviction, he was in no way prepared to forgo *bhagti* of the Lord - *bhagti(n) na chaadāu Ram ki*.

Kabir mai jaaneo parebo bhalo parebay seu(n) bhal jog. Bhagti(n) na chaadāu Ram ki bhaavai nendau log. P.1366

ਕਬੀਰ ਮੈ ਜਾਨਿਓ ਪੜਿਬੋ ਭਲੇ ਪੜਿਬੋ ਸਿਉ ਭਲ ਜੋਗ ॥ ਭਗਤਿ ਨ ਛਾਡਉ ਰਾਮ ਕੀ ਭਾਵੈ ਨਿੰਦਉ ਲੋਗੁ ॥

Guru Nanak Dev requests the foolish mind not to go astray – *man kaahay bhooley moor mana*. Addressing the mind as *beera* – brother, Guru Ji says that one would be regarded as learned , if one could, on leaving this world, successfully give an account of actions in this world – *jab laykha dayveh*. If one could, in *parlok*, succeed in giving this accountability without any problem, he would be deemed to be learned and knowledgeable.

Man kaahay bhooley moor mana. Jab laykha dayveh beera tau parea. P.432

ਮਨ ਕਾਹੇ ਭੂਲੇ ਮੂੜ ਮਨਾ ॥ ਜਬ ਲੇਖਾ ਦੇਵਹਿ ਬੀਰਾ ਤਉ ਪੜਿਆ ॥

Guru Amar Das is of the same opinion and maintains that learning should enable one to follow the right path in life. If an educated person deviates from the right path and goes astray the burden of accountability will remain on his head . He will not be in a position to free himself from giving the *laykha* - *laykha dayna ser rahea*. So what purpose does such learning serve - *aisa laykha ki parea*.

Man aisa laykha tu(n) ki parea. Laykha dayna tayrai ser rahea. P.434

ਮਨ ਐਸਾ ਲੇਖਾ ਤੂੰ ਕੀ ਪੜਿਆ ॥ ਲੇਖਾ ਦੇਣਾ ਤੇਰੈ ਸਿਰਿ ਰਹਿਆ ॥

Guru Nanak Dev states that without *naam* an educated man is a trader of *koor* - *ven naavai koorear*, and he suffers and faces difficulties - *aukha tangi-ai*. He is accountable - *laykhydaar*, and he will be asked to give an account - *laykha mangi-ai*.

Parea laykhydaar laykha mangi-ai. Ven naavai koorear aukha tangi-ai. P.1288

ਪੜਿਆ ਲੇਖੇਦਾਰੁ ਲੇਖਾ ਮੰਗੀਐ ॥ ਵਿਣੁ ਨਾਵੈ ਕੂੜਿਆਰੁ ਅਉਖਾ ਤੰਗੀਐ ॥

Guru Ji goes on to say that the person who understands matters pertaining to the Lord - *ngyan boojhai jay koi*, is an educated pandet – *parea pandet soi*. Such a person understands that the one Lord is present in all beings – *sarb jee-a(n) meh ayko jaanai*, and knowing this, he has no *haumai* – *ta(n) haumai kahai na koi*.

Ngangai ngyan boojhai jay koi parea pandet soi. Sarb jee-a(n) meh ayko jaanai ta(n) haumai kahai na koi, P.432

ਛਕੈ ਛਿਆਨੁ ਬੁਝੈ ਜੇ ਕੋਈ ਪੜਿਆ ਪੰਡਿਤੁ ਸੋਈ ॥ ਸਰਬ ਜੀਆ ਮਹਿ ਏਕੋ ਜਾਣੈ ਤਾ ਹਉਮੈ ਕਰੈ ਨ ਕੋਈ ॥

In *Aasa Di Vaar* Guru ji mentions that in the *dargaah* of the Lord, it is the Lord's *sefat salaah* only which is accepted – *laykhai ek gall*. Other efforts merely result in the mind to wander about – *bhatkana*, because of *haumai* – *hor haumai jhakhna jhaakh*. Activities such as reading cart loads of books – *par par gadi ladi-ai*, reading piles and piles of books – *par par bhari-ai saath*, reading books by the boat load - *par par bayree pa-ee-ai*, reading books which could fill numerous holes in the ground - *par par gadi-ai khaat*, reading books for many years and for many months – *pari-ai jaytay bars bars pari-ai jaytay maas*, reading throughout one's life – *pari-ai*

jaytee aarja, so long as there is breath – *saas*, all these are futile as these reading activities do not meet with the Lord's approval.

Par par gadi ladi-ai par par bhari-ai saath. Par par bayree pa-ee-ai par par gadi-ai khaat. Pari-ai jaytay bars bars pari-ai jaytay maas. Pari-ai jaytee aarja pari-ai jaytay saas. Nanak laykhai ek gall hor haumai jhakhna jhaakh.
P.467

ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ ॥ ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ ॥
ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ ॥ ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ ॥ ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ
ਹਉਮੈ ਝਖਣਾ ਝਖ ॥

Guru Ji goes on to state that if an educated person can be deemed to be guilty - *gunehgaar*- of not remembering the Lord , it does not follow that an uneducated person -*omi* -need to be alarmed. An uneducated person who knows the name of the Lord, i.e. *Om* only, but does good deeds will not face any punishment – *omi saadh na maari-ai*. Judgement is based on the actions that we resort to in this world, not on whether we have been educated or not – *parea atai omia vicaar agai vicaari-ai*.

Parea hovai gunehgaar ta omi saadh na maari-ai. Parea atai omia vicaar agai vicaari-ai.
P.469

ਪੜਿਆ ਹੋਵੈ ਗੁਨਹਗਾਰ ਤਾ ਓਮੀ ਸਾਧ ਨ ਮਾਰੀਐ ॥..... ਪੜਿਆ ਅਤੇ ਓਮੀਆ ਵੀਚਾਰੁ ਅਗੈ ਵੀਚਾਰੀਐ ॥

Guru Arjan Dev is of the opinion that the person who remembers the Lord Govend - *jo praanī Govend dheavai*, succeeds in attaining a high spiritual status - *parmgat paavai*, irrespective of whether he is educated or uneducated.

Jo praanī Govend dheavai. Parea anparea parmgat paavai.
P.197

ਜੋ ਪ੍ਰਾਣੀ ਗੋਵਿੰਦ ਧਿਆਵੈ ॥ ਪੜਿਆ ਅਣਪੜਿਆ ਪਰਮਗਤ ਪਾਵੈ ॥

Guru Amar Das points out that learning and remembering what has been learnt – *parna gurna*, has become one of the chores of this world - *sansaar ki kaar hai*. But this does not help in eliminating feelings of desire and *vekaar* tendencies - *andar tresna vekaar*. Fires of *tresna* and *vekaars* cannot be eliminated by means of worldly education. Such learning is motivated by *haumai*, and people get tired of this activity – *haumai vec sabh par thakay*. By indulging in such *maya moh* activities – *doojai bhaae*, people suffer – *khuar*. The really learned person and wise - *beena* - *pandet* is the one who reflects upon the *gur sabad* and retains it in his heart – *so parea so pandet beena gur sabad karay vekaar*. He searches within him and discovers the Lord (*tat*) – *andar khojai tat lahai*. He finds the way to escape from *tresna* and other *vekaars* – *paa-ay mokh duar*.

Parna gurna sansaar ki kaar hai andar tresna vekaar. Haumai vec sabh par thakay doojai bhaae khuar. So parea so pandet beena gur sabad karay vekaar. Andar khojai tat lahai paa-ay mokh duar. P.650

ਪੜਣਾ ਗੁੜਣਾ ਸੰਸਾਰ ਕੀ ਕਾਰ ਹੈ ਅੰਦਰਿ ਤ੍ਰਿਸਨਾ ਵਿਕਾਰ ॥ ਹਉਮੈ ਵਿਚਿ ਸਭਿ ਪੜਿ ਥਕੇ ਦੂਜੈ ਭਾਇ ਖੁਆਰੁ ॥ ਸੋ
ਪੜਿਆ ਸੋ ਪੰਡਿਤ ਬੀਨਾ ਗੁਰ ਸਬਦਿ ਕਰੇ ਵਿਚਾਰੁ ॥ ਅੰਦਰੁ ਖੋਜੈ ਤਤੁ ਲਹੈ ਪਾਏ ਮੁਖ ਦੁਆਰੁ ॥

Guru Ji is of the opinion that those who have acquired worldly education tend to indulge in *doojai bhaae* activities and they fail to understand the real meaning of the holy texts. They get engrossed in *traī guni maya moh* activities - *trebedh maya kaaran loojhai*.

Doojai bhaae parai nahi boojhai. Trebedh maya kaaran loojhai
ਦੂਜੈ ਭਾਇ ਪੜੈ ਨਹੀ ਬੂਝੈ ॥ ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ ਕਾਰਣਿ ਲੂਝੈ ॥
P.127

Guru Nanak Dev suggests that knowledge of the Lord's *naam* and His *sefat salaah* should be acquired through learning – *pari-ai naam salaah*. All other intellectual activities are worthless – *hor budhi methea*. Acquiring *naam* is the real business – *saca vapaar* - that we should be concerned with. Without this *saca vapaar* life is wasted - *ben sacay vapaar janm berthea*. Worldly knowledge cannot help anyone – *kenhi* – to know the Lord's limits or to meet Him – *ant na paravaar na kenhi paea*. Bereft of *naam* the whole world becomes blinded by pride and ego – *sabh jag garb gubaar*. *Naam semran* does not appeal to such worldly educated people – *ten sac na bhaa-ea*.

Pari-ai naam salaah hor budhi methea. Ben sacay vapaar janm berthea. Ant na paravaar na kenhi paea. Sabh jag garb gubaar ten sac na bhaa-ea.
P.1289

ਪੜੀਐ ਨਾਮੁ ਸਾਲਾਹ ਹੋਰਿ ਬੁਧੀ ਮਿਥਆ ॥ ਬਿਨੁ ਸਚੇ ਵਾਪਾਰ ਜਨਮੁ ਬਿਰਥਿਆ ॥ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ਨ ਕਿਨਹੀ
ਪਾਇਆ ॥ ਸਭੁ ਜਗੁ ਗਰਬਿ ਗੁਬਾਰੁ ਤਿਨ ਸਚੁ ਨ ਭਾਇਆ ॥

Guru Ji says that an educated person who yearns for tastes of the tongue and has feelings of greed and pride - *lab lobh ahan(g)kaar*, should be described a learned fool - *parea moorakh aakhi-ai*. What one should do is to resort to *naam semran* with a focussed mind - *nau pari-ai nau bujhi-ai*, by taking *gurmat* into consideration - *gurmati vicaara*.

Parea moorakh aakhi-ai jes lab lobh ahan(g)kaara. Nau pari-ai nau bujhi-ai gurmati vicaara

ਪੜਿਆ ਮੂਰਖ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰਾ ॥ ਨਾਉ ਪੜੀਐ ਨਾਉ ਬੁਝੀਐ ਗੁਰਮਤੀ ਵੀਚਾਰਾ ॥ P.140

The learning of *sefat salaah* should be given priority. Other forms of learning, according to Guru Amar Das, are regarded as *koor*. This other learning, and practising it in life, is merely a manifestation of love for *maya* poison - *bekhea naal pyar*.

Hor koor parna koor kmaavna bekhea naal pyar.

P.1094

ਹੋਰ ਕੂੜੁ ਪੜਨਾ ਕੂੜੁ ਕਮਾਵਣਾ ਬਿਖਿਆ ਨਾਲਿ ਪਿਆਰੁ ॥

Bhagat Kabir says that in the darkness caused by *maya moh* we need to light a lamp (*gyan lamp*) within us - *andhearay deepak cahi-ai*. Then only one can acquire the *naam* commodity – *naam bast*, which is described as *bast agocar* because it is beyond the reach of the sense organs. To acquire the *naam bast* so that one could experience *prabhu melaap* we have to rise above the *traï gun* of *maya* and reach the *sehaj avastha* stage where the mind remains still without wandering, thus enabling one to focus on the Lord. Bhagat Ji maintains that there is no use of reading or listening to religious texts – *paray sunay kea hoi*, if we fail to meet the Lord, i.e. if we fail to acquire *Prabhu melaap*

Paray sunay kea hoi. Jau sehaj na meleo soi. Andhearay Deepak cahi-ai. Ek bast agocar lahi-ai

P.655

ਪੜੇ ਸੁਨੇ ਕਿਆ ਹੋਈ ॥ ਜਉ ਸਹਜ ਨ ਮਿਲਿਓ ਸੋਈ ॥..... ਅੰਧਿਆਰੇ ਦੀਪਕੁ ਚਹੀਐ ॥ ਇਕ ਬਸਤੁ ਅਗੋਚਰ ਲਹੀਐ ॥

Thus understanding of scriptures (*Gurbani* for Sikhs) is essential when we read or listen to *Gurbani*. Then only can we mould our lives such that we do not go astray. Worldly education is no hindrance in our efforts to attain the real aim of life. The important thing to remember is that one must live like a *gurmukh* in this world of *maya* without succumbing to its temptations. A *gurmukh* moulds his life according to the Guru's teaching i.e. *gurmat*. In this way his *haumai* which is termed *aapa-bhaav* disappears, giving way to *naam semran*. An educated person who resorts to *haumai* fails to realize that the knowledge he has acquired is God's gift for which he should with humility be thankful to the Lord. Thus a *gurmukh* will refrain from *doojai bhaae*, which invariably brings problems by not remembering the Lord. No person can attain the Lord without *naam semran*. as his mind will keep wavering with no peace of mind. No spiritual lamp can be lit in such a person who may have had a very high secular education, but is bereft of the Guru's *gyan*. Because of spiritual darkness within him he would tend to follow the dictates of his mind and he will be in no position to counter the evil effects of *maya moh* which inevitably tend to lead to *vekaars*. The aim to acquire oneness with the Lord in this life gets lost. In the *dargah* of the Lord he suffers punishment and faces transmigration.

In the fast developing competitive modern world it is essential to acquire as much worldly education as is possible to enable one to lead a comfortable life whilst fulfilling one's responsibilities. Just as wealth, material possessions and *maya* are all accepted, provided one follows the Guru's teaching, so too worldly education should not be looked upon as an obstacle in pursuing the Godly path.

31 - NENDA

Nenda or slander is the practice of levelling false accusations at others out of spite or envy. It is an undesirable practice, looked down by humanity in general. Sikhism condemns it and there are numerous references to it in *Gurbani*. The person resorting to it does so as though he is under compulsion and cannot resist it. It is a form of addiction. Guru Arjan Dev looks upon it as an ailment. Guru Ji mentions that there are medicines for all ailments – *avkhadh sabhay keetean*, but there is no medicine - *avkhhadh / daaroo* - for the ailment of slander – *nendak ka daaroo nahe*.

Avkhadh sabhay keetean nendak ka daaroo nahe.

P.315

ਅਵਖਧ ਸਭੇ ਕੀਤਿਅਨੁ ਨਿੰਦਕ ਕਾ ਦਾਰੂ ਨਾਹਿ ॥

According to Guru Ji the whole world speaks ill of a *nendak* – *nendak kau fetkay sansaar*, because practically everyone knows the accusations the *nendak* makes are false and unfounded. It is false business – *jhootha beuhaar*. The character of the *nendak* becomes tainted – *nendak ka maila acaar*.

Nendak kau fetkay sansaar. Nendak ka jhootha beuhaar. Nendak ka maila acaar.

ਨਿੰਦਕ ਕਉ ਫਿਟਕੇ ਸੰਸਾਰੁ ॥ ਨਿੰਦਕ ਕਾ ਝੂਠਾ ਬਿਉਹਾਰੁ ॥ ਨਿੰਦਕ ਕਾ ਮੈਲਾ ਆਚਾਰੁ ॥

P.1151

Guru Ji points out that a *nendak* feels happy - *nendak umaahai*, when he sees some fault - *daykhai chedar-* in a person. But he feels unhappy - *dukh bhari-ai*, when he sees some virtue in someone - *bhalo daykh*.

Jau daykhai chedar tau nendak umaahai bhalo daykh dukh bhari-ai.

P.823

ਜਉ ਦੇਖੈ ਛਿਦ੍ਰ ਤਉ ਨਿੰਦਕੁ ਉਮਾਹੈ ਭਲੇ ਦੇਖਿ ਦੁਖ ਭਰੀਐ ॥

According to Guru Amar Das *nenda* of anyone is not a good thing – *bhali kesai ki nahi*. Foolish people, who follow their own minds, are the ones who resort to it – *manmukh mugadh krann*. Their faces are blackened, i.e. they earn disrespect - *muh kaalay tena nendka(n)*, and they are thrust into extremely frightening hell – *narkay ghor pvann*. Sikhism does not believe in the existence of heaven or hell, and being thrust into hell merely means that the *nendak* suffers extreme difficulties.

Nenda bhali kesai ki nahi manmukh mugadh krann. Muh kaalay tena nendka(n) narkay ghor pvann.

P.755

ਨਿੰਦਾ ਭਲੀ ਕਿਸੈ ਕੀ ਨਾਹੀ ਮਨਮੁਖ ਮੁਗਧ ਕਰੰਨਿ ॥ ਮੁਹ ਕਾਲੇ ਤਿਨਾ ਨਿੰਦਕਾ ਨਰਕੇ ਘੋਰਿ ਪਵੰਨ ॥

Guru Arjan Dev points out that a *nendak* is worse than a thief, a dissolute person or a gambler- *cor jaar joo-ar tay bura*. The *nendak* carries on his head - *nendak ser dhara*, a burden which is non-existent – *anhō(n)da bhaar*.

Cor jaar joo-ar tay bura. Anhōnda bhaar nendak ser dhara. P.1145
ਚੋਰ ਜਾਰ ਜੁਆਰ ਤੇ ਬੁਰਾ ॥ ਅਣਹੋਂਦਾ ਭਾਰ ਨਿੰਦਕ ਸਿਰਿ ਧਰਾ ॥

Bhagat Kabir, in one *salok* mentions how the weight of slandering others keeps on increasing on a *nendak's* head – *bhaar pra-ee ser carai*. In spite of being aware of this burden he still favours travelling along the same *nenda* path – *caleo caahai baat*.

Kabir bhaar pra-ee ser carai caleo caahai baat. P.1369
ਕਬੀਰ ਭਾਰ ਪਰਾਈ ਸਿਰ ਚਰੈ ਚਲਿਓ ਚਾਹੈ ਬਾਟ ॥

Nendaks normally resort to sweet talk in the presence of persons they slander – *Oe haajar metha bolday*, but behind the back of the latter they give full vent to their poisonous invective - *baahar ves kadheh mukh ghoday*. Such people's minds are evil – *khotay*. The Lord Master discards such people from His presence – *da-i vechoray*. Guru Ram Das expresses it as follows: P.306

Oe haajar metha bolday baahar ves kadheh mukh ghoday. Man khotay da-i vechoray.
ਓਇ ਹਾਜਰੁ ਮਿਠਾ ਬੋਲਦੇ ਬਾਹਰਿ ਵਿਸੁ ਕਢਹਿ ਮੁਖਿ ਘੋਲੇ ॥ ਮਨ ਖੋਟੇ ਦਯਿ ਵਿਛੋੜੇ ॥

According to Guru Ji such *khotay* people, who harbour feelings of *nenda* in their hearts – *jes andar nenda*, but have mango fruit like sweet talk in their mouths – *muhe amb pa-ee*, do not benefit in any way. If they happen to touch gold – *jay suenay no ohu hath paa-ay*, the gold gets mixed with dust – *khayhoo saytee ral ga-ee*. What this means is that they fail to get any respect and earn disgrace.

.....*Jes andar nenda muhe amb pa-ee. Jay suenay no ohu hath paa-ay ta(n) khayhoo saytee ral ga-ee.* P.307

.....**ਜਿਸੁ ਅੰਦਰਿ ਨਿੰਦਾ ਮੁਹਿ ਅੰਬੁ ਪਇਆ ॥ ਜੇ ਸੁਇਨੇ ਨੋ ਓਹੁ ਹਥੁ ਪਾਏ ਤਾ ਖੇਹੂ ਸੇਤੀ ਰਲਿ ਗਇਆ ॥**

According to Guru Arjan Dev a *nendak* who resorts to slandering others experiences spiritual death – *nendak mua*. Because of his *nenda* activities he suffers lots of trouble and misery that ensue – *upaj vad taap*.

Nendak mua upaj vad taap. P.199
ਨਿੰਦਕੁ ਮੁਆ ਉਪਜਿ ਵਡ ਤਾਪ ॥

Guru Ram Das maintains that (just like all other people) the *nendaks* will be asked by the Lord for an account of their actions (in this world) - *nendka(n) paasuh Har laykha mangsi*, and they are given lots of punishment - *bahu day-e saja-ee*. The punishment, which is the fruit of their actions, as *nendaks*, will depend upon the *nenda* activities they resort to – *jayha nendak apnai jie kmaavday tayha fal pa-ee*.

Nendka(n) paasuh Har laykha mangsi bahu day-e saja-ee. Jayha nendak apnai jie kmaavday tayha fal pa-ee. P.316

ਨਿੰਦਕਾਂ ਪਾਸਹੁ ਹਰਿ ਲੇਖਾ ਮੰਗਸੀ ਬਹੁ ਦੇਇ ਸਜਾਈ ॥ ਜੇਹਾ ਨਿੰਦਕ ਅਪਣੈ ਜੀਇ ਕਮਾਵਦੇ ਤੇਹੋ ਫਲ ਪਾਈ ॥

According to Guru Arjan Dev the *nendak* liars - *nendak jhoothay*, are in the Lord's presence, i.e. in the Lord's *dar / darbaaray* – caught and hurled to the ground – *pakar pachaarean*.

Nendak pakar pachaarean jhoothay darbaaray. P.323
ਨਿੰਦਕ ਪਕੜਿ ਪਛਾੜਿਅਨੁ ਝੂਠੇ ਦਰਬਾਰੇ ॥

Nendaks do not even hesitate to slander virtuous saintly persons. They talk ill, even of the perfect guru. Guru Ram Das says that the person who resorts to *nenda* of the perfect guru – *jo nenda karay satgur pooray ki*, suffers misery in this world - *aukha jag meh hoea*. He is thrust - *ohu dhoea* - into the hell like well of suffering – *nark ghor dukh khooh*. No one listens to his pleas – *kook pukaar ko na sunay*. Because of his suffering he resorts to wailing and crying.

Jo nenda karay satgur pooray ki su aukha jag meh hoea. Nark ghor dukh khooh hai othai pakar ohu dhoea. Kook pukaar ko na sunay ohu aukha hoe hoe roea. P.309

ਜੇ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਸੁ ਅਉਖਾ ਜਗ ਮਹਿ ਹੋਇਆ ॥ ਨਰਕ ਘੋਰੁ ਦੁਖ ਖੁਹ ਹੈ ਓਥੈ ਪਕੜਿ ਓਹੁ ਢੋਇਆ ॥ ਕੂਕ ਪੁਕਾਰ ਕੇ ਨ ਸੁਣੇ ਓਹੁ ਅਉਖਾ ਹੋਇ ਹੋਇ ਰੋਇਆ ॥

According to Guru Amar Das the person who slanders his guru – *jen gur gopea aapna*, has no place – *thaur na thau* (where he could get some respite from his sufferings). He loses both this world and the next – *halt palt dovai(n) ga-ay*. He fails to gain a place in the *dargaah* of the Lord - *dargeh nahi thau(n)*.

Jen gur gopea aapna tes thaur na thau. Halt palt dovai(n) ga-ay dargeh nahi thau(n) P.314.
ਜਿਨ ਗੁਰੁ ਗੋਪਿਆ ਆਪਣਾ ਤਿਸੁ ਠਉਰ ਨ ਠਾਉ ॥ ਹਲਤ ਪਲਤ ਦੇਵੈ ਗਏ ਦਰਗਹ ਨਾਹੀ ਥਾਉ ॥

Guru Arjan Dev says that those who slander *sayvak jan* or *sant jan* succeed in having their precious lives destroyed - *nendak ahela janm gvaee*. The *nendak* who falsely attempts to expose others, helps in washing away

the sins of the slandered ones – *janm janm ki mal dhovai pra-ee*, but he reaps the fruit of his own undesirable deed – *aapna keeta paavai*. He neither attains *sukh* in this world – *eeha(n) sukh nahi*, nor does he earn any respect in the *dargaah* of the Lord – *(nahi) dargeh dho-ee*. He ends up in the abode of the *yamas* – *jampur jae pucaavai*, and suffers. Guru Ji points out that *sant jan* experience *sukh* when others resort to slandering them – *jo jo nend karay santan ki teu(n) santan sukh maana*. (Such slander gives *sant jan* an opportunity to examine weaknesses in their lives and improve their *aatmak jeevan*). Guru Ji goes on to say that the Lord helps his *sant jan* to save themselves from *vekaars* – *kahu Nanak sant Har raakhay*, but the *aatmak jeevan* of the *nendak* gets washed away in the flood of *nenda* – *nendak dee-ay rura-ee*.

Janm janm ki mal dhovai pra-ee aapna keeta paavai. Eeha(n) sukh nahi dargeh dho-ee jampur jae pucaavai. Nendak ahela janm gvaee. Jo jo nend karay santan ki teu(n) santan sukh maana..... Kahu Nanak sant Har raakhay nendak dee-ay rura-ee. P.380

ਜਨਮ ਜਨਮ ਕੀ ਮਲ ਧੋਵੈ ਪਰਾਈ ਆਪਣਾ ਕੀਤਾ ਪਾਵੈ ॥ ਈਹਾ ਸੁਖੁ ਨਹੀ ਦਰਗਹ ਢੋਈ ਜਮਪੁਰਿ ਜਾਇ ਪੁਚਾਵੈ ॥ ਨਿੰਦਕਿ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥ ਜੋ ਜੋ ਨਿੰਦ ਕਰੇ ਸੰਤਨ ਕੀ ਤਿਉ ਸੰਤਨ ਸੁਖ ਮਾਨਾ ॥ ਕਹੁ ਨਾਨਕ ਸੰਤ ਹਰਿ ਰਾਖੇ ਨਿੰਦਕ ਦੀਏ ਰੁੜਾਈ ॥

According to Guru Ji the *nendak* who slanders *sant jan* suffers a lot and mourns loudly – *bel-lavai ar-raavai*. This is because he forgets the Lord – *paarbraham parmaysar besrea*. He reaps the fruit of what he sows – *aapna keeta paavai*.

Ar-raavai bel-lavai nendak. Paarbraham parmaysar besrea apna keeta paavai nendak. P.373

ਅਰੜਾਵੈ ਬਿਲਲਾਵੈ ਨਿੰਦਕ ॥ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਬਿਸਰਿਆ ਅਪਣਾ ਕੀਤਾ ਪਾਵੈ ਨਿੰਦਕ ॥

Guru Ji maintains that the Lord embraces His servant and saves him – *apnay daas kau kanth lagaavai*. But the *nendak* offender is thrust into the fires of envy burning within the *nendak* – *nendak kau agan meh paavai*.

Apnay daas kau kanth lagaavai. Nendak kau agan meh paavai.

ਅਪਣੇ ਦਾਸ ਕਉ ਕੰਠਿ ਲਗਾਵੈ ॥ ਨਿੰਦਕ ਕਉ ਅਗਨਿ ਮਹਿ ਪਾਵੈ ॥

Guru Ram Das says that as a result of the activities of the *nendak* the *sayvak* / *Har jan* does not lose his virtues and worthwhile characteristics – *apna gun na gvavai*, because he resorts to *naam semran* – *Ram naam gun gaavai*.

Har jan Ram naam gun gaavai. Jay koi nend karay Har jan ki apna gun na gvavai. P.719

ਹਰਿ ਜਨ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਵੈ ॥ ਜੇ ਕੋਈ ਨਿੰਦ ਕਰੇ ਹਰਿ ਜਨ ਕੀ ਅਪੁਨਾ ਗੁਨ ਨ ਗਵਾਵੈ ॥

According to Guru Arjan Dev the person who resorts to slander suffers, and his life is wasted – *nenda kar kar bahut vegoota*. His actions result in his getting into wombs, i.e. repeated lives – *garbh jon meh kerat pa-ee*.

Nenda kar kar bahut vegoota garbh jon meh kerat pa-ee. P.900

ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਬਹੁਤ ਵਿਗੂਤਾ ਗਰਭ ਜੋਨਿ ਮਹਿ ਕਿਰਤਿ ਪਇਆ ॥

Guru Amar Das mentions that those who slander others – *par nendka* – get drowned i.e. they have their lives destroyed – *aap dubay par nendka*. In addition they also bring about destruction on all their family members.

Oe aap dubay par nendka saglay kul dobayn. P.951

ਓਇ ਆਪਿ ਡੁਬੇ ਪਰ ਨਿੰਦਕਾ ਸਗਲੇ ਕੁਲ ਡੋਬੋਨਿ ॥

In the words of Guru Arjan Dev the *nendak* hurts himself with his own dagger – *aapan kataari aapas kau la-ee*. He inflicts wounds to his mind with his acts of *nenda* – *man apna keeno faat*.

Nanak aapan kataari aapas kau la-ee man apna keeno faat P1224.

ਨਾਨਕ ਆਪਨ ਕਟਾਰੀ ਆਪਸ ਕਉ ਲਾਈ ਮਨ ਅਪਨਾ ਕੀਨੋ ਫਾਟ ॥

Bhagat Kabir states that, as the Lord's servant – *jan*, he welcomed people slandering him – *log nendau*. *Nenda* seemed to be very pleasant to him – *khari pyari*. To him *nenda* is his father and mother – *nenda baap nenda mehtaari*. He says that if people resort to slandering him he would be able to get to heaven – *nenda hoe ta(n) baikunth ja-ee-ai*. According to him if his weaknesses get exposed he would be able to discard his faults and the *naam* commodity could be retained in the mind – *naam padaarath maneh basa-ee-ai*. If one were to accept the criticisms and exposures made by *nendaks*, open heartedly one's heart would become pure – *redai sudh hoe*. This would mean the *nendak* is washing Bhagat Ji's filthy mind / mind robe – *hamray kapray nendak dhoe*. As such Bhagat Ji says that the slanderer is his friend – *nenda karai su hamra meet*. Bhagat Ji believes that the slanderer is keen to see his (slandered one's) life improve – *hamra jeevan nendak lorai*.

Nendau nendau mo kau log nendau. Nenda jan kau khari pyari. Nenda baap nenda mehtaari. Nenda hose ta(n) baikunth ja-ee-ai. Naam padaarath maneh basa-ee-ai. Redai sudh jau nenda hoe. Hamray kapray nendak dhoe. Nenda karai su hamra meet. Hamra jeevan nendak lorai.

P.339

ਨਿੰਦਉ ਨਿੰਦਉ ਮੋ ਕਉ ਲੋਗੁ ਨਿੰਦਉ ॥ ਨਿੰਦਾ ਜਨ ਕਉ ਖਰੀ ਪਿਆਰੀ ॥ ਨਿੰਦਾ ਬਾਪੁ ਨਿੰਦਾ ਮਹਤਾਰੀ ॥ ਨਿੰਦਾ ਹੋਇ ਤ
ਬੈਕੁੰਠ ਜਾਈਐ ॥ ਨਾਮੁ ਪਦਾਰਥੁ ਮਨਹਿ ਬਸਾਈਐ ॥ ਰਿਦੈ ਸੁਧ ਜਉ ਨਿੰਦਾ ਹੋਇ ॥ ਹਮਰੇ ਕਪਰੇ ਨਿੰਦਕੁ ਧੋਇ ॥ ਨਿੰਦਾ ਕਰੈ ਸੁ
ਹਮਰਾ ਮੀਤੁ ॥ ਹਮਰਾ ਜੀਵਨੁ ਨਿੰਦਕੁ ਲੋਚੈ ॥

The only way to escape the consequences of *nenda* and various other *vekaars* is to participate in *sat sang*.
With participation in *saadh sangat / sat sang* one attains a high spiritual status – *saadh sangat pa-ee parm gatay*.
Bhagat Ravedas mentions how, after attaining a high spiritual status, he had given up resorting to *nenda* of other
people, which he refers to as washing other people's dirty clothes - *mailay kapray kaha(n) lau dhovau*.

Saadh sangat pa-ee parm gatay. Mailay kapray kaha(n) lau dhovau.

P.1293

ਸਾਧ ਸੰਗਤਿ ਪਾਈ ਪਰਮ ਗਤੇ ॥ ਮੈਲੇ ਕਪਰੇ ਕਹਾ ਲਉ ਧੋਵਉ ॥

32. OUR WEAKNESSES

Having attained this human life it is our bounden duty to remember our Creator such that we could attain oneness with Him, and get across this world ocean – *bhavjal* – safely. Guru Arjan Dev states that the Lord who gives us clothes and food - *jen ka dee-a painay khae*, should not be forgotten. We should not be lazy in remembering Him – *tes seu(n) aalas keu(n) banai*. But unfortunately we do tend to forget our Lord Master – *khasm besaar*, and get involved in other activities – *aan kamm laageh*. By doing this we forgo this gem – *ratan* - of life for the worthless *maya*, referred to as worthless *kaudi* – *kaudi badlay ratan teageh*. Thus we become ungrateful – *loon haraami*, for like unfaithful dogs - *suan*, we fail to understand the One who gives us not only life but everything that we need – *jen dee-ay teseh na jaaneh suan*

Jes ka dee-a painay khae. Tes seu(n) aalas keu(n) banai mae. Khasm besaar aan kamm laageh. Kaudi badlay ratan teageh.Jen dee-ay teseh na jaaneh suan. Kahu Nanak ham loon haraami.

P.195

ਜਿਸ ਕਾ ਦੀਆ ਪੈਨੇ ਖਾਇ ॥ ਤਿਸ ਸਿਉ ਆਲਸੁ ਕਿਉ ਬਨੈ ਮਾਇ ॥ ਖਸਮ ਬਿਸਾਰ ਆਨ ਕੰਮ ਲਾਗਹਿ ॥ ਕਉਡੀ ਬਦਲੇ
ਰਤਨ ਤਿਆਗਹਿ ॥ਜਿਨਿ ਦੀਏ ਤਿਸਹਿ ਨ ਜਾਨਹਿ ਸੁਆਨ ॥ ਕਹੁ ਨਾਨਕ ਹਮ ਲੂਣ ਹਰਾਮੀ ॥

According to Guru Ji the person whose description is given above is a *saakat*. His way of life – *saakat ki reet* - is such that whatever he does is exactly the reverse of what he ought to do – *jo kech karai sagal bepreet*.

Saakat ki aisi hai reet. Jo kech karai sagal bepreet.

P.195

ਸਾਕਤ ਕੀ ਐਸੀ ਹੈ ਰੀਤਿ ॥ ਜੋ ਕਿਛੁ ਕਰੈ ਸਗਲ ਬਿਪਰੀਤਿ ॥

Guru Ji points out how a person, won over by *maya moh* – *maya mohrea* – understands talk about the need to remember the Lord – *sabhay gala(n) jaatia(n)*, but having heard such talk he remains quiet – *cup*, (because of an indifferent attitude) – *sun kai cup kee-a*. He never turns his attention to the Lord - *kad hi surat na ladhia*.

Sabhay gala(n) jaatia(n) sun kai cup kee-a. Kad hi surat na ladhia maya mohrea.

P.217

ਸਭੇ ਗਲਾ ਜਾਤੀਆ ਸੁਣਿ ਕੈ ਚੁਪ ਕੀਆ ॥ ਕਦ ਹੀ ਸੁਰਤਿ ਨ ਲਪੀਆ ਮਾਇਆ ਮੋਹੜਿਆ ॥

Guru Ji tells us that when it comes to thinking of doing evil sinful things - *cetwat paap*, one does not hesitate - *na aalak aavai*. He does not feel ashamed to go to a prostitute - *baysua bhajt kech neh sarmaavai*. He labours the whole day - *saaro dens majoori karai*, for the sake of *maya*. But when it is time for *semran* - *Har semran ki vayla*, it appears as though lightening strikes his head - *bajar ser parai*.

Cetwat paap na aalak aavai. Baysua bhajt kech neh sarmaavai. Saaro dens majoori karai. Har semran ki vayla bajar ser parai. P.1143

ਚਿਤਵਤ ਪਾਪ ਨ ਆਲਕੁ ਆਵੈ ॥ ਬੇਸੁਆ ਭਜਤ ਕਿਛੁ ਨਹ ਸਰਮਾਵੈ ॥ ਸਾਰੇ ਦਿਨਸ ਮਜੂਰੀ ਕਰੈ ॥ ਹਰਿ ਸਿਮਰਨ ਕੀ ਵੇਲਾ ਬਜਰ ਸਿਰਿ ਪਰੈ ॥

Guru Ji says, "Oh Lord, You are a great giver of gifts and you keep on giving - *tum bad daatay day rahay*. You are present in the life and in the breaths in us - *jia praan meh rav rahay*. You give us all the food that we eat - *deenay sagal bhojan khaan*. In spite of all this we do not appreciate any of these qualities of Yours - *ek gun na jaan*. We are *nergun* i.e. we do not possess any good quality."

Tum bad daatay day rahay. Jia praan meh rav rahay. Deenay sagal bhojan khaan. Mohe nergun ek gun na jaan. P.1181

ਤੁਮ ਬਡ ਦਾਤੇ ਦੇ ਰਹੇ ॥ ਜੀਅ ਪ੍ਰਾਣ ਮਹਿ ਰਵਿ ਰਹੇ ॥ ਦੀਨੇ ਸਗਲ ਭੋਜਨ ਖਾਨ ॥ ਮੋਹਿ ਨਿਰਗੁਨ ਇਕੁ ਗੁਨੁ ਨ ਜਾਨ ॥

Guru Nanak Dev says that, in this world, every one's lotus like heart - *kaval sagal sansaarai*, is turned away from the Lord's *semran* - *oo(n)dho kaval*. Such bad thinking - *durmat* - is like fire which completely consumes the spiritual lives of people - *agan jagat parjaarai*.

Oo(n)doh kaval sagal sansaarai. Durmat agan jagat parjaarai. P.225

ਉੱਧੋ ਕਵਲੁ ਸਗਲ ਸੰਸਾਰੈ ॥ ਦੁਰਮਤਿ ਅਗਨਿ ਜਗਤ ਪਰਜਾਰੈ ॥

Guru Amar Das tells us that because of the influence of *maya moh* all females and males get caught in lust - *kaam veapay*. They fail to learn how to do *naam semran* - *Ram naam ki bedh nahi jaani*. Caught in *maya moh*, parents, sons and brothers are objects of intense love - *maat peta sut bha-ee kharay pyaray*. All this causes us to drown in the waters of *maya moh* even though there is literally no water - *doob mu-ay ben paani*. We experience spiritual death - *aatmak maut*. We fail to realize what spiritual life is - *gat nahi jaani*. *Haumai* takes control of our lives and the mind wanders - *haumai dhaat sansaaray*.

Estari purkh kaam veapay jiu Ram naam ki bedh nahi jaani. Maat peta sut bha-ee kharay pyaray jiu doob mu-ay ben paani. Doob mu-ay ben paani gat nahi jaani haumai dhaat sansaaray.

ਇਸਤਰੀ ਪੁਰਖ ਕਾਮਿ ਵਿਆਪੇ ਜੀਉ ਰਾਮ ਨਾਮ ਕੀ ਬਿਧਿ ਨਹੀ ਜਾਣੀ ॥ ਮਾਤ ਪਿਤਾ ਸੁਤ ਭਾਈ ਖਰੇ ਪਿਆਰੇ ਜੀਉ ਭੂਭਿ ਮੁਏ ਬਿਨੁ ਪਾਣੀ ॥ ਭੂਭਿ ਮੁਏ ਬਿਨੁ ਪਾਣੀ ਗਤਿ ਨਹੀ ਜਾਣੀ ਹਉਮੈ ਧਾਤੁ ਸੰਸਾਰੈ ॥ P.245

Guru Arjan Dev describes how we tend to get entangled with worthless things - *janjaal*, which are of no use to us - *kaam na aaveh*. We love things - *ten seu(n) heet*, which do not go with us - *sang na caaleh*. *Vekaars*, which are enemies - *jo baira-ee*, are our friends - *say-ee meet*. Seeing - *deetha* - *semran* which is for ever - *saac dharm*, does not appeal to us - *nahi bhaavai*. We get preoccupied with lies and deception - *jhooth dhoh seu(n) raceo*. These appear very sweet - *meetha*. The provider of gifts is forgotten - *vesrea daatara*, but the gift is looked upon with affection - *daat pyari*. We struggle - *uth rovai* - to acquire things which in the end cannot be ours - *vast pra-ee*. Our responsibilities as human beings - *karm dharm* - are all forgotten. We do not understand the divine Will - *hukam na boojhai*. Hence we get thrust into the cycle of numerous lives and deaths - *aavan jaanay*.

Kaam na aaveh say janjaal. Sang na caaleh ten seu(n) heet. Jo baira-ee say-ee meet..... Saac dharm nahi bhaavai deetha. Jhooth dhoh seu(n) raceo meetha. Daat pyari vesrea daatara. Vast pra-ee kau uth rovai. Karm dharm sagla ee khovai. Hukam na boojhai aavan jaanay. P.676

ਕਾਮਿ ਨ ਆਵਹਿ ਸੇ ਜੰਜਾਲ ॥ ਸੰਗਿ ਨ ਚਾਲਹਿ ਤਿਨ ਸਿਉ ਹੀਤ ॥ ਜੇ ਬੈਰਾਈ ਸੇਈ ਮੀਤ ॥ ਸਾਚੁ ਧਰਮੁ ਨਹੀ ਭਾਵੈ ਡੀਠਾ ॥ ਬੁਠ ਧੋਹ ਸਿਉ ਰਚਿਓ ਮੀਠਾ ॥ ਦਾਤ ਪਿਆਰੀ ਵਿਸਰਿਆ ਦਾਤਾਰਾ ॥ ਵਸਤੁ ਪਰਾਈ ਕਉ ਉਠਿ ਰੋਵੈ ॥ ਕਰਮ ਧਰਮ ਸਗਲਾ ਈ ਖੋਵੈ ॥ ਹੁਕਮ ਨ ਬੁਝੈ ਆਵਣ ਜਾਣੇ ॥

Thus we tend to forgo the *naam gem* - *ratan chaad*, and cling to the trivial worthless *maya* - *kaudi sang laagay*, which brings no benefit in the end - *ja(n) tay kachoo na pa-ee-ai*.

Ratan chaad kaudi sang laagay ja(n) tay kachoo na pa-ee-ai. P.615

ਰਤਨੁ ਛਾਡਿ ਕਉਡੀ ਸੰਗਿ ਲਾਗੇ ਜਾਤੇ ਕਛੂ ਨ ਪਾਈਐ ॥

Guru Ram Das says that we often keep uttering the name of the Lord - *Har Har kareh*, but we always resort to cheating and deceiving others - *net kap kmaaveh*. In this way the heart can never become pure - *herda sudh na hoi*. According to Guru Ji, by donning robes of holy people - *baahar bhaykh*, and by displaying that one

is very smart – *bahut catra-ee*, the mind will still wander in all directions - *manoo-a dehdes dhaavai*. *Bhaykh* and *catra-ee* are the result of *haumai – haumai beapea*. Such a person does not understand the *sabad – sabad na ceenai*, and he faces the cycle of numerous births – *fer fer joni aavai*.

Har Har kareh net kapṭ kmaaveh herda sudh na hoi. Baahar bhaykh bahut catra-ee manoo-a dehdes dhaavai. Haumai beapea sabad na ceenai fer fer jooni aavai. P.732

ਹਰਿ ਹਰਿ ਕਰਹਿ ਨਿਤ ਕਪਟੁ ਕਮਾਵਹਿ ਹਿਰਦਾ ਸੁਪੁ ਨ ਹੋਈ ॥ ਬਾਹਰਿ ਭੇਖ ਬਹੁਤੁ ਚਤੁਰਾਈ ਮਨੁਆ ਦਹਦਿਸਿ ਧਾਵੈ ॥ ਹਉਮੈ ਬਿਆਪਿਆ ਸਬਦੁ ਨ ਚੀਨੈ ਫਿਰਿ ਫਿਰ ਜੁਨੀ ਆਵੈ ॥

Guru Arjan Dev points out how one gets ready hastily to do some vile act – *buray kaam kau ooth khaloe- a*, but when it comes to *naam semran* he lies down and sleeps - *naam ki bayla pai pai soe-a*. He loves to listen to filthy songs regarding *veshay vekaars – bekhai naad karn sun bheena*, but when it comes to listening to the praises of the Lord – *Har jas sunat*, the mind becomes lazy and is reluctant to act - *aals man keena*.

Buray kaam kau ooth khaloe-a. Naam ki bayla pai pai soe-a. Bekhai naad karn sun bheena. Har jas sunat aalas man keena. P.738

ਬੁਰੇ ਕਾਮ ਕਉ ਊਠਿ ਖਲੋਇਆ ॥ ਨਾਮ ਕੀ ਬੇਲਾ ਪੈ ਪੈ ਸੋਇਆ ॥ ਬਿਖੈ ਨਾਦੁ ਕਰਨ ਸੁਣਿ ਭੀਨਾ ॥ ਹਰਿ ਜਸੁ ਸੁਨਤ ਆਲਸੁ ਮਨਿ ਕੀਨਾ ॥

Guru Ji says that life keeps flowing like a river - *behti jaat*, but one never pays any attention to this fact - *kaday drest na dhaarat*. Instead one gets fully engrossed with *maya moh* which does not last – *methea moh bandeh net paarac*. As a result one resorts to *vekaars* without any consideration of their harmful effects – *kart bekaar do-oo kar jhaarat*, but when it comes to *naam semran* one does not retain the *naam* gem in the heart even for a short while - *Ram ratan red tel nahi dhaarat*.

Behti jaat kaday drest na dhaarat. Methea moh bandeh net paarac. Kart bekaar do-oo kar jhaarat. Ram ratan red tel nahi dhaarat. P.743

ਬਹਤੀ ਜਾਤ ਕਦੇ ਦ੍ਰਿਸਟਿ ਨ ਧਾਰਤ ॥ ਮਿਥਿਆ ਮੋਹ ਬੰਦਹਿ ਨਿਤ ਪਾਰਚ ॥ ਕਰਤ ਬਿਕਾਰ ਦੋਊ ਕਰ ਝਾਰਤ ॥ ਰਾਮ ਰਤਨੁ ਰਿਦ ਤਿਲੁ ਨਹੀ ਧਾਰਤ ॥

Guru Ji in another *sabad* mentions that the *naam* of the Lord which is present for ever – *hovan*, tastes bitter – *kaura*. What is not lasting in this world, i.e. *maya moh*, is sweet - *anhovan meetha*. Hence people – *jeev / praani* - cling to the *maya* poison - *bekhea meh lapṭae*. Because of this they keep on smouldering - *jaray* - within themselves.

Hovan kaura anhovan meetha, bekhea meh lapṭae jaray. P.823

ਹੋਵਨੁ ਕਉਰਾ ਅਨਹੋਵਨੁ ਮੀਠਾ ਬਿਖਿਆ ਮਹਿ ਲਪਟਾਏ ਜਰੇ ॥

We tend to regard worldly goods created by the Lord - *keetay kau* - as very significant, like Mount Meru in the Himalayas - *mayrai sammanai*. The Creator or *karnhaaar*, however, is regarded as something trivial, like a blade of grass - *tren*. Thus says Guru Ji.

Keetay kau mayrai sammanai karnhaaar tren janai P.613

ਕੀਤੇ ਕਉ ਮੈਰੈ ਸੰਮਾਨੈ ਕਰਣਹਾਰੁ ਤ੍ਰਿਣੁ ਜਾਨੈ ॥

Bhagat Kabir says that we are such wrong doers – *apraadhi*, that we ignore the Lord who gave us life and body – *jen jiu pend tha dee-a*. We do not love Him, nor do we do His *bandgi / bhagti* - *tes ki bhaao bhagti(i) nahi saadhi*. What interests us is the wealth of others - *par dhan*, other women – *par tan*, slander of others – *parti nenda*, and enmity and quarrels with others – *par apbaad*. These *vekaars* do not leave us - *na chootai*, and as a result we suffer repeated births and deaths - *aavagavan hot hai fun fun*.

Gobend ham aisay apraadhi. Jen Prabh jiu pend tha dee-a tes ki bhaao bhagat(i) nahi saadhi. Par dhan par tan parti nenda par apbaad na chootai. Aavagavan hot hai fun fun P.970

ਗੋਬਿੰਦ ਹਮ ਐਸੇ ਅਪਰਾਧੀ ॥ ਜਿਨਿ ਪ੍ਰਭਿ ਜੀਉ ਪਿੰਡ ਥਾ ਦੀਆ ਤਿਸ ਕੀ ਭਾਉ ਭਗਤਿ ਨਹੀ ਸਾਧੀ ॥ ਪਰ ਧਨ ਪਰ ਤਨ ਪਰਤੀ ਨਿੰਦਾ ਪਰ ਅਪਬਾਦੁ ਨ ਛੂਟੈ ॥ ਆਵਾਗਵਨੁ ਹੋਤੁ ਹੈ ਫੁਨਿ ਫੁਨਿ ॥

Bhagat Ji in another place says, “Oh stupid mind – *devaanay*, you have forgotten your religion i.e. religious responsibilities - *deen besaareo ray*. You fill up your stomach and sleep like animals - *payṭ bhareo pasoo-a jeu(n) soe-o*, and by doing this you are losing this precious human life - *manukh janm hai haareo*. You never participate in *sat sang* – *saadh sangat kabhoo nahi keenay*, and you are always busy with activities which do not give any lasting benefits.”

Deen besaareo ray devaanay deen besaareo ray. Payṭ bhareo pasoo-a jeu(n) soe-o manukh janm hai haareo. Saadh sangat kabhoo nahi keeni raceo dhandhai jhooth P.1105

ਦੀਨ ਬਿਸਾਰਿਓ ਰੇ ਦਿਵਾਨੇ ਦੀਨ ਬਿਸਾਰਿਓ ਰੇ ॥ ਪੇਟੁ ਭਰਿਓ ਪਸੁਆ ਜਿਉ ਸੋਇਓ ਮਨੁਖੁ ਜਨਮੁ ਹੈ ਹਾਰਿਓ ॥ ਸਾਧ ਸੰਗਤਿ ਕਬਹੂ ਨਹੀ ਕੀਨੀ ਰਚਿਓ ਧੰਧੈ ਝੁਠ ॥

In one of His *saloks* Bhagat Ji mentions that *bhagti* of the Lord is not liked by a sinful *vekaari* person - *paapi bhagti(i) na bhav-ee*. Such a person feels that the Lord's worship - *pooja* - does not bring any happiness - *Har pooja na suhae*. A person of this kind is like a fly which shuns sweet smelling things, like the fragrant sandalwood - *maakhi candan parharai*, and is attracted to foul smelling stuff - *jeh beghand teh jae*. Such is the nature of most of us.

Kabir paapi bhagti(i) na bhav-ee Har pooja na suhae. Maakhi candan parharai jeh beghand teh jae.

P.1368

ਕਬੀਰ ਪਾਪੀ ਭਗਤਿ ਨ ਭਾਵਈ ਹਰਿ ਪੂਜਾ ਨ ਸੁਹਾਇ ॥ ਮਾਖੀ ਚੰਦਨੁ ਪਰਹਰੈ ਜਹ ਬਿਗੰਧ ਤਹ ਜਾਇ ॥

Bhagat Parmanand tells us about our shortcomings in a *sabad* in *Raag Saarang*. We listen to religious texts such as the *Puraan* scriptures without paying any heed to the benefits that can be derived - *tai(n) nar kea Puraan sun keena*. The desire to do everlasting *bhagti* does not develop - *an paavni bhagti(i) nahi upji*, nor do we give any gifts to the hungry - *bhookhai daan na deena*. Lust, anger, greed do not leave us - *kaam na besreo krodh na besreo lobh na chooteo*. The habit of uttering slander against others does not go - *par nenda mukh tay nahi chooti*. Thus all the efforts to read or listen to the divine texts is wasted - *nefal bha-i sabh sayva*. Even after listening to the religious texts one robs and loots homes of others - *baat paar ghar moos beraano*. The wrong doer - *apraadhi* - resorts to these ways to fill his stomach - *payt bharai apraadhi*. He continues resorting to such undesirable acts - *soi abedea saadhi*, which will earn him condemnation in *parlok* - *jeh parlok jae apkeerat*. Cruelty does not disappear from the mind - *hensa tau man tay nahi chooti*, and the humane quality of being sympathetic and merciful to other beings is not inculcated - *jia daya nahi paali*. Parmanand requests us to participate in *sat sang* - *Parmanand saadh sangat mel*. Without such participation there is no possibility of listening to, or doing the Lord's *katha*, which helps to purify the mind - *katha puneet na caali*. *Katha* is the interpretation of scriptures in the *sangat*.

Tai(n) nar kea Puraan sun keena. An paavni bhagti(i) nahi upji bhookhai daan na deena. Kaam na besreo krodh na besreo lobh na chooteo Dewa. Par nenda mukh tay nahi chooti nefal bha-i sabh sayva. Baat paar ghar moos beraano payt bharai apraadhi. Jeh parlok jae apkeerat soi abedea saadhi. Hensa tau man tay nahi chooti jia daya nahi paali. Parmanand saadh sangat mel katha puneet na caali. P.1253

ਤੈ ਨਰ ਕਿਆ ਪੁਰਾਨ ਸੁਨਿ ਕੀਨਾ ॥ ਅਨ ਪਾਵਨੀ ਭਗਤਿ ਨਹੀ ਉਪਜੀ ਭੁਖੈ ਦਾਨੁ ਨ ਦੀਨਾ ॥ ਕਾਮ ਨ ਬਿਸਰਿਓ ਕ੍ਰੋਧੁ ਨ ਬਿਸਰਿਓ ਲੋਭੁ ਨ ਛੂਟਿਓ ਦੇਵਾ ॥ ਪਰ ਨਿੰਦਾ ਮੁਖ ਤੇ ਨਹੀ ਛੂਟੀ ਨਿਫਲ ਭਈ ਸਭ ਸੇਵਾ ॥ ਬਾਟ ਪਾਰਿ ਘਰੁ ਮੂਸਿ ਬਿਰਾਨੇ ਪੇਟ ਭਰੇ ਅਪਰਾਧੀ ॥ ਜਿਹਿ ਪਰਲੋਕ ਜਾਇ ਅਪਕੀਰਤਿ ਸੋਈ ਅਬਿਦਿਆ ਸਾਧੀ ॥ ਹਿੰਸਾ ਤਉ ਮਨ ਤੇ ਨਹੀ ਛੂਟੀ ਜੀਅ ਦਇਆ ਨਹੀ ਪਾਲੀ ॥ ਪਰਮਾਨੰਦ ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਕਥਾ ਪੁਨੀਤ ਨ ਚਾਲੀ ॥

Bhagat Ravedas states that we tend to behave like fools - *baavar*, even though we are fully aware of it - *jaan ajaan*. The days - *devs* - of our lives pass in being occupied with good and bad thoughts - *soc asoc* - regarding *maya*. Sexual desires keep increasing - *endri sabal*, whereas powers of discrimination - *bebayk budh*, between good and bad, keep diminishing - *nebal*. The thought of what our greatest need - *parmaarath* - never enters the mind - *parvays nahi*.

Jaan ajaan bha-ay ham baavar soc asoc devs jaahi. Endri sabal nebal bebayk budh parmaarath parvays nahi. P.658

ਜਾਨਿ ਅਜਾਨਿ ਭਏ ਹਮ ਬਾਵਰ ਸੋਚ ਅਸੋਚ ਦਿਵਸ ਜਾਹੀ ॥ ਇੰਦ੍ਰੀ ਸਬਲ ਨਿਬਲ ਬਿਬੇਕ ਬੁਧਿ ਪਰਮਾਰਥ ਪਰਵੇਸ ਨਹੀ ॥

We tend to get preoccupied with things which do not last because of *maya moh*. This results in misery and *dukh* - *jhoothai rang khuar*. Under these circumstances how is it possible for the human life boat to keep on sailing smoothly - *kaha(n) lag khayvi-ai*. With *maya moh* in mind we cannot resort to *sayva semran* of the Lord who purifies the minds of those indulging in *vekaars* - *paavan patet puneet kateh nahi sayvi-ai*. Guru Arjan Dev mentions it as follows in *Funhay Bani*:

Paavan patet puneet kateh nahi sayvi-ai. Jhoothai rang khuar kaha(n) lag khayvi-ai. P.1363

ਪਾਵਨ ਪਤਿਤ ਪੁਨੀਤ ਕਤਹ ਨਹੀ ਸੇਵੀਐ ॥ ਝੂਠੈ ਰੰਗਿ ਖੁਆਰੁ ਕਹਾਂ ਲਗ ਖੇਵੀਐ ॥

In *Sukhmani Bani* Guru Ji points out that the Lord who keeps company with us - *sangi* - and is our helper - *saha-ee*, is not remembered - *aavai na ceet*. That which is harmful, i.e. *maya - jo baira-ee*, is looked upon with love - *ta(n) seu(n) preet*. Our lives are short. Life keeps getting shorter day by day. It is like living in a house of sand - *baloo-a kay greh bheetar basai*. Grains of sand keep disintegrating from this house. In spite of this we indulge in various pleasures related to *maya* - *anad kayl maya rang rasai*. Thought of death - *kaal* - never arise in the mind of the foolish person - *na aavai mooray ceet*. He seems to be convinced in his mind that death will not come - *drex kar maanai maneh parteet*. Man wastes many lives - *behaanay ka-i janm*, in enmity, antagonism,

lust, anger, *moh*, falsehood, *vekaars*, greed and deceit - *bair berodh kaam krodh moh jhooth bekaar maha lobh dhroh*.

Sang saha-ee su aavai na ceet. Jo baira-ee ta(n) seu(n) preet. Baloo-a kay greh bheetar basai. Anad kayl maya rang rasai. Drex kar maanai maneh parteet. Kaal na aavai mooray ceet. Bair berodh kaam krodh moh. Jhooth bekaar maha lobh dhroh. Eahoo(n) jugat behaanay ka-i janm. P.267

ਸੰਗਿ ਸਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ ॥ ਜੋ ਬੈਰਾਈ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ॥ ਬਲੂਆ ਕੇ ਗ੍ਰਿਹ ਭੀਤਰਿ ਬਸੈ ॥ ਅਨਦ ਕੇਲ ਮਾਇਆ ਰੰਗਿ ਰਸੈ ॥ ਦ੍ਰਿੜੁ ਕਰਿ ਮਾਨੈ ਮਨਹਿ ਪ੍ਰਤੀਤਿ ॥ ਕਾਲੁ ਨ ਆਵੈ ਮੂੜੇ ਚੀਤਿ ॥ ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ॥ ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧੋਹ ॥ ਇਆਹੁ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ ॥

Guru Ji in the same *astpadi*, as in the preceding quote, says the person who acts as described is a man only in appearance - *maans jaat*, but his actions are those of animals - *kartoot pasoo ki*. What he does always, day and night - *den raat*, is merely for people's consumption to please them - *lok pacaara karai den raat*

Kartoot pasoo ki maans jaat. Lok pacaara karai den raat

P.267.

ਕਰਤੂਤਿ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥ ਲੋਕ ਪਚਾਰਾ ਕਰੈ ਦਿਨੁ ਰਾਤਿ ॥

Guru Ji states that man resorts to actions - *kmaani reet*, which bring shame upon him - *hoveh sharmenda* - in the *dargaah* of the Lord. He slanders *sant jan* - *sant ki nenda*, but he respects those who do not remember the Lord - *saakat ki pooja*. Such is his behaviour, contrary to established norm. - *drexi bepreet*.

Jeh karni hoveh sharmenda eha kmaani reet. Sant ki nenda saakat ki pooja aisi drexi bepreet.

P.673

ਜਿਹ ਕਰਣੀ ਹੋਵਹਿ ਸਰਮਿੰਦਾ ਇਹਾ ਕਮਾਨੀ ਰੀਤਿ ॥ ਸੰਤ ਕੀ ਨਿੰਦਾ ਸਾਕਤ ਕੀ ਪੂਜਾ ਐਸੀ ਦ੍ਰਿੜੀ ਬਿਪਰੀਤ ॥

One should not be under the impression that the weaknesses mentioned above do not apply to us today. On careful consideration it becomes clear that we are guilty of most, if not all, the shortcomings listed above. *Gurbanj* deals with TRUTH which is for ever. What little is mentioned above is relevant today too. In fact it is far more relevant than what it was when these words were uttered by the great souls. Today, materialism which is the result of *maya moh*, has begun to take hold of our lives in a manner that did not exist before, in the time of the Gurus. The possibility that our life boats will go down in the surging flood waters of materialism is too real to ignore. It is time that we wake up from the slumber of indifference and bring about a change for the better in our lives. (Two other weaknesses which have not been uncluded here are dealt with separately under the heading 'Meat and Intoxicants').

33 GURMUKH, MANMUKH

One very important aspect of Sikhism is that one can attain oneness with the Lord through the Guru only. This means that without the guru there can be no God realization. Hence it is essential to seek the *saran* of the guru, and the person who does this is called a *gurmukh*. The *gurmukh* has his face always towards the guru because of his desire to listen to the guru's teaching. He wishes to remain *sanmukh* to the guru, i.e. to face the guru, to be in the presence of the guru, to listen to the guru's *bacon* - words. The opposite of *sanmukh* is *vaymukh* - to turn the face away. The *gurmukh* aims to mould his life according to the guru's teaching to achieve the aim of life. For him the guru's thinking, i.e. the guru's *mat* is his guide. But such *gurmukhs* are rare. The large majority of us, however, depend on what we think is right for us. We tend to follow our own minds, our own *mat* - *man mat*. The person who follows the dictates of his mind is termed a *manmukh*, as opposed to a *gurmukh*. According to Guru Arjan Dev *gurmukhs* experience *sukh* whilst the *manmukhs* suffer *dukh* - *gurmukh sukhia manmukh dukhia*. *Gurmukhs* remain *sanmukh* whereas *manmukhs* remain *vaymukh* - *gurmukh sanmukh manmukh vaymukhia*. By remaining *sanmukh* to the guru one can meet the Lord - *gurmukh meli-ai*, but by remaining *vaymukh* one gets parted from the Lord - *manmukh vechrai*. It is the *gurmukh* who exemplifies the right approach to life - *gurmukh bedh pargataa-ay jiu*.

Gurmukh sukhia manmukh dukhia. Gurmukh sanmukh manmukh vaymukhia. Gurmukh meli-ai manmukh vechrai gurmukh bedh pargataa-ay jiu. P.131

ਗੁਰਮੁਖਿ ਸੁਖੀਆ ਮਨਮੁਖ ਦੁਖੀਆ ॥ ਗੁਰਮੁਖਿ ਸਨਮੁਖਿ ਮਨਮੁਖਿ ਵੇਮੁਖੀਆ ॥ ਗੁਰਮੁਖਿ ਮਿਲੀਐ ਮਨਮੁਖਿ ਵਿਛੁਰੈ ਗੁਰਮੁਖਿ ਬਿਧਿ ਪ੍ਰਗਟਾਏ ਜੀਉ ॥

Guru Nanak Dev says that various types of *dukh* and pain affect the *manmukh* - *manmukh kau dukh dard veapas*. His *dukh* problems cannot disappear - *manmukh dukh na ja-ee*. This is because his life is not guided by the guru's *mat*. The *gurmukh*, on the other hand, understands the Lord, the provider of *sukh dukh* - *sukh dukh daata gurmukh jaata*. The Lord gets the *gurmukh* who remains in the *saran* of the guru to meet Him - *mayl la-ay sarna-ee*.

Manmukh kau dukh dard veapas manmukh dukh na ja-ee. Sukh dukh daata gurmukh jaata mayl la-ay sarna-ee. P.1345

ਮਨਮੁਖ ਕਉ ਦੁਖ ਦਰਦ ਵਿਆਪਸਿ ਮਨਮੁਖਿ ਦੁਖੁ ਨ ਜਾਈ ॥ ਸੁਖ ਦੁਖ ਦਾਤਾ ਗੁਰਮੁਖਿ ਜਾਤਾ ਮੇਲਿ ਲਏ ਸਰਣਾਈ ॥

Guru Ji mentions that *manmukhs*, those who follow their own minds, are traders of *koor* - material things that do not last. They are *kacay*, meaning unripe (imperfect), as they are not developed spiritually. Hence they are imperfect. In the court of the Lord - *dargaah* - they are sure to lose the battle of life - *teni nehcau haarea*. The *gurmukhs* who follow the *gur mat* become warriors with the aid of the *sabad* - *gurmati sabad soor hai*, and succeed in controlling their feelings of lust and anger - *kaam krodh jeni maarea*. In the presence of the everlasting Lord - *mehal andar*, the *sabad* enables them to face their creator without any fears whatsoever - *sabad svaarea*.

Manmukh kacay kooṛear teni nehcau dargeh haarea. Gurmati sabad soor hai kaam krodh jeni maarea. Sacai andar mehal sabad svaarea. P.1280

ਮਨਮੁਖ ਕਚੇ ਕੂੜਿਆਰ ਤਿਨੀ ਨਿਹਚਉ ਹਾਰਿਆ ॥ ਗੁਰਮਤੀ ਸਬਦਿ ਸੂਰ ਹੈ ਕਾਮ ਕ੍ਰੋਧ ਜਿਨੀ ਮਾਰਿਆ ॥ ਸਚੈ ਅੰਦਰਿ ਮਹਲਿ ਸਬਦਿ ਸਵਾਰਿਆ ॥

A *manmukh* does not follow the *gur sabad* and as such his mind remains filthy because of *vekaars* - *manmukh maila sabad na pachaanaai*. A *gurmukh*, on the other hand, resorts to *naam semran* and his mind remains free of filth - *gurmukh nermal naam vakhaanaai*. So says Guru Ji.

Manmukh maila sabad na pachaanaai. Gurmukh nermal naam vakhaanaai. P.415

ਮਨਮੁਖਿ ਮੈਲਾ ਸਬਦੁ ਨ ਪਛਾਣੈ ॥ ਗੁਰਮੁਖਿ ਨਿਰਮਲੁ ਨਾਮੁ ਵਖਾਣੈ ॥

Guru Ram Das mentions that the *manmukhs* get attached to things other than the Lord - *manmukh dooja bharm hai*. This attachment gets them to go astray - *doojai lobhaea*. They resort to falsehood and deception - *koor kapt kmaavday*, and tell lies - *kooro aalaea*. Their minds are preoccupied with love for sons, i.e. children, and wife - *puttar kalatar moh hayt hai*, and this is the source of all *dukh* - *sabh dukh sbaea*.

Manmukh dooja bharm hai doojai lobhaea. Koor_kapt kmaavday kooro aalaea. Puttar kalatar moh hayt hai sabh dukh sbaea. P.1238

ਮਨਮੁਖਿ ਦੂਜਾ ਭਰਮੁ ਹੈ ਦੂਜੈ ਲੋਭਾਇਆ ॥ ਕੂੜ ਕਪਟੁ ਕਮਾਵਦੇ ਕੂੜੇ ਆਲਾਇਆ ॥ ਪੁੜ ਕਲੜ ਮੋਹੁ ਹੇਤੁ ਹੈ ਸਭੁ ਦੁਖ ਸਬਾਇਆ ॥

According to Guru Amar Das the *manmukh* is so engrossed in *doojai bhaae i.e. maya moh*, that he does not wake up from this *maya moh* sleep - *sootay kab-hu na jaageh maya moh pyar*. He does not remember the naam - *naam na cayteh*, and he never gives a thought to what is contained in the *sabad - sabad na vicaareh*. This is the mode of thinking of the *manmukh - manmukh ka bicaar*.

Doojai bhaae sootay kab-hu na jaageh maya moh pyar. Naam na cayteh sabad na vicaareh ehu manmukh ka bicaar. P.851

ਦੂਜੈ ਭਾਇ ਸੂਤੇ ਕਬਹੁ ਨ ਜਾਗਹਿ ਮਾਇਆ ਮੋਹੁ ਪਿਆਰ ॥ ਨਾਮੁ ਨ ਚੇਤਹਿ ਸਬਦੁ ਨ ਵੀਚਾਰਹਿ ਇਹੁ ਮਨਮੁਖ ਕਾ ਬੀਚਾਰ ॥

In *Raag Gauri* Guru Ji mentions the same thing about a *manmukh - manmukh soota maya moh pyar*. The *gurmukh*, however, does not fall into *maya moh* sleep. He remains awake - *gurmukh jaagay*, by keeping in mind the Lord's attributes - *gun gyan bicaar*.

Manmukh soota maya mohe pyar. Gurmukh jaagay gun gyan bicaar. P.160

ਮਨਮੁਖਿ ਸੂਤਾ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰਿ ॥ ਗੁਰਮੁਖਿ ਜਾਗੇ ਗੁਣ ਗਿਆਨ ਬੀਚਾਰਿ ॥

Guru Ji compares a *manmukh* to a *dukh farm - manmukh dukh ka khayt hai*. He sows *dukh* and acquires *dukh* as the harvest for consumption - *dukh beejai dukh khae*.

Manmukh dukh ka khayt hai dukh beejai dukh khae. P.947

ਮਨਮੁਖੁ ਦੁਖ ਕਾ ਖੇਤੁ ਹੈ ਦੁਖੁ ਬੀਜੇ ਦੁਖੁ ਖਾਇ ॥

Guru Ji mentions that the Guru is a *sehaj avastha farm - satgur sehjai da khayt hai*. (*Sehaj avastha* is the state of mind when the mind remains still, without wandering). The *gurmukh* devotee who is blessed with love for the Guru - *jes no laa-ay bhaau*, becomes *sehjai da khayt*, like the Guru, unlike the *manmukh* who is *dukh ka khayt*. The *gurmukh* sows *naam* seeds in his *khayt - farm*, in which *naam* grows - *nau ugvai*, and he remains immersed in *naam*.

*Satgur sehjai da khayt hai jes no laa-ay bhaau. Nau beejai nau ugvai naamay rahai smae*P.947

ਸਤਿਗੁਰੁ ਸਹਜੈ ਦਾ ਖੇਤੁ ਹੈ ਜਿਸ ਨੋ ਲਾਏ ਭਾਉ ॥ ਨਾਉ ਬੀਜੇ ਨਾਉ ਉਗਵੈ ਨਾਮੇ ਰਹੈ ਸਮਾਇ ॥

The *kaamadak vekaars* are man's five enemies - *panc doot*, which keep on looting the spiritual lives of people in the world - *muh-hai sansaara*. The *manmukh* is blinded by *maya moh - manmukh andhay*, but he does not understand this - *sudh na*. He is not even aware of what is happening - (*na*) *saara*. The *gurmukh*, however, can save himself by controlling the *panc doot* with the aid of the *gur sabad - panc doot sabad pacaavneea*. This is what Guru Ji means when He says the *gurmukh* can save his home - *apna ghar raakhai*.

Panc doot muh-hai sansaara. Manmukh andhay sudh na saara. Gurmukh hovai apna ghar raakhai panc doot sabad pacaavneea. P.113

ਪੰਚ ਦੂਤ ਮੁਹਹਿ ਸੰਸਾਰਾ ॥ ਮਨਮੁਖ ਅੰਧੇ ਸੁਧਿ ਨ ਸਾਰਾ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਅਪਣਾ ਘਰਿ ਰਾਖੈ ਪੰਚ ਦੂਤ ਸਬਦਿ ਪਚਾਵਣਿਆ ॥

Guru Ji goes on to mention that the *Gurbani sabad* does not appeal to the *manmukhs - ekna manmukh sabad na bhaavai*. The *manmukh* follows his mind and as such he gets shackled by activities related to *maya - bandhan bandh*, and as such he faces repeated births and deaths - *bhva-ea*, in the cycle of 8,400,000 lives - *lakh caurasih fer fer aavai*. The human life is thus wasted - *bertha janm gvaee*. On the other hand the *gurmukh* realizing that the Lord is omnipresent - *sabh aatam Ram pachaani*, resorts to reciting the *naam amret Gurbani* which sings the praises of the Lord.

Ekna manmukh sabad na bhaavai bandhan bandh bhva-ea. Lakh caurasih fer fer aavai bertha janm gvaee. Gurmukh amret bani boleh sabh aatam Ram pachaani. P.69

ਇਕਨਾ ਮਨਮੁਖਿ ਸਬਦੁ ਨ ਭਾਵੈ ਬੰਧਨਿ ਬੰਧਿ ਭਵਾਇਆ ॥ ਲਖ ਚਉਰਾਸੀਹ ਫਿਰ ਫਿਰ ਆਵੈ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਬੋਲਹਿ ਸਭ ਆਤਮ ਰਾਮੁ ਪਛਾਣੀ ॥

According to Guru Ji the *manmukh's* thirst and hunger for *maya* never gets satiated - *tesna bhukh na jae*, irrespectibve of whether he is young or old - *kea gabhroo kea berdh hai*. Unlike the *manmukh* a *gurmukh* remains immersed in the *gur sabad - sabday ratea*, whereby he gets rid of his *haumai - aap gave*, and remains calm - *seetal hoe*.

Kea gabhroo kea berdh hai manmukh tesna bhukh na jae. Gurmukh sabday ratea seetal hoe aap gave. P.649

ਕਿਆ ਗਭਰੂ ਕਿਆ ਬਿਰਧਿ ਹੈ ਮਨਮੁਖ ਤਿਸਨਾ ਭੁਖ ਨ ਜਾਇ ॥ ਗੁਰਮੁਖਿ ਸਬਦੇ ਰਤਿਆ ਸੀਤਲ ਹੋਇ ਆਪੁ ਗਵਾਇ ॥

Guru Ji says that the *manmukh* resorts to prescribed practices referred to as *karm kaand* - *manmukh karm kareh*, but he does not realize - *nahi boojheh* - that by doing so he is going astray. He remains engrossed with *maya moh* and wastes away his life - *bertha janm gvaee*. *Gurbani* which gives us light in this world - *gurbani es jag meh caanan*, does not appeal to the *manmukh*. *Bani*, however, can dwell in our minds only as a result of the Lord's *mehar* - *karm vasai man aa-ay*. (To earn the Lord's *mehar* one has to follow the Guru's *mat*, something the *manmukh* does not do).

Manmukh karm kareh nahi boojheh bertha janm gvaee. Gurbani es jag meh caanan karm vasai man aa-ay. P.67

ਮਨਮੁਖਿ ਕਰਮ ਕਰਹਿ ਨਹੀ ਬੁਝਹਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥ ਗੁਰਬਾਣੀ ਇਸ ਜਗ ਮਹਿ ਚਾਨਣ ਕਰਮਿ ਵਸੈ ਮਨਿਆਏ ॥

A *gurmukh*, according to Guru Ji, practices what the Guru preaches. He destroys his ego - *haumai maar*, and succeeds in breaking the fetters of *maya moh* - *bandhan sabh torai*. By means of the *gur sabad* his life becomes beautiful - *gurmukh sabad suhaavneea*. The *gurmukh* earns respect at the *dar* / abode of the Lord - *gurmukh Har dar sobha paa-ay*. He destroys his self from within him - *vecuh aap gvaa-ay*. In addition to getting across the *bhaujal sansaar* himself - *aap tarai*, he also manages to help his whole family to get across - *kul saglay taaray*. His life improves - *janm svaarneea*.

Haumai maar bandhan sabh torai gurmukh sabad suhaavneea. Gurmukh Har dar sobha paa-ay. Gurmukh vecuh aap gvaa-ay. Aap tarai kul saglay taaray gurmukh janm svaarneea. P.124

ਹਉਮੈ ਮਾਰਿ ਬੰਧਨ ਸਭ ਤੋੜੈ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸੁਹਾਵਣਿਆ ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਦਰਿ ਸੋਭਾ ਪਾਏ ॥ ਗੁਰਮੁਖਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥ ਆਪਿ ਤਰੈ ਕੁਲ ਸਗਲੇ ਤਾਰੈ ਗੁਰਮੁਖਿ ਜਨਮ ਸਵਾਰਣਿਆ ॥

In the case of *manmukhs*, however, whatever they do is done under the influence of *haumai* - *haumai karm kmaavday*. They receive punishment for this - *manmukh melai sajae*. So says Guru Ji.

Haumai karm kmaavday manmukh melai sajae. P.162

ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਮਨਮੁਖਿ ਮਿਲੈ ਸਜਾਇ ॥

Guru Ji mentions that the *manmukh* remains ignorant of the guru's *gyan* and is guided by *haumai* and poor thinking - *manmukh agyan durmat ahan(g)kaari*. Anger predominates in him, and like a gambler he loses the battle of life because of unsound reasoning - *antar krodh joo-ai mat haari*. He remains blind to the Guru's *darshan* and deaf to the guru's *gyan* - *anna bola*. Thus the blind *manmukh* goes astray - *khue ujar pae*, and enters the cycle of repeated life and death - *andha aavai jae*. The *manmukh* does not get accepted in the *dargaah* of the Lord - *thae na pae*, because of his failure to seek the *saran* of the guru - *ben satgur bhaytay*.

Manmukh agyan durmat ahan(g)kaari. Antar krodh joo-ai mat haari. Anna bola khue ujar pae. Manmukh andha aavai jae. Ben satgur bhaytay thae na pae. P.314

ਮਨਮੁਖੁ ਅਗਿਆਨੁ ਦੁਰਮਤਿ ਅਹੰਕਾਰੀ ॥ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਜੂਐ ਮਤਿ ਹਾਰੀ ॥ ਅੰਨਾ ਬੋਲਾ ਖੁਇ ਉਝੜਿ ਪਾਇ ॥ ਮਨਮੁਖੁ ਆਵੈ ਜਾਇ ॥ ਬਿਨ ਸਤਿਗੁਰ ਭੇਟੇ ਥਾਇ ਨ ਪਾਇ ॥

According to Guru Nanak Dev *manmukhs* suffer spiritual death - *pac mu-ay*, and get drowned in the world ocean - *bhaujal*. *Gurmukhs*, on the other hand, succeed in swimming across this deep ocean - *taray athaah*.

Manmukh bhaujal pac mu-ay gurmukh taray athaah. P.64

ਮਨਮੁਖ ਭਉਜਲਿ ਪਚਿ ਮੁਏ ਗੁਰਮੁਖਿ ਤਰੈ ਅਥਾਹੁ ॥

Guru Ji goes on to say that the *manmukh* faces repeated deaths (and births) - *manmukh mari-ai*, whereas the *gurmukh* succeeds in swimming across the *bhaujal* - *gurmukh tari-ai*. The Lord showers His blessings on the *gurmukh* - *nadri nadar karay*.

Manmukh mari-ai gurmukh tari-ai Nanak nadri nadar karay. P.1237

ਮਨਮੁਖਿ ਮਰੀਐ ਗੁਰਮੁਖਿ ਤਰੀਐ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਕਰੇ ॥

No teaching can have any effect on a *manmukh*. He is like a stone which cannot absorb moisture when water is poured on it - *pathar navaea*. Guru Ram Das states that the mind of a *manmukh*, like a stone, remains impervious - *abhen na bheja-i*.

Manmukh abhen na bheja-i pathar navaea. P.1244

ਮਨਮੁਖੁ ਅਭਿੰਨ ਨ ਭਿਜਈ ਪਥਰੁ ਨਾਵਾਇਆ ॥

According to Guru Ji a *manmukh*, like heartless people - *jen kay cet kathor hai*, cannot sit near the Guru - *bah-he na satgur paas*. *Manmukhs* are interested in *koor* and the minds of such *koorear* people do not harbour thoughts of the Lord. They feel very uncomfortable in the Guru's *sangat* because there is talk of Truth and *naam semran* in the *sangat- othai sac vartda*. Even if they are present in the *sangat* their minds remain aloof from what is going on - *kooreara(n) cet udaas*. They while away their time by some deceptive means - *val chal kar jhat kadhday*, and then get back to their *koorear* companions - *jae bah-he kooreara(n) paas*.

Jen kay cet kathor hai say bah-he na satgur paas . Othai sac vartda kooreara(n) cet udaas. Oe val chal kar jhat kadhday fer jae bah-he kooreara(n) paas. P.314

ਜਿਨ ਕੇ ਚਿਤ ਕਠੋਰ ਹਹਿ ਸੇ ਬਹਹਿ ਨ ਸਤਿਗੁਰ ਪਾਸਿ ॥ ਓਥੈ ਸਚੁ ਵਰਤਦਾ ਕੂੜਿਆਰਾ ਚਿਤ ਉਦਾਸਿ ॥ ਓਇ ਵਲੁ ਛਲੁ ਕਰਿ ਝਤਿ ਕਢਦੇ ਫਿਰਿ ਜਾਇ ਬਹਹਿ ਕੂੜਿਆਰਾ ਪਾਸਿ ॥

Guru Ji says that those who do *semran* of the True Lord - *sac saca jeni aaradhea*, succeed in linking up with Him - *jae ralay sac naalay*. Those who do not remember Him and fail to do His *sayva* are the stupid *manmukhs* - *sac saca jeni na sayvea say manmukh moor*. They behave like devils - *baytaalay*. They resort to nonsensical talk - *aal pataal muh-hu bolday*, like drunkards who have taken strong drinks - *jeu(n) peetay mad matvaalay*.

Sac saca jeni aaradhea say jae ralay sac naalay. Sac saca jeni na sayvea say manmukh moor baytaalay. Ohe aal pataal muh-hu bolday jeu(n) peetay mad matvaalay. P.311

ਸਚੁ ਸਚਾ ਜਿਨੀ ਆਰਾਧਿਆ ਸੇ ਜਾਇ ਰਲੇ ਸਚ ਨਾਲੇ ॥ ਸਚੁ ਸਚਾ ਜਿਨੀ ਨ ਸੇਵਿਆ ਸੇ ਮਨਮੁਖੁ ਮੁੜ ਬੋਤਾਲੇ ॥ ਓਹਿ ਆਲੁ ਪਤਾਲੁ ਮੁਹਹੁ ਬੋਲਦੇ ਜਿਉ ਪੀਤੇ ਮਦ ਮਤਵਾਲੇ ॥

Manmukhs do not understand and hence do not abide by the Lord's Will - *manmukh hukam na jaanni*. As such the cruel *yamas* - *jam jandaar*, mete out punishment to them - *ten maaray*. On the other hand *gurmukhs* who resort to *semran* - *gurmukh jen aaradhea*, succeed in swimming across this world ocean - *teni tarea bhaujal sansaar*. Guru Amar Das expresses it thus:

Manmukh hukam na jaanni ten maaray jam jandaar. Gurmukh jen aaradhea teni tarea bhaujal sansaar. P.90

ਮਨਮੁਖੁ ਹੁਕਮੁ ਨ ਜਾਣਨੀ ਤਿਨ ਮਾਰੇ ਜਮ ਜੰਦਾਰੁ ॥ ਗੁਰਮੁਖਿ ਜਿਨਿ ਅਰਾਧਿਆ ਤਿਨੀ ਤਰਿਆ ਭਉਜਲ ਸੰਸਾਰੁ ॥

According to Guru Ram Das, unlike a *manmukh*, a *gurmukh* abides by the Divine Will - *gurmukh hukam mannay seh kayra*. Because of this the *gurmukh* enjoys *sukh* - *hukmay hi sukh paa-ay*.

Gurmukh hukam mannay seh kayra hukmay hi sukh paa-ay. P.1423

ਗੁਰਮੁਖਿ ਹੁਕਮੁ ਮੰਨੇ ਸਹ ਕੇਰਾ ਹੁਕਮੇ ਹੀ ਸੁਖੁ ਪਾਏ ॥

Guru Amar Das remarks as to when can a *manmukh* be made to understand - *kaduh samjhaea jae!* It seems impossible, however much one might explain matters to him - *manmukh lok samjha-ee-ai*. If he is made to join the company of *gurmukhs*, he does not mentally participate - *ralaea na ralai*, because of the state of his mind. His mind continues to wander, even though being present in the company of *gurmukhs*, because of *sanskaar* impressions of previous actions - *pa-e-ai kerat ferae*. *Lev* i.e. love for the Lord, and *dhaat* which is love for *maya*, are two different paths in this world - *lev dhaat due raah hai*. The *manmukh* resorts to the *dhaat* path, the one pertaining to *maya*. This is as per the *rajaa / hukam* of the Lord - *hukmi kaar kmae*. (The *hukam* of the Lord is such that it enables the *manmukh* to realize his mistake because of the suffering that he has to endure. He, then, turns a new leaf and adopts the right path in life). The *gurmukh*, however, uses the *sabad* as the standard - *sabad kasvatj lae*, to distinguish between love for the Lord and love for *maya*. He succeeds in controlling his mind - *aapna man maarea*. The *manmukh*, on the other hand, because of his unyielding mind - *man hath*, loses the battle of life, and resorts to *maya moh* activities which are described as *koor kusat*. (*Sat* means Truth and *kusat* is the opposite of Truth).

Manmukh lok samjha-ee-ai kaduh samjhaea jae. Manmukh ralaea na ralai pa-e-ai kerat ferae. Lev dhaat due raah hai hukmi kaar kmae. Gurmukh aapna man maarea sabad kasvatj lae.Manmukhi man hath haarea koor kusat kmae. P.87

ਮਨਮੁਖੁ ਲੋਕੁ ਸਮਝਾਈਐ ਕਦਹੁ ਸਮਝਾਇਆ ਜਾਇ ॥ ਮਨਮੁਖੁ ਰਲਾਇਆ ਨਾ ਰਲੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਇ ॥ ਲਿਵ ਧਾਤੁ ਦੁਇ ਰਾਹ ਹੈ ਹੁਕਮੀ ਕਾਰ ਕਮਾਇ ॥ ਗੁਰਮੁਖਿ ਆਪਣਾ ਮਨੁ ਮਾਰਿਆ ਸਬਦੁ ਕਸਵਟੀ ਲਾਇ ॥..... ਮਨਮੁਖੀ ਮਨ ਹਠਿ ਹਾਰਿਆ ਕੂੜ ਕੁਸਤੁ ਕਮਾਇ ॥

Guru Ji also mentions that the *manmukh* does not understand the Lord who gives him everything - *jo dayvai tesai na jaan-ee*, but the gifts given by the Lord are embraced without hesitation- *detay kau laptae*.

Jo dayvai tesai na jaan-ee detay kau laptae. P.947

ਜੇ ਦੇਵੈ ਤਿਸੈ ਨਾ ਜਾਣਈ ਦਿਤੇ ਕਉ ਲਪਟਾਇ ॥

Guru Ji mentions that a *manmukh* suffers - *veguta*, by resorting to slander of others - *nenda kar kar veguta*. Greed has a strong hold on him - *antar lobh*. The greed in him is like the repeated barking of a dog - *bhau(n)kai jes kuta*.

Manmukh nenda kar kar veguta. Antar lobh bhau(n)kai jes kuta.

P.1046

ਮਨਮੁਖ ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਵਿਗੁਤਾ ॥ ਅੰਤਰਿ ਲੋਭੁ ਭਉਕੈ ਜਿਸੁ ਕੁਤਾ ॥

According to Guru Ji the *gurmukh* sings the praises of the Lord and the Lord's *naam* - *gurmukh naam salaah*e. In this way he makes a success of his life - *janm svarea*. On the other hand, a *manmukh* suffers, because of *ahan(g)kaar* - *manmukh mareh ahan(g)kaar*. At the time of death he cannot die peacefully, and he suffers *dukh* - *marṇ vegaarea*.

*Gurmukh naam salaah*e *janm svarea*..... *Manmukh mareh ahan(g)kaar marṇ vegaarea*.

P.86

ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਾਲਾਹਿ ਜਨਮੁ ਸਵਾਰਿਆ ॥ ਮਨਮੁਖਿ ਮਰਹਿ ਅਹੰਕਾਰਿ ਮਰਣੁ ਵਿਗਾੜਿਆ ॥

Guru Ji compares a *manmukh* to a *dohaagan* and a *gurmukh* to a *sohaagan*. A *manmukh* is like a spurned wife who adorns her body - *dohaagan tan seegaar*, but fails to get the husband to come to her bed - *sayjai kant na aav-ee* because of what she does - *karm kmaavnay*. Thus she always suffers - *net net hoe khuar*. Likewise the *manmukh* fails to attain the presence of the Lord - *per ka mehal na paav-ee na deesai ghar baar*. A *gurmukh*, however, is like a *sohaagan*. The *gurmukh* retains the Lord husband in the heart - *per raakhea urdhaar*, because of love for the Lord, just as a *sohaagan* wife loves her husband. The *gurmukh* resorts to sweet talk and humility - *metha boleh nev caleh*, and meets the Lord husband in the heart - *sayjai ravai bhataar*. The heart is the *sayj* bed where both meet. Thus the *gurmukh*, like the *sohaagan*, is the blessed one, who earns respect - *sobhavanti sohaagni*, because of intense love for the guru - *gur ka hayt apaar*

Manmukh karm kmaavnay jenu(n) dohaagan tan seegaar. Sayjai kant na aavee net net hoe khuar.

Per ka mehal na paav-ee na deesai ghar baar. Gurmukh sada sohaagni per raakhea urdhaar. Metha boleh nev caleh sayjai ravai bhataar. Sobhavanti sohaagni jen gur ka hayt apaar.

P.31

ਮਨਮੁਖ ਕਰਮ ਕਮਾਵਣੇ ਜਿਉ ਦੋਹਾਗਣਿ ਤਨਿ ਸੀਗਾਰੁ ॥ ਸੇਜੈ ਕੰਤੁ ਨ ਆਵਈ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥ ਪਿਰ ਕਾ ਮਹਲੁ ਨ ਪਾਵਈ ਨਾ ਦੀਸੈ ਘਰੁ ਬਾਰੁ ॥ ਗੁਰਮੁਖਿ ਸਦਾ ਸੋਹਾਗਣੀ ਪਿਰੁ ਰਾਖਿਆ ਉਰਧਾਰਿ ॥ ਮਿਠਾ ਬੋਲਹਿ ਨਿਵਿ ਚਲਹਿ ਸੇਜੈ ਰਵੈ ਭਤਾਰੁ ॥ ਸੋਭਾਵੰਤੀ ਸੋਹਾਗਣੀ ਜਿਨ ਗੁਰ ਕਾ ਹੇਤੁ ਅਪਾਰੁ ॥

Because of the *manmukh's* love for *maya moh* - *maya moh pyar*, Guru Ji suggests that it is advisable not to have anything to do with a *manmukh* (break off relations) - *manmukha(n) naloh tutja bhali Nanak manmukha(n) naloh tutja bhali jen maya mohe pyar*

P.549.

ਨਾਨਕ ਮਨਮੁਖਾ ਨਾਲਹੁ ਤੁਟੀਆ ਭਲੀ ਜਿਨਾ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰੁ ॥

Guru Nanak Dev describes *manmukhs* as ungrateful people - *loon haraam*, because they do not appreciate what the Lord does for them - *kea na jaanea*. Their actions are not appreciated by the Lord husband - *khasm na bhaanea*. Their respect for the Lord is not genuine. Instead, circumstances compel them to pretend that they are showing respect - *badhay karn salaam*.

Manmukh loon haraam kea na jaanea. Badhay karn salaam khasm na bhaanea.

P.143

ਮਨਮੁਖ ਲੂਣ ਹਰਾਮ ਕਿਆ ਨ ਜਾਣਿਆ ॥ ਬਧੇ ਕਰਨਿ ਸਲਾਮ ਖਸਮ ਨ ਭਾਣਿਆ ॥

The above statement by Guru Ji very aptly applies to most of us. We should endeavour to become *gurmukhs* and not be *loon haraamis*.

34. MEAT & INTOXICANTS

A good beginning to the topic of meat consumption would be an understanding of a *sabad* by Guru Nanak Dev in *Raag Malaar* in which He refers to the then existing controversy about meat consumption which He described as meaningless. According to Guru Ji the *pandets*, who are averse to eating meat, act foolishly in that they argue about it - *maas maas kar moorakh jhagray*. They lack spiritual knowledge and understanding - *gyan dhean nahi jaanai*. Guru Ji questions the *pandets* about the difference between meat and vegetables - *kaun maas kaun saag kahaavai*. Which of the two was sinful to eat - *kes meh paap smaanay*? If it is a sin to kill a creature for consumption it is equally sinful to uproot plants or pluck their leaves or fruit. According to Guru Ji it was an established practice - *baanay* - to kill a rhinoceros during a *jag* and offer the meat to the *devtas* - *gainda maar hom jag kee-ay devtea(n) ki baanay*. Those who abstain from meat consumption, and hold tight their nostrils on seeing meat - *maas chod bais nak pakreh*, eat humans at night - *raati maans khaanay*. What this means is that such people plan, in a sly manner, to suck the blood of other people by tormenting them and also by resorting to extortion.

Maas maas kar moorakh jhagray gyan dhean nahi jaanai. Kaun maas kaun saag kahaavai kes meh paap smaanay. Gainda maar hom jag kee-ay devtea(n) ki baanay. Maas chod bais nak pakreh raati maans khaanay.
P.1289

ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖੁ ਝਗੜੇ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਜਾਣੈ ॥ ਕਉਣੁ ਮਾਸੁ ਕਉਣੁ ਸਾਗੁ ਕਹਾਵੈ ਕਿਸੁ ਮਹਿ ਪਾਪੁ ਸਮਾਣੈ ॥ ਗੈਂਡਾ ਮਾਰਿ ਹੋਮ ਜਗ ਕੀਏ ਦੇਵਤਿਆਂ ਕੀ ਬਾਣੈ ॥ ਮਾਸੁ ਛੋਡਿ ਬੈਸਿ ਨਕੁ ਪਕੜਹਿ ਰਾਤੀ ਮਾਣਸ ਖਾਣੈ ॥

Guru Ji, in the same *sabad*, goes on to say that we are created - *nepannay* - from the blood of our parents - *maat peta ki rakt nepannay*, but we refrain from eating fish and meat - *machee maas na khaa(n)hi*. At night when females and males meet and have relations - *estari purkhai jaa(n) nes mayla*, it is via flesh they resort to these unwholesome acts - *othai mandh kmaahi*. We are the products of flesh - *ham maasai kay bhaanday*. Our beginnings are from flesh - *maasuh nemmay*, and we are born of flesh - *maasuh jammay*.

Maat peta ki rakt nepannay machee maas na khaa(n)hi. Estari purkhai jaa(n) nes mayla othai mandh kmaahi. Maasuh nemmay maasuh jammay ham maasai kay bhaanday.
P.1289

ਮਾਤ ਪਿਤਾ ਕੀ ਰਕਤੁ ਨਿਪੰਨੇ ਮਛੀ ਮਾਸੁ ਨ ਖਾਂਗੀ ॥ ਇਸਤ੍ਰੀ ਪੁਰਖੈ ਜਾਂ ਨਿਸਿ ਮੇਲਾ ਓਥੈ ਮੰਧੁ ਕਮਾਹੀ ॥ ਮਾਸਹੁ ਨਿੰਮੇ ਮਾਸਹੁ ਜੰਮੇ ਹਮ ਮਾਸੈ ਕੇ ਭਾਂਡੇ ॥

In a *salok* preceding the above *sabad* Guru Ji remarks that one's beginning is from flesh, i.e. from the father's sperm and mother's ovum - *pehla(n) maasuh nemmea*. This is followed by being in the mother's womb which is also flesh - *maasai andar vaas*. The foetus, which is given life by the Creator, receives the fleshy tongue in the mouth - *jiu pae maas muhe melea*, and the bones, skin, the body are all but flesh - *had camm tan maas*. When the body comes out from the womb - *maasuh baahar kadheea*, food is acquired from the breast which is also flesh - *mamma maas geraas*. One's mouth is also of flesh, tongue too is also of flesh, and it is in this body. made of flesh, that one breathes - *muh maasai ka jheeb maasai ki maasai andar saas*. When one grows up and gets married the man brings home a wife who is also flesh - *vada hoea viahea ghar lai aea maas*. Subsequently babies in the form of flesh are born from flesh - *maasuh hi maas oopjai*, and all relatives are also of flesh - *maasuh sabho saak*.

Pehla(n) maasuh nemmea maasai andar vaas. Jiu pae maas muhe melea had camm tan maas. Maasuh baahar kadheea mamma maas geraas. Muh maasai ka jheeb maasai ki maasai andar saas. Vada hoea viahea ghar lai aea maas. Maasuh hi maas oopjai maasuh sabho saak.
P.1289

ਪਹਿਲਾਂ ਮਾਸਹੁ ਨਿੰਮਿਆ ਮਾਸੈ ਅੰਦਰਿ ਵਾਸੁ ॥ ਜੀਉ ਪਾਇ ਮਾਸੁ ਮੁਹਿ ਮਿਲਿਆ ਹਛੁ ਚੰਮੁ ਤਨੁ ਮਾਸੁ ॥ ਮਾਸਹੁ ਬਾਹਰਿ ਕਢਿਆ ਮੰਮਾ ਮਾਸੁ ਗਿਰਾਸੁ ॥ ਮੁਹੁ ਮਾਸੈ ਕਾ ਜੀਭ ਮਾਸੈ ਕੀ ਮਾਸੈ ਅੰਦਰਿ ਸਾਸੁ ॥ ਵਡਾ ਹੋਇਆ ਵੀਆਹਿਆ ਘਰਿ ਲੈ ਆਇਆ ਮਾਸੁ ॥ ਮਾਸਹੁ ਹੀ ਮਾਸੁ ਉਪਜੈ ਮਾਸਹੁ ਸਭੇ ਸਾਕੁ ॥

In the *sabad* '*Maas maas kar moorakh jhagray*' Guru Ji maintains that all females, males, kings and sultans - *estari purkh, paatsah sultaana*, have their origins from flesh - *nepjeh maasuh*. If as the *pandet* claims that such people are seen as going to hell - *jay oe deseh nark jaa(n)day*, because they consume meat, the *pandet* should not accept alms from these people - *un ka daan na laina*.

Estari purkh nepjeh maasuh paatsah sultaana. Jay oe deseh nark jaa(n)day ta(n) un ka daan na
laina. P.1289

ਇਸਤ੍ਰੀ ਪੁਰਖ ਨਿਪਜਹਿ ਮਾਸਹੁ ਪਾਤਿਸਾਹ ਸੁਲਤਾਨਾਂ ॥ ਜੇ ਓਇ ਦਿਸਹਿ ਨਰਕਿ ਜਾਂਦੇ ਤਾਂ ਉਨ ਕਾ ਦਾਨੁ ਨ ਲੈਣਾ ॥

Guru Ji concludes the above mentioned *sabad* by saying, “Oh *pandēt*, you do not even know - *tu(n) jaanai hi nahi* - how meat comes into being - *kethuh maas upanna*. It is water - *toe-ahu*, from which food, sugar cane and cotton grow - *toe-ahu ann kmaad kpaaha(n)*. From *toe-ahu* the whole creation - *terbhavan*, and sugar cane develop - *toe-ahu terbhavan ganna*.” Without water no creatures can survive, nor can any food grow. Meat has its origins in water and so do vegetables and other plants .

Paa(n)day tu(n) jaanai hi nahi kethuh maas upanna. Toe-ahu ann kmaad kpaaha(n) toe-ahu
terbhavan ganna. P.1289

ਪਾਂਡੇ ਤੂੰ ਜਾਣੈ ਹੀ ਨਾਹੀ ਕਿਥਹੁ ਮਾਸ ਉਪੰਨਾ ॥ ਤੋਇਅਹੁ ਅੰਨ ਕਮਾਦ ਕਪਾਹਾਂ ਤੋਇਅਹੁ ਤ੍ਰਿਭਵਣੁ ਗੰਨਾ ॥

In the foregoing *sabad* Guru Ji emphasises the futility of resorting to controversy about the consumption of meat or otherwise.

In a *salok* addressed to His companion, Bha-ee Mardana, Guru Ji suggests that good qualities be regarded as bread - *gun manday kar*, good behaviour as ghee - *seel gheu*, and shame as meat for consumption - *sarm maas ahaar*. This food can only be acquired by remaining in the *saran* of the Guru - *gurmukh pa-ee-ai*, and by eating such food all *vekaars* disappear - *khaadhaj jahe bekaar*.

Gun manday kar seel gheu sarm maas ahaar. Gurmukh pa-ee-ai Nanka khaadhaj jahe bekaar.
ਗੁਣ ਮੰਡੇ ਕਰਿ ਸੀਲ ਖਿਉ ਸਰਮੁ ਮਾਸੁ ਆਹਾਰੁ ॥ ਗੁਰਮੁਖਿ ਪਾਈਐ ਨਾਨਕਾ ਖਾਧੈ ਜਾਹਿ ਬਿਕਾਰ ॥ P.553

In a succeeding *salok*, also addressed to Bha-ee Mardana, Guru Ji suggests acquisition of *gyan* - spiritual knowledge - as *gur*, i.e. lumps of unrefined brown sugar - *gyan gur*, singing the praises of the Lord, i.e. *sefat salaah* as bread - *salaah manday*, and fear of the Lord as meat for consumption - *bhau maas ahaar*. This food is the true food - *ehu bhojan sac hai*, as it will enable the Lord's *naam* to be the real support in life - *sac naam adhaar*.

Gyan gur salaah manday bhau maas ahaar. Nanak eh u bhojan sac hai sac naam adhaar.
ਗਿਆਨੁ ਗੁੜੁ ਸਾਲਾਹ ਮੰਡੇ ਭਉ ਮਾਸੁ ਆਹਾਰੁ ॥ ਨਾਨਕ ਇਹੁ ਭੋਜਨੁ ਸਚੁ ਹੈ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥ P.553

In the two *saloks* above it is abundantly clear that Guru Ji is in no way advocating the consumption of meat as such. The same is true for the following quote too - quote from P.140.

According to Guru Ji acquiring something, which rightfully belongs to someone else,, is equivalent to eating *murdaar* - dead animal, and He goes on to say that a devotee can win the favour of the Guru - *gur peer haama ta(n) bharay* - only if he refrains from eating *murdaar* - *murdaar na khae*.

Gur peer hamma ta(n) bharay ja(n) murdaar na khae. P.140

ਗੁਰ ਪੀਰ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰ ਨ ਖਾਇ ॥

Guru Arjan Dev also makes the same assertion regarding the seizure of what is not rightfully one's own. Because of greed - *hvae* - for *maya*, people tend to become *gaafal* - unmindful of the Lord, and the world resorts to eating *murdaar* - *murdaar khurdnee*.

Dunia murdaar khurdnee gaafal havae. P.723

ਦੁਨੀਆ ਮੁਰਦਾਰ ਖੁਰਦਨੀ ਗਾਫਲ ਹਵਾਇ ॥

Guru Nanak Dev points to the slaughter of animals for purposes of meat consumption in Lahore. This cruel practice - *kehar* - in the early hours of the morning before dawn - *sava pehar* - was like poison - *jehar*, which caused spiritual death of the inhabitants of the city because of their preoccupation with eating meat .

Lahore sehar jehar kehar sava pehar. P.1412

ਲਾਹੌਰ ਸਹਰੁ ਜਹਰੁ ਕਹਰ ਸਵਾ ਪਹਰੁ ॥

Bhagat Kabir says that since the one Lord is said to be present in all creation - *jau sabh meh ayk khudae kehat hau(n)*, why must one kill a chicken (or some other animal) - *tau keu(n) murgi maarai*, and offer it as a sacrifice to the Lord.

Jau sabh meh ayk khudae kehat hau(n) tau keu(n) murgi maarai. P.1350

ਜਉ ਸਭ ਮਹਿ ਏਕੁ ਖੁਦਾਇ ਕਹਤ ਹਉ ਤਉ ਕਿਉ ਮੁਰਗੀ ਮਾਰੈ ॥

Bhagat Ji criticizes the *pandets* for sacrificing animals to please some *devis* and *devtas* during a *jag* - a prayer session accompanied by a sacrificial feast. Bhagat Ji says, “ You kill animals - *jia badhuh* - during a *jag* and regard this practice as virtuous - *dharm kar thaapuh*.. What then is *adharm* - *paap* / *sin* ? You get animals killed, yet you regard yourselves as *rishis* / *munevar* - *aapas kau munevar kar thaapuh*. Who then would be called a *ksa-ee*, i.e. butcher - *ka(n) kau kah-hu ksa-ee?*”

Jia badhuh su dharm kar thaapuh adharm kah-hu kat bha-ee. Aapas kau munevar kar thaapuh ka kau kah-hu ksa-ee?

P.1102

ਜੀਅ ਬਧਹੁ ਸੁ ਧਰਮੁ ਕਰਿ ਥਾਪਹੁ ਅਧਰਮੁ ਕਹਹੁ ਕਤ ਭਾਈ ॥ ਆਪਸ ਕਉ ਮੁਨਿਵਰ ਕਰਿ ਥਾਪਹੁ ਕਾ ਕਉ ਕਹਹੁ ਕਸਾਈ ॥

Bhagat Ji tells a muslim clergyman, a *mullah*, that it is cruel - *julam* - to use force against anyone - *jori kee-ay julam hai*. A muslim slaughters an animal as a sacrifice to the Lord and claims that the sacrifice is accepted by the Lord - *kehta nau halaal*. But when one goes from this world one will have to account for his deeds in the court of the Lord. How will he then face the situation - *tab hoego kaun hvaal?*

Kabir jori kee-ay julam hai kehta nau halaal. Daftar laykha maangi-ai tab hoego kaun hvaal?

P.1374

ਕਬੀਰ ਜੋਰੀ ਕੀਏ ਜੁਲਮੁ ਹੈ ਕਹਤਾ ਨਾਉ ਹਲਾਲੁ ॥ ਦਫਤਰ ਲੇਖਾ ਮਾਂਗੀਐ ਤਬ ਹੋਇਗੋ ਕਉਨੁ ਹਵਾਲੁ ॥

Bhagat Ji disapproves of the practice of eating meat under the guise of making sacrifices to the Lord. According to Him it is better to eat *kheecri*, porridge made of rice and lentils, which contains the *amret* like tasty salt - *khoob khaana kheecri ja meh amret lon*. Bhagat Ji is not prepared to cut the throat of an animal - *gala kataavai kaun*, under the pretext of offering a sacrifice to the Lord just to satisfy his own desire to have meat - *hayra* - with bread - *hayra roti kaarnay gala kataavai kaun*.

Kabir khoob khaana kheecri ja meh amret lon. Hayra roti kaarnay gala kataavai kaun.

ਕਬੀਰ ਖੂਬ ਖਾਨਾ ਖੀਚਰੀ ਜਾ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਲੋਨੁ ॥ ਹੋਰਾ ਰੋਟੀ ਕਾਰਨੇ ਗਲਾ ਕਟਾਵੈ ਕਉਨੁ ॥ P.1374

When Guru Gobind Singh created the *khalsa panth* by baptizing his five beloved followers - *Panj Pyaray* - He decreed that no Sikh should ever take what is described as *kutha maas* - meat from an animal killed according to Muslim Shariah laws. If any Sikh desired to eat meat it had to be *jhatka* meat, i.e. meat from an animal killed with one stroke

From what has been discussed thus far we can come to the conclusion that consumption of meat is neither encouraged nor forbidden. It is however not a healthy practice as it can lead one to resort to *vekaars* which cause spiritual death. Moreover it is wrong to kill other creatures as the Lord dwells in all creation. Whatever our attitude towards consumption of meat we should not ignore Guru Gobind Singh's decree that we are forbidden to take *kutha* meat.

Use of meat and intoxicants such as liquor do result in people resorting to *vekaars*. Bhagat Kabir mentions that people who bathe at *teeraths* and keep fasts - *teerath bart naim kee-ay*, do not derive any benefit from these acts if they also indulge in *vekaars* such as taking the intoxicating Indian hemp, eating fish, and taking liquor - *bhaang maachlee sura pan jo jo praani kha(n)he*. Their *teerath bart naim* activities are nullified because of indulgence in *vekaars*. They do not gain in any way from these activities which are all wasted.

Kabir bhaang maachlee sura pan jo jo praani kha(n)he. Teerath bart naim kee-ay tay sabhay rasaatal ja(n)he.

P.1377

ਕਬੀਰ ਭਾਂਗ ਮਾਛਲੀ ਸੁਰਾਪਾਨਿ ਜੋ ਜੋ ਪ੍ਰਾਨੀ ਖਾਂਹਿ ॥ ਤੀਰਥ ਬਰਤ ਨੇਮ ਕੀਏ ਤੇ ਸਭੇ ਰਸਾਤਲ ਜਾਂਹਿ ॥

Guru Amar Das maintains that by taking alcoholic drinks - *shraab* - one's *mat* gets affected, i.e. one cannot think and reason properly - *jet peetai mat door hoe*. Such a person also begins to utter nonsense - *barl pavai vec ae*. He cannot discriminate between what and who are his, and those who are not his - *aapna praea na pachaan-ee*. He faces ill treatment at the hands of the Lord master - *khasmuh dhakay khae*. By drinking *shraab* he forgets the Lord - *jet peetai khasm vesrai*, and he will be punished in the *dargeh* / court of the Lord - *dargeh melai sajae*.

Jet peetai mat door hoe barl pavai vec ae. Aapna praea na pachaan-ee khasmuh dhakay khae. Jet peetai khasm vesrai dargeh melai sajae.

P.554

ਜਿਤੁ ਪੀਤੈ ਮਤਿ ਦੂਰਿ ਹੋਇ ਬਰਲ ਪਵੈ ਵਿਚਿ ਆਇ ॥ ਆਪਣਾ ਪਰਾਇਆ ਨ ਪਛਾਣਈ ਖਸਮਹੁ ਧਕੇ ਖਾਇ ॥ ਜਿਤੁ ਪੀਤੈ ਖਸਮੁ ਵਿਸਰੈ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥

Guru Ji in the same *sabad* goes on to say that as far as possible - *jay ka paar vasaee*, one should never take such injurious *shraab* / *mad* which is *jhootha* - *jhootha mad mool na peeca-i*. Instead, we should with the Lord's grace, resort to taking the *naam shraab* / *nasha* which is described as *sac mad* - *nadri sac mad pa-ee-ai*. But only those people who succeed in meeting the guru - *satgur melai jes ae* - drink this *nasha*. Such a person loves the Lord always - *sada saheb kai rang rahai*, and he acquires a place in the *dargaah* of the Lord - *mehli paavai thau*.

Jhootha mad mool na peeca-i jay ka paar vasaee. Nanak nadri sac mad pa-ee-ai satgur melai jes ae. Sada saheb kai rang rahai mehli paavai thau.

P.554

ਝੂਠਾ ਮਦੁ ਮੂਲਿ ਨ ਪੀਚਈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ ॥ ਨਾਨਕ ਨਦਰੀ ਸਚੁ ਮਦੁ ਪਾਈਐ ਸਤਿਗੁਰ ਮਿਲੈ ਜਿਸੁ ਆਇ ॥ ਸਦਾ ਸਾਹਿਬ ਕੈ ਰੰਗਿ ਰਹੈ ਮਹਲੀ ਪਾਵੈ ਥਾਉ ॥

When Guru Nanak Dev met Babar, the founder of Mughal rule in India, after the massacre of Saedpur, the latter offered *bhang* / *bhaang* to the Guru. Guru Ji replied that He had already taken *bhang*, the intoxicating effects of which do not disappear. Guru Ji composed in the presence of Barbar, a *sabad* in which He says, “Oh Lord, fear and respect for you is *bhang* for me - *bhau tayra bhaang*, and my mind is the pouch for keeping the *bhang* - *khalri mayra ceet*. I have become intoxicated - *mai dayvana*, and I have become an *ateet*, meaning ascetic - *bha-ea ateet* / *verakt*.

Bhau tayra bhaang khalri mayra ceet. Mai dayvana bha-ea ateet. P.711

ਭਉ ਤੇਰਾ ਭਾਂਗ ਖਲੜੀ ਮੇਰਾ ਚੀਤੁ ॥ ਮੈਂ ਦੇਵਾਨਾ ਭਇਆ ਅਤੀਤੁ ॥

Guru Ji says that when one becomes intoxicated with the Lord's *naam amret*, i.e. he becomes a trader of the *amret* - *amret ka vapaari hovai*, he acquires spiritual life. Then he has no love for other tastes, including worldly *shraab* / *mad* / *nasha* - *kea mad choochai bhaau dharay*.

Amret ka vapaari hovai kea mad choochai bhaau dharay. P.360

ਅੰਮ੍ਰਿਤ ਕਾ ਵਾਪਾਰੀ ਹੋਵੈ ਕਿਆ ਮਦਿ ਫੂਫੈ ਭਾਉ ਧਰੇ ॥

Guru Arjam Dev regards bad *mat* as *shraab* - *durmat mad*. He maintains that those who consume *durmat mad*, by not following the guru's *mat*, indulge in *vekaars*. Such dissolute persons behave in a crazy manner - *bekhli pat kamli*. But those who get intoxicated with the *naam* essence - *naam rasaen jo ratay*, become addicts of the everlasting Lord's *naam* - *sac aml*.

Durmat mad jo peevtay bekhli pat kamli. Ram rasaen jo ratay Nanak sac aml. P.399

ਦੁਰਮਤਿ ਮਦੁ ਜੋ ਪੀਵਤੇ ਬਿਖਲੀ ਪਤਿ ਕਮਲੀ ॥ ਰਾਮ ਰਸਾਇਣਿ ਜੋ ਰਤੇ ਨਾਨਕ ਸਚ ਅਮਲੀ ॥

Because of the unique taste of the *naam* essence intoxicant, *gurmukhs* / *sant jan* are not attracted to the ordinary *shraab* / *nasha*. Bhagat Ravedas mentions that even if *shraab* / *baarni* is made from the *pavetar* water (*sal-l*) of the Ganges - *sursari*, *sant jan* will not drink it - *nahi kart paanan(g)*. Bhagat Ji goes on to say that toddy - *taar*, an intoxicant from a tree - *tar*, is also regarded as impure - *apvetar kar maani-ai ray*. Paper - *kaagra* - made from these trees is also regarded with similar feelings - *jaisay kaagra kart bicaaran(g)*. But when *sefat salaah* praise of the Lord - *bhagt(i) bhagaut* - is written on this paper - *lekhi-ai teh oopray*, it is worshipped - *pooji-ai kar namskaaran(g)*.

Sursari sal-l kret baarni ray sant jan kart nahi pannan(g). Tar taar apvetar kar maani-ai ray jaisay kaagra kart bicaaran(g). Bhagt(i) bhagaut lekhi-ai teh oopray pooji-ai kar namskaaran(g). P.1293

ਸੁਰਸਰੀ ਸਲਲ ਕ੍ਰਿਤ ਬਾਰੁਨੀ ਰੇ ਸੰਤ ਜਨ ਕਰਤ ਨਹੀ ਪਾਨੰ ॥ਤਰ ਤਾਰਿ ਅਪਵਿਤ੍ਰੁ ਕਰਿ ਮਾਨੀਐ ਰੇ ਜੈਸੇ ਕਾਗਰਾ ਕਰਤ ਬੀਚਾਰੰ ॥ ਭਗਤਿ ਭਗਉਤੁ ਲਿਖੀਐ ਤਿਹ ਉਪਰੇ ਪੂਜੀਐ ਕਰ ਨਮਸਕਾਰੰ ॥

Any intense yearning for something becomes an unhealthy practice and turns into a *vekaar* when it goes beyond the bounds of necessity and moderation. In a *sabad* in *Sri Raag* Guru Nanak Dev refers to some such yearnings - *ras* / *caska* / *caskay*. It can be a yearning for gold or silver items - *ras suena*, *ras rupa*; irresistible desire for women - *ras kaaman*; intense desire for sweet smelling fragrances - *ras parmali ki vaas*; yearning to possess horses to ride, comfortable beds to sleep, or own houses - *ras ghoray*, *ras sayja mandar*; longing to eat sweet things or meat - *ras meetha ras maas*. Guru Ji then poses the question that when so many *ras* / *caskay* trouble an individual, in which heart - *kai ghat* - can the *naam* dwell?

Ras suena ras rupa kaaman ras parmali ki vaas. Ras ghoray ras sayja mandar ras meetha ras maas. Aytay ras sareer kay kai ghat naam nevaas. P.15

ਰਸੁ ਸੁਇਨਾ ਰਸੁ ਰੁਪਾ ਕਾਮਣਿ ਰਸੁ ਪਰਮਲ ਕੀ ਵਾਸੁ ॥ ਰਸੁ ਘੋੜੇ ਰਸੁ ਸੇਜਾ ਮੰਦਰ ਰਸੁ ਮੀਠਾ ਰਸੁ ਮਾਸੁ ॥ ਏਤੇ ਰਸ ਸਰੀਰ ਕੇ ਕੈ ਘਟਿ ਨਾਮ ਨਿਵਾਸੁ ॥

In another place Guru Ji points out that, food items which either cause illnesses - *jet khaadai tan peeri-ai*, or give rise to unhealthy thoughts leading to *vekaars* - *man meh calai vekaar* - should be avoided. Consumption of such items of food causes suffering - *khaana khuar*.

Baba hor khaana khusi khuar. Jet khaadai tan peeri-ai man meh calai vekaar. P.16

ਬਾਬਾ ਹੋਰ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥ ਜਿਤੁ ਖਾਏ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰੁ ॥

The aim of life is to attain oneness with the Lord, i.e. God realization. But when intense yearnings / *caskays* for material pleasures lead to *vekaars* it is impossible for one to resort to *naam semran*. *Bhagti* and materialistic yearnings / *caskays* cannot cohabit.

Although consumption of meat is not forbidden it should not become a *caska*. It should also be borne in mind that we are forbidden to eat *kutha* meat. As regards intoxicating substances we are expressly forbidden to take them. But sad to say, however, that most of us fail to follow the injunctions enjoined on us regarding liquor and *kutha meat*. We should avoid becoming victims of these two weaknesses