

Guru Message

The Ultimate Freedom

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Gurdeep Singh



GURU MESSAGE

Gurdeep Singh



ESTD 1940

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Dedication

This book is dedicated to Akalpurakh who has blessed me for this effort, and it is also dedicated to Gurus Sahiban who have inspired me to write about their message.



An Introductory Note

BABA SARABJOT SINGH BEDI

The Adi Granth, Sri Guru Granth Sahib is a fathomless sea of knowledge and enlightenment. The soul stirring scripture has inspired many Sikhs and other scholars to dip into and find personal and altruistic gain. Over the years, several attempts have been made to translate Gurbani into English. Some have been academic, others too poetic and flowery and some too literal thus failed to express the true essence and spirit which our great Gurus wished to convey.

Speech and language can hardly explain the meaning of *Shabad Guru* or the word, for only by recitation and dwelling on *His* name can it be felt – and what you attain mere words cannot explain it.

The author, Sardar Gurdeep Singh, needs to be commended for having used simple and lucid English which will help both the layman and the scholar to understand the essence of Gurbani. With great insight, he has sought to shed light on the philosophy and beliefs of our Gurus. He has tried to clear some existing doubts and inspired us to seek further. Guru Gobind Singh Ji has directed his followers to:

“Accept the Guru Granth Sahib as the visible image of the Guru, Those whose hearts are free can find truth in the Shabad.”

Those eager to learn but cannot read The Guru Granth Sahib in original Gurmukhi have the privilege of simple and clear interpretation of the Gurbani to draw inspiration and guidance from it. The author has been blessed with true inspiration. Though he has used a very scientific and logical approach to explain his treatise, his work is of a true devotee.

Jis ka karaj tin hi kiya, Maanas kya bechara ram.

May Baba Nanak give him the wisdom and words to reach deeper into the treasure of Gurbani and help the present day world of disquiet and confusion find solace at the feet of the True Guru.

Baba Sarabjot Singh Bedi
17th Descendant of Baba Nanak
Una (Himachal Pradesh)

*I hope, Pukbraj and Ravikiran will understand
Sikhi through the Guru Message elaborated in this book!*

January 28, 2011

CONTENTS

Acknowledgements.....	9
A Few Words	11
Understanding The Goal Of Life Through The Guru.....	19
The Whole World Is His Family	29
If We Can Spare Time	33
Learning About The Almighty To Identify Him Through The Guru	42
Falling In Love With Akalpurakh Through The Guru.....	57
A True Guru.....	62
Knowing The Self To Control It	76
Treading On Guru Path	81
Falling In Love With Akalpurakh And Battling Within	92
The Hindrances On The Guru Path.....	112
Other Avenues The Society, The Needs And The Balance..	116
Love, Deep Attachment And Other Bonds	129
The Purpose Of Life And The Elapsing Time	178
Considering His Fear As An Omen Of Respect	195
The Choices Of A Guru Follower	198
Recognizing Him And His Creation	205
Falling In Love With His Name	213
Living In His Creation Spotlessly	219
Getting Serious	235
Taking The Responsibility	264
Our Guru Ji Addresses Some Issues	278
Conclusion	300
A Reminder From Our Guru	326
Kuchaji: Having No Virtue	336
Some Important Words And Their Meanings In Different Contexts	340
The Concept Of Incarnation And Reincarnation In Gurbani	384
Bibiliography	

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I offer my special thanks to Ek Musafir Ajanbi Ji who, I feel, is very apt to understand Gurbani. After Bhai Veer Singh and Dr. Sahib Singh, he is the only one who has impressed me with his grasping power of Guru Message. I heartily thank Harjinder Singh (*Rode*) for arranging a meeting with Baba Sarbjot Singh Ji (*From Guru Nanak Dev Ji's lineage*).

I am indebted to Baba Sarbjot Singh Ji who, being awfully busy, has done special efforts to go through the book; his kind words in context of this book are like a big honour for me. Many thanks to my publishers "Lahore Book Shop" for their kind cooperation.

Gurdeep Singh
Santa Clarita, California, USA
Blog: <http://gursoch.blogspot.com>
Email: gursoch@yahoo.com

A FEW WORDS

It is not possible to translate Gurbani perfectly in other language; many good people have made efforts in this regard, but something was always left incomplete; in such efforts, either an application of a word used in a special context was omitted or personal thinking of the interpreter or the translator has left an effect on the meaning expressed in Gurbani by Guru Sahiban and Bhagatas. That is why it can be noted that there are some huge blunders committed by interpreters and translators in Gurbani-translations available to-date. Still I appreciate all of the scholars, who have honestly done their best to convey Guru Message to Guru-followers. I believe Bhai Veer Singh and Dr. Sahib Singh have done much better job in this field than others, and they are a great source of understanding Gurbani in its totality; however, I have to disagree with them also on their interpretation of certain Guru Vaakas. After having said that, I must say that I have just tried to decipher Guru Message with my limits; I do not make any claim in this regard.

While going through available translations and interpretations of Gurbani, a strong urge blossomed in me to pass on Guru Message-intact to Guru-followers. As it is said, Gurbani is an ocean of gems; since I am not without limitations either; therefore, I might have missed too those gems even though I have done my best not to taint the meaning of Gurbani by my own thinking (I have more inclination toward scientific approach than believing in myths or supernatural realms). With a great regard of Guru Sahiban, I have honestly tried to pass on Guru Message to Sikhs so that they can explore Sikhi through the minds of Sikh-Gurus. I hope the readers will understand these facts as they continue reading this book, and compare it with the available literature on Gurbani. It is my belief that academic degrees or a lot of study doesn't make anyone perfect knower of Guru Message; it is the devotion of understanding Gurbani with an aim to practice its theme in life that helps in this regard. While doing study of Gurbani, we can decipher what Guru Sahiban and Bhagatas have said in their own words if we leave our own thinking aside. I have realized that the belief of Guru

Nanak Dev goes beyond mere scientific approach. There are a lot of people out there who claim that Gurbani contradicts; however, that notion is utterly untrue. If one idea said in one context, appears to be contradictory with another idea said in another context, it is so because of its different meaning in different context. To understand that further, I must quote here Guru Vaakas from Asa Dee Vaar on 463, Sri Guru Granth Sahib:

ਸਲੋਕੁ ਮਃ ੧ ॥
 ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ ॥
 ਸਚੇ ਤੇਰੇ ਲੋਅ ਸਚੇ ਆਕਾਰ ॥
 Salok mehlaa 1:
 Sachay tayray khand sachay barahmand.
 Sachay tayray lo-a sachay aakaar. {463}

In Essence : True are your continents; true are your solar systems, and true are your worlds and your forms.

Now look at the following Guru Saloka:

ਸਲੋਕੁ ਮਃ ੧ ॥
 ਕੂੜੁ ਰਾਜਾ ਕੂੜੁ ਪਰਜਾ ਕੂੜੁ ਸਭੁ ਸੰਸਾਰੁ ॥
 ਕੂੜੁ ਮੰਡਪੁ ਕੂੜੁ ਮਾੜੀ ਕੂੜੁ ਬੈਸਣਹਾਰੁ ॥
 Salok mehlaa 1:
 Koorh raajaa koorh parjaa koorh sabh sansaar.
 Koorh mandap koorh maarhee koorh baisanhaar. {468}

In Essence : (Except the Eternal One) Illusions (Temporary) are the king, the public, and the entire world. Illusions (Temporary) are the pavilions, mansions and their dwellers.

Why there is no contradiction in the above quoted two expressions though it appears so, to understand that one must understand the both of the contexts Guru Nanak Dev talks about. In the first one, it is all about the existence of “*Akalpurakh*” and “His Creation.” Akalpurakh is a reality, not a myth (*Satt Naam*-He exists, indeed His Naam is true), so is His creation. As He exists, so does His creation. There is no reason to abandon His creation to realize Him, and that is the idea lies in the description about Him and His creation; we can see this idea elaborated as Guru Ji closes his views on it in the Saloka given below:

ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਤੁਧੁ ਬਾਝੁ ਕੂੜੇ ਕੂੜੁ ॥੧॥

Naanak vakhaanai bayntee tudh baajh koorho koorh. ||1|| {468}

In Essence : Humbly Nanak says that without you Oh Akalpurakh ! Everything is false (temporary because only He is permanent, and all the rest are perishable).

The second context is about His eternity and the continuous temporary status of His creation. In “*Koor raja koor parja*”, (quotation given above) Guru Ji points out at the temporary existence of His creation which is destined to live short; in other words, nothing is permanent but the Creator. This is the way Guru-followers should understand these quotations that appear to be contradictory, but in fact they are not. There is one vital idea, that is His eternity, and the rest of the ideas are there just to justify His importance as a Master Ruler over His creation. Therefore, no Sikh should ever think that Guru Ideas are contradictory; if to some people they appear so, they should need to study Gurbani in-depth.

Gurbani’s explanation from Tenth Master comes direct to us if we try to concentrate on two Gurbani interpretation traditions started from Bhai Gurdas and Bhai Mani Singh Shaheed. There are many other traditions of Gurbani interpretation; somehow they appear to be tainted with other influential sources of the History of the Sikhs. For instance, traditional interpretations by Nirmale scholars and Singh-Sabha group somehow obviously show outer influences. To decipher the real Guru Message, we can go deep into the depth of Gurbani by comparing their interpretations with the interpretations of First Nanak’s Bani found interpreted in Sri Guru Granth Sahib by Second, Third, Fourth, Fifth and Ninth Nanak. The interpretation of First Nanak done by Guru Sahiban is very helpful. While interpreting Gurbani Bhai Veer Singh goes back to Bhai Mani Singh Shaheed and Bhai Gurdas. Without agreeing with others, he keeps mentioning how other people look at Gurbani in a different way. His best effort is to keep the idea being conveyed intact; this tradition also takes us back to Tenth Nanak’s interpretation of Gurbani since Bhai Mani Singh Shaheed heard Gurbani interpretation from Tenth Nanak; however, over time, some changes took place in interpretation which can be corrected

by depending on the interpretation of Guru Nanak Message in Sri Guru Granth Sahib. Third Nanak very clearly interprets Guru Message in his Bani Named “*Anand*.” First Nanak himself interprets his message in Dakhni Onkar, Asa Dee Vaar, Majh Dee Vaar and Sidhgosht. By keeping the Guru Message interpreted in Sri Guru Granth Sahib in our minds, we can follow Bhai Mani Singh Shaheed tradition through Bhai Veer Singh. Dr. Sahib Singh slightly differs with Bhai Veer Singh; however, he tries to keep Guru-message interpreted in Sri Guru Granth Sahib a base of his interpretation. Outer influence on Dr. Sahib Singh can be negated if we follow strictly the interpretation of First Nanak’s message by Second, Third, Fourth, Fifth and Ninth Nanak while going through Dr. Sahib Singh’s interpretation of Gurbani. I must mention a book by Dr. Taran Singh on various traditions of Gurbani interpretations; Dr. Taran Singh gives a detail of various traditions without being critic of anyone save for his applauding of those who remain close to Guru-message.

There are those who, living in western countries with lucrative careers, try to interpret Gurbani with their thinking highly tainted by western or scientific thoughts. There are those who live their lives as per their minds’ direction; however, now in retirement or close to it, have turned toward Gurbani and have started beating their drums utterly opposite to the central idea about the Creator promoted in Sri Guru Granth Sahib. Obviously, they are simply trying to justify their lifestyles that may not align with Gurbani. And, Gurbani guides Sikhs to remain detached from Maya influences again and again, and behind this, there is a reason. This reason becomes clear when we understand the purpose of life being promoted by Gurbani which is to lead the mortals to a stable state of mind by liberating them from all bonds. Obviously, those who are remained drowned in Maya and try to teach others to live life to the fullest are not close to understand Guru message interpreted in Sri Guru Granth Sahib.

Hyper rationality (to a fanatic level) has blinded some people utterly; their given new meaning to Guru Message is laughable. They forget that the basic idea about discussing the Creator itself

crosses the limits of rationality. Not an aorta of what they claim in their articles is true in context of the soul expressed in Gurbani. Stooping low to call the Creator a physics-principle or to say that nothing here is left recyclable after death because everything finishes right here, is funny in context of Gurbani- thought. If their talk is accepted as a real Message of our Guru for a moment, what is the use of pining for the Creator as it is repeatedly done in various shabadas? Guru Nanak Dev Ji loudly pines for the Creator in his shabadas. By the way, why Guru Ji says that everything is left behind when we depart from here except His Name? If everything finishes here, what is that with which His Name follows? Why in Asa Dee Vaar, Guru Nanak advises loudly and clearly that when this life ends, there comes the time to see an account of one’s deeds. What is that all about? Think about it. If “*Joon*” (birth/existence) is merely a stage of life, why Guru uses the words “*Garbh*” (womb) and “*Joon*” (birth/existence) together to express soul’s transitions from one to another existence? Who is “that being” who brings account of deeds of mortals to up to-date after death [on 464, SGGGS, M-1]? Stretching Sikhi toward Buddhism or scientific ideology is nothing but a complete failure to understand Gurbani. The Gurbani talks about a different realm where these things have no importance because it is not the scientific approach toward Akalpurakh but a Divine experience of a soul with its Creator. Only after having that Divine experience, the worldly established ideas start appearing contrary to the real concept of soul and its relation with its Creator in the realm of divinity. Out there, there is something that is experienced by some ones and they are just trying to pass on that experience to others. If anyone believes in them, He or she should take their advice seriously. It is not mythical views but factual phenomena built on personal experience. If anyone is interested to have that experience, he or she must listen to those who have experienced it with a full surrender to their teachings; if not, then they can just keep promoting what their rationality says, I wish good luck to them!

Those who have open minds in this regard will become determined to ignore personal wisdom to follow the one who experienced that phenomenon. Under the magic of rationality on

their thinking, many people let their minds close all the doors, and they install a filter of rationality. Contrary to that, Gurmukh (who truly follow the Guru) long to have that experience with open minds; they don't let it be buried under the new programmed thinking tailored according to the scientific age. Mysteries of conscious and subconscious minds are still not known. Still it is an open mystery how subconscious mind remains incapable to find a difference between the reality and the imagination. How certain negative imprints keep ruling the conscious mind which is very much into logic, is amazing; if they are framed again by hypnotherapy's suggestive new ideas, how do the new framed imprints replace the old negative ones, is not known exactly. And, it is not possible to define the outcome of the study of subconscious mind on the basis of rationality alone. Spiritualism and soul's ties with the Creator are in no way expressible on rational-grounds. Guru Ji guides us many times to go back within to find the presence of the Creator, and then see Him all over. Guru Ji keeps defining that the Creator keeps His presence within and outside; however, He keeps His entity independently separate as well. This is the point from where the rationality drags us away from the experienced truth of the enlightened ones. Guru Ji also describes how "within" He is envisioned.

In Sri Guru Granth Sahib, Gurbani is honored as a power to lead its followers to Akalpurakh; no wonder, it is revered as His own form; think about it. It is not a statement with limited application; rather it defines the Creator further in context of His infinity. It also sculpts the minds to be worthy of uniting with the Creator. It is all about aligning the thoughts about Him with Guru's thoughts by ignoring established views about the Creator. In this context, newly framed thoughts deal with the struggle of the mind; it becomes a suggestive command to the mind to turn it toward the origin of the soul, Akalpurakh. It leads the mind toward getting merged with Akalpurakh eventually. According to Gurbani, a true Guru is that who has envisioned Him, and who can show the presence of Akalpurakh within and outside to others as well. Guru Ji often hints at achieving a state of mind where He is experienced. Guru Ji calls such enlightened entity "a perfect Guru or a True

Guru," If people can find such a true Guru, it is their good luck; however, Sikhs do not need living Guru for realizing the Creator; instead they need sincerity to follow Gurbani and live accordingly because Gurbani is their Guru [Mehla 4 on 982, SGGGS]. A true Sikh can lead the beginner-Sikhs to tread on Guru-path rightfully. There are some people out there who as Sikhs promote the Guru Message only and avoid any temptation like to be called Gurus or to be addressed with any other title. No true Sikh ever played "Guru" after Tenth Nanak; the Sikhs in History, who led Sikhs on the Guru-path, were known as "*Bhai Sahib*". In Gurbani such Sikhs are also called "*Sadh*;" the company of such Sikhs is highly recommended; serving them is deemed as an act of high quality in a spiritual sphere. There is a reason behind it. In their company; the mind is inspired to battle with five negative forces within to overcome His created Maya-temptations. This is the only way to succeed in falling in love with the Creator. Think about the training one gets as an employee of a company, and a commitment one makes to contribute to it positively. If any kind of behavior is noticed to be harmful for the company and its name, it is reformed to keep the given commitment. People with uncontrollable minds, which are enslaved by negative behavior, are terminated for the benefit of the company. What is all this in simple words? It is to fit in good environments to bring a successful outcome. Exactly in the same manner, the atmosphere of His devotional service is above ritual or conditioned activities. In the company of His devotees, there is a display of sincere and positive behavior. Guru Nanak Dev Ji states repeatedly to seek the company of those persons who keep the other learning-souls on track with their knowledge of divinity. A process of reforming the negative behavior continues in their company. In Sikhi, one cannot find Him within without falling in love with Him. Finding Him within is not a mere searching for Him within with some kind of thoughts but to see His presence manifested after falling for Him heartily and reaching to "*Turiavastha/Samadhi*." It is about attaining that state of mind to where the Guru leads. Through the Guru, It is necessary to do a total overhaul of the mind influenced badly with the three modes of Maya.

I am hopeful that this book will help the readers to understand Guru Message. Sikhs do not need to get exhausted in understanding various concepts of Guru thought such as Naam and Hukam. It is sad to say that these concepts described by some scholars have become more difficult than Gurbani itself. Many times, these academic muscular exercises through which these concepts are described, give nothing to the common people for whom Gurbani was written.

I wish you good luck to tread on the Guru Path sincerely to obtain His Union. My prayers are for all of you to be successful in this pursuit.

Humbly
 Gurdeep Singh
 Santa Clarita California, USA
 Blog: <http://gursoch.blogspot.com>
 Email: gursoch@yahoo.com

UNDERSTANDING THE GOAL OF LIFE THROUGH THE GURU

Naam is the Creator, and there is a universal-show being played; in that, His command also known as “*Hukam or Ordinance*” prevails. This *Hukam* is also expressed as “*Shabad*” in Gurbani. When we read the word “*Naam*”, it is referred to the Creator; when we utter His praise, it is His *Naam-Simran*. The word, “*Shabad*” is used in many contexts. Usually it is used for the Guru’s teachings, and also it is used for His Ordinance and Him. The word “*Japna*” means to utter but as one rises to that state of mind where mind is totally drenched in His love, **this act occurs without the help of the tongue (AJAAP)**. It means to utter His Name repeatedly in such a way that His memory should be enshrined in the mind permanently. If His memory doesn’t come to us again and again, or our minds do not think about Him repeatedly, obviously, we are missing what Guru says in context of “*Japna and Simran*”.

In a separate chapter, I have tried to address some of very important words in detail, please keep them in your minds while studying Gurbani.

Guru Nanak Dev Ji in “*Patti*” states that this world is made to realize Akalpurakh. Just read it, on 433, SGGS, Patti Mehla 1:

ਪੈ ਪਾਤਿਸਾਹੁ ਪਰਮੇਸਰੁ ਵੇਖਣ ਕਉ ਪਰਪੰਚੁ ਕੀਆ ॥
 ਦੇਖੈ ਬੁਝੈ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਅੰਤਰਿ ਬਾਹਰਿ ਰਵਿ ਰਹਿਆ ॥੨੪॥
Papai paatisaahu parmaysar vaykhan ka-o parpanch kee-aa.
Daykhai boojhai sabh kichh jaanai antar baahar rav rahi-aa.
 ||24|| {433}

In Essence : The king, Akalpurakh, has created this world so that the mortal can behold Him through it. He understands all beings and knows them all by pervading in and out.

ਫਠੈ ਫਾਹੀ ਸਭੁ ਜਗੁ ਫਾਸਾ ਜਮ ਕੈ ਸੰਗਲਿ ਬੰਧਿ ਲਇਆ ॥
 ਗੁਰ ਪਰਸਾਦੀ ਸੇ ਨਰ ਉਬਰੇ ਜਿ ਹਰਿ ਸਰਣਾਗਤਿ ਭਜਿ ਪਇਆ ॥੨੫॥
Fafai faahee sabh jag faasaa jam kai sangal banDh la-i-aa.
Gur parsaaadee say nar ubray je har sarnaagat bhaj pa-i-aa.
 ||25|| {433}

In Essence : This whole world is trapped in Maya and the chain of death; only those persons have got out of these traps who have quickly taken refuge of Akalpurakh through a Guru.

ਬੈ ਬਾਜੀ ਖੇਲਣ ਲਾਗਾ ਚਉਪਤਿ ਕੀਤੇ ਚਾਰਿ ਜੁਗਾ ॥

ਜੀਅ ਜੰਤ ਸਭ ਸਾਰੀ ਕੀਤੇ ਪਾਸਾ ਢਾਲਣਿ ਆਪਿ ਲਗਾ ॥੨੬॥

Babai baajee khaylan laagaa cha-uparh keetay chaar jugaa.

Jee-a jant sabh saaree keetay paasaa dhaalan aap lagaa.

||26|| {433-434}

In Essence : Akalpurakh is playing “chaupar” game, and “four ages” He has made His dice-cloth; all beings are like draught men (the characters that are moved as dice is thrown). He throws the dice (Thus characters-beings are moved to the final destination in the game).

ਭਭੈ ਭਾਲਹਿ ਸੇ ਫਲੁ ਪਾਵਹਿ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨ੍ ਕਉ ਭਉ ਪਇਆ ॥

ਮਨਮੁਖ ਫਿਰਹਿ ਨ ਚੇਤਹਿ ਮੁੜੇ ਲਖ ਚਉਰਾਸੀਹ ਫੇਰੁ ਪਇਆ ॥੨੭॥

Bhabhai bhaaleh say fal paavahi

gur parsadee jinH ka-o bha -o pa-i-aa.

Manmukh fireh na cheetch moorhay lakh cha-oraaseeh fayr pa-i-aa.

||27|| {434}

In Essence : In fear (respecting Him and His Ordinance), those who search for Him, through Guru-blessings, obtain the fruit (of their search); (contrary to them) the mind-slaved-fools, do not remember Him and wander around (in vain) in numerous kinds of existences.

Guru Nanak Dev Ji doesn't promote himself but the importance of adopting a true and a perfect Guru, and he also vigorously promotes falling truly in His love with the Creator; the Guru who sees His presence within can show it to others as well. Here I must quote Guru Vaakas that display the pangs of separation from the Creator. Being in those pangs, the personal urge tides up to be with Him. In that state too, His grace is sought; if we do not feel ever for the Creator the way our Guru has expressed, we are still sitting at the bottom of a peak of the mountain we intend to climb; those Guru Vaakas are on 243, SGGS, Gauri Shantt (by First Nanak):

ਗਉੜੀ ਛੰਤ ਮਹਲਾ ੧ ॥ ਸੁਣਿ ਨਾਹ ਪ੍ਰਭੁ ਜੀਉ ਏਕਲੜੀ ਬਨ ਮਾਹੇ ॥

ਕਿਉ ਧੀਰੈਗੀ ਨਾਹ ਬਿਨਾ ਪ੍ਰਭ ਵੇਪਰਵਾਰੇ ॥

ਧਨ ਨਾਹ ਬਾਝਹੁ ਰਹਿ ਨ ਸਾਕੈ ਬਿਖਮ ਰੈਣਿ ਘਣੇਰੀਆ ॥

ਨਹ ਨੀਦ ਆਵੈ ਪ੍ਰੇਮੁ ਭਾਵੈ ਸੁਣਿ ਬੇਨੰਤੀ ਮੇਰੀਆ ॥

ਬਾਝਹੁ ਪਿਆਰੇ ਕੋਇ ਨ ਸਾਰੇ ਏਕਲੜੀ ਕੁਰਲਾਏ ॥

ਨਾਨਕ ਸਾ ਧਨ ਮਿਲੈ ਮਿਲਾਈ ਬਿਨੁ ਪ੍ਰੀਤਮ ਦੁਖੁ ਪਾਏ ॥੧॥

Ga-orhee chhant mehlaa 1 :

Sun naah parabhoo jee-o aykalrhee ban maahay.

Ki-o dheeraagee naah binaa parabh vayparvaahay.

Dhan naah baajhahu reh na saakai bikham rain ghanayree-aa.

Nah need aavai paraym bhaavai sun baynantee mayree-aa.

Baajhahu pi-aaray ko-ay na saaray aykalrhee kurlaa-ay.

Nanak saa dhan milai milaa-ee bin pareetam dukh paa-ay.

||1|| {243}

In Essence : Oh my Master Prabh! Listen to my prayer! I am all alone in this world-jungle. Oh Carefree Prabh! How can I be at peace without you! The life-night is utter dark, how soul-bride can live without her Spouse-Prabh? Listen to my prayer my Master-Prabh! My heart is in love with you, and being separated from you, I cannot have peace (sleep). Alone I cry as without beloved Prabh, no one is there to help me. Nanak says only then soul-bride can meet Prabh if He Himself unites her with Him (through Guru and with His grace), otherwise without Beloved Prabh, she suffers.

We (*Sikhs*) must understand that our relation with our Creator is of a bride in love with her groom and a child with its father. Always we should remember what our Guru says. Trust me, our own wisdom doesn't help us in this pursuit; therefore, it should be stopped from interfering with the Guru thought, Fifth Nanak states on 701, SGGS in raag Jaisri:

ਅਬ ਮੈ ਸੁਖੁ ਪਾਇਓ ਗੁਰ ਆਗਿ ॥

ਤਜੀ ਸਿਆਨਪ ਚਿੰਤ ਵਿਸਾਰੀ ਅਹੰ ਛੋਡਿਓ ਹੈ ਤਿਆਗਿ ॥੧॥ ਰਹਾਉ ॥

Ab mai sukh paa-i-o gur aaga-y.

Tajee si-aanap chint visaaree ahaN chhodi-o hai ti-aaga-y. ||1||

Rahaa-o. {701}

In Essence : Now I have attained peace by obeying the Guru; I have abandoned my wisdom (cleverness), forgot anxiety and given up self conceit. [Pause]

Have we attained peace through our Guru? If not, obviously

we are not fully obedient to our Guru. In above Vaakas, it is indicated that we should put full trust in the Guru. We should abandon the wisdom of our minds, and eradicate self conceit. Even our conceit alone becomes a big block in the way of following the Guru, because it convinces our minds that it doesn't think wrong; in an effort of feeding it, our minds try to give new meaning to Guru advice. Only after eradicating the conceit, we can feel these Vaakas speaking our hearts.

It is very important to understand the following Guru advice, and we should make it a part of our lives without letting anyone or anything detour our minds from the Creator ever. First on 381, SGGS, Mehla 5:

**ਮਾਇਆ ਕੀ ਕਿਰਤਿ ਛੋਡਿ ਗਵਾਈ ਭਗਤੀ ਸਾਰ ਨ ਜਾਨੈ ॥
ਬੇਦ ਸਾਸਤਰ ਕਉ ਤਰਕਨਿ ਲਾਗਾ ਤਤੁ ਜੋਗੁ ਨ ਪਛਾਨੈ ॥ ੨॥**

*Maa-i-aa kee kirat chhod gavaa-ee bhagtee saar na jaanai.
Bayd saastar ka-o tarkan laagaa tat jog na pachhaanai. ||2|| {381}*

In Essence : A person who abandons routine life, and starts living alone (like a *Sanyaasi*), doesn't understand the real meaning of devotional service to Akalpurakh. He debates on *Vedas* and *Shastras*, but he doesn't understand the essence of real union with Akalpurakh.

Guru Ji disagrees with those who abandon family life, and who indulge in debates on Holy Scriptures in pretext of knowing the Creator.

We need to understand what the basics of Guru Message are. In simple words, what are those vital points Guru Ji wants us to understand? First point for instance, if our Guru says that Akalpurakh is beyond birth, he also says that those who are drenched in His love become like Him. Now question is this: should Guru-followers start saying that Akalpurakh takes birth individually? No, that belief will be distortion of Guru Message. Who become like Him are His creation [397, SGGS], but due to their behavior and obtained virtuous highest state of mind, no difference remains between them and the Creator in purity; He is eminently seen manifested in them. This is the way we should understand Guru Message instead of getting confused about it. Gurbani asks us to respect Him by respecting His devotees. Fifth

Nanak states in Sawaye Mehla 1 that whoever meets (follows) Guru Nanak Dev gets out of the cycle of existences. This is the magic Akalpurakh performs through Guru Nanak Dev Ji; same way He does it through His other devotees as well. When we revere His true devotees, but forget HIM, we are missing the real message Guru Ji wants to impart to us. For the Sikhs, Guru Nanak Dev Ji is the highest of all, it doesn't mean we don't respect other enlightened ones who have led people to one Creator.

Do not let our psyche be tainted by some beliefs which have been floating around for centuries. For instance, the real Guru-followers do not believe in caste system, because Guru Ji stresses on that [83, SGGS, First Nanak].

**ਸਲੋਕ ਮਃ ੧ ॥ ਫਕਰ ਜਾਤੀ ਫਕਰੁ ਨਾਉ ॥
ਸਭਨਾ ਜੀਆ ਇਕਾ ਛਾਉ ॥
ਆਪਹੁ ਜੇ ਕੋ ਭਲਾ ਕਹਾਏ ॥
ਨਾਨਕ ਤਾ ਪਰੁ ਜਾਏ ਜਾ ਪਤਿ ਲੇਖੈ ਖਾਏ ॥੧॥**

*Salok mehlaa 1: Fakarh jaatee fakarh naa-o.
Sabhnaa jee-aa ikaa chhaa-o.
Aaphu jay ko bhalaa kaha-ay.*

Nanak taa par jaapai jaa pat laykhai paa-ay. ||1|| {83}

In Essence : Useless is the belief (pride etc.) in caste and name (related to caste or high status, lineage). All the beings have support of the One-Creator. If one deems oneself good, he or she doesn't become good, Nanak says that one is good only if one is accepted as honorable in His court. (Some people stoop so low that to justify their caste pride; they say that in Sri Guru Granth Sahib, with third and fourth Gurus' names, their sir names Bhalla and Sodhi are referred by Baba Sunder Ji and Bhatas Ji. I have answer for that; it was only used to clarify the genuine Guru-ship shifted to one family to another after Guru Nanak Dev Ji's heavenly departure; ponder over why Guru Sahiban do not mention "*sir name*" of Guru Nanak Dev Ji while talking about him anywhere else in Sri Guru Granth Sahib!

To remain sticking to castes is a curse for a Sikh, because it is a direct disobedience to the Guru. If Guru Ji says that pilgrimage is not worth in case one's mind is filthy due to Maya influences and duality,

why some of his followers are still doing and promoting pilgrimages while being lost in Maya? Some people keep doing it on high scale without divorcing Maya-influences. Are they following the Guru?

Guru Ji says that Akalpurakh is known through a perfect Guru; for a Sikh, how any other person than Guru Nanak Dev Ji can become a perfect Guru in this pursuit? Third Nanak declares that Gurbani is actually the Guru, why then a Sikh needs other people to guide them as a Guru? Can Gurbani not guide us? Is it because it is hard to understand; well, Gurbani says that a Sikh can impart same Guru message to other Sikhs [444, SGGs, Mehla 4]. Gurbani stresses that Guru followers should remain in a contact with His Saints to live in His love. Should Sikhs just keep criticizing all Saints instead of searching for them? If real Saints are hard to find, why do Sikhs not get together to improve themselves as per Guru teachings? Please never forget that getting together is useful only if all participants have preferred Guru teachings to all other kind of knowledge.

The second point is expressed on 516, SGGs, Gujri ki Vaar Mehla 3; it is about other prevailed thoughts:

ਪਉੜੀ ॥ ਅੰਸਾ ਅਉਤਾਰੁ ਉਪਾਇਓਨੁ ਭਾਉ ਦੂਜਾ ਕੀਆ ॥
ਜਿਉ ਰਾਜੇ ਰਾਜੁ ਕਮਾਵਦੇ ਦੁਖ ਸੁਖ ਭਿੜੀਆ ॥
ਈਸਰੁ ਬ੍ਰਹਮਾ ਸੇਵਦੇ ਅੰਤੁ ਤਿਨੀ ਨ ਲਹੀਆ ॥
ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਅਲਖੁ ਹੈ ਗੁਰਮੁਖਿ ਪ੍ਰਗਟੀਆ ॥
ਤਿਥੈ ਸੋਗੁ ਵਿਜੋਗੁ ਨ ਵਿਆਪਈ ਅਸਥਿਰੁ ਜਗਿ ਥੀਆ ॥੧੯॥

Pa-orhee. Ansa a-utaa upaa-i-on bhaa-o doojaa kee-aa.

Ji-o raajay raaj kamaavday dukh sukh bhirhee-

Aa.eesar barahmaa sayvday ant tinhee na lahee-aa.

Nirbha-o nirankaar alakh hai gurmukh pargatee-aa.

Tithai sog vijog na vi-aapa-ee asthir jag thee-aa. ||19|| {516}

In Essence : As a part of Him, the Creator fashioned *Avatars* and also created love for Maya (duality), As the king ruled, in the same way, *Avatars* struggled for comforts and pains (in no way they (*Avatars*) reacted differently toward Maya than the regular kings). *Devatas* like *Shiva* and *Brahma* served the Creator, but they couldn't know His limits. The fearless, formless and invisible Creator is inexpressible; nonetheless, He is revealed within those who are true

followers of the Guru. In the state of mind of a True Guru follower, there is no feeling of sorrow and separation from anything, and his or her mind remains stable in this very world (means the Maya doesn't influence them).

Very explicitly it is said above that when *Avatars* behave toward Maya as a common person does, the *Avatars* also remain in duality. Only those persons get out of duality and influences of Maya who, through the Guru, learn to be immaculate. We become uninterested in many things; even if those things are still around us, they are unable to get our attention. In the same way, His devotees start becoming uninterested in Maya pursuits while living right in Maya.

Why some Sikh business persons try to secure their businesses through idols? Why their faith in the Creator is so weak that they think that by keeping other deities in high reverence on the business premises can help in flourishing their businesses? This duality is also self-deception and disobedience to the Guru. He is the giver and He is the supporter; no help of other is needed to succeed in a business or any pursuit. While following the Guru, his teachings become a weapon of control for weakened and unstable mind to keep it devoted toward the Creator only; however, when Guru-teachings are ignored, the mind strays. On 516, SGGs, Guru further explains it:

ਮ: ੩ ॥ ਮਨੁ ਕੁੰਚਰੁ ਪੀਲਕੁ ਗੁਰੂ ਗਿਆਨੁ ਕੁੰਡਾ ਜਹ ਖਿਚੇ ਤਹ ਜਾਇ ॥
ਨਾਨਕ ਹਸਤੀ ਕੁੰਡੇ ਬਾਹਰਾ ਫਿਰਿ ਫਿਰਿ ਉਝੜਿ ਪਾਇ ॥੨॥

Mehlaa 3:

Man kunchar peelak guroo gi-aan

kundaa jah khinchay tah jaa-ay.

Naanak hastee kunday baahraa fir fir ujharh paa-ay. ||2|| {516}

In Essence : The mind is like an elephant (uncontrollable), and the Guru imparted-knowledge is like a securing-hook to control it; to whatever way the Guru drives the mind, it goes. Nanak says that if the mind-elephant doesn't have that Guru-teachings-hook, it strays repeatedly.

We should strictly do what Guru says. In the end I am going to share with you about His Naam and *Naam Simran* as Gurbani elaborates on it. On 559, SGGs, Mehla 3:

ਮਨ ਮੇਰੇ ਗੁਰਮਤਿ ਕਰਣੀ ਸਾਰੁ ॥
ਸਦਾ ਸਦਾ ਹਰਿ ਪ੍ਰਭੁ ਰਵਹਿ ਤਾ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ ॥੧॥ ਰਹਾਉ ॥

Man mayray gurmat karnee saar.

*Sadaa sadaa har parabh raveh taa paavahi mokh du-aar. ||1||
Rahaa-o. {559}*

In Essence : Oh my mind! Live as per Guru-advice, (whatever Guru says, we should do it), always utter Prabh's Name, and then liberation is obtained. (Pause)

The message is simple; now it is a matter of either obeying the Guru or following the mind that is fearful of losing everything while following the Guru. It is a dilemma based on worldly fears. The behavior, heavily influenced by materialistic gains, keeps inspiring us to chase Maya, and thus it keeps following examples of those who are/were successful (materialistically) in obtaining a lot of wealth and establishments. Contrary to that, Our Guru deems all the materialistic accomplishments as nothing. We fear of losing our materialistic achievements because we don't have real trust in our Guru and our Creator. Guru Ji says, "Do not worry, just work, and leave the result to Him." Still the mind fears: That is all right but what if no help comes?

Thus, we think in fear. In this dilemma, our minds seek both, Prabh and Maya. Contrarily, our Guru says, "If the wealth goes, let it go, but stick to Him" on SGGS, 934, Mehlā 1:

ਧਨੁ ਗਇਆ ਤਾ ਜਾਣ ਦੇਹਿ ਜੇ ਰਾਚਹਿ ਰੰਗਿ ਏਕ ॥
ਮਨੁ ਦੀਜੈ ਸਿਰੁ ਸਉਪੀਐ ਭੀ ਕਰਤੇ ਕੀ ਟੇਕ ॥

*Dhan ga-i-aa taa jaan deh jay raacheh rang ayk.
Man deejai sir sa-upee-ai bhee kartay kee tayk. {934}*

In Essence : If by letting the wealth go, mind gets drenched in love of one Akalpurakh, let it go. (For Him) The body and the soul should be dedicated to Him, and one should seek support only from Him.

It is an example of putting full trust in Him by surrendering to Him in love. There is no place for "between situation;" some people take meaning of surrendering to Him in a wrong way. They don't realize that surrendering to Him is living in His love without having

conceit. If the conceit exists in the mind, there is no surrendering.

Living without conceit appears to be very hard part of the game being played in His show, and that is why our straight march toward duality continues. Guru Ji keeps asking us to come back, utter His praise, and simply perform the duties assigned to us in different situations by remaining totally attached to Him. Once a person gets attached to Him, he or she starts understanding His show. Then, one's behavior starts changing. Only this is the way, the bonds of Maya can be shattered, and He can be obtained. On 559, SGGS:

ਗੁਣਾ ਕਾ ਨਿਧਾਨੁ ਏਕੁ ਹੈ ਆਪੇ ਦੇਇ ਤਾ ਕੋ ਪਾਏ ॥
ਬਿਨੁ ਨਾਵੈ ਸਭ ਵਿਛੁੜੀ ਗੁਰ ਕੈ ਸਬਦਿ ਮਿਲਾਏ ॥੨॥

*Gunaa kaa nidhaan ayk hai aapay day-ay taa ko paa-ay.
Bin naavai sabh vichhurhee gur kai sabad milaa-ay. ||2|| {559}*

In Essence : Only Prabh is a treasure of virtues; one can get virtues only if He gives. Without His Name, all people remain separated from Him; however, through the Guru-teachings, He unites mortals with Him.

Please remember in Gurbani, His gifts are left solely on His Will.

In the above Vaakas, Guru creates a perfect picture of our separation from our Creator and explains about its causes; now we understand that it (separation) is there. In reality, we do not love Him, and we fail to deal in His Name. Obviously, we are more interested in materialistic achievements than in Him. That approach prolongs our separation from Him. Guru Ji, seeing mortals in this dilemma, stresses that the virtue of praising Him is also comes from Him. Guru Ji doesn't blame us for that, but slightly hints that we are on a wrong track. In other words, he makes us aware of this situation, which is not favorable to us; if still we remain in the same ditch from where our Guru tries to take us out, it could be His Will. Still there is a learning to be sought, 559, SGGS:

ਮੇਰੀ ਮੇਰੀ ਕਰਦੇ ਘਟਿ ਗਏ ਤਿਨਾ ਹਥਿ ਕਿਹੁ ਨ ਆਇਆ ॥
ਸਤਗੁਰਿ ਮਿਲਿਐ ਸਚਿ ਮਿਲੇ ਸਚਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩॥

*Mayree mayree karday ghat ga-ay tinaa hath kihu na aa-i-aa.
Satgur mili-ai sach milay sach naam samaa-i-aa. ||3|| {559}*

In Essence : Talking about their Maya-claims, people keep losing and obtain nothing. But, if a True Guru is met, Eternal Prabh is attained, and one merges in Him.

Guru Ji again addresses on this worldly game of chasing the Maya; he says that it is all a display of possessiveness, which prolongs our separation from the Creator. As per spiritual realm, the soul obtains nothing while pursuing this worldly goal; however, by following the True Guru, it attains Him, and the separation from Him is ended.

ਆਸਾ ਮਨਸਾ ਏਹੁ ਸਰੀਰੁ ਹੈ ਅੰਤਰਿ ਜੋਤਿ ਜਗਾਏ ॥

ਨਾਨਕ ਮਨਮੁਖਿ ਬੰਧੁ ਹੈ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਕਰਾਏ ॥੪॥੩॥

Aasaa mansaa ayhu sareer hai antar jot jagaa-ay.

Naanak manmukh bandh hai gurmukh mukat karaa-ay.

||4||3|| {559}

In Essence : This body remains in the bonds of hope and desires, but the Guru-guidance infuses light (knowledge about Him and His need for the soul) within. Nanak says that the mind-slave remains blocked from this light, but through the Guru-guidance, Prabh liberates the Guru-followers from this bondage.

In these last Vaakas, Guru Ji explains why we are in a dilemma, but he further suggests that following the Guru ensures us that we get out of it. Our Guru imparts in our hearts the divine knowledge, which enables us to understand the cause of all this. Who remain followers of their minds (*Manmukh*), they remain stuck in the bonds of desires and hopes, but who follow the Guru, they get liberated from these bonds. As Guru says, only if He shows mercy, we listen to the Guru and get out of this dilemma (we are discussing here), and achieve the ultimate goal of having union with our Source, Akalpurakh. And, that should be the ultimate goal of a Sikh.

THE WHOLE WORLD IS HIS FAMILY

Sikh Guru Sahiban consider the whole world as His family, and they inspire the Sikhs to behave toward it like a family; this is a part of their Message. They also stress on falling in love with only one Creator by getting out of duality once for all. Sixth and Tenth Nanaks had to fight in self defense, but never ever they broke the rules of treating the world as His family; this suggests how our Guru Sahiban dealt carefully with worldly conflicts. In this book, based on and supported by Guru-thought, an appeal is made to all Sikhs to develop universal mind, and get out of small holes of mentality that do nothing but divide humanity. Guru Nanak Dev Ji accepts only one path to realize the Creator, and that is to involve with Him and praise Him. Nonetheless, he also stresses on looking at various faiths and ideologies as a part of His Will; in other words, it is all right to support a free will of the people, who are living in His Will literally; regardless whatever they say, they say as per His Will. There are passionate people, and there are cruel people in this world. We can sever our relations with selfish and cruel people without hating their existence; we should not make them a subject of slandering. Treating His big family like our own doesn't mean we should support tyranny or ill intentional behavior of others in submissiveness; we should rather resist it to keep goodness in His show. If evil people exist in His will, so do the virtuous people. As our Guru guides us, we support goodness. Self defense is naturally programmed in the body; that is the reason that it reacts toward any attack if it occurs on it. For instance, automatically our hands come out to protect our body if we face an attack; when the birds or animals overwhelmed with the "feeling of a threat," they get ready to bite or attack. He has blessed everyone with this kind of awareness of survival (self-defense). Being humans, we need to act in self defense if our lives are threatened. Our Guru Sahiban have shown us how to do that. Anyone, who doesn't want to listen to what the Guru says, is free to do whatever his or her thinking guides because that will be also His Will. We should just try to pass on Guru Message to those who are ready to listen.

People out there on the internet, question about Sikh Gurus?

preaching by saying that they themselves didn't implement their teachings; for instance they ask why Gurus Sahiban, who spoke against caste, didn't marry their off spring in lower castes, and while asking others to "work hard and give it away," why they never worked hard to give away to the needy. These questions are a display of shallow knowledge of the questioners about Sikh Guru Sahiban and Gurbani. Without knowing circumstances of Sikh Guru Sahiban during their physical presence on the Earth, such people, with their own small-minded agendas, are merely into insulting by posing as Sikh-seekers. The Guru Ji questioned Caste system in those times when down trodden people wouldn't even be allowed to worship on religious places. To speak against castes doesn't need marrying off springs into so called lower castes; many of these people cannot even realize how it was difficult for a lower caste to seek relations in upper class and survive. After Tenth Nanak's Amrit ceremony event, a big roar was created by high caste believers against it because through it, Tenth Nanak leveled the wall of castes. (*Gursobha, by Sonepat*).

They forget that Guru Nanak Dev Ji personally worked as a clerk, Buffalo care-takers and a farmer. No other founder of a religion worked as hard as Guru Nanak Dev Ji did before him or after him. All other Guru Sahiban worked hard to bring harmony in the society, to help people in the time of famine and other natural disasters, and to teach self defense in time of danger. When a business needs to be taken care of, the owners though do not work physically on business premises, they put all efforts in it to take care of its existence; it is also deemed hard work. Working hard doesn't mean that the business owners need to work hard physically in the business! There is manual hard work, and there is also mental hard work too. Childish questions can come only from childish minds. Sikh Guru Sahiban were spiritually enlightened leaders; they did what they should have. These are false accusations on Sikh Guru Sahiban obviously by those (who pose as Sikhs on different sites) who intend to promote a different agenda. Their baseless claim about Guru Nanak Dev Ji's advice on "His Name Simran" as "an ambiguous statement" proves that they do not know Gurbani, and they remain busy in leveling false accusations against Sikh Guru Sahiban and Bhagatas, because "Naam Simran" is

well elaborated in many ways in Sri Guru Granth Sahib. These are the people, who keep saying that Guru Nanak Dev Ji wrote in Hindi (as a proof they want hand written note of Guru Nanak Dev Ji); they are so ignorant that they do not know that people do not write in Hindi but in its script "*Devnagari*." They just cannot understand that in Sri Guru Granth Sahib, there is a Bani named "*Patti*," that defines "Gurmukhi script-letters." Sikhs need to deal with such people carefully and forgive them as ignorant, and ignore totally what they say. They are also members of His big family, never forget that. That is the reason I have referred their ignorant questioning.

My effort is to deal with the current situations by understanding Guru Message to tread on that path Guru Nanak Dev Ji laid out for us. I have taken support from Gurbani by keeping "the concept of Guru Message" in my mind. Here and there, I have tried to discuss some issues I faced some time in my life, but their reference are given in the book solely to make clear the concept of Guru Message. Time to time, some people have been opposing virtuous ideologies; it has been happening like this since the beginning of History (or before that), but the true Sikhs should remain focus on what Sri Guru Granth Sahib says. They should live according to Guru-teachings. In the beginning, let me state that the Guru shown path will appear very difficult to follow because our Guru asks us to feel detached from what is shown as "dear and necessary" in our society. Nonetheless, when "feeling detached to Maya" becomes understandable in pursuit of the union with Him, the Guru-shown path will become a way of life, and it will fill the life with joy as it becomes free from worries and anxieties.

Guru Message is for the whole world, it is not designed for particular area or population, and here is a verification of this fact in the Guru's own words, 647, SGGS, Mehlā 3:

ਸਲੋਕੁ ਮਃ ੩ ॥

ਪਰਥਾਇ ਸਾਖੀ ਮਹਾ ਪੁਰਖ ਬੋਲਦੇ ਸਾਝੀ ਸਗਲ ਜਹਾਨੈ ॥

ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਭਉ ਕਰੇ ਆਪਣਾ ਆਪੁ ਪਛਾਣੈ ॥

ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਤਾ ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਾਨੈ ॥

Salok Mehlā 3:

Parthaa-ay saakhee mahaa purakh bolday saajhee sagal jahaanai.

Gurmukh ho-ay so bha-o karay aapnaa aap pachhaanai.

Gur porsaadee jeevat marai taa man hee tay man maanai.

||1||{647} Salok of Third Nanak:

In Essence : Guru–teachings are for the whole world; who are true followers of the Guru, they feel fear/respect of the Creator, and search themselves (analyze their purpose of life and try to find His presence within), and then with the Guru, they become detached being alive. Thus, by convincing their minds, they believe in Him.

I feel, Third Nanak uses the word “*Mahapurakh/Great man*” for the Guru, and in the end of the Saloka, he talks about believing in the Creator by having full respect and fear for Him. And “*man hi te man mania*” means they believe in Him by convincing their minds through the Guru; the next following Vaaka makes it clear that it is about believing in the Guru–teachings and Him.

ਜਿਨ ਕਉ ਮਨ ਕੀ ਪਰਤੀਤਿ ਨਾਹੀ ਨਾਨਕ ਸੇ ਕਿਆ ਕਥਹਿ ਗਿਆਨੈ ॥੧॥

Jin ka-o man kee partect naahee naanak say ki-aa katheh gi-aanai.

||1||{647}

In Essence : Nanak says those who have no faith (in the Guru and Akalpurakh), there is no use of expounding divine knowledge to such people?

(Some interpreters interpret above Vaakas like this, “Those people, who have no faith in their minds, how they can expound divine knowledge?” I disagree with them. If we go through earlier Vaakas of this Saloka, Guru expresses about the importance of Guru–blessings; therefore the word “*partect/trust/faitl*” expresses about the faith in the Guru and Akalpurakh.)

In above Guru – Vaaka, it is stressed that when the believers realize the importance of their coming into this world, through the Guru, they get detached from the Maya. They have fear of Akalpurakh (Fear here also means respect that comes out of fear). If one doesn’t have faith either in Guru or Akalpurakh, there is no use of imparting Guru knowledge to such a person. In other words, if the people have interests in different pursuits, they will prefer their pursuits to Guru–guidance; let them enjoy what they want to; it is not necessary to try to convince them. (believe in His “Will”)

IF WE CAN SPARE TIME

Let’s sit with Guru Nanak Dev Ji, I know you are busy; you have hardly any time to talk about this now just as when time comes to brush teeth, a sudden hurry envelops the mind and it is done quickly. I know that, and I have been there so don’t feel bad about it. I was kept away from Guru Nanak Dev Ji by the storms of communist thoughts and hyper rationality I once adored. Erich From, a thinker and psychologist, gave me a jolt about communist thought and its application in context of freedom of mind; he actually helped me in analyzing his own work critically, and the study of mind–psychology in context of hypnotherapy of Dr. Franz. A. Mesmer and Dr. Milton Erickson put a dent in my fanatic rationality I used to gloat on. Still the science is unable to prove anything about limits of the mind with evidence. That is why to question each other’s beliefs based on different researches on the mind, is a fair game. The closed doors can deprive you of many beautiful things existing out there.

The landscapes of beautiful words created by many thinkers couldn’t satisfy me; after all we need to see the bottom of the words because words change colors in various contexts especially when they come close to the reality, and some time they go beyond it. Just be with me, I am just sharing with you my “wandering–around–journey.” I went back to Guru Nanak; this time, it was a very different experience. For the first time, I could see First Nanak and Tenth Nanak standing on the same spot, because before their portraits were differently presented to me by our so called Sikh–scholars (As you know, just floating on the top never let us know what is there underneath). I strongly believe that the born–blind has no imagination of light. If you are interested in understanding Guru Gobind Singh, study Gurbani in–depth, you will know him better than ever.

Going back to our glorious Guru, I must stress that Guru Nanak Dev Ji neither binds his followers with fanatic–rationality nor keeps them in the darkness of blind faith layered with beliefs or social prevailed practices put in the mind with many ways. Therefore, we, as Sikhs, need to grab the opportunity to learn from

Guru Ji even if we are busy. Please come with me; give your soul a few precious moments to hear what Guru Ji says in context of becoming true devotees of the Creator. I admit, it is very much difficult though. You will be surprised, if you don't know, Guru Ji also agrees with this fact that people just cannot get time out of their entanglements; therefore, there are not many who fall for the Creator. Here is his Saloka on 1411, SGGS:

ਹੈਨਿ ਵਿਰਲੇ ਨਾਹੀ ਘਣੇ ਫੈਲ ਫਕਤੁ ਸੰਸਾਰੁ ॥੧੨॥

Hain virlay naahee ghanay fail fakarh sansaar. ||12|| {1411}

In Essence : There are not many but a few people who are His devotees; otherwise the whole world is into show off.

Let's for a moment ask ourselves to what category we fall in? Are we one of a few, who follow the Guru or one of the crowds amusing in show off? A Sincere answer of this question may help us to tread on Guru Path with sincerity.

Like you I have witnessed a storm of negativity and avalanche of anxiety triggered by failures, deceptions and uncontrollable circumstances. Guru Ji talks about that too; it is a matter of time when the mind learns about the reality of experiencing Him and the wall that blocks other sources of knowledge. Let's be open, and understand what Guru Ji asks us in this regard too to set up a parameter of our goal of uniting with our origin, the Creator. If that is done, and a journey is started as directed by the Guru, stability of the mind becomes certain. On 520, SGGS, Fifth Nanak says:

ਸਲੋਕ ਮਃ ੫ ॥

**ਬਾਰਿ ਵਿਡਾਨੜੈ ਹੁੰਮਸ ਧੁੰਮਸ ਕੂਕਾ ਪਈਆ ਰਾਹੀ ॥
ਤਉ ਸਹ ਸੇਤੀ ਲਗੜੀ ਡੋਰੀ ਨਾਨਕ ਅਨਦ ਸੇਤੀ ਬਨੁ ਗਾਹੀ ॥੧॥**

Salok, Mehlaa 5:

Baar vidaanrhai hummas dhummas kookaa pa-ee-aa raahee.

*Ta-o sah saytee lagrhee doree naanak anad saytee ban gaahee.
||1|| {520}*

In Essence : In this strange world (temporary), the paths are interrupted with tumult and confusion, but oh my Master! Nanak's heart is attached to you, and he is passing through this jungle joyfully.

Are you with me listening to our Guru? Do you see how powerful is to be in love with Him? Please note it down, it is not just a statement but a display of experience, First Nanak suggests about this miracle on 1410, SGGS:

ਝੜ ਝਖੜ ਓਹਾੜ ਲਹਰੀ ਵਹਨਿ ਲਖੇਸਰੀ ॥

ਸਤਿਗੁਰ ਸਿਉ ਆਲਾਇ ਬੇੜੇ ਡੁਬਣਿ ਨਾਹਿ ਭਉ ॥੪॥

Jharh jhakharh ohaarh lahree vahan lakhaysaree.

Satgur si-o aalaa-ay bayrhay duban naahi bha-o. ||4|| {1410}

In Essence : There are continuous rains, storms, floods and millions of surging waves (of various kinds like sorrows, failures and anxieties and urges), call on the True Guru, there will be then no fear of downing the boat of life in them.

Guru Ji shares his experience with us; to have that experience, following the Guru with utter honesty is mandatory. (Please do not drag your own wisdom into what Guru says; leave it aside for a moment, then you will notice that the learning that takes place, will open the eyes in wonder!) That way, the path of falling in love with the Creator becomes easier. The Guru leads us only to Him that is why only he becomes His ultimate medium for the ultimate union with Him. Why to put the mind on the fire of anxieties when there is another solution to still it? Guru Ji states that on 522, SGGS Salok, Fifth Nanak:

ਮਃ ੫ ॥ ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ ॥

ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ ॥੨॥

Mehlaa 5: Naanak satgur bhayti-ai pooree hovai jugat.

Hasandi-aa khaylandi-aa painandi-aa

khaavandi-aa vichay hovai mukat. ||2|| {522}

In Essence : Nanak says that if a True Guru is met, the perfect way of living is realized, and one gets liberated while being into laughing, playing, dressing and eating.

You see Guru Ji never says to abandon the world or anything normal, which is a part of life; Guru wants our sincere attention; as stated in the above previous Saloka, this dreadful world-forest cannot take away the joy of the heart triggered by His love. Keep your worldly assignments, family and friends, but please enshrine

His love in the heart by eradicating self conceit totally. Once that is done, there will be a big change in the heart to deal with everything. Negative imprints of the mind will be framed again as positive ones, and other things like fear and anxiety will be eradicated in obeying His Ordinance. This occurs if conceit ceases to exist. In that realm, the death starts conveying positive hints of His beautiful “call” instead of sending through us the fear–feelings; after all no one dies, it is the only body that is worn out, and it is also very natural process, on 885, SGGs, Fifth Nanak :

ਕਉਨੁ ਮੁਆ ਰੇ ਕਉਨੁ ਮੁਆ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਮਿਲਿ ਕਰਹੁ ਬੀਚਾਰਾ ਇਹੁ ਤਉ ਚਲਤੁ ਭਇਆ ॥੧॥ ਰਹਾਉ ॥

Ka-un moo-aa ray ka-un moo-aa.

Barahm gi-aanee mil karahu beechaaraa ih ta-o chalat bha-i-aa.

||1|| Rahaa-o. {885}

In Essence : Who has died? No one has died; actually it is just a show. Deliberate about it with that person who has realized Braham. (the Creator) [Pause]

Shouldn't we toss off all kinds of fears? It can be done by falling in love with Him through the Guru and by cementing our faith in His power and infinity; the Guru helps us in getting rid of conceit of the mind. It occurs only if we allow our minds to listen to our Guru in full trust. As there is a saying that to succeed, consult the master; the Guru is the master who has the experience of realizing Him; Guru Ji fortifies this idea too on 1410, SGGs, Mehla 1:

ਜੇ ਤੂੰ ਤਾਰੂ ਪਾਣਿ ਤਾਰੂ ਪੁਛੁ ਤਿੜੰਨੁ ਕਲ ॥

ਤਾਰੂ ਖਰੇ ਸੁਜਾਣ ਵੰਞਾ ਏਨੀ ਕਪਰੀ ॥੩॥

Jay toon taaroo paan taahoo puchh tirhhan-nh kal.

Taahoo kharay sujaan vanjaa aynhee kapree. ||3|| {1410}

In Essence : If there is a wish to swim across the water, those should be consulted who have art of it. Only those are the wise ones, who swim across; I can also swim across these whirl–pools along with such wise persons. (Hint is about the company of Saints)

Do you feel like me to listen and follow our Guru now? Please do. Now let's follow the path as Guru directs; it is a fact that even being close to Almighty, we choose to stay away from Him by

following the mind–games stated in the following Guru Vaakas; Guru Ji advises us to abandon that kind of behavior that fits well in these games, on 1255, SGGs in Milar Mehla–1:

ਮਹਲਾ ੧ ਮਲਾਰ ॥

ਪਰ ਦਾਰਾ ਪਰ ਧਨੁ ਪਰ ਲੋਭਾ ਹਉਮੈ ਬਿਖੈ ਬਿਕਾਰ ॥

ਦੁਸਟ ਭਾਉ ਤਜਿ ਨਿੰਦ ਪਰਾਈ ਕਾਮੁ ਕੋਧੁ ਚੰਡਾਰ ॥੧॥

Mehlaa 1 Malaar:

Par daaraa par dhan par lobhaa ha-umai bikhai bikaar.

Dusat bhaa-o taj nind paraa-ee kaam krodh chandaar. ||1|| {1255}

In Essence : (to be worthy of Almighty) Who lives according to the Guru–guidance, gives up bad intentions and longings as getting attractive to others wives, wealth, avarice, self–conceit, bad inclinations, bad intentions, slandering of others, lust and anger.

Above, the essence of a life of a Gurmukh is given; whatever comes into Gurmukh's mind in a negative color, it is painted over with The Guru–teachings. Interestingly when mind falls in love with Akalpurakh, the love of His Name rules the mind; consequently, it doesn't embrace lust, greed, and anger and conceit. The powerful urges for this stuff, are unseated in His love. If the mind is still in control instead, and the Guru is not listened to, then the love for the Creator within, doesn't blossom at all. Deceiving others is a worse act, but doing self deception is equal to a suicide.

All above Guru Vakaas state about abandoning bad habits to realize Akalpurakh; our Guru Instructions are very precious because with the help of them, we reach to a state of mind where He is envisioned within; just ponder over what Guru Ji says in the following Vakaas in this context.

ਮਹਲ ਮਹਿ ਬੈਠੇ ਅਗਮ ਅਪਾਰ ॥

ਭੀਤਰਿ ਅੰਮ੍ਰਿਤੁ ਸੋਈ ਜਨੁ ਪਾਵੈ ਜਿਸੁ ਗੁਰ ਕਾ ਸਬਦੁ ਰਤਨੁ ਆਚਾਰ ॥੧॥ ਰਹਾਉ ॥

Mahal meh baithay agam apaar.

Bheetar amrit so-ee jan paavai jis gur kaa sabad ratan aachaar.

||1|| Rahaa-o. {1255}

In Essence : Within resides the Inaccessible and Infinite Almighty, only those obtain His Nectar like Presence (His/Naam/knowledge to experience His vision) within, who are

holding to Guru–Shabad–jewel and are living according to it. [Pause]

As advised in previous Vaakas above, lust, greed, anger, conceit and bad intentions must be abandoned, and these should be replaced with Guru–teachings. In other words, only Guru–teachings should steer the mind instead of other influences. If it is done with sincerity, then the presence of Akalpurakh, who is inaccessible and infinite, is envisioned within. Otherwise, sticking to those things, which create negativity within, will not help in garbing the chance of beholding Him within and out side. And, one’s meditation and singing the praises of Akalpurakh will not work. In this regard, what more clarity a Sikh needs from the Guru? (“If we can spare time” was published on “sikhshangat.com”)

To understand, Guru Message let’s look at how Guru defines Sikhi. There are three Major factors in Sikhi:

1. Believing only in one Creator
2. Following Guru by abandoning personal wisdom
3. Staying close to His devotees

If any of these is not practiced truly, living Sikhi will remain just a talk or a claim. I must add if these factors are not made a way of life, we, Sikhs will continue to deceive ourselves on our Guru Path.

**ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੬ ॥
ਕਰਣ ਕਾਰਣ ਏਕੁ ਓਹੀ ਜਿਨਿ ਕੀਆ ਆਕਾਰੁ ॥
ਤਿਸਹਿ ਧਿਆਵਹੁ ਮਨ ਮੇਰੇ ਸਰਬ ਕੋ ਆਧਾਰੁ ॥੧॥**

**Sireeraag mehlaa 5 ghar 6:
Karan kaaran ayk ohee jin kee–aa aakaar.**

Tiseh dhi–aavahu man mayray sarab ko aadhaar. ||1|| {51}

In Essence : Oh mind! Remember that the Creator who has fashioned the universe, and who is the support of all.

In above Vaakas, faith in Ekkankar is fortified; it is He, who has fashioned the universe; therefore it is He who deserves to be praised.

**ਗੁਰ ਕੇ ਚਰਨ ਮਨ ਮਹਿ ਧਿਆਇ ॥
ਛੋਡਿ ਸਗਲ ਸਿਆਣਪਾ ਸਾਚਿ ਸਬਦਿ ਲਿਵ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥**

**Gur kay charan man meh dhi–aa–ay.
Chhod sagal si–aanpaa saach sabad liv laa–ay. ||1|| Rahaa–o. {51}**

In Essence : Fix your attention on the Guru in utter humility, and abandon all your wisdom. Through the Guru–teachings, get imbued with Eternal Akalpurakh. [Pause]

Advice here is to seek refuge of the Guru, and make his teachings a guiding light for this life; through the Guru, get attached to the Creator; personal intellect doesn’t help, so abandon it otherwise it will keep interfering with the Guru–guidance.

**ਦੁਖੁ ਕਲੇਸੁ ਨ ਭਉ ਬਿਆਪੈ ਗੁਰ ਮੰਤ੍ਰੁ ਹਿਰਦੈ ਹੋਇ ॥
ਕੋਟਿ ਜਤਨਾ ਕਰਿ ਰਹੇ ਗੁਰ ਬਿਨੁ ਤਰਿਓ ਨ ਕੋਇ ॥੨॥**

**Dukh kalays na bha–o bi–aapai gur mantr hirdai ho–ay.
Kot jatnaa kar rahay gur bin tari–o na ko–ay. ||2|| {51}**

In Essence : If the Guru–teachings are enshrined in the heart, then distress, agony and fear will not bother (the mind). Millions have tried to get emancipated through their own efforts, but haven’t succeeded without a Guru.

The Guru–teachings sculpture the mind in a way that it rises above fear, anxiety and animosity; if the Guru–teachings are made guiding–light, the mind will not experience pain, distress and fear.

**ਦੇਖਿ ਦਰਸਨੁ ਮਨੁ ਸਾਧਾਰੈ ਪਾਪ ਸਗਲੇ ਜਾਹਿ ॥
ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜਿ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਹਿ ॥੩॥**

**Daykh darsan man sadhaarai paap saglay jaahi.
Ha–o tin kai balihaarnai je gur kee pairee paahi. ||3|| {51}**

In Essence : Those who seeing the Guru take his refuge, their all sins of the past get negated (because by doing so the demerits are replaced with virtues), I sacrifice to those, who take a Guru’s refuge in utter humility.

Guru is an embodiment of miracles of changing the lives; Guru changes the goal of this given life, and imparts divine knowledge, which purifies the soul by enshrining good intentions in it. Meeting the Guru brings freedom for the soul, and it starts cutting its all bonds. Those people need to be applauded who humbly follow the Guru because they abandon their own wisdom to secure success in His path.

**ਸਾਧਸੰਗਤਿ ਮਨਿ ਵਸੈ ਸਾਚੁ ਹਰਿ ਕਾ ਨਾਉ ॥
ਸੇ ਵਡਭਾਗੀ ਨਾਨਕਾ ਜਿਨਾ ਮਨਿ ਇਹੁ ਭਾਉ ॥੪॥੨੪॥੯੪॥**

Saadhsangat man vasai saach har kaa naa-o.

Say vadbhaagee naankaa jinaa man ih bhaa-o. ||4||24||94|| {51}

In Essence : By being present in the company of His devotees, Prabh's Name abides in the heart; Nanak says that those who love to live in the company of Saints are fortunate.

As a big step of meeting the Guru is taken, a battle within starts; it is necessary to live in right environment because the storm of Maya temptation can hit hard. And it is that right environment that can be a great help in staying away from the Maya influences; seek the company of His devotees, because in there, the Guru-teachings are practiced rightful way, and the Creator is kept in the hearts all the time. Who long for the Guru, obviously are very fortunate individuals!

Enlightened ones can see how badly the world is into negativity of Maya influences, Sri Raag 51, SGGs, Mehlā 5:

ਕਾਮਿ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਮਾਤੇ ਵਿਆਪਿਆ ਸੰਸਾਰੁ ॥

ਪਉ ਸੰਤ ਸਰਣੀ ਲਗੁ ਚਰਣੀ ਮਿਟੈ ਦੁਖੁ ਅੰਧਾਰੁ ॥੨॥

Kaam krodh ahankaar maatay vi-aapi-aa sansaar.

Pa-o sant sarnee laag charnee mitai dookh andhaar. ||2||{51}

In Essence : The world is engrossed in lust, anger and conceit; take refuge of Saints in utter humility, the pain and the darkness of the mind will be gone.

Outside the company of devotees, lust, anger and conceit are in force with full power; to get free from them, the company of His devotees is very important; it is the place where people get drenched in His love; there is a live inspiration, which we need. Lust, anger and conceit bring horrible consequences; the company of His devotees inspires us to get rid of all that.

ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਕਮਾਵੈ ਏਹ ਕਰਣੀ ਸਾਰ ॥

ਆਪੁ ਛੋਡਿ ਸਭ ਹੋਇ ਰੇਣਾ ਜਿਸੁ ਦੇਇ ਪ੍ਰਭੁ ਨਿਰੰਕਾਰੁ ॥੩॥

Sat santokh da-i-aa kamaavai ayh karnee saar.

Aap chhod sabh ho-ay raynaa jis day-ay parabh nirankaar. ||3||{51}

In Essence : Whom the Formless Creator blesses (with His Name), they get rid of their conceit, behave with others in utter humbleness, and practice charity, contentment and passion; it is the essence of virtuous-deeds.

It is the virtuous way of life, which brings stillness to the heart, but it can be only practiced if the Creator blesses the mortals; otherwise, alone conceit keeps dominating them. His grace secures virtuous way of life from any negativity.

ਜੋ ਦੀਸੈ ਸੋ ਸਗਲ ਤੂਹੈ ਪਸਰਿਆ ਪਾਸਾਰੁ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ ਕਾਟਿਆ ਸਗਲ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥੪॥੨੫॥੯੫॥

Jo deesai so sagal toonhai pasri-aa paasaar.

Kaho naanak gur bharam kaati-aa sagal barahm beechar.

||4||25||95|| {51}

In Essence : Whose doubts are dispelled by the Guru, they see Akalpurakh expended in all universe.

The Guru shows his followers how the Creator is present all over, and the followers practices the Guru-guidance. They eventually realize this divine factual-experience. As long as the doubts about His creation and His domain remain, spiritual progression remains stagnant. The Guru shatters the doubts; however, if personal wisdom remains guiding force, Guru-teachings cannot help; it is mandatory to abandon it to follow the Guru rightful way. It is not about discussing and proving this or that wrong, actually it is to experience what Guru has experienced.

Sri Guru Granth Sahib Ji is Sikh's living "Shabad Guru," a Sikh first needs to understand what Guru Message is; to comprehend that, contemplating Gurbani is required. In other words, one must repeatedly ponder over Gurbani; it helps to understand what actually Guru wants from his followers. To tread on the Guru Path, an honest commitment is required. This commitment should be very pure and sincere, and it should be supported with strong longing to learn from the Guru (to be with the Guru) to seek the Creator. Any act of cleverness will doom the learning. Sikhs' own intellect in this pursuit is not helpful; first of all, they must empty their minds to fill it with the Guru-teachings because their own set up minds would play negative role in learning Guru Message.

LEARNING ABOUT THE ALMIGHTY TO IDENTIFY HIM THROUGH THE GURU

If someone is only interested in playing with the words, I doubt, he or she will ever address in serious way the message Guru Nanak Dev Ji wants to convey in Jap Ji (throughout Sri Guru Granth Sahib). Sri Guru Granth Sahib is not a story of enlightened ones or rules and laws of a faith to control human souls, but it is a detailed description of the beloved Creator for whom the enlightened ones fell for. And in that love, they reacted by not accepting prevailed religious practices of various faiths in their times. We (*Sikhs*) need to start to understand the Creator with whom the enlightened Gurus and Bhagatas fell in love. Guru Nanak Dev Ji's point of views about the Creator, are deemed as the basis of His identity in Gurmat; no wonder this short or full version (A prelude to Jap Ji) about His identity, is used in the beginning of every Shabada and every specially named Bani. Since ideas about Him and about other numerous prevailed religious practices are linked to Him, He must be defined at least through the words, which can express His Inexpressibility to some extent as per the limits of the words. Let us try to understand that description of Him by Guru Nanak Dev Ji:

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

*Ik-Oankaar Sat Naam Kartaa Purakh Nirbha-O Nirvair
Akaal Moorat Ajoonee Saibhan Gur Parsaad. {1}*

ੴ, Before Guru Nanak Dev Ji, there was “*Om / Onkaar*,” it was indeed used for the Creator but Guru Nanak Dev Ji used “ੴ” with *Onkaar*; it consists of two parts, the first is, “*Om*” and the second is “*Kaar*,” *Om* has been used for the Creator before; it has been also used in Gurbani as “the beginning” [1061, SGGS] “*Kaar*” is described by Bhai Veer Singh as “only one special” [Sri Guru Granth Sahib Kosh-51]. Dr. Sahib Singh describes it as, “equally pervading.” Here Guru Nanak Dev Ji adds with it, “ੴ,” means, “One;” in simple words as per Guru Nanak Dev Ji, “Akalpurakh is the only one who pervades all over equally.” Guru Nanak Dev Ji

further calls Him “an existing reality” by using the word,” *ਸਤਿਨਾਮੁ SatuNaam*.” “*Satnaam*” literally means He exists, some scholars interpret “*Satnaam*” as “His Name is true/eternal;” however, His eternity is expressed by calling Him “a being Akal/beyond death” and also in the Saloka that follows this “*Mool Mantra*.” His eternity is expressed in detail. So it should be taken as “He is an existing reality not a myth.” Here it also represents the Creator and all the names given to Him. Gurus and Bhagatas call Him with numerous names; many of such names were attached to exceptional personalities of the History of India; that is why they all Gurus and Bhagatas stress on calling Him as “all pervading,” to separate Him from all others who bore these names [for example on 436 and 469 SGGGS]; however, they departed from here as per His “will.”

“*ਸਤਿ*” conveys many kinds of meanings like “true, charity, good deeds and all pervading reality”. It depends in what context it is used; here it is used with “*Naam*,” obviously, it is about Him; therefore, its meaning has more depth here. “*Satt*” originates from Sanskrit-word,” “*Sattya*” which means that/who/which has existence (Dr. Sahib Singh) and this existence is, “all pervading truth” (Bhai Veer Singh). So it means “Akalpurakh is an existing reality not a myth.”

“*ਕਰਤਾ ਪੁਰਖ*” it has two words, “*ਕਰਤਾ*” means creator. *ਪੁਰਖ* is used most of the times for a man but it is also used for “Supreme Soul.” In *Bhagvat Geeta* and *Raghuwansh*, it is used for “soul” (Dr. Sahib Singh); In Sri Guru Granth Sahib, it is used for “all pervading soul/light” [SGGS, 291]. Now we should look how Guru Nanak Dev Ji does stress on Akalpurakh’s “being active creator.” After this, next follow His known qualities which are not seen often in humans, and acquiring these qualities are very important to envision Him. This fact is repeatedly elaborated in various Shabadas in Sri Guru Granth Sahib.

“*ਨਿਰਭਉ ਨਿਰਵੈਰੁ*,” *ਨਿਰਭਉ* means fearless, means the Creator has no fear of anyone. *ਨਿਰਵੈਰੁ*, means the one who doesn’t hold any kind of grudge or animosity against any one. As He is the Creator of all, why should He fear from anyone? As He is an active creator of all—good and evil—why should He keep grudge or animosity

against anyone? The total creation is His own in which He permeates. It is the humans who think about revenge and so on. His devotees earn these qualities through meditating on Him in utter sincere love with His grace. When one chooses to side with the fearless Creator, who is without animosity, one must become like Him in one's behavior. In next words Guru describes His eternity.

“**ਅਕਾਲ ਮੂਰਤਿ**”, **ਅਕਾਲ** means beyond times, **ਮੂਰਤਿ** means “form,” so it means His form is beyond times; this has been also described in first Saloka of “*Jap Ji*”; it is stressed that never ever the Creator dies as mortals do, and the time has no effect on Him; why? Its answer is expressed in the next word.

“**ਅਜੂਨੀ ਸੈਭੰ**” **ਅਜੂਨੀ**, means beyond birth. Whoever takes birth has to die; however, Akalpurakh is beyond times because He doesn't take birth. If that is the case, how did He come into existence? This question, Guru Nanak Dev Ji answers in the word, “**ਸੈਭੰ**” which means “He exists from His own—self or light.” There is nothing from which He came into existence as we do from a father and mother, or a pot is made from soil and water. This word dispels all illusions created about His existence. Wherever in metaphoric expressions, His manifestation is discussed, it must not be interpreted in a literal meaning; who do, certainly will envelop in duality, which is not accepted by the Guru.

As stated above, He is “all pervading Creator **ਕਰਤਾ ਪੁਰਖ**,” therefore, He cannot be in only one body or a place either. When the enlightened ones and His true devotees are addressed as “Him” in Gurbani, simply it is an expression about His obvious manifestation in them which proves them unique like Him from the rest of the population. Through them HE communicates with other humans about Him and virtuous life. In whoever He manifests, becomes worth to have extreme reverence because such an enlightened one has attained numerous virtues like “being beyond fear and animosity.” Usually in this world, all people have fears of different kinds, and all people bear animosity toward someone in different ways. However, that is not the case with His true devotees because they become like Him by obtaining virtues stated above [397, SGGGS].

“**ਗੁਰ ਪ੍ਰਸਾਦਿ**”, **ਪ੍ਰਸਾਦਿ** means with blessings; **ਗੁਰ** means Guru's; in what context Guru's blessings are weighed here? Actually after expressing Akalpurakh, Guru Nanak Dev Ji states here that He, who is expressed here, is known through Guru's blessings only. This statement is repeatedly elaborated through Sri Guru Granth Sahib [for a few examples, especially in Asa Dee Vaar, also on 399, 444, 1237, 1268, 1328–29, SGGGS]. Fifth Nanak interprets it on 529, SGGGS:

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥ ਹਰਿ ਪ੍ਰਾਨ ਪ੍ਰਭੂ ਸੁਖਦਾਤੇ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਾਹੂ ਜਾਤੇ ॥੧॥ ਰਹਾਉ ॥

Dayvandhaaree mehlaa 5: Har paraan parabhoosukh-daatay.

Gur pearsaad kaahoo jaatay. ||1|| Rahaa-o. {529}

In Essence : Akalpurakh is the life supporter and peace provider. Very rare know Him with Guru's blessings. [Pause]

Guru Nanak Dev Ji has expressed the Almighty as he has realized Him by falling in love with Him, and he has pointed out how He could be known. In Jap Ji, up to stanza 2, Guru Nanak Dev Ji stresses on the importance of His infinity and His infinite Ordinance by rejecting some prevailed practices about knowing Him. Then, Guru Ji advises his followers to turn toward those who sing His praises, but he also says that this act of turning toward His devotees also occurs as per His Will; right there, the Guru inserts His advice: how to please Him by understanding His Ordinance [up to stanza 4]. After advising his followers to understand His Ordinance, the Guru asks the followers to sing His praises, which carry miracles of transforming lives through a Guru. That is, indeed, an interpretation of **ਗੁਰ ਪ੍ਰਸਾਦਿ** [up to stanza 5] Then, the Guru's thoughts again go to His inexpressible virtues in contexts of those mortals who did some efforts in this regards. Then, he stresses on the miracles in hearing His Name [up to stanza 11]. The faith in Him and the Guru should be unshakable, and once it is obtained, life takes a different turn [Stanzas 12, 13, 14, 15]. Guru Nanak Dev Ji asks the followers to have unshakable faith in Him that comes only if the intellect, totally wrapped in so called rationality, is abandoned [stanza 1]. (Bear in mind, all the talk about Akalpurakh surpasses rational concepts anyway). After that Guru Nanak Dev Ji keeps describing His creation and others given thoughts about Him and His creation and their failures in

describing the origin of His creation. During this flow of thoughts, a reason is used but also it (the reason) is given up when it doesn't measure up to His Ordinance in context of His creation; therefore, he has shared his personal experience with followers. As per the Guru, In His creation, He keeps Himself present all the time as “*Ekkankaar* and active *Karta Purakh*” [up to stanza 19].

After describing His unlimited virtues, Guru ji expresses about people's various prevailed practices, and special done-efforts to pursue Him [up to stanza 22]. His infinity and power beyond expression in context of people's lame-claims about Him are also expressed. His ever presence is also defined there as well [up to 29 Stanza]. His immense power in the context of His-set up-creation is described [up to stanza 33]. Then, Guru Nanak Dev Ji takes his followers to different realms through which He is known by acquiring Divine knowledge about Him, and about the progression of the soul with that knowledge [up to stanza 37].

What we see here in JapJi is His description in a possible way; He is unique because He is immaculate even though He pervades everywhere [stanza 5]. His being “*Akalmurat*” is elaborated in first Saloka:

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

Aad sach jugaad sach.

Hai bhee sach naanak hosee bhee sach. ||1|| {1}

In Essence : Akalpurakh has been there in prime-time, from the beginning and throughout all ages; Nanak says He is here today and will be ever.

Basically it is accepted that only Akalpurakh is eternal.

“*ਅਜੂਨੀ ਸੈਭੰ*” is elaborated in stanza 5

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥ ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥

Tthaapi-aa na jaa-ay keetaa na ho-ay.

Aapay aap niranjan so-ay. {2}

In Essence : Neither can He be established nor can be created; the pure Creator is from His own self/light.

As He is an active Creator, and His creation is under His

Ordinance, no one is beyond His power; however, His Ordinance cannot be expressed like Him [stanza 2]. Only He is an active creator (*Karta Purakh*), and only He is the Giver [stanza 7].

In Stanza 24, Guru Nanak Dev Ji makes it clear that only He Himself knows His infinity; the enlightened ones and others try to express Him as per their given ability [on 631, SGGGS].

Now let us look at the question of His being permeated in forms, also known as His *Sargun Sroop* (With Form) which literally is expressed in the word, “*Onkaar (Ekkankaar)*.” In all visible or invisible beings and places, His “live presence” exists.

Onkaar conveys the meaning of His being all pervading, it establishes His presence in all; therefore, there is no place without Him, stanza 9 Jap Ji:

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥

Jaytaa keetaa taytaa naa-o. Vin naavai naahee ko thaa-o. {4}

In Essence : All His creation is His manifestation/form filled with His presence, and there is no place without Him.

In many Shabadas, in various ways, Gurus and Bhagatas express well the Creator, and His “*Sargun Sroop*” (His form) as a “permeating power” in His creation. To see Him separated from His creation is not right as Guru Nanak Dev Ji himself states on 223, Sri Guru Granth Sahib.

Ekkankaar (Ikkankaar) is also a name given to Him. His existence is eternal, and there is only Him who is active as a Creator. From where he comes, answer is very clear in “*ਸੈਭੰ*” which means He is from Himself. To realize Him, divine knowledge is required which comes through those who have realized Him; that entity who can show Him is described as “True Guru” in Sri Guru Granth Sahib.

After this statement, a Saloka comes to dispel other illusions about Him. Many People think that the Almighty came on this earth individually time to time; Guru Nanak Dev Ji doesn't accept that; therefore, he adds another truth about Him in addition to His being beyond birth and death.

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

Aad sach jugaad sach.

Hai bhee sach naanak hosee bhee sach. ||1|| {1}

In Essence : The Almighty existed in the beginning and throughout all ages; Nanak says He is here today and shall be ever.

The above Saloka expresses His eternity, and His existence from past through future without any doubt. His eternity proves that unlike those who take birth and then depart after some time, He remains present forever. When we accept that, then how can we reduce Him to a body that is bound to perish?

In Gurbani, this is the *Nirgun* (formless, without attributes) aspect of Akalpurakh; there is another aspect of Akalpurakh, which is called *Sargun*, and that is already explained above in context of His being present in His creation. Without understanding His presence as His *Sargun* Form, we fail to understand Him as *Nirgun* Almighty as per Gurbani. When an enlightened one merges with Him being alive, the difference between the Creator and His creation disappears. The enlightened ones of different times, speak the same language about Him by mentioning His *Nirgun* and *Sargun* form. Now let's have a few Gurbani Verses about His *Sargun* form. Please bear in mind that His presence in His Creation is not the totality of His existence, and that is another reason to believe Him beyond birth and death.

On 1239, SGGS, in Sarang ki Vaar by Mehla 4, Guru Nanak Dev's Saloka states clearly that Akalpurakh is inexpressible; only efforts are done to express Him; His infinite existence is praised throughout SGGS:

ਮਹਲਾ੩ ੧ ॥ ਆਖਣਿ ਅਉਖਾ ਸੁਨਣਿ ਅਉਖਾ ਆਖਿ ਨ ਜਾਪੀ ਆਖਿ ॥

ਇਕਿ ਆਖਿ ਆਖਹਿ ਸਬਦੁ ਭਾਖਹਿ ਅਰਧ ਉਰਧ ਦਿਨੁ ਰਾਤਿ ॥

ਜੇ ਕਿਹੁ ਹੋਇ ਤ ਕਿਹੁ ਦਿਸੈ ਜਾਪੈ ਰੂਪੁ ਨ ਜਾਤਿ ॥

ਸਭਿ ਕਾਰਣ ਕਰਤਾ ਕਰੇ ਘਟ ਅਉਘਟ ਘਟ ਬਾਪਿ ॥

ਆਖਣਿ ਅਉਖਾ ਨਾਨਕਾ ਆਖਿ ਨ ਜਾਪੈ ਆਖਿ ॥੨॥

Mehlaa 1: Aakhan a-ukhaa sunan a-ukhaa aakh na jaapee aakh.

Ik aakh aakhahi sabad bhaakhahi aradh uradh din raat.

Jay kihu ho-ay ta kihu disai jaapai roop na jaat.

Sabh kaaran kartaa karay ghat a-ughat ghat thaap.

Aakhan a-ukhaa naankaa aakh na jaapai aakh. ||2|| {1239-1240}

In Essence : To express Akalpurakh in any way is difficult; even by repeatedly expressing Him, one cannot comprehend Him completely. Some with all efforts express Him day and night. If He has any form, and He is visible, only then one can express Him fully. By creating all kinds of beings and putting them in easy and hard situations, He Himself acts by being permeated in them. To express Akalpurakh in any way is difficult even by repeatedly expressing Him, one cannot comprehend Him completely.

This is the way enlightened ones state about His infinity, and they make other people aware of His inexpressible infinity; besides, they express Him as per their given ability. All what is expressed by them about Him can be only fully understood if someone treads on a path shown by them (because they have experienced Him).

Please read the following Shabada on 23, SGGS:

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ਦੂਜਾ ੨ ॥

ਆਪੇ ਰਸੀਆ ਆਪਿ ਰਸੁ ਆਪੇ ਰਾਵਣਹਾਰੁ ॥ ਆਪੇ ਹੋਵੈ ਚੋਲੜਾ ਆਪੇ ਸੇਜ ਭਤਾਰੁ ॥੧॥

Sireeraag mehlaa 1 ghar doojaa 2:

Aapay rasee-aa aap ras aapay ravanhaar.

Aapay hovai cholrhaa aapay sayj bhataar. ||1|| {23}

In Essence : The Almighty is himself the enjoyer of relishes, and He Himself is the relish. He Himself is the bride, the bridegroom, and their couch. (Note it down, here His presence in all including things and environments is expressed; literally, everything is a part of Him, alive or not alive as they all emanate from Him. It is this harmonious concept that one needs to keep in mind by beholding Him present all over. When we deem Him separate from His creation, we simply march toward the complex of duality).

ਰੰਗਿ ਰਤਾ ਮੇਰਾ ਸਾਹਿਬੁ ਰਵਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥੧॥ ਰਹਾਉ ॥

Rang rataa mayraa saahib rav rahi-aa bharpoor. ||1|| Rahaa-o. {23}

In Essence : My Master, being filled with all love, permeates everywhere. [Pause]

Above, in a very clear way, Akalpurakh's *Sargun* form is expressed.

**ਆਪੇ ਮਾਛੀ ਮਛਲੀ ਆਪੇ ਪਾਣੀ ਜਾਲੁ ॥
ਆਪੇ ਜਾਲ ਮਣਕੜਾ ਆਪੇ ਅੰਦਰਿ ਲਾਲੁ ॥੨॥**

*Aapay maachhee machhulee aapay paanee jaal.
Aapay jaal mankarhaa aapay andar laal. ||2|| {23}*

In Essence : Akalpurakh Himself is the fisherman, the fish, the water, the net, the metal ball of the net and the bait within. (Again please note down that fish, alive-being and the net, a thing which is not alive; however, it too comes from Him because all His creation comes from Him; if it is made by a man, it still belongs to Him because the man who has made it, also comes from Him)

Above Guru Vaakas, Guru Ji hints at His presence in His total show that includes everything.

**ਆਪੇ ਬਹੁ ਬਿਧਿ ਰੰਗੁਲਾ ਸਖੀਏ ਮੇਰਾ ਲਾਲੁ ॥
ਨਿਤ ਰਵੈ ਸੋਹਾਗਣੀ ਦੇਖੁ ਹਮਾਰਾ ਹਾਲੁ ॥੩॥**

*Aapay baho bidh rangulaa sakhee-ay mayraa laal.
Nit ravai sohaagane daykh hamaaraa haal. ||3|| {23}*

In Essence : My friend! My beloved plays in many ways. There are those fortunate ones, who have Master always with them, and look at my plight! I don't have Him. (By pointing at "see my plight," a hint is given about those who think Him residing somewhere up in the sky, and they feel Him away and fail to realize Him).

**ਪ੍ਰਣਵੈ ਨਾਨਕੁ ਬੇਨਤੀ ਤੂ ਸਰਵਰੁ ਤੂ ਹੰਸੁ ॥
ਕਉਲੁ ਤੂ ਹੈ ਕਵੀਆ ਤੂ ਹੈ ਆਪੇ ਵੇਖਿ ਵਿਗਸੁ ॥੪॥੨੫॥**

*Paranvai naanak bayntee too sarvar too hans.
Ka-ul too hai kavee-aa too hai aapay vaykh vighas. ||4||25|| {23}*

In Essence : Nanak prays humbly, "Oh Master! You are the tank and the swan, you are the lotus, you are the water-lily, and you are pleased to behold them."

Now please look at another Guru Vaakas by First Nanak on 411, Sri Guru Granth Sahib:

**ਜਲ ਮਹਿ ਉਪਜੈ ਜਲ ਤੇ ਦੁਰਿ ॥
ਜਲ ਮਹਿ ਜੋਤਿ ਰਹਿਆ ਭਰਪੁਰਿ ॥
ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ ਆਖਾ ਦੁਰਿ ॥
ਨਿਧਿ ਗੁਣ ਗਾਵਾ ਦੇਖਿ ਹੁਦੁਰਿ ॥੧॥**

**Jal meh upjai jal tay door. Jal meh jot rahi-aa bharpoor.
Kis nayrhai kis aakhaa door. Nidh gun gaavaa daykh hadoor.
||7|| {411}**

In Essence : As the light of the Sun (or the moon) shines in the pool of water, which in reality remains very far away, the light of Prabh permeates in His creation. I cannot tell that to whom He is close and He is far away from whom (His presence is in all)? However, I sing Prabh's virtues beholding His presence.

In above Guru Shabad and Guru Vaakas on 411, SGGS, Akalpurakh is expressed as "very much present in His creation." Unlike Abrahamic religions, in Sikhi, His creation is not separate from Him. He doesn't only exist in His creation but also He is "immaculate and separated" from His creation as well; let's look at another Guru Vaakas that explain this fact further; on 966, SGGS:

**ਪਉੜੀ ॥ ਆਪੇ ਕੀਤੋ ਰਚਨੁ ਆਪੇ ਹੀ ਰਤਿਆ ॥
ਆਪੇ ਹੋਇਓ ਇਕੁ ਆਪੇ ਬਹੁ ਭਤਿਆ ॥**

**ਆਪੇ ਸਭਨਾ ਮੰਤਿ ਆਪੇ ਬਾਹਰਾ ॥ ਆਪੇ ਜਾਣਹਿ ਦੁਰਿ ਆਪੇ ਹੀ ਜਾਹਰਾ ॥
ਆਪੇ ਹੋਵਹਿ ਗੁਪਤੁ ਆਪੇ ਪਰਗਟੀਐ ॥ ਕੀਮਤਿ ਕਿਸੈ ਨ ਪਾਇ ਤੇਰੀ ਥਟੀਐ ॥
ਗਹਿਰ ਗੰਭੀਰੁ ਅਥਾਹੁ ਅਪਾਰੁ ਅਗਣਤੁ ਤੂੰ ॥ ਨਾਨਕ ਵਰਤੈ ਇਕੁ ਇਕੋ ਇਕੁ ਤੂੰ
॥੨੨॥੧॥੨॥ ਸੁਧੁ ॥**

Pa-orhee. Aapay keeto rachan aapay hee rati-aa.

Aapay ho-i-o ik aapay baho bhati-aa.

Aapay sabhnaa manjh aapay baahraa.

Aapay jaaneh door aapay hee jaahraa.

Aapay hoveh gupat aapay pargatee-ai.

Keemat kisai na paa-ay tayree thatee-ai.

Gahir gambheer athaahu apaar agnat toon.

Naanak vartai ik iko ik toon. ||22||1||2|| sudh. {966}

In Essence [Stanzal] : The Almighty Himself has created His creation, and He permeates in it. He becomes Himself one and takes various forms. He is within all but He Himself is also separate from them. Oh Prabh! You are separate and away from your creation but also you are very much present in it. You become invisible, and then, become manifested too. No one can evaluate the worth (limit) of your creation. You are deep, profound, unfathomable, infinite and in-computable! Nanak says that the one Akalpurakh pervades in all, and He is but one. (Corrected)

In Sarang Shant, Fifth Nanak explains the same idea about His being “*Sargun and Nirgun*”. His being manifested in his creation is the key to understand His Ordinance. Only worldly people see Him separate from His creation; however, His real devotees do not. This is the difference between the success and failure in comprehending Him. Here a point that must be kept in mind: although He is separate and immaculate, He is very much present in His creation through His power of permeating in His creation. [on 1236, SGGS, Sarang Shant, Mehla 5]

ਸਾਰਗ ਛੰਤ ਮਹਲਾ ੫ ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਸਭ ਦੇਖੀਐ ਅਨਭੈ ਕਾ ਦਾਤਾ ॥ ਘਟਿ ਘਟਿ ਪੂਰਨ ਹੈ ਅਲਿਪਾਤਾ ॥
 ਘਟਿ ਘਟਿ ਪੂਰਨੁ ਕਰਿ ਬਿਸਥੀਰਨੁ ਜਲ ਤਰੰਗ ਜਿਉ ਰਚਨੁ ਕੀਆ ॥
 ਹਭਿ ਰਸ ਮਾਣੇ ਭੋਗ ਘਟਾਣੇ ਆਨ ਨ ਬੀਆ ਕੋ ਬੀਆ ॥
 ਹਰਿ ਰੰਗੀ ਇਕ ਰੰਗੀ ਠਾਕੁਰੁ ਸੰਤਸੰਗਿ ਪ੍ਰਭੁ ਜਾਤਾ ॥
 ਨਾਨਕ ਦਰਸਿ ਲੀਨਾ ਜਿਉ ਜਲ ਮੀਨਾ ਸਭ ਦੇਖੀਐ ਅਨਭੈ ਕਾ ਦਾਤਾ ॥੧॥

Saarag chhant mehlaa 5: Ik-oankaar satgur parsaad.
 Sabh daykhee-ai anbhahi kaa daataa.
 Ghat ghat pooran hai alipaataa.

Ghat ghat pooran kar bistheeran jal tarang ji-o rachan kee-aa.
 Habh ras maanay bhog ghataanay aan na bee-aa ko thee-aa.
 Har rangee ik rangee thaakur satsang parabh jaataa.
 Naanak daras leenaa ji-o jal meenaa
 sabh daykhee-ai anbhahi kaa daataa. ||1|| {1236}

In Essence : The Giver (Prabh) of fearless-state of mind is seen among all; although He permeates in all, still He remains detached. As waves are created from the water (in the waves water exists), He has fashioned the creation from Him, and He exists in it. Being permeated in all, He enjoys and relishes Himself; like Him, there is none other. Akalpurakh, the Master of all colors, permeates in all equally and known in the company of Saints. Nanak says that he is absorbed in His vision like a fish in the water, and sees Him, the Giver of fearless state of mind (in all).

ਕਉਨ ਉਪਮਾ ਦੇਉ ਕਵਨ ਬਡਾਈ ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ ਠਾਈ ॥
 ਪੂਰਨ ਮਨਮੋਹਨ ਘਟ ਘਟ ਸੋਹਨ ਜਬ ਖਿਚੈ ਤਬ ਛਾਈ ॥
 ਕਿਉ ਨ ਅਰਾਧਹੁ ਮਿਲਿ ਕਰਿ ਸਾਧਹੁ ਘਰੀ ਮੁਹਤਕ ਬੇਲਾ ਆਈ ॥
 ਅਰਬੁ ਦਰਬੁ ਸਭੁ ਜੋ ਕਿਛੁ ਦੀਸੈ ਸੰਗਿ ਨ ਕਛੁ ਜਾਈ ॥
 ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਆਰਾਧਹੁ ਕਵਨ ਉਪਮਾ ਦੇਉ ਕਵਨ ਬਡਾਈ ॥੨॥

Ka-un upmaa day-o kavan badaa-ee.

Pooran poor rahi-o sarab thaa-ee.

Pooran manmohan ghat ghat sohan jab khinchai tab chhaa-ee.
Ki-o na aaraadhahu mil kar saadhahu gharee muhtak baylaa aa-ee.
Arath darab sabh jo kichh deesai sang na kachhhoo jaa-ee. Kaho
naanak har har aaraadhahu kavan upmaa day-o kavan badaa-ee.
 ||2|| {1236-37}

In Essence : No one is comparable to Him; no one can express how big He is; He pervades all over. He is perfectly attractive, and He beautifies all with His light. When He withdraws His light from them, nothing remains there (except Ashes). The moment to depart (from this world) is due surely, Oh saints, why not to contemplate Akalpurakh? All the things (wealth and property and others) do not go with the soul. Nanak says: contemplate the Almighty who is incomparable, big and inexpressible.

To understand this application of His presence, we can take an example of “Air.” It is present in the lives and it exists beyond them as well. Or, let us consider for a moment that there are pots, and in every pot, a drop of Ocean-water is put. Although the Ocean is there independently, a part of it exists in the pots as well; so consider ourselves as pots and the water in the pots as a part of Akalpurakh. In this situation, one should not say that a partial Akalpurakh dwells as a whole in one place or a body because it is not possible for His creation to exist without Him at all. Thus, it is His live presence, which is sought by the seekers within all. When His presence is realized, outlook of the world is changed. When we see Him and His creation separately, we are in duality. When that duality is gone, nothing looks separate from Him; all the actions of all fall under His Ordinance. And this way, all doers become His mediums of His Show; the real Doer remains the One who is also beyond His creation.

For an enlightened one, enmity has no place to obtain Him unlike others who remain into serious conflicts. Enlightened ones, even while being victim of worldly conflicts, keep believing in His eternal Ordinance; they do not pass blames on anyone. Who stood for the Truth, went for it as per His inspiration. To choose from

right and wrong, He has blessed people with commonsense. The people who are impaired or invalid, they are there as per His Ordinance. If anything they do, which appears to be not right, still it should be taken as a part of His Ordinance instead of falling into blaming games. How then we have to deal with inevitable threat to us while believing that everything happens as per His Ordinance? This will be discussed in detail under another Chapter. In a nut shell, let me say that we must understand that it is extremely right to preserve goodness in the worldly conflicts even if we have to battle against them. In other words, He keeps the goodness in His Show through those whom He has caused to incline toward virtues.

Who are we? Actually we are parts of Him. Why some of us become good? “Good” in what sense? Actually, declaring someone “good or bad” is our own judgment; how He looks at good or bad, is His realm, and our interference in it is just an act of our assumption. Good or bad as the world sees are parts of the show He is staging. Our relation with Him is like child’s relation with its parents. We are separate from our parents but still we are literally a part of our parents. Being part of the Creator, sadly we fail to show the love toward Him as we show toward our parents. How such a kind of one-sided behavior we can show toward our Creator? Since we don’t identify ourselves with Him, we lack that love for Him. Another obstacle in our thinking is our inability to see Him as we can see His creation.

First we have to identify ourselves with Him as His part, and establish our relationship with Him like His children since He is our Creator. Then, we should clearly think to meet Him. If our minds are convinced (Believing) to become only His, we need a Guru to follow that path as stated earlier; through a true Guru, He is met. Let’s enjoy a picture of Him through Guru Nanak Dev Ji as per his experience with the Creator; it is on 1291, Sri Guru Granth Sahib in Milar Kee Vaar:

ਸਲੋਕ ਮਹਲਾ ੧ ॥
ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ ਸੋ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥
ਪੰਚ ਸਬਦ ਧੁਨਿਕਾਰ ਧੁਨਿ ਤਹ ਬਾਜੈ ਸਬਦੁ ਨੀਸਾਣੁ ॥
ਦੀਪ ਲੋਮ ਪਾਤਾਲ ਤਹ ਖੰਡ ਮੰਡਲ ਹੋਰਾਨੁ ॥

ਤਾਰ ਘੋਰ ਬਾਜਿੰਤੁ ਤਹ ਸਾਚਿ ਤਖਤਿ ਸੁਲਤਾਨੁ ॥
ਸੁਖਮਨ ਕੈ ਘਰਿ ਰਾਗੁ ਸੁਨਿ ਸੁੰਨਿ ਮੰਡਲਿ ਲਿਵ ਲਾਇ ॥
ਅਕਥ ਕਥਾ ਬੀਚਾਰੀਐ ਮਨਸਾ ਮਨਹਿ ਸਮਾਇ ॥
ਉਲਟਿ ਕਮਲ ਅੰਮ੍ਰਿਤਿ ਭਰਿਆ ਇਹੁ ਮਨੁ ਕਤਹੁ ਨ ਜਾਇ ॥
ਅਜਪਾ ਜਾਪੁ ਨ ਵੀਸਰੈ ਆਇ ਜੁਗਾਇ ਸਮਾਇ ॥
ਸਭਿ ਸਖੀਆ ਪੰਚੇ ਮਿਲੇ ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸੁ ॥
ਸਬਦੁ ਖੋਜਿ ਇਹੁ ਘਰੁ ਲਹੈ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ॥੧॥

Salok mehlaa 1:

Ghar meh ghar daykhaa-ay day-ay so satgur purakh sujaan.
Panch sabad dhunikaar dhun tah baajai sabad neesaan.
Deep lo-a paataal tah khand mandal hairaan.
Taar ghor baajintar tah saach takhat sulnaan.
Sukhman kai ghar raag sun sunn mandal liv laa-ay.
Akath katha beechaaree-ai mansaa maneh samaa-ay.
Ulat kamal amrit bhari-aa ih man katahu na jaa-ay.
Ajpa jaap na veesrai aad jugaad samaa-ay.
Sabh sakhee-aa panchay milay gurmukh nij ghar vaas.
Sabad khoj ih ghar lahai naanak taa kaa daas. ||1|| {1291}

In Essence : That true Guru is wise who shows Akalpurakh within to others. When one sees Him within, (then) Guru-Shabada resounds in a celestial melody of five instruments (none of other kind of sound is heard then, nothing comes to mind but Him). Then, amazingly one sees all islands, universes, nether-regions, continents and spheres. In that state of mind, one hears celestial music, and sees an Eternal throne of the Sovereign Almighty. Being in that “Void-state” of mind, one hears the loud melody, gets united with Almighty, and remains imbued with Him. Reflecting on Inexpressible Akalpurakh, all desires die within. Turning away from outer temptations, lotus-heart gets filled with Nectar, and it is stilled completely. Thus one merges with the Primal Almighty, and the mind remains imbued with Him by doing His praise without speaking (*Ajaap*: never forgetting Him). All five senses align with the virtues; they do not tempt the mind, and the mind stills within it. Nanak says that he is slave of that person who reaches to this state of mind through reflecting on the Guru-shabada.

There are other Vakaas of Guru Ji that verify this kind of personal experience. Guru’s intention is to enable his followers to have the same experience he has. Let’s read those Guru Vaakas as

well. Fifth Nanak verifies his experience of envisioning Akalpurakh, and declares that performing devotion of Akalpurakh is a perfect way of life; it is on 1212, SGGs, Sarang M-5:

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮੇਰੈ ਮਨਿ ਸਬਦੁ ਲਗੈ ਗੁਰ ਮੀਠਾ ॥

ਖੁਲਿਓ ਕਰਮੁ ਭਇਓ ਪਰਗਾਸਾ ਘਟਿ ਘਟਿ ਹਰਿ ਹਰਿ ਡੀਠਾ ॥੧॥ ਰਹਾਉ ॥

Saarag Mehlaa 5:

Mayrai man sabad lagoon gur meethaa.

Khuliha-o karam bha-i-o pargaasaa ghat ghat har har deethaa.

||1|| Rahaa-o. {1212}

In Essence : Shabada of the Guru is sweet to my mind, I have become lucky because divine light has shined within me, and I have seen Akalpurakh in all. [Pause]

Then, there is another one. In Milar Ki Vaar, Guru Nanak Dev Ji shares what happens when He is envisioned within; first let's enjoy Fifth Nanak's version of envisioning:

ਪਾਰਬ੍ਰਹਮ ਆਜੋਨੀ ਸੰਭਉ ਸਰਬ ਥਾਨ ਘਟ ਬੀਠਾ ॥

ਭਇਓ ਪਰਾਪਤਿ ਅੰਮ੍ਰਿਤ ਨਾਮਾ ਬਲਿ ਬਲਿ ਪ੍ਰਭ ਚਰਣੀਠਾ ॥੧॥

Paarbrahm aajonee sambha-o sarab thaan ghat beethaa

Bha-i-o paraapat amrit naamaa bal bal parabh charneethaa.

||1|| {1212}

In Essence : I have realized that Akalpurakh who is beyond birth, who is from Himself (self-illuminated), and who is seen seated within all; I sacrifice to Akalpurakh in utter humbleness who has blessed me to have His Nectar-Naam.

To experience Akalpurakh, falling in love with Him is necessary, which is done through the Guru guidance.

FALLING IN LOVE WITH AKALPURAKH THROUGH THE GURU

On 1386, SGGs, there is a *Swayee* by Fifth Nanak, let's look at that; it clears a point of view that is very important before we discuss "falling in love with Him through the Guru"

ਨਿਰੰਕਾਰੁ ਆਕਾਰ ਅਛਲ ਪੂਰਨ ਅਬਿਨਾਸੀ ॥

ਹਰਖਵੰਤ ਆਨੰਤ ਰੂਪ ਨਿਰਮਲ ਬਿਗਾਸੀ ॥

Nirankaar aakaar achhal pooran abhinaasee.

Harakhvant aanant roop nirmal bigaasee. {1386}

In Essence : Oh Akalpurakh! You are formless, beyond deception, perfect and imperishable; you are ever in bliss, you are having uncountable forms, and you are pure and all present!

Please make note, above it is expressed that Akalpurakh is beyond birth, but still He is having power to be present all over.

Any Sikh, if ever says that Akalpurakh takes birth, is simply disobeying the Guru. He has the power to permeate in all beings and He apparently manifests in enlightened ones; it should not be reduced to "taking a birth." Obviously, when He manifests in His true devotees openly, they totally differ from the rest of the population.

ਗੁਣ ਗਾਵਹਿ ਬੇਅੰਤ ਅੰਤੁ ਇਕੁ ਤਿਲੁ ਨਹੀ ਪਾਸੀ ॥

ਜਾ ਕਉ ਹੋਹਿ ਕ੍ਰਿਪਾਲ ਸੁ ਜਨੁ ਪ੍ਰਭ ਤੁਮਹਿ ਮਿਲਾਸੀ ॥

Gun gaavahi bay-ant ant ik til nahee paasee.

Jaa ka-o honhi kirpaal so jan parabh tumeh milaasee. {1386}

In Essence : Countless people praise you, but they do not know your limits at all. Upon the person you bestow your grace, meets you.

What is the way out to meet Him? Sikhi describes the way out; Akalpurakh is envisioned through the Guru. Still His grace is very important to materialize His union.

ਧੰਨਿ ਧੰਨਿ ਤੇ ਧੰਨਿ ਜਨ ਜਿਹ ਕ੍ਰਿਪਾਲੁ ਹਰਿ ਹਰਿ ਭਯਉ ॥

ਹਰਿ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ ਪਰਸਿਅਉ ਸਿ ਜਨਮ ਮਰਣ ਦੁਹ ਥੇ ਰਹਿਓ ॥੫॥

Dhan dhan tay dhan jan jih kirpaal har har bha-ya-o.

Har gur naanak jin parsi-o se janam maran duh thay rahi-o.

||5|| {1386}

In Essence : Those persons are blessed ones upon whom He bestows His grace. Those who have met Guru Nanak, Prabh's form, they have been saved from the both, birth and death.

From the above quoted *Sanyyee*, we must understand the meaning of "meeting Guru Nanak". It doesn't mean literally having a meeting with Guru Nanak Dev Ji in person because many people met Guru Nanak Dev Ji a lot. They didn't measure up to the level Guru Nanak Dev Ji preached; the one who really met him, was appointed next Guru by him, I mean Guru Angad Dev; therefore, Guru Angad Dev Ji really met Guru Nanak Dev Ji. Obviously here meeting Guru Nanak means to follow his given guidance flawlessly and live exactly the way he guides. In the above *Sanyyee*, Fifth Nanak also points out that there are many people who praise the Almighty but couldn't know His limits. In Guru Nanak Dev Ji case, it is different because he not only has praised Him and experienced Him but also has inspired others to tread on Prabh's path to envision Him. **Literally the Guru campaigned for the Creator.** Only those who have experienced Him could lead others to Him as in case of Bhagatas and others. That is why Fifth Nanak stresses on following Guru Nanak Dev Ji in real sense without getting into empty talks or futile discussions. Thus, the meeting the Guru means to make the Guru-teachings a guiding-light in life. The ones, who make the teachings of the Guru a guiding light of their lives, become able to see Him due to His grace. And, it is very important to know how Guru wants the followers to live in the society.

Besides, uttering His name every day, Guru Nanak Dev Ji discusses about a real feeling of separation from Him; if that feeling is not there in our hearts, the love we claim toward Him is not complete. Second Nanak points out hypocrisy of those who claim to love Prabh but also question Him as well. Let's look at that Guru Vaakas of Second Nanak; it is in Asa Dee Vaar:

ਸਲੋਕ ਮਹਲਾ ੨ ॥
 ਏਹ ਕਿਨੇਹੀ ਆਸਕੀ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥
 ਨਾਨਕ ਆਸਕੁ ਕਾਂਢੀਐ ਸਦ ਹੀ ਰਹੈ ਸਮਾਇ ॥
 ਚੰਗੇ ਚੰਗਾ ਕਰਿ ਮੰਨੇ ਮੰਦੇ ਮੰਦਾ ਹੋਇ ॥
 ਆਸਕੁ ਏਹੁ ਨ ਆਖੀਐ ਜਿ ਲੇਖੈ ਵਰਤੈ ਸੋਇ ॥੧॥

Salok mehlaa 2:

Ayh kinayhee aaskee doojai lagai jaa-ay.
Naanak aasak kaandhee-ai sad hee rahai samaa-ay.
Changai changa kar mannay mandai mandaa ho-ay.
Aasak ayhu na aakhee-ai je laykhai vartai so-ay. ||1|| {474}

In Essence : What kind of is this love when the mind clings to others too? Nanak says that only that one is His real lover who remains absorbed in Him. That person cannot be called true lover of HIM who is happy if Akalpurakh blesses good way but complains if bad things happen. (As in a trade, when we have profit, its good, but when we have a loss, it is deemed bad; in His love, trade mentality has no place)

Only Akalpurakh should be our love, and all other entities shouldn't be loved in that manner. When the Creator is loved, His "will" must not be questioned. In the beginning, it has been made clear that He is without animosity; and a person who loves Him, shouldn't feel bad if ever bad things happen by understanding that in His Will there is no revenge or animosity. Only this kind of faith in His Ordinance proves one's complete surrender to Him in "Love." And then, one fully understands that everything occurs in aligned to His Will, which carries no animosity. Now we shall look at how His Will or His *Hukam* (Ordinance) is honored.

Many of us (Sikhs) really do not try to understand His "*Hukam*," Fifth Nanak elaborates about it in detail in one of His Shabadas; he states how His real devotees take His *Hukam* differently than others. He also addresses on what really matters for His devotees; it is on 1000, SGGS, Maru Raag Mehla 5. Kindly go through that and take seriously what Guru Ji says. If after reading it, we do not give up our intellectual games, we are doomed at the shore without having any chance to swim across this Maya-Ocean.

ਮਾਰੂ ਮਹਲਾ ੫ ॥ ਮਾਨ ਮੋਹ ਅਰੁ ਲੋਭ ਵਿਕਾਰਾ ਬੀਓ ਚੀਤਿ ਨ ਘਾਲਿਓ ॥
 ਨਾਮ ਰਤਨੁ ਗੁਣਾ ਹਰਿ ਬਣਜੇ ਲਾਇ ਵਖਰੁ ਲੈ ਚਾਲਿਓ ॥੧॥

Maaroo mehlaa 5:

Maan moh ar lobh vikaaraa bee-o cheet na ghaali-o.
Naam ratan gunaa har banjay laad vakhar lai chaali-o.

||1|| {1000}

In Essence : (About His devotee) His true devotees do not let

self-conceit, Maya-love, greed and vice enter their hearts but love of Akalpurakh. They trade (deal) in only His virtuous Name, and this is what they take with them when they depart from here.

ਸੇਵਕ ਕੀ ਓੜਕਿ ਨਿਬਹੀ ਪ੍ਰੀਤਿ ॥
ਜੀਵਤ ਸਾਹਿਬੁ ਸੇਵਿਓ ਅਪਨਾ ਚਲਤੇ ਰਾਖਿਓ ਚੀਤਿ ॥੧॥ ਰਹਾਉ ॥
Sayvak kee orhak nibhee pareet.
Jeevat saahib sayvi-o apnaa chaltay raakhi-o cheet.
 ||1|| *Rahaa-o.* {1000}

In Essence : The love of His slaves lasts for ever; being alive, they serve Akalpurakh, and when they depart from here, in their hearts is only their Master. [Pause]

Look at below Vakaas and see how His devotees truly devote their lives to Him.

ਜੈਸੀ ਆਗਿਆ ਕੀਨੀ ਠਾਕੁਰਿ ਤਿਸ ਤੇ ਮੁਖੁ ਨਹੀ ਮੋਰਿਓ ॥
ਸਹਜੁ ਅਨੰਦੁ ਰਖਿਓ ਗ੍ਰਿਹ ਭੀਤਰਿ ਉਠਿ ਉਆਹੁ ਕਉ ਦਉਰਿਓ ॥੨॥
Jaisee aagi-aa keenee thaakur tis tay mukh nahee mori-o.
Sahj anand rakhi-o garih bheetar uth u-aahoo ka-o da-ori-o.
 ||2|| {1000}

In Essence : (About His real servant) His servants do not disobey (complain about it) the order of their Master; it can be of any kind (it could be good or bad personally). If Prabh keeps them in home, they deem it as a peaceful and pleasurable blessing, but if He orders them to go to other place, being joyful, they rush to move there as per His Ordinance. (They are eager to obey Him regardless the outcome of His Order.)

Above and below quoted Vaakas are explaining the practical aspect of

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥
Naanak hukmai jay bujhai ta ha-umai kahai na ko-ay.
 ||2|| [Jap Ji] {1}

In Essence : Nanak says that if one understands Ordinance of Akalpurakh, one doesn't talk in conceit.

Guru ji further elaborates on His Ordinance that may appear suitable or unsuitable to us:

ਆਗਿਆ ਮਹਿ ਭੂਖ ਸੋਈ ਕਰਿ ਸੁਖਾ ਸੋਗ ਹਰਖ ਨਹੀ ਜਾਨਿਓ ॥
ਜੋ ਜੋ ਹੁਕਮੁ ਭਇਓ ਸਾਹਿਬ ਕਾ ਸੋ ਮਾਥੈ ਲੇ ਮਾਨਿਓ ॥੩॥
Aagi-aa meh bhookh so-ee kar sookhaa sog harakh nahee jaani-o.
Jo jo hukam bha-i-o saahib kaa so maathai lay maani-o. ||3|| {1000}

In Essence : As per His Order, if poverty comes, they take it as comforting gift given by Him and do not complain. Whatever is the command of the Master, they accept it as an honor.

Above Guru Ji has made it clear what kind of love we should have for Akalpurakh, and how to obey Him. It is all about surrendering to His Ordinance in love. There is no place for questioning Prabh ji in His love. It is our duty to live in His Ordinance; if that appears to us impossible to do, we are not aware of what our Guru wants from us. Obviously, we are more into our own illusions about pleasing our Guru and Him, and according to that belief, His Ordinance is actually weighed according to our own priorities. Contrary to it, our Guru wants our all attention to be fixed on Him in utter obedience. There is no “between situation” in this process of reaching to a spiritual peak. Since the Guru is the one who is capable of enabling us to envision Him, it is very important to know what our Guru says about a True Guru.

A TRUE GURU

“True Guru” has been defined and highlighted in Gurbani because without the True Guru, union with the Creator is not possible. Due to our natural inclination toward conceit, our own intellect becomes a block on our journey toward Him. And that block remains intact if we let interfere our intellect with the Guru—advice. Due to interference of our own intellect (as it replaces The Guru—views with our own views), we, who are literally deluded by Maya influences, cannot realize Him. A True Guru, who has experienced Him, leads his followers to Him, and if anything comes between them and the Creator, a True Guru helps in eliminating it. Sikhs should understand that Guru Nanak Dev Ji, after describing the inexpressible eternal Creator in *Mool—Mantra*, a prologue of Japji, verifies how to know Akalpurakh by using the word “*Gurparsad*,” he stresses on Guru—blessings; *Gurparsaad* means with the blessings of Guru, the Creator is known. This term was interpreted by Fifth Nanak, and the quotation is already given earlier.

The Essence of Guru Nanak—panth lies in the following Saloka on 1279, SGGS, Milar Ki Vaar Mehla 1:

**ਮਹਲਾ ੧ ॥ ਹੇਕੋ ਪਾਧਰੁ ਹੇਕੁ ਦਰੁ ਗੁਰੁ ਪਉੜੀ ਨਿਜ ਥਾਨੁ ॥
ਰੂੜਉ ਠਾਕੁਰੁ ਨਾਨਕਾ ਸਭਿ ਸੁਖ ਸਾਚਉ ਨਾਮੁ ॥੨॥**

**Mehlaa 1: Hayko paadhar hayk dar gur pa—orhee nij thaan.
Roorha—o thaakur naankaa sabh sukh saacha—o naam. ||2|| {1279}**

In Essence : There is only one path that leads to the only right place for the soul, and that is the Guru—guidance. Through it, the soul reaches to its own place (Akalpurakh). Nanak says all comforts are in the beauteous Name of beautiful Master.

Through the Guru, a soul merges in its source, Akalpurakh, and that is the only way out for the soul to still in peace. Before Guru Nanak Dev Ji’s arrival, with the help of a Guru, His devotees obtained that right path; Guru Ji refers to such Bhagatas. No wonder, Guru Nanak Dev Ji stresses on pursuing Naam through the Guru. On 1328–29, SGGS, Prabhati Mehla–1, it is made very much clear how one gets clean through the Guru. Interestingly it is also expressed why the Guru has the power to clean the soul. The

reason of this is that the Guru has ever lasting fragrance of His Name because he remains imbued with Him, and the Guru—contact passes on that fragrance of His Name to his—followers:

**ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥
ਅੰਮ੍ਰਿਤੁ ਨੀਰੁ ਗਿਆਨਿ ਮਨ ਮਜਨੁ ਅਨਸਠਿ ਤੀਰਥ ਸੰਗਿ ਗਰੇ ॥
ਗੁਰ ਉਪਦੇਸਿ ਜਵਾਹਰ ਮਾਣਕ ਸੇਵੇ ਸਿਖੁ ਸੁ ਖੋਜਿ ਲਹੈ ॥੧॥**

**Parbhaatee Mehlaa 1:
Amrit neer gi—aan man majan athsath tirath sang gahay.
Gur updays javaahar maanak sayvay sikh so khoj lahai. ||1|| {1328}**

In Essence : Guru’s ambrosial divine knowledge of Akalpurakh is an ablution; cleaning mind with this nectar (advice through Gurbani) is equal to sixty—eight pilgrimages, and the Guru—guidance is precious jewel. Who follows The Guru, obtains this jewel (Name) by searching it (with the help of Guru).

**ਗੁਰ ਸਮਾਨਿ ਤੀਰਥੁ ਨਹੀ ਕੋਇ ॥ ਸਰੁ ਸੰਤੋਖੁ ਤਾਸੁ ਗੁਰੁ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥
Gur samaan tirath nahee ko—ay.
Sar santokh taas gur ho—ay. ||1|| Rahaa—o. {1328}**

In Essence : There is no other pilgrimage equal to the Guru (Here pilgrimage is used to convey the act of cleaning; actually the best cleaning occurs through living as per Guru—advice; none pilgrimage cleans the soul as the Guru does; therefore, no other pilgrimage is equal to a Guru); only Guru is an ocean of contentment. [Pause]

We should clean our filth of vice through our Guru; we should learn how to be contented through our Guru. Under the powerful temptation of Maya, even soul’s cleaning is limited to body . And it is the Guru who saves the soul from that.

**ਗੁਰੁ ਦਰੀਆਉ ਸਦਾ ਜਲੁ ਨਿਰਮਲੁ ਮਿਲਿਆ ਦੁਰਮਤਿ ਮੈਲੁ ਹਰੈ ॥
ਸਤਿਗੁਰਿ ਪਾਇਐ ਪੂਰਾ ਨਾਵਣੁ ਪਸੂ ਪਰੇਤਹੁ ਦੇਵ ਕਰੈ ॥੨॥
Gur daree—aa—o sadaa jal nirmal mili—aa durmat mail harai.
Satgur paa—i—ai pooraa naavan pasoo paraytahu dayv karai. ||2|| {1329}**

In Essence : Guru is like ever pure river. By having the Guru—guidance, filth of evil intentions is washed off; if a true Guru is met, by taking a bath (by cleaning the mind) in his guidance, beast and ghost become Devtas.

ਰਤਾ ਸਚਿ ਨਾਮਿ ਤਲ ਹੀਅਲੁ ਸੋ ਗੁਰੁ ਪਰਮਲੁ ਕਹੀਐ ॥
ਜਾ ਕੀ ਵਾਸੁ ਬਨਾਸਪਤਿ ਸਉਰੈ ਤਾਸੁ ਚਰਣ ਲਿਵ ਰਹੀਐ ॥੩॥

*Rataa sach naam tal hee-al so gur parmal kahee-ai.
Jaa kee vaas banaaspat sa-uray taas charan liv rahee-ai. ||3|| {1329}*

In Essence : The Guru, who is drenched in the Name of the Eternal Creator, should be called the sandal; with the Guru's inspirational fragrance, those who are close to him, get perfumed (imbued) with Akalpurakh (and obtain same virtues). One should humbly fix one's all attention on what Guru says (getting the real Influence of the Guru is expressed).

Merely talking about Guru Shabad means nothing if what is said in the Shabada is not practiced.

ਗੁਰਮੁਖਿ ਜੀਅ ਪ੍ਰਾਨ ਉਪਜਹਿ ਗੁਰਮੁਖਿ ਸਿਵ ਘਰਿ ਜਾਈਐ ॥
ਗੁਰਮੁਖਿ ਨਾਨਕ ਸਚਿ ਸਮਾਈਐ ਗੁਰਮੁਖਿ ਨਿਜ ਪਦੁ ਪਾਈਐ ॥੪॥੬॥

*Gurmukh jee-a paraan upjahi gurmukh siv ghar jaa-ee-ai.
Gurmukh naanak sach samaa-ee-ai gurmukh nij pad paa-ee-ai.
||4||6|| {1329}*

In Essence : Through the Guru, spiritual life blooms, and with the Guru-blessings, one reaches to Almighty. Nanak says that through the Guru, one merges with the Eternal Prabh, and through the Guru, exalted-state is obtained.

In the following Guru Vakas, Guru ji makes further clear the importance of the true Guru. It is also stressed that a Guru, who binds the souls with Akalpurakh, is very rare; so anyone claims to be Guru, is not worth to take as a Guru if he doesn't relate his followers completely with the Creator. On 1339, Sri Guru Granth Sahib, Parbhathi Mehla 5:

ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਸਦ ਬਲਿ ਜਾਈ ॥ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥
ਐਸਾ ਗੁਰੁ ਪਾਈਐ ਵਡਭਾਗੀ ॥ ਜਿਸੁ ਮਿਲਤੇ ਰਾਮ ਲਿਵ ਲਾਗੀ ॥੩॥

*Tis gur ka-o ha-o sad bal jaa-ee. Jis parsaad har naam dhi-aa-ee.
Aisaa gur paa-ee-ai vadbhaagee. Jis mitay raam liv laagee. ||3|| {1339}*

In Essence : I sacrifice to that Guru with whose blessings, I meditate on Akalpurakh's Name; however, through whom one gets imbued with Almighty, such a Guru is met because of good luck (the result of meeting the Guru).

ਉਬਰੇ ਸਤਿਗੁਰ ਚਰਨੀ ਲਾਗਿ ॥
ਜੋ ਗੁਰ ਕਰੈ ਸੋਈ ਭਲ ਮੀਠਾ ਮਨ ਕੀ ਮਤਿ ਤਿਆਗਿ ॥੧॥ ਰਹਾਉ ॥

*Ubray satgur charnee laag.
Jo gur kahai so-ee bhal meethaa man kee mat ti-aag.
||1|| Rahaa-o. {1339}*

In Essence : In a True Guru refuge, people are saved. (How?) Whatever the Guru says, it should be considered benefitting; it becomes pleasing to the mind if one forsakes mind's own wisdom. (That is the secret of materializing union with the Creator for which Guru prepares his followers)

In Asa Dee Vaar [466, SGGs], it is stressed that without a true Guru, mind remains under the spell of darkness of Maya; a true Guru through Divine knowledge, dispels that darkness; therefore, Guru's light is considered brighter than Sun and Moon. The need of a true Guru to have union with Prabh ji, is expressed in these Vaakas; please read on:

ਪਉੜੀ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਆ ॥
ਸਤਿਗੁਰ ਵਿਚਿ ਆਪੁ ਰਖਿਓਨੁ ਕਰਿ ਪਰਗਟੁ ਆਖਿ ਸੁਣਾਇਆ ॥
ਸਤਿਗੁਰ ਮਿਲਿਐ ਸਦਾ ਮੁਕਤੁ ਹੈ ਜਿਨਿ ਵਿਚਹੁ ਮੋਹੁ ਚੁਕਾਇਆ ॥
ਉਤਮੁ ਏਹੁ ਬੀਚਾਰੁ ਹੈ ਜਿਨਿ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥
ਜਗਜੀਵਨੁ ਦਾਤਾ ਪਾਇਆ ॥੬॥ (Asa Dee Vaar)

*Pa-orhee. Bin satgur kinai na paa-i-o bin satgur kinai na paa-i-aa.
Satgur vich aap rakhi-on kar pargat aakh sunaa-i-aa.
Satgur mili-ai sadaa mukat hai jin vichahu moh chukaa-i-aa.
Utam ayhu beechaar hai jin sachay si-o chit laa-i-aa.
Jagjeevan daataa paa-i-aa. ||6|| {466}*

In Essence : Without the true Guru, none has realized the Almighty (at all). The Almighty places Himself in the true Guru, I tell this to all openly. One, who meets a true Guru and eradicates worldly attachment from within, remains always liberated. This is the essence of the theme (of having union with Prabh): who (truly) falls in love with the Eternal Beneficent Prabh, obtains Him.

Guru Nanak Dev Ji in Raag Basant expresses that everything (including the choices the mortals make to seek Him or go away from Him) happens under His will. The right path is to meet a Guru; meeting a Guru too is under His Will; however, that is the

only way to get out of this quagmire of Maya because only a True Guru helps in this regards. 1188, SGGS, M-1:

**ਆਪਿ ਭੁਲਾਏ ਕਿਸੁ ਕਹਉ ਜਾਇ ॥ ਗੁਰੁ ਮੇਲੇ ਬਿਰਥਾ ਕਹਉ ਮਾਇ ॥
ਅਵਗਣ ਛੋਡਉ ਗੁਣ ਕਮਾਇ ॥ ਗੁਰੁ ਸਬਦੀ ਰਾਤਾ ਸਚਿ ਸਮਾਇ ॥੫॥**

*Aap bhulaa-ay kis kaha-o jaa-ay. Gur maylay birthaa kaha-o maa-ay.
Avgan chhoda-o gun kamaa-ay.*

Gur sabdee raataa sach samaa-ay. ||5|| {1188}

In Essence : Oh my mother! To whom should I complain? Akalpurakh Himself causes the mortals to stray? If He unites me with the Guru, I can tell my plight to the Guru (With Guru's help). One obtains virtues by abandoning bad deeds. Thus one, being imbued with Guru-teachings, gets absorbed in the True Creator.

As stated above in The Guru Vakas, the Creator is the Doer; to access to Him, we need guidance from a true Guru because only a true Guru helps in abandoning bad deeds to obtain virtues, and he enables the followers to be one with "Sathya". Please look at below another statement about Guru's miracle in changing the minds of his followers:

**ਸਤਿਗੁਰੁ ਮਿਲਿਐ ਮਤਿ ਉਤਮ ਹੋਇ ॥ ਮਨੁ ਨਿਰਮਲੁ ਹਉਮੈ ਕਢੈ ਧੋਇ ॥
ਸਦਾ ਮੁਕਤੁ ਬੰਧਿ ਨ ਸਕੈ ਕੋਇ ॥ ਸਦਾ ਨਾਮੁ ਵਖਾਣੈ ਅਉਰੁ ਨ ਕੋਇ ॥੬॥**

*Satgur mili-ai mat ootam ho-ay.
Man nirmal ha-umai kadhai dho-ay.
Sadaa mukat bandh na sakai ko-ay.*

Sadaa naam vakhaanaai a-or na ko-ay. ||6|| {1188}

In Essence : People's thinking becomes sublime when they meet a True Guru; their conceit vanishes as their minds are cleaned (as per Guru-Instructions). Such persons remain always liberated and never ever get bound to Maya. They always utter His name, and none other than Him attracts them.

In a beautiful expression, Second Nanak defines that it is the Guru who opens the lock of the mind-house for us; it is on 1237, SGGS, Sarang Ki Vaar by Mevla 4, Salok Mevla 2. Without the Guru, the body-house remains locked with the influences of Maya.

**ਗੁਰੁ ਕੁੰਜੀ ਪਾਹੁ ਨਿਵਲੁ ਮਨੁ ਕੋਠਾ ਤਨੁ ਛਤਿ ॥
ਨਾਨਕੁ ਗੁਰੁ ਬਿਨੁ ਮਨੁ ਕਾ ਤਾਕੁ ਨ ਉਘੜੈ ਅਵਰੁ ਨ ਕੁੰਜੀ ਹਥਿ ॥੧॥**

***Gur kunjee paahoo nival man kothaa tan chhat.
Naanak gur bin man kaa taak na ugh-rhai avar na kunjee hath.***

||1|| {1237}

In Essence : The mind's body-house ("chhat" means not only "roof" but "support" to live, means the mind lives in the body) is locked by Maya attachment; to open that house, Guru is the key. Nanak says that without the Guru, the door of the mind doesn't open, and no one other than the Guru has the key of that lock.

Here, we are reading the personal experience of Second Nanak who himself once was under other influences; because of that, his mind was closed. Nonetheless, after meeting Guru Nanak Dev Ji, he got opened the door of the mind in such a way that Guru Nanak Dev Ji chose him to guide others as a true Guru. This advice is not an ordinary; it is coming out of experience. To experience that, one needs to do what the experienced one did/does.

Sikhs have a true Guru, Sri Guru Nanak Dev Ji. His descendants who sat on his spiritual throne and wrote Bani, ignored their names and their "entities" and continued using "Nanak" to say on his behalf. Sri Guru Granth Sahib is Shabad-Guru of Sikhs that represents Guru Nanak Dev Ji and other enlightened ones who are fully aligned with Gurmat. Sikhs can seek guidance from an enlightened Sikh but their true Guru remains Sri Guru Granth Sahib. An enlightened Sikh will not accept to be called a Guru because he too obtains light from Guru Nanak Dev Ji. Therefore, it is highly unlikely that anyone who believes in Sikh Gurus will like to get pleasure by having himself addressed as a Guru. In Guru Nanak panth, there is no place to have pleasure or to have titles like Guru but to do a service to the Infinite Prabh by guiding people toward Him through Guru Nanak Dev Ji's guidance.

Guru Nanak Dev Ji directs us to remain sticking with The Guru-teachings and abandoning all other doors in pursuit of Akalpurakh. Once we take Guru Nanak Dev Ji as our Guru, there is no need to knock at any other door. If only we remain focused on Guru Shabada, we will be destined to enshrine His memory in our hearts; then, Akalpurakh will become our world, and we will become carefree like Him. I would like to share with you a Guru Shabada about this experience; it is on 634, SGGS, Raag Sorath

Ashatpadeea Mehla 1:

ਦੁਬਿਧਾ ਨ ਪੜਉ ਹਰਿ ਬਿਨੁ ਹੋਰੁ ਨ ਪੂਜਉ ਮੈ ਮਸਾਣਿ ਨ ਜਾਈ ॥
 ਤ੍ਰਿਸਨਾ ਰਾਚਿ ਨ ਪਰ ਘਰਿ ਜਾਵਾ ਤ੍ਰਿਸਨਾ ਨਾਮਿ ਬੁਝਾਈ ॥
 ਘਰ ਭੀਤਰਿ ਘਰੁ ਗੁਰੁ ਦਿਖਾਇਆ ਸਹਜਿ ਰਤੇ ਮਨ ਭਾਈ ॥
 ਤੂ ਆਪੇ ਦਾਨਾ ਆਪੇ ਬੀਨਾ ਤੂ ਦੇਵਹਿ ਮਤਿ ਸਾਈ ॥੧॥

*Dubidhaa na parha-o har bin hor na pooja-o marhai masaan na jaa-ee.
 Tarisnaa raach na par ghar jaavaa tarisnaa naam bujhaa-ee.
 Ghar bheetar ghar guroo dikhaa-i-aa sahj ratay man bhaa-ee.
 Too aapay daanaa aapay beena too dayveh mat saa-ee. ||1|| {634}*

In Essence : I shall not fall into duality; therefore, I shall not worship other than Akalpurakh. And I shall not go to bow to burials or crematoriums because the Name of Akalpurakh has stilled my mind. Thus, being engrossed in desire, I don't go to others homes (They just don't exist due to being in love with Him). Guru has shown me His abode within me, and I am drenched in His love. My mind is pleased in this equipoise. (A prayer of thanks) Oh Prabh! You know all! You understand what is in my mind. You give me this wisdom!

Our Guru has made it clear that there is none worth worshipping but Akalpurakh. Due to a strong faith in Him, there should be no fear of any kind, and no other door needs to be knocked at for help. We Sikhs must learn to fall for our Creator with utter honesty through our Guru. Our attention shouldn't be at worldly show off or on others who are into beating drums of other entities; there is literally none who is equal to the Creator in power and His capability of bestowing gifts. If we face hard times, our prayer should only be addressed to the Creator, and we should be ready to accept how He takes our prayer without a question, because we are in love with Him; in love there are no conditions.

In the next Guru Vaakas, Guru Nanak defines how seriously the Guru-teachings should be taken. Guru Shabadas are not just for singing and listening but to sculpture our minds according to them. Guru Nanak verifies that in the following, please read on.

ਮਨੁ ਬੈਰਾਗਿ ਰਤਉ ਬੈਰਾਗੀ ਸਬਦਿ ਮਨੁ ਬੇਧਿਆ ਮੇਰੀ ਮਾਈ ॥
 ਅੰਤਰਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਬਾਣੀ ਸਾਚੇ ਸਾਹਿਬ ਸਿਉ ਲਿਵ ਲਾਈ ॥ ਰਹਾਉ ॥

*Man bairaag rata-o bairaagee sabad man baydhi-aa mayree maa-ee.
 Antar jot niranter banee saachay saahib si-o liv laa-ee. Rahaa-o. {634}*

In Essence : Oh my mother! My mind is imbued with Guru Shabada; due to that, my mind feels separation from the Creator. (Only) that person feels about separation from Prabh who is occupied internally with Bani of continuous praise of Akalpurakh, and who remains meditated on the eternal Master. [Pause]

Please try to look out for the sincerity expressed toward Guru Shabada in above Vaakas. It is said that with Guru Shabadas, the mind is taken in control to remain in love with the Creator. When that occurs, the state of mind is changed, and in a new state of mind, Gurbani directs the mind to live by remaining focused on Akalpurakh. Eventually, it leads the mind to an experience of being absorbed in the Creator. It can be experienced but for that, Guru Shabada should be considered as the only light that can take the soul to that state of mind. It is a complete freedom from all bonds. In such a kind of state, the mind becomes fearless and worry-free. Ultimate decision is in the hands of the Creator, and whatever His decision may be, it must be treated as His grace.

Now we shall discuss about falling in love with Him as per Guru Nanak Dev Ji. How one can fall in love with the Creator exclusively?

Here is a direct answer to a question "How to meet Prabh Ji?" SGGs, 1188, Basant M-1:

ਬਸੰਤੁ ਮਹਲਾ ੧ ॥ ਦਰਸਨ ਕੀ ਪਿਆਸ ਜਿਸੁ ਨਰ ਹੋਇ ॥
 ਏਕਤੁ ਰਾਚੈ ਪਰਹਰਿ ਦੋਇ ॥ ਦੂਰਿ ਦਰਦੁ ਮਥਿ ਅੰਮ੍ਰਿਤੁ ਖਾਇ ॥
 ਗੁਰਮੁਖਿ ਬੁਝੈ ਏਕ ਸਮਾਇ ॥੧॥

*Basant mehlaa 1: Darsan kee pi-aas jis nar ho-ay.
 Aykat raachai parhar do-ay. Door darad math amrit khaa-ay.
 Gurmukh boojhai ayk samaa-ay. ||1|| {1188}*

In Essence : The person, who longs to have vision of Almighty, should remain imbued with Akalpurakh by abandoning all others (duality in this regard). As the milk is churned to get butter, such person churns the ambrosial Name, dispels pains, and enjoys Nectar-Name. Through the Guru, he comprehends Akalpurakh and remains imbued with Him.

Guru makes us understand how Akalpurakh is present everywhere, and he convinces us that the purpose of our lives is to live in His love. Our Guru also teaches us why it is not right to forget Him who has so unbreakable link with His Creation? Why Maya temptations get so powerful? Why do we forget to realize that our Creator has created us and has enabled us to see all this? Our Guru causes this awareness in us through various examples as he addresses various issues. Look at the following Guru Vakaas on SGGS, 1182, Basant M-5:

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥ ਤਿਸੁ ਤੂ ਸੇਵਿ ਜਿਨਿ ਤੂ ਕੀਆ ॥ ਤਿਸੁ ਅਰਾਧਿ ਜਿਨਿ ਜੀਉ ਦੀਆ ॥
ਤਿਸ ਕਾ ਚਾਕਰੁ ਹੋਹਿ ਫਿਰਿ ਡਾਨੁ ਨ ਲਾਗੈ ॥
ਤਿਸ ਕੀ ਕਰਿ ਪੋਤਦਾਰੀ ਫਿਰਿ ਦੁਖੁ ਨ ਲਾਗੈ ॥੧॥

Basant mehlaa 5 :

Tis too sayv jin too kee-aa. Tis araadh jin jee-o dee-aa.

Tis kaa chaakar hohi fir daan na laagai.

Tis kee kar potdaaree fir dookh na laagai. ||1|| {1182}

In Essence : Perform devotional service to the one who has created you oh mortal! Remember Him who has given you the life. If you become His servant, there will be no punishment again; if you act only as a treasurer of the owner of the treasures, there will be no sorrow again (It means, do not try to be owner, here hint is at eliminating self conceit and attachment/possessiveness).

As Guru Ji says above, we must be driven to the Creator only. Gurus and Bhagatas have used various names for Akalpurakh who pervades all over. **Due to those names, no Sikh ever should start worshiping any entity attached to those Names referred in Gurbani like Shiva, Vishnu, Brahma and others. As today's "Prabh Singh" cannot become Prabh by just by bearing His name regardless his worldly accomplishment; Shiva and Brahma and others cannot become Him either.** As Gurbani says, those who realize Him become like Him by acquiring virtues; literally they remain just a part of that Infinite Akalpurakh. Guru Messages stresses to meditate on His Name and to sing His Name. In Guru Message, advice is also given to meditate on the Guru because the Guru is one with the Creator; no difference is remained between the Guru and Akalpurakh. **Here hit is to live as the Guru advises to become one with the Guru. Guru is**

revered very highly because he is the only one who helps followers to become worthy of Him because He is our world.

To all, Akalpurakh has been showing right way of living through His messengers through out all ages. Guru Ji makes sure that his followers are led to the Creator only and enabled to envision His presence within and outside.

There are two ideas which are stressed by Guru Nanak Dev Ji. First step is to seek a true Guru; second, by feeling grateful toward the creator, He should be remembered heartily. One should make sure that his or her attention shouldn't be diverted at any time toward Maya temptations or others who claim to liberate the soul. There are only two contributors in this successful Journey of the soul: the True Guru and Akalpurakh Himself. The company of Saints keeps His love intact. Any third party will definitely spoil the whole show.

Here is a definition of a Guru and a picture of those who follow such a Guru. Please read what happens to them? [Sri Guru Granth Sahib, 1189, Mehla-1]

ਘਰ ਮਹਿ ਘਰੁ ਜੋ ਦੇਖਿ ਦਿਖਾਵੈ ॥ ਗੁਰ ਮਹਲੀ ਸੋ ਮਹਲਿ ਬੁਲਾਵੈ ॥
ਮਨ ਮਹਿ ਮਨੁਆ ਚਿਤ ਮਹਿ ਚੀਤਾ ॥ ਐਸੇ ਹਰਿ ਕੇ ਲੋਗ ਅਤੀਤਾ ॥੫॥
Ghar meh ghar jo daykh dikhaavai. Gur mahlee so mahal bulaavai.
Man meh manoo-aa chit meh cheetaa.
Aisay har kay log atcetaa. ||5|| {1189}

In Essence : The one who sees and shows others the Almighty housed within, that Guru can call the soul in His presence. Such persons (who have this experience) remain stable, their minds get stilled, and they become immaculate and servants of God.

As Guru shows God within to his followers, they rise above the influence of Maya. They become able to understand the purpose of coming here because Akalpurakh's Name remains imprinted in their minds.

ਹਰਖ ਸੋਗ ਤੇ ਰਹਹਿ ਨਿਰਾਸਾ ॥ ਅੰਮ੍ਰਿਤੁ ਚਾਖਿ ਹਰਿ ਨਾਮਿ ਨਿਵਾਸਾ ॥
ਆਪੁ ਪਛਾਣਿ ਰਹੈ ਲਿਵ ਲਾਗਾ ॥ ਜਨਮੁ ਜੀਤਿ ਗੁਰਮਤਿ ਦੁਖੁ ਭਾਗਾ ॥੬॥
Harakh sog tay raheh niraasaa.
Amrit chaakh har naam nivaasaa.
Aap pachhaan rahai liv laagaa.

Janam jeet gurmat dukh bhaagaa. ||6|| {1189}

In Essence : Such persons remain above happiness and sorrow as they enjoy the nectar—Name of Akalpurakh who dwells in them. Such people understand themselves and get imbued with Him. They win the battle of life and their pains disappear through Guru—guidance.

*ਗੁਰਿ ਦੀਆ ਸਚੁ ਅੰਮ੍ਰਿਤੁ ਪੀਵਉ ॥ ਸਹਜਿ ਮਰਉ ਜੀਵਤ ਹੀ ਜੀਵਉ ॥
ਅਪਣੈ ਕਰਿ ਰਾਖਹੁ ਗੁਰ ਭਾਵੈ ॥ ਤੁਮਰੋ ਹੋਇ ਸੁ ਤੁਝਹਿ ਸਮਾਵੈ ॥੨॥*

*Gur dee—aa sach amrit peevea—o. Sahj mara—o jeevat hee jeeva—o.
Apno kar raakho gur bhaavai.
Tumro ho—ay so tujheh samaavai. ||7|| {1189}*

In Essence : I drink Guru—given Name nectar; because of it, naturally I remain detached while living (here) because my mind is stabled, and it doesn't go toward vice. I pray, “Oh Prabh! Save me as your own with the Guru because **who becomes yours, merges with you!**”

The Guru—teachings are centered at Akalpurakh, Fourth Nanak in a nutshell expresses it in Sarang Ki Vaar on 1239, Sri Guru Granth Sahib, Stanza 4:

*ਪਉੜੀ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈ ॥
ਨਾਮੁ ਨਿਰੰਜਨੁ ਉਚਰਾ ਖਿਓ ਘਰਿ ਜਾਈ ॥ ਗੁਰਮੁਖਿ ਬਾਣੀ ਨਾਮੁ ਹੈ ਨਾਮੁ ਰਿਦੈ ਵਸਾਈ ॥
ਮਤਿ ਪੰਖੇਰੂ ਵਸਿ ਹੋਇ ਸਤਿਗੁਰੂ ਧਿਆਈ ॥
ਨਾਨਕ ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਨਾਮੇ ਲਿਵ ਲਾਈ ॥੪॥*

*Pa—orhee. Har kaa naam nidhaan hai sayvi—ai sukh paa—ee.
Naam niranjan uchraan pat si—o ghar jaan—ee.
Gurmukh banee naam hai naam ridai vasaa—ee.
Mat pankhayroo vas ho—ay satguroo dhi—aa—een.
Nanak aap da—i—aal ho—ay naamay liv laa—ee. ||4|| {1239}*

In Essence : Oh Brother! Utter His Naam. The Name of Akalpurakh is a treasure of comfort and peace. If I utter the name of the immaculate Akalpurakh, I shall go to Him with honor. The Bani of Guru is His Name and His name I have enshrined in my heart (please note it down that there is no difference between His praise [Gurbani] and Him). As one contemplates on the True Guru, his or her mind—bird comes under control. Nanak says if Akalpurakh shows mercy, one gets imbued with His Name.

While following the Guru, five primal forces shouldn't influence the mind negatively at all. If there is sincerity in the Guru, they [five negative forces] don't bother; also on 1189, SGGs, Guru Nanak Dev Ji states about these five ones:

ਪੰਚ ਮਾਰਿ ਚਿਤੁ ਰਖਹੁ ਥਾਇ ॥ ਜੋਗ ਜੁਗਤਿ ਕੀ ਇਹੈ ਪਾਂਇ ॥੫॥

*Panch maar chit rakhahu thaa—ay.
Jog jugat kee ihai paan—ay. ||5|| {1189}*

In Essence : Eradicate the influence of five primal forces (*ego, lust, anger, greed and deep attachment*), because this is the foundation of obtaining union with the Creator.

Do not just read above Vaakas and move on. These Vaakas are very helpful in treading on Guru Nanak—panth. As long as these five forces remain in control, we will not be successful in our pursuits of the Creator. Through the Guru, putting a control on them is possible. These five forces must be negated as we surrender to our Guru and Akalpurakh.

As Guru guides, a full surrender to the Creator becomes mandatory; in that surrender, there is nothing but love for Him. Falling in love with Him should eliminate duality boosted by outer world and five negative forces. When the mind falls in love with the Creator, rationality and all other personal preferences cease to exist. If after falling in love with Him, the mind still longs for others, **obviously the act of falling in love is not sincere; literally it hasn't been occurred yet.**

When the mind is sincere, the falling in love with Prabh occurs; those influences that create doubts and duality should cease to exist. When a Sikh feels that his or her love for Almighty is not of the standard the Guru recommends, he or she should rethink about the way of living and should go back to Guru to correct it. This concept of falling in love is repeatedly stressed through out Sri Guru Granth Sahib. One just cannot love Him when one is in love with Maya. Being in love with Him, one can deal with Maya without getting influenced by its three qualities because then goal of the life becomes clear.

Let's enjoy Bhagat Ravidas's Shabada in which he explains

the strength and sincerity of his love for the Creator, Raag Sorath, Ravidas Ji on 658, SGGS:

**ਜਉ ਹਮ ਬਾਂਧੇ ਮੋਹ ਫਾਸ ਹਮ ਪ੍ਰੇਮ ਬਧਨਿ ਤੁਮ ਬਾਧੇ ॥
ਅਪਨੇ ਛੁਟਨ ਕੋ ਜਤਨੁ ਕਰਹੁ ਹਮ ਛੁਟੇ ਤੁਮ ਆਰਾਧੇ ॥੧॥**

*Ja-o ham baandhay moh faas ham paraym badhan tum baadhay.
Apnay chhootan ko jatan karahu ham chhootay tum aaraadhay.*

||1|| {658}

In Essence : (addressed to the Creator) as I was bound in worldly attachment, I have bound you with the bond of my love; I got free from worldly attachment by contemplating you, but how can you get out of my love? (It means Akalpurakh will not ignore his love.)

Please look at the determined love harbored in the heart of Bhagata Ji for Akalpurakh! It is amazing. This kind of love we need for Him. Even small temptation taints our love for Him; now imagine what can happen if our love for Him were like Bhagat Ravidas Ji's love! In the following Vaakas Bhagat Ravidas stresses on his unshakable love that will keep binding Akalpurakh.

**ਮਾਧਵੇ ਜਾਨਤ ਹਹੁ ਜੈਸੀ ਤੈਸੀ ॥ ਅਬ ਕਹਾ ਕਰਹੁਗੇ ਐਸੀ ॥੧॥ ਰਹਾਉ ॥
Maadhvay jaanat hahu jaisee taisee.**

Ab kahaa karhugay aisee. ||1|| Rahaa-o. {658}

In Essence : Oh Prabh! What kind of love I have for you, it is known to you. What will you do with such a kind of love (In a question it is expressed that obviously HE will not ignore it)? [Pause]

It is a direct talk with the Creator in which Bhagat Ravidas expresses that by being aware of his love for Him, Akalpurakh will not ignore his love; he further explains what kind of that love for Him he harbors in his heart, please read on:

**ਮੀਨੁ ਪਕਰਿ ਫਾਂਕਿਓ ਅਰੁ ਕਾਟਿਓ ਰਾਂਧਿ ਕੀਓ ਬਹੁ ਬਾਨੀ ॥
ਖੰਡ ਖੰਡ ਕਰਿ ਭੋਜਨੁ ਕੀਨੋ ਤਉ ਨ ਬਿਸਰਿਓ ਪਾਨੀ ॥੨॥**

*Meen pakar faanki-o ar kaati-o raandh kee-o baho baanee.
Khand khand kar bhojan keeno ta-oo na bisri-o paanee. ||2|| {658}*

In Essence : (high gravity of love for Akalpurakh is expressed with an example of the fish and its bond with the water) The fish is caught, cut and cooked in many ways; however, when it is eaten bit by bit, it doesn't forget water because the one who eats it, feels thirsty for more water.

It is a way of fortifying one's love for Akalpurakh; it is a way of expressing how deeply one gets attached to Him, and it is, indeed, a very beautiful expression.

**ਆਪਨ ਬਾਧੈ ਨਾਹੀ ਕਿਸੀ ਕੋ ਭਾਵਨ ਕੋ ਹਰਿ ਰਾਜਾ ॥
ਮੋਹ ਪਟਲ ਸਭੁ ਜਗਤੁ ਬਿਆਪਿਓ ਭਗਤ ਨਹੀ ਸੰਤਾਪਾ ॥੩॥**

*Aapan baapai naahee kisee ko bhaavan ko har raajaa.
Moh patal sabh jagat bi-aapi-o bhagat nahee santaapaa. ||3|| {658}*

In Essence : (Here Akalpurakh is addressed as the one who is "bonded in love;" and who doesn't belong to certain people) Akalpurakh is not someone's hereditary right, but He is bonded by love. A curtain is cast over the whole world due to the Maya, but His devotees have no trouble like that (there is not curtain between Prabh and them).

Nobody personally owns Akalpurakh because He belongs to all, and only through sincere love, He gets bonded. Who do not have that kind of love for Him cannot bond Akalpurakh, and they are destined to suffer; however, His devotees remain free from the sufferings as their hearts are filled with His love.

**ਕਹਿ ਰਵਿਦਾਸ ਭਗਤਿ ਇਕ ਬਾਢੀ ਅਬ ਇਹ ਕਾ ਸਿਉ ਕਹੀਐ ॥
ਜਾ ਕਾਰਨਿ ਹਮ ਤੁਮ ਆਰਾਧੇ ਸੋ ਦੁਖੁ ਅਜਹੁ ਸਹੀਐ ॥੪॥੨॥**

*Kahi ravidas bhagat ik baadhee ab ih kaa si-o kahee-ai.
Jaa kaaran ham tum aaraadhay so dukh ajhoo sahee-ai.*

||4||2|| {658}

In Essence : Ravidas says that he has strengthened His devotion, to whom should he tell about this? (It means that it is not necessary to tell anyone). (Addressed to Akalpurakh) To avoid the pain (worldly) I have meditated on you; will I have to endure it even now (after being totally in your love)? (Through a question it is stated that there will be no such pain after developing such love for the creator.)

It is stated in the previous Vaakas that the world lacks sincere love for the creator; therefore, there is a curtain between the Akalpurakh and the world.

KNOWING THE SELF TO CONTROL IT

We are literally ruled by our conceit, and it triggers many negative reactions toward other people and things. A lot of stuff, coming out of the influence of the five primal forces, finally gets attached to our self-conceit. Our acceptance and rejection of others negatively are, indeed, a display of our Self-conceit. What we want is also decided by our conceit, and some times by its inclination toward greed triggers very negative reactions. We will not discuss all aspect of ego here because we do not need to categorize it to understand it; we need to know that how our behavior is related with our “I” and it is worth discussing in context of Guru Message. This awareness of “I” when dominates, reactions triggered by that “I” become causes of conflicts in the society. In pursuit of the Creator, this “I” needs to die once for all. Its death stops the actions and reactions because there is nothing left to inspire us to react. Let’s first hear what Guru says in this regard in Raag Wadhans M-3, 560, SGGS:

ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ ॥

Ha-umai naavai naal virodh hai du-ay na vash ik thaa-ay. {560}

In Essence : The self-conceit remains in conflict with the Name (The Creator); both cannot exist at one place (in the heart, when the conceit is in command, there is no chance of getting closer to Akalpurakh).

ਹਉਮੈ ਵਿਚਿ ਸੇਵਾ ਨ ਹੋਵਈ ਤਾ ਮਨੁ ਬਿਰਥਾ ਜਾਇ ॥੧॥

Ha-umai vich sayvaa na hova-ee taa man birthaa jaa-ay.

||1||{560}

In Essence : In conceit, the devotional service cannot be performed; thus, the mind’s effort (to serve Him) goes in vain.

If we want to proceed on a path to meet our Creator, we must get rid of this “*Haomai/ego/conceit*”. As in Gurbani it is asked repeatedly to get rid of conceit, we must eliminate it once for all. How can we do it? Answer is: Being humble, follow the Guru in utter sincerity. First Nanak suggests living like His humble servants. It must be believed what Guru says about the influence of “conceit” on worldly relationships, establishments and all other

attractive pursuits. To understand fully why our first priority should be His praise, we should convince our minds to believe the Guru. Once Guru-path is taken by understanding it, the behavior of the Maya inflicted world becomes understandable.

Whatever thing appeals to our minds, must not be glorified or deemed of any worth compared to the love for Him, and we should let only our Guru lead our lives instead of letting our “I-force” become our driving-force. A complete faith in the Guru is mandatory; if we don't have that, regardless what our minds say, we are simply betraying ourselves by thinking that we follow our Guru. Here is another strict instruction in context of the Guru whom we choose as our savior on 308, SGGS, Mehla-4:

ਅਨਦਿਨੁ ਨਾਮੁ ਜਪਹੁ ਗੁਰਸਿਖਹੁ ਹਰਿ ਕਰਤਾ ਸਤਿਗੁਰੁ ਘਰੀ ਵਸਾਏ ॥

ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰਿ ਜਾਣਹੁ ਗੁਰਸਿਖਹੁ ਹਰਿ ਕਰਤਾ ਆਪਿ ਮੁਹਹੁ ਕਢਾਏ ॥

An-din naam japahu gursikhahu har kartaa satgur gharee vasaa-ay.

Satgur kee banee sat sat kar jaanhu

gursikhahu har kartaa aap muhhu kadhaa-ay. {308}

In Essence : Oh Sikhs of Guru! Recite Akalpurakh's name always so that the Creator enshrines the True-Guru in your hearts (means Prabh bless you to follow a Guru). Gursikhs! Deem Bani of the True Guru as the perfect truth because the Creator Himself makes the Guru utter it.

Guru Ji says that conceit must go; the Guru-followers should battle within to conquer conceit in a way that feelings of humility should dominate over the “I—force.” History verifies that Guru Sahiban kept this kind of tolerance and humbleness intact even in very provoking situations. All Guru followers should practice it. The tolerance brings stability in mind as the anger is replaced by the tolerance. In that way, the mind becomes empty of it and the instinct of protectiveness towards that “I” goes away. Please read on 1197, SGGS, M-1:

ਅਪੁਨੇ ਠਾਕੁਰ ਕੀ ਹਉ ਚੇਰੀ ॥

ਚਰਨ ਗਏ ਜਗਜੀਵਨ ਪ੍ਰਭ ਕੇ ਹਉਮੈ ਮਾਰਿ ਨਿਬੇਰੀ ॥੧॥ ਰਹਾਉ ॥

Apunay thaakur kee ha-o chayree.

Charan gahay jagjeevan parabh kay ha-umai maar nibayree.

||1|| Raha-o. {1197}

In Essence : I am the servant of my Master. Since I have humbly got in His refuge, He has eliminated my self-conceit. [Pause]

If this “I” is there, separation from Akalpurakh will continue to exist. Soul's liberation remains impossible as long as claims of this “I” remain active, on 278, SGGS M–5, it is made further clear:

ਜਬ ਲਗੁ ਜਾਨੈ ਮੁਖ ਤੇ ਕਛੁ ਹੋਇ ॥
 ਤਬ ਇਸ ਕਉ ਸੁਖੁ ਨਾਹੀ ਕੋਇ ॥
 ਜਬ ਇਹ ਜਾਨੈ ਮੈ ਕਿਛੁ ਕਰਤਾ ॥
 ਤਬ ਲਗੁ ਗਰਭ ਜੋਨਿ ਮਹਿ ਫਿਰਤਾ ॥
Jab lag jaanai mujh tay kachh ho-ay.
Tab is ka-o sukh naahee ko-ay.
Jab ih jaanai mai kichh kartaa.
Tab lag garabh jon meh firtaa. {278}

In Essence : As long as one thinks, “I can do it myself,” there will be no peace for him. When he deems that he is the doer, he goes through different womb-existences. (It happens due to dominance of self-conceit)

The journey of the soul continues due to this “I-force.” When this conceit ceases to exist, journey of the soul ends because it becomes one with Akalpurakh. Sikhs’ should seek to be free from any fear or anxiety while living here; Sikhs’ ultimate goal should be to merge with the Eternal Prabh for ever. Who have doubts about it, they can exercise their options; they are at their own, and living in doubts is not what Guru leads to.

The first crucial idea is to know this “I-force.” We must understand what is it, and how does it block us from following our Guru? When that is understood, following-Guru becomes easy. First we should empty our minds to fill them with the Guru-guidance; if the mind is not empty, how Guru-guidance can be filled in? The “I-force” will not allow anything to go in. In Japji, Guru Nanak Dev Ji also states that when “I-force” is gone, His ordinance (*Hukam*) is understood, and when His Hukam is understood, “*Haomai/ego/I-force*” disappears [on 1, SGGS].

Even when we study Gurbani, if this conceit is alive, it triggers the mind to distort Gurbani to justify its own

understanding that is highly tainted by Maya. When Gurbani is studied, instead of supporting our own ideas with our Guru, we must see the totality of Guru Message repeated through Sri Guru Granth Sahib in different contexts. For example, if Akalpurakh is defined as beyond birth and death, and we are advised not to accept that He takes birth individually [1, SGGS, Mehla 1; 1136, SGGS, Mehla 5]; in no way, we should claim that He takes birth (Expression of His Sargun form is simply about His presence in His creation, and His open manifestation). We must also understand why Guru and His devotees are deemed to be like Him. I am sure that the religions are not based on scientific research; any hyper rationality will fail you to understand the beautiful prospectus of the religion. Guru Nanak Dev Ji advocates rationality in day to day affairs, but he also believes in certain things, which cannot be proven scientifically as “after meeting/praising Akalpurakh through the Guru, one doesn’t fall into birth and death again [262, SGGS],” or “Prabh called Him and honored him with the robe of praising His virtues [150, SGGS].” This is his divine knowledge based on his personal experience with the Creator; we as his followers should not question that at all by being rational or driven by our own thoughts implanted in us while we are brought up. If anyone longs to questioning the Guru, it is his or her choice but questioning a Guru who leads to the Creator doesn’t help in divine pursuits. Questioning a Guru to seek clarity is good but having doubts in a True Guru who has envisioned Him within and shown Him to others is not accepted in Gurmat.

Once, a Sikh claimed to have Akalpurakh his Guru and felt disagreeing with Guru Nanak Dev Ji, I didn't have problem with what that person said, but I couldn't swallow his double standard as going to Gurdawara and using Gurbani to guide people. He disagreed with Guru Nanak Dev Ji on “punishment exercised by Akalpurakh.” Guru Nanak Dev Ji says that only Akalpurakh is the doer and all happens under His ordinance. That guy said, “I disagree with him (Guru Nanak Dev) because God doesn't punish; He just loves.” The guy missed the concept of His Ordinance defined by Guru Nanak Dev Ji. According to that concept, there is no punishment as we see in this world. In His Ordinance, His set up-laws work. Guru Nanak Dev Ji refers in Asa Dee Vaar how

one's deeds are accounted for [on 464, SGGS], and how kings are reduced to nothing in His Ordinance [on 472, SGGS]. **Deeming the Creator retributive is ignorance;** the Guru defines in Mool Mantra that He is beyond enmity. Without understanding Guru Nanak Dev Ji, the guy disagreed with the Guru and still called himself a Sikh of the Guru. Why anyone needs to do that? If one reaches to that Enlightened–peak where it is felt that Akalpurakh is one's Guru, and one feels to share his experience with others, why a Gurdwara should be made a platform? Gurdwara is the house of the Guru, there Guru–thoughts are discussed, and the Guru—teachings, which revolve around the Creator, are imparted. If one disagrees with Guru Nanak Dev Ji and claims to obtain a guiding–light coming directly from Akalpurakh, I congratulate that person on that accomplishment, but my question to such a person is that why to use Gurbani where it is needed and reject it where it goes against his or her thought. There is no pick and chose in Gurbani. As Gurbani says that this given intellect fails to help us to meet Akalpurakh, and why to weigh it too much? Why shouldn't we hear to our Guru and do as our Guru instructs us, and start a battle within to have a success in our pursuits?

TREADING ON GURU PATH

Guru Ji says that the Almighty pervades through out invisible spheres and visible worlds. He also says that still the Creator watches His own creation separately as an Infinite Power that is beyond any form. As He permeates in all, He can be seen within all as well. Obviously, to see Him within, one doesn't need to wander around or visit any established religious places.

Akalpurakh houses within us, why cannot we see Him? Guru Nanak Dev answers that on SGGS, 877; see how Guru Ji guides us toward Him to unlock the locks on the doors we ourselves have installed behind Him; if we have the Guru's blessings and we are really willing to unlock those doors, the doors can be opened. Guru Ji clarifies the reason why are we locked out. What is that which causes this separation from Him? How to overcome all of that? Guru Ji answers these questions in detail. If we learn this fact but do not do any effort (*Gur Seva/following the Guru*) to tread on the Guru shown path, we haven't met the Guru. This is not my point of view, Gurbani clearly reflects on this issue. I have heard and read many people saying “He is with us,” the question “why still we crave for praise, lose temper, show greed and keep chasing the temptations as they come by.” Guru Ji says He is with us but he also asserts that although Beloved Prabh is with the soul–bride, the deluded one is not aware of this fact [“*Pir Sang*” on 689, SGGS, Mehla-1] Guru Ji also points out the reason of our separation from Him; he wakes us up to realize the fact of His being present within us, but we remain separated from Him because of our duality. Our Guru, while addressing on the things that hinder us to see Him, guides us to remove those hindrances. Now let us dump all knowledge we have about Him and listen to what our Guru says.

ਰਾਮਕਲੀ ਮਹਲਾ ੧॥

ਜਿਤੁ ਦਰਿ ਵਸਹਿ ਕਵਨੁ ਦਰੁ ਕਹੀਐ ਦਰਾ ਭੀਤਰਿ ਦਰੁ ਕਵਨੁ ਲਹੈ ॥

ਜਿਸੁ ਦਰ ਕਾਰਣਿ ਫਿਰਾ ਉਦਾਸੀ ਸੋ ਦਰੁ ਕੋਈ ਆਇ ਕਹੈ ॥੧॥

Raamkalee mehlaa 1:

Jit dar vash kavan dar kahee–ai daraa bheetar dar kavan lahai.

Jis dar kaaran firaa udaasee so dar ko–ee aa–ay kahai. ||1|| {877}

In Essence : Where is the place Waheguru lives in, who can find that place? Is there anyone who can tell me about the place, I am turned sadly (in pain of separation)?

Now look at the goal? The mind is being sadly for Him, and in that state of mind, longing to meet Him is at its peak. Above stated questions are answered, just stay with the process of the idea that Guru Ji conveys:

ਕਿਨ ਬਿਧਿ ਸਾਗਰੁ ਤਰੀਐ ॥ ਜੀਵਤਿਆ ਨਹ ਮਰੀਐ ॥੧॥ ਰਹਾਉ ॥

Kin bidh saagar taree-ai.

Jeevti-aa nah maree-ai. ||1|| Rahaa-o. {877}

In Essence : How this worldly Ocean can be swum across? While being alive, one cannot die. [Pause]

Because being alive, we cannot die; Guru Ji explains how one can die being alive. The expression “die/detached” is repeatedly used in Sri Guru Granth Sahib; therefore, it must be understood. First, Guru Ji explains the cause of our failure to envision Him, then in Vaakas number 4 below, defines how can we die while being alive.

We live in this world which is totally affected with the three modes of Maya; to become immaculate is not that easy while living right in the Maya; however, Guru Ji guides us through that path.

How we remain separate from the Creator; in simple words how we are locked out is expressed below; please follow the idea:

ਦੁਖੁ ਦਰਵਾਜਾ ਰੋਹੁ ਰਖਵਾਲਾ ਆਸਾ ਅੰਦੇਸਾ ਦੁਇ ਪਟ ਜਤੇ ॥

ਮਾਇਆ ਜਲੁ ਖਾਈ ਪਾਣੀ ਘਰੁ ਬਾਧਿਆ ਸਤ ਕੈ ਆਸਣਿ ਪੁਰਖੁ ਰਹੈ ॥੨॥

Dukh darvaajaa rohu rakhvaalaa aasaa andaysaa du-ay pat jathay.

Maa-i-aa jal khaa-ee paanee

ghar baadhi-aa sat kai aasan purakh rahai. ||2|| {877}

In Essence : Pain is the door and wrath guards it; two shutters of that door are made of hope and anxiety. Close by it is the moat of Maya—water (worldly materialistic attachments) that has seized the house; there between that, Akalpurakh abides in.

To cross above stated blockage, first step is to overcome pain and wrath by accepting His Hukam:

ਨਾਨਕੁ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਰੈ ਨ ਕੋਇ ॥੨॥

Naanak hukmai jay bujhai ta ha-umai kahai na ko-ay. ||2|| {1}

In Essence : Nanak says if His Hukam is understood, no will speak in conceit—Japji (pains come when conceit is there and His Hukam is taken as per ones' own “convenience”).

Many people don't obey His Hukam willingly; it is criticized, condemned, and assailed. People bewail if His Hukam doesn't suit to them.

The problem of having hope, anxiety and pain ceases if His Hukam is taken as it comes by; however, it is not possible to take His Hukam that way if the conceit exists within. When conceit is eliminated, only then His Hukam is taken as it comes by. Consequently, the door is unlocked then. Next is the moat of Maya which is made of materialistic attachment, and it is supported by greed and possessiveness. If greed/attachment is destroyed by showing love only to Him instead of showing it toward the Maya or other entities to solve problems through various kinds of worshipping, His presence within becomes visual—fact.

Here is the problem: we build a hope, and then we start nourishing it. To see it materialized, we get into anxiety; we start worrying about it and as a result of it, anxiety grows (the door behind Him is fortified). Guru Ji says that by getting into anxiety, nothing is established. If we plan and work on it but never ever stick into it, nothing can bother us. We shouldn't lose our peace and balance of our minds even if we are in pain or problematic situations. Regardless the outcome of our efforts, our minds should not suffer. Whatever comes by should be deemed His ordinance and a sign of His blessings. If we work hard but don't get what we work for, never ever let this failure affect us. Done is done, start again. Try to improve or change the situation without having any effect on the mind. This appears strange but this is the way His Saints take everything; please read how they take it, on 877, SGGS, Ram Kli, Mehla 1:

ਕਿੰਤੇ ਨਾਮਾ ਅੰਤੁ ਨ ਜਾਣਿਆ ਤੁਮ ਸਰਿ ਨਾਹੀ ਅਵਰੁ ਹਰੇ ॥

ਉਚਾ ਨਹੀ ਕਹਣਾ ਮਨ ਮਹਿ ਰਹਣਾ ਆਪੇ ਜਾਣੈ ਆਪਿ ਕਰੇ ॥੩॥

*Kintay naamaa ant na jaani-aa tum sar naahee avar haray.
Oochaa nahee kahnaa man meh rahnaa aapay jaanai aap karay.
||3||{877}*

In Essence : You have numerous names oh My Master! None of them explains you fully, and none is equal to you. There is no need to say loudly what we go through because He knows all and He does every thing.

Sikhs should take whatever comes without any complain. His laws are already there, every thing is subject to them and bemoaning or bickering limits us to self torturing.

Understanding His Infinity and Ordinance is another technique that goes along with the efforts we talked about earlier regarding overcoming all obstacles to envision Him. It is very important to realize His infinity. None is equal to Him; none should be compared to Him. His Ordinance should be accepted as it comes by. No one can express His Infinity and no word can express His Ordinance either [ਹੁਕਮ ਨ ਕਰਿਆ ਜਾਈ॥ *Hukam na kahi-aa jaa-ee* : *His Ordinance cannot be expressed, Jap Ji*] Some are stuck with one name given to Him, as stated earlier, Guru ji questions that too because no name can express Him fully. No wonder in Gurbani, He is addressed with so many names. Try to limit His infinity with one name is sheer ignorance. He knows whatever comes to minds of the all beings; such is His power as per Gurbani. His devotees don't call Him loudly; they don't think Him far away, and don't feel He must be called loudly. In the next Vaaka, Guru Ji also gives a reason of our failure to realize Him. Please read on:

*ਜਬ ਆਸਾ ਅੰਦੇਸਾ ਤਬ ਹੀ ਕਿਉ ਕਰਿ ਏਕੁ ਕਹੈ ॥
ਆਸਾ ਭੀਤਰਿ ਰਹੈ ਨਿਰਾਸਾ ਤਉ ਨਾਨਕ ਏਕੁ ਮਿਲੈ ॥੪॥
Jab aasaa andaysaa tab hee ki-o kar ayk kahai.
Aasaa bheetar rahai niraasaa ta-o naanak ayk milai. ||4|| {877}*

In Essence : As long as there are desires (hopes) and anxieties, one cannot meditate on One Akalpurakh. Nanak says that One Akalpurakh is met if one, while living in this world of hopes, remains indifferent to them.

Above is the answer of “how one can die while being alive?”

*ਇਨ ਬਿਧਿ ਸਾਗਰੁ ਤਰੀਐ ॥ ਜੀਵਤਿਆ ਇਉ ਮਰੀਐ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੩॥
In bidh saagar taree-ai.
Jeevti-aa i-o marce-ai. ||1|| Rahaa-o doojaa. ||3|| {877}*

In Essence : This is the way, worldly ocean is swum across, and this is the way, while being alive, one dies/becomes detached. [Second Pause]

Please note the answer of “how one can die while being alive” in above earlier Vaakas number 4: to remain detached from hopes and Maya.

The idea expressed above about “to die while alive” is taken often in wrong sense. Guru ji is addressing the priority in context of meeting Him; the hopes trigger deep attachments (and there shines the conceit as well), so they must go. To put it in simple words, it is like working hard to pass the exam but never ever to feel about failure or success in the exam. It sounds strange to “*Sansarrees/worldly people*” but for His devotees, it is a big leap towards obeying His Ordinance; it is done by overcoming hopes and conceit. As hopes take over us, anxieties start storming in; then, to concentration on Him becomes impossible. To gain that concentration, hopes must go because they are there to create anxiety. Even if they are materialized, the conceit can explode due to the success. To put it another way, we should just keep working and keep trying to rise above these hopes or worries.

The key, to destroy the door (expressed above in The Guru Vaakas) along with the lock, is given in a form of advice, and the moat, which deprives us of seeing Him, is also well explained above. Guru Ji also explains how to live by rising above hopes and anxieties that literally bar us from envisioning Him. Let's understand it in a different way. If someone praises us, make sure that act the brought the praise is credited to Akalpurakh or the Guru instead of feeding our own conceit; if someone criticizes us, make sure that it is also taken as a part of His blessings (to improve ourselves and to increase tolerance) instead of reacting against it. Bhagat Kabir Ji openly asks people to slander him, why? He knows that their slandering is meaningless. He thinks, if the slandering gives them happiness, let them have it because his own need of

self-praise is gone. The pain that can come from slandering, ceases to exist because “self-conceit” is gone. To destroy that door and the moat, the self-conceit and the hopes must be destroyed. If they are present in our minds, the door along with the lock and the moat will remain there. By becoming indifferent to the influences of Maya, His vision becomes inevitable because the main hindrances are eliminated.

Here I must clarify about the hope and its negative effect on the mind. Let us take an example to understand it. If we prepare to pass an exam, our interest should be limited to working hard to pass the exam. Depending upon our performance in the test, the results may go positive or negative way, but the results shouldn't become an issue for our minds. In simple words, do not keep hope in force to bring reactions of any kind. Whatever the enlightened ones see, they consider everything as a part of Him, and they feel His presence within and outside. They work without worrying about the results so that the results should not affect them. Like Guru Nanak Dev, I doubt, anyone in the History has ever before clearly expressed His presence within, and laid out a step by step procedure to have His vision as we see in above quoted Shabada.

Guru Nanak Dev Ji concentrates on sincerity. If he questions others who followed different paths from his, he questions only their sincerity not their paths. While questioning Pundits, Guru Nanak Dev Ji asks them why have they ignored importance of only “one God” while studying *Vedas and Shastras*, and why the other baggage, which actually takes the mortals away from Him, is made so dear [783, 919, SGGGS]. **Guru Ji's same questioning is applicable to those Sikhs also who boast about studying Gurbani but fail to follow the Guru.** If we keep the Guru's set up standard of sincerity, experiencing Almighty becomes certain possibility. Without having sincerity in one's character, studying Gurbani brings no fruits.

There is no place for the games we play with Akalpurakh and ourselves in spiritual realms. If we are not sincere, we are wasting our lives. As long as we are torn between Akalpurakh's given Maya and Him, we gain nothing spiritually for our souls; the doors and the locks of His house within us, remain intact. Only the

enlightened ones have broken them and enjoyed eternal bliss of having close to Him. They have shared their experience with us beautifully. Public may mock at them, they don't care because in their eyes, being with Him, is more important than anything else in the world. Sikhi gives a chance to Guru-followers to be with Him. If we (Sikhs) remain into enjoying the stuff that blocks us from Him, it is our bad luck. We build relations with others on some understanding but forget that personal “I force” decides the destiny of our built relations. I had a very good relations with a mature and educated lady who converted into Sikhi recently. Once I refused to accept her stand on “the questioning the Guru while claiming to be Guru-follower,” like a drop of water, our relationship evaporated in no time leaving me wondering what did I do wrong. Only solace I got from Gurbani was to move on without hard feelings and avoid reconciliation. Why? Just to avoid repetition of that occurrence. Every one has the right to think as per his or her wishes; who is right or wrong is insignificant, and my decision not to reconcile with her might have been appeared as “an arrogant approach” to some people but it was not that thing; I still respect her right to disagree with others; however, I feel, in such a situation, moving on is the right choice. The issue was not personal differences but my decision to avoid the same situation in the future. If it was just merely a disagreement on an issue, I would have reconciled quickly; so I made a choice of “moving on” without any grudge or hard feelings toward that individual. Guru Ji has taught me to keep regard and wishful thinking for such friends who met on a platform and separated in such situations. Time has elapsed; nothing is left to think about on such issues.

Guru Ji suggests those are our real relatives and friends who are true Guru followers; true Guru followers are those who do not disagree with the Guru and are into His praises. Only from them, we can learn. Who are still satisfying their own minds and are not really much into the *Guru Seva*, it is highly unlikely that we can learn spiritual lesson from them? Guru Ji suggests avoiding their company. What does it mean in context of dealing with such people? Very simple, do not criticize them either because they are also following His Ordinance.

Guru Nanak Dev Ji puts his followers on a journey that leads to the union with the Creator; there is preparation for that journey; if the preparation is faulty, journey will not be completed with success; however, if the preparation is done with utter honesty and vigor, Guru Ji gives surety of the success of that journey. Guru Ji says that a few will act on the Guru—advice. A person, who acts upon the Guru advice, will be able to still the mind in His love: in Dakhni Onkaar on 935, SGGS, here are Guru Vakaas:

ਬਾਣੀ ਬਿਰਲਉ ਬੀਚਾਰਸੀ ਜੇ ਕੋ ਗੁਰਮੁਖਿ ਹੋਇ ॥

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

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

Ih banee mahaa purakh kee nij ghar vaasaa ho-ay. ||40|| {935}

In Essence : Very rare are those who are true Guru and will reflect on Gurbani; this is the bani of the Guru that stills the mind within.

Mind can be stilled only if the mind agrees completely to live as per the Guru—instructions. Again, a complete surrender to the Guru with utter sincerity is mandatory. Once this is made a base to tread on Guru shown path, a real spiritual journey starts, and the battle begins within. For a true Guru—follower, there is nothing important than winning over the primal negative forces that not only fight back but also equally powerful to defeat the traveler of the Guru—Path. Guru Ji advises us to battle them till victory [Dakhni Onkaar, M-1 (and who battles with them is called a warrior) on 931, SGGS, M-1].

ਰਾਜਨ ਰਾਮ ਰਵੈ ਹਿਤਕਾਰਿ ॥ ਰਣ ਮਹਿ ਲੁਭੈ ਮਨੁਆ ਮਾਰਿ ॥

Raajan raam ravai hitkaar. Ran meh loojhai manoo-aa maar. {931}

In Essence : Who is in love with Akalpurakh utters His name, battles with negative forces within by controlling the mind. And:

ਗੁਰ ਕਾ ਸਬਦੁ ਮਨੇ ਸੋ ਸੁਰਾ ॥

Gur kaa sabad manay so sooraa. {1023}

In Essence : Who believes in the Guru Shabada is a warrior (Obviously it takes a brave heart to tread on a Guru—path).

Why? What Guru Ji says is not easy to do. He clearly asks us to fight lust, anger, attachment, avarice and greed. It is a great

battle; none of the fives is weak in any way. All these fives direct our behavior toward negativity that triggers reactions from all sides. They never give up because all the time they are on the alert. Guru Ji advises us to defeat these five powerful ones who have taken control of our souls and bodies. To accomplish that, he asks us to keep Guru—shabada in mind, have our attention centered at the Creator, and consider all what we see as temporary except the Almighty. Our souls are a part of the Creator. Let this concept affect positively our thinking inclined towards Maya which drags us to disbelief and doubts. First Nanak calls the soul a daughter of the Eternal king Akalpurakh, and asks us to feel better to have that special relation with Him, it is on 1187, SGGS:

ਗਾਛਹੁ ਪੁੜੀ ਰਾਜ ਕੁਆਰਿ ॥ ਨਾਮੁ ਭਣਹੁ ਸਚੁ ਦੋਤੁ ਸਵਾਰਿ ॥

Gaachhahu putreee raaj ku-aar. Naam bhanahu sach dot savaar. {1187}

In Essence : Wake up my soul! You are a princess (essence/part) of the Master of whole world; early in the morning, mediate on His true name.

We are living in a world that is heavily influenced by Maya. Interestingly, it is also created by the One we long to unite with; we actually need Him more than His created Maya. In His created Maya, there are struggles and conflicts. Good and bad activities are going on as per His Ordinance. While living right in such environment, our Guru asks us to remain indifferent to it by keeping our attention centered at the Almighty. He through detachment—approach helps us to break away from these bonds that trigger anxieties and miseries. We are not suggested giving up anything but remaining free from any kind of bond that brings sadness or anxiety when a separation occurs from that bonded—relation or asset. Only this way, the mind can be diverted toward the Creator. Let's understand it with one act of detachment. We decide to give away some money to the needy. We get the money out of our bank and give it away to the one we feel is needy. This act of charity may have strings attached to it as obtaining self satisfaction or to have a good name in the community; nonetheless, one thing has happened for sure: our power of detaching away from that money is strengthened. We don't take it as an act of detachment even though partially it is. Through this act of giving

away, mind is ready to depart from something “very dear to us” without feeling bad. Guru Ji asks us to go a step further; give the money away but don’t take any gratification out of it because seeking gratification again attaches us to that conceit–feeding psyche. Now this act of seeking nothing sets the mind free from hoping anything out of charity–act; thus, the detachment is complete. This kind of behavior should grow strongly against all attachments we build over time. As the mind sees the bigger family of the Creator, smaller attachments start appearing insignificant. Family life is there, responsibility toward family is there; therefore, the efforts to help the family should be there; however, nothing becomes enough powerful to make us to do things that are based on lies, cheating, deceptions and evil intentions. In other words, living a life in His love by purifying all our deeds through virtuous way is what we need.

Detachment kills greed and avarice because they (greed and avarice) are there due to attachment. When greed and avarice are gone, deeds become positive; sincerity and honesty take over the mind. Conceit and anger are interrelated. While surrendering to the Guru, anger is left aside with self–conceit. The five primal negative forces, which are very closely related, face the defeat one by one in the battle that has begun within with the advice of the Guru.

Akalpurakh has created a reproductive system. For its continuity, sex takes place. It is also known as biological reaction of hormones. It becomes a need when it is felt and supported vigorously as a need. Nonetheless, while treading on a Guru path, this need doesn’t dominate the mind; it is compartmentalized by fixing the mind on Him. When it is not thought about or discussed about, it is reduced to a very low priority. In Raag Dhanasri on 685, SGGs Guru Nanak states a peak of spirituality where genders carry no difference. Lust is out come of “out of control urge for the sex.” In the society, sex is shown as temptation but only to those who have given high priority to it. Those who are more into the Guru–path, do not see it worthy of attention. In them, an urge for sex subsides, all acts related to it come under control, and the lust disappears and normalcy comes because of no interest in it. Thus, high moral values take birth and the path of virtuous life begins.

Now in the presence of the Guru, the follower has a mind that is eager to think and act as the Guru says, and the mind takes control of the five primal forces which become weak eventually. This way the mind stabilizes, and it concentrates on the Guru–guidance only. Almighty becomes very dear to the mind; He is felt close even without experiencing Him. In the following Shabada from SGGs, Raag Sarang M–5, 1221, Guru Ji doesn’t accept any kind of insincerity in His love, rather he stresses on complete love for Him; all other show offs are deemed futile.

ਸਾਰਗ ਮਹਲਾ ੫ ॥ ਜੀਵਨੁ ਤਉ ਗਨੀਐ ਹਰਿ ਪੇਖਾ ॥

ਕਰਹੁ ਕ੍ਰਿਪਾ ਪ੍ਰੀਤਮ ਮਨਮੋਹਨ ਫੋਰਿ ਭਰਮ ਕੀ ਰੇਖਾ ॥੧॥ ਰਹਾਉ ॥

Saarag mehlaa 5: Jeevan ta-o ganee-ai har paykhaa.

Karahu kirpaa pareetam manmohan for bharam kee raykhaa. ||1||

Rahaa-o. {1221}

In Essence : If I see Akalpurakh, this life is considered of any worth. Oh my captivating Akalpurakh! Show mercy on me and eliminate my doubt. [Pause]

ਕਹਤ ਸੁਨਤ ਕਿਛੁ ਸਾਂਤਿ ਨ ਉਪਜਤ ਬਿਨੁ ਬਿਸਾਸ ਕਿਆ ਸੇਖਾਂ ॥

ਪ੍ਰਭੁ ਤਿਆਗਿ ਆਨ ਜੋ ਚਾਹਤ ਤਾ ਕੈ ਮੁਖਿ ਲਾਗੈ ਕਾਲੇਖਾ ॥੧॥

Kahat sunat kichh saant na upjat bin bisaas ki-aa saykhaan.

Parabhoo ti-aag aan jo chaahat taa kai mukh laagai kaalaykhaa.

||1|| {1221}

In Essence : If there is no faith (real) in Him, by merely listening and talking about Him, do not bring peace to the mind; **who love others than Akalpurakh, are filthy (with Maya)**. (Again hint is at sincere love for Him instead of merely talking about Him or falling for other entities)

ਜਾ ਕੈ ਰਾਸਿ ਸਰਬ ਸੁਖ ਸੁਆਮੀ ਆਨ ਨ ਮਾਨਤ ਭੇਖਾ ॥

ਨਾਨਕ ਦਰਸ ਮਗਨ ਮਨੁ ਮੋਹਿਓ ਪੂਰਨ ਅਰਥ ਬਿਸੇਖਾ ॥੨॥੬੫॥੮੮॥

Jaa kai raas sarab sukh su-aamee aan na maanat bhaykhaa.

naanak daras magan man mohi-o pooran arath bisaykhaa.

||2||65||88|| {1221}

In Essence : Who has the wealth of Bliss–Giving–God, doesn’t believe in other creed, Nanak says that who is fascinated by His vision, remains imbued with Him and his high–quality desires are fulfilled.

FALLING IN LOVE WITH AKALPURAKH AND BATTLE WITHIN

We literally are so much into His created Maya that we do not miss Him unless we go through some kinds of problems; this situation is very commonplace with most of the people. Some follow only their intellect and forget Him all together; some believe in Him but are busy in their affairs and try to remember Him when they can. Some have made a routine to remember Him by setting up a kind a schedule. There are a few who actually fall for Him wholeheartedly; who do so, they get changed totally, and the existing world and its affairs do not attract them. They truly feel the separation from the Creator, but remain happy being obedient to His Ordinance because they consider this separation from Him as His Will; such people are truly enlightened ones. Though they try to help other people to get involve with the Creator, unfortunately most of the people remain more attractive to magnetic attraction of Maya.

Sikhs seek Waheguru through their Guru Sri Guru Granth Sahib. They, like all other seekers, try to pursue Him but all of them do not succeed because they fail in the Guru-following (*Guru-Seva*), which is a vital commitment in this pursuit. When a Sikh goes to Sri Guru Granth Sahib, his or her purpose is to learn from the Guru-Shabada and practice that learning in life. If that responsibility is taken seriously and efforts are put in it, only then the learning generates results. It's like a science and its practical aspect. The formula can be learned by just reading about it; however, if the practical is not performed, the truth of the formula or the out come of the practical remains closed in words, and there is no "in person witness" of that reality explained in the formula. Who are serious in their pursuits, they need help, and they can get it from an experienced Gurmukh. Gurbani also says that a Sikh can act like a Guru without being addressed as a Guru because a Sikh passes on to other Sikhs only Guru Message not his or her own thoughts [SGGS, 444, Vaak number 8, M-4]:

ਦੀਨਾ ਨਾਥੁ ਜੀਆ ਕਾ ਦਾਤਾ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਏ ॥
ਗੁਰੂ ਸਿਖੁ ਸਿਖੁ ਗੁਰੂ ਹੈ ਏਕੋ ਗੁਰ ਉਪਦੇਸੁ ਚਲਾਏ ॥

*Deenaa naath jee--aa kaa daataa pooray gur tay paa--ay.
Guroo sikh sikh guroo hai ayko gur updays chala--ay. {444}*

In Essence : Akalpurakh, who is the Master and the Protector of the meek and the Giver of life, is obtained through a perfect Guru. Both of them, the Guru and the Sikh, become one and both of them pass on to others the same Guru Message.

A Sikh becomes one with his or her Guru only if he or she abandons his or her own thinking and replaces it with the Guru's thoughts; only such person is called a real Guru-follower (*Gurmukh*). **Such a Sikh gives credit for everything to the Guru all the time which means he or she keeps imparting Guru—teachings in the Guru's name.** Today the Sikh's Guru remains Sri Guru Granth Sahib; Gurmukh-Sikh takes help from Sri Guru Granth Sahib to seek answers of different questions related with life. Such Sikhs are very rare. Their hearts become like of "*sadh's heart*" (*Sadh*, the one who has molded to be worthy of Akalpurakh and has realized Him; not the ones, who claim to be *Sadh* by wearing robes). We shall discuss now how a Sikh should learn from Sri Guru Granth Sahib and spread Guru Message?

When Sri Guru Nanak Dev and his descendants—Gurus were in human forms, people would walk to them and say their problems to them in person; the people would listen to the Guru and would act as per given advice. This is not possible in case of Sri Guru Granth Sahib; now one has to understand what is being said in context of a Shabada taken from Sri Guru Granth Sahib. Who reads or recites Gurbani, needs to comprehend the Guru-guidance given in there. Gurbani is many times misinterpreted by many interpreters to justify their own views depending on their liaisons with various groups. Sikhs should be aware that there is only one Guru Message and it cannot be contrary. The Guru cannot confuse the follower because he cannot afford that; thus, the confusion is only created by the interpreters. Then how to avoid the confusion? **Compare Guru Message in totality.** The Guru just doesn't contradict; it is the interpretation or misunderstanding of Gurbani that makes the Guru-teachings appear contradictory. **If partial meaning of Guru Vaaka is coined into a new belief, there is no chance of obtaining success in the Guru—following.**

Due to lack of understanding of Gurbani, some people, who read or recite it, try to guide the public depending upon their capacity to elaborate on it. It has been noticed that Sikhs are guided in a very wrong way because the complete concept of the pursuit of Akalpurakh cannot be understood just by reading a few Gurbani–Vaakas. I prefer to read it “Guru Message in totality,” and interestingly it is interpreted through out Sri Guru Granth Sahib Ji. That must be understood and shared with others. All the stories, people cook around different Shabadas, create confusion and disbelief. No story is needed to elaborate any Shabadas because there is no verification of any story except some true Historical events referred by the Guru himself. Whatever is there in the Shabadas should be passed on to the Sikhs. We have no way to confirm those stories; **every Shabada itself carries a message without depending on any story anyway.**

Sri Guru Granth Sahib has been translated in English. Translators and interpreters have put a lot of hard work and time in it, and they should be applauded; however, their work is not up to the mark as it should have been. Since Gurbani is in a poetic form, it must be interpreted in its essence instead of translating it line by line or word by word because there are metaphoric expressions, which should be expressed further in context of their application in the life. Names used in Sri Guru Granth Sahib for Akalpurakh have nothing to do with the historical entities attached to those names. A Sikh should understand that in Sri Guru Granth Sahib, **only three entities** are praised and applauded, and those are: The Creator, the True Guru who enables his followers to realize the Creator, and His devotee, who becomes exemplary model to guide others.

With His grace and Guru blessings, I shall try my best to pass on the Message Guru Sahiban have been trying to pass over for centuries in pursuit of Akalpurakh. I do not try to translate Gurbani **because I strongly believe that it cannot be translated with complete justice done to the Guru Message**; therefore, I have tried to translate “the essence of the message.” So keeping this in mind, let’s start understanding the falling in love with Akalpurakh through our Guru.

Guru Ji says that there is only one Eternal Akalpurakh who cannot be seen; therefore, it is not easy to be in love with Him, but Guru helps in this regard in a big way. Here is what he says in this regard on SGGS, 644, Mehla 4:

*ਪਉੜੀ ॥ ਸੋ ਹਰਿ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਕਹੁ ਕਿਤੁ ਬਿਧਿ ਪਾਈਐ ॥
ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖ ਅਦ੍ਰਿਸਟੁ ਕਹੁ ਜਨ ਕਿਉ ਧਿਆਈਐ ॥
ਨਿਰੰਕਾਰੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗੰਮੁ ਕਿਆ ਕਹਿ ਗੁਣ ਗਾਈਐ ॥*

*Pa-orhe. So har purakh agamm hai kaho kit bidh paa-ee-ai.
Tis roop na raykh adrist kaho jan ki-o dhi-aa-ee-ai.
Nirankaar niranjan har agam ki-aa kahi gun gaa-ee-ai. {644}*

In Essence : Akalpurakh is beyond reach, how can He be attained? How can He be meditated on when He is invisible and has no form and sign? Akalpurakh is formless, immaculate and inaccessible, how should He be praised? (Ponder over the questions to understand the answers given below)

Given below are the answers of questions raised above, and every Sikh should bear them in their minds. Please remember that the Guru tries to solve the problem of meditating on the Invisible God; please also note it down that while answering above questions, Guru Ji doesn't refer to meditate on His *Sargun*–Form:

*ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਆਪਿ ਸੁ ਹਰਿ ਮਾਰਗਿ ਪਾਈਐ ॥
ਗੁਰਿ ਪੂਰੈ ਵੇਖਾਇਆ ਗੁਰ ਸੇਵਾ ਪਾਈਐ ॥੧॥*

*Jis aap bujhaa-ay aap so har maarag paa-ee-ai.
Gur poorai vaykhaali-aa gur sayvaa paa-ee-ai. ||4|| {644}*

In Essence : Whom He causes to know Him, He puts such persons on His path. Because a perfect Guru shows the Creator, He is attained through the Guru–service (by following the Guru).

Obviously, we Sikhs should keep our attention on what Guru Ji says about Akalpurakh. We should do what Guru Ji says in pursuit of Him. We should live as he asks us to live instead of following our own minds. It is very important to serve the Guru; therefore, our real Guru–seva is to devote ourselves to the Guru–teachings completely. It will be very hard to do but it is not impossible. In conclusion, if, while following the Guru, one doesn't become what Guru–teachings say, one hasn't met Guru yet. Here is

Guru's verification about this. Salok Mehla 3 on 84, SGGS:

ਮੰ ੩ ॥ ਗੁਰ ਸਭਾ ਏਵ ਨ ਪਾਈਐ ਨਾ ਨੇੜੈ ਨਾ ਦੂਰਿ ॥
ਨਾਨਕ ਸਤਿਗੁਰ ਤਾਂ ਮਿਲੈ ਜਾ ਮਨੁ ਰਹੈ ਹਦੁਰਿ ॥੨॥

*Mehlaa 3: Gur sabhaa ayv na paa-ee-ai naa naythai naa door.
Naanak satgur taan milai jaa man rahai hadoor. ||2|| {84}*

In Essence : Guru is not met by being close or away from him; Nanak says that the **True Guru is met when the mind remains with him (the Guru).**

Yes, the mind should remain fixed on the Guru—teachings. This is the first step Sikhs should take in Sikhi. Now we will discuss what Guru says about meditating on the Invisible Prabh.

As stated above in the first chapter, Guru Ji defines Him as the “*Formless/Nirgun*” and then he also expresses His presence all over. His presence in all is His “*Sargun swroop/with form*”. Guru Ji also asks us to battle with the five primal forces, as it has been discussed above. The negative forces disable us to see Him in His creation. Falling in love with Him enables us to envision the all Creator. According to our Guru, we should ponder over Gurus—Shabadas that support this concept. In Dakhni Onkaar, Guru Ji, at the end of this Bani, concludes about this love for Him. Let us see how Guru Ji guides us in this context: It is on 937, SGGS, Mehla 1:

ਹੇਰਤ ਹੇਰਤ ਹੇ ਸਖੀ ਹੋਇ ਰਹੀ ਹੈਰਾਨੁ ॥
ਹਉ ਹਉ ਕਰਤੀ ਮੈ ਮੁਈ ਸਬਦਿ ਰਵੈ ਮਨਿ ਗਿਆਨੁ ॥
ਹਾਰ ਡੋਰਕੰਕਨ ਘਣੇ ਕਰਿ ਥਾਕੀ ਸੀਗਾਰੁ ॥
ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਇਆ ਸਗਲ ਗੁਣਾ ਗਲਿ ਹਾਰੁ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਪਿਆਰੁ ॥
ਹਰਿ ਬਿਨੁ ਕਿਨਿ ਸੁਖੁ ਪਾਇਆ ਦੇਖਹੁ ਮਨਿ ਬੀਚਾਰਿ ॥
ਹਰਿ ਪੜਣਾ ਹਰਿ ਬੁਝਣਾ ਹਰਿ ਸਿਉ ਰਖਹੁ ਪਿਆਰੁ ॥
ਹਰਿ ਜਪੀਐ ਹਰਿ ਧਿਆਈਐ ਹਰਿ ਕਾ ਨਾਮੁ ਅਧਾਰੁ ॥੫੧॥

*Hayrat hayrat hay sakhee ho-ay rahee hairaan.
Ha-o ha-o kartee mai mu-ee sabad ravai man gi-aan.
Haar dor kankan ghanay kar thaakee seegaar.
Mil pareetam sukh paa-i-aa sagal gunaa gal haar.
Naanak gurmukh paa-ee-ai har si-o pareet pi-aar.
Har bin kin sukh paa-i-aa daykhu man beehaar.
Har parh-naa har bujh-naa har si-o rakhahu pi-aar.*

Har japee-ai har dhi-aa-ee-ai har kaa naam adhaar. ||51|| {937}

In Essence : I am wonder-struck to see that my “self-conceit” is gone. In my mind, divine knowledge of Guru-shabad is implanted and I utter His Name. I became weary of wearing of necklaces, hair-strings and bracelets (robes, signs of religious show off but they didn't do anything good to me). After meeting my Beloved Akalpurakh, I am in peace and now I wear garlands of virtues (no show off is needed now). Nanak says that through the Guru, love for Akalpurakh is attained (developed). Check it out by pondering over it, without God, none has obtained peace. (Guru-advice is this) Read about Prabh, understand Him and remain in love with Him. Utter Prabh's Name, contemplate Him and make His Name support of life. (No reference of meditating on His Sargun Form; people have been misguiding Sikhs in this regard, please be aware! Worshiping of our Guru is only completed if we live strictly as per our Guru guidance)

In simple words Guru—advice is to remain in love with Akalpurakh totally. Guru Ji is very clear about whom Sikhs should meditate on and to whom they should offer a prayer. In Gurbani, asking things from other entities is criticized as a shameful act, please read on 401, SGGS, Mehla 5:

ਹਉ ਮਾਗਉ ਆਨ ਲਜਾਵਉ ॥
ਸਗਲ ਛਤ੍ਰਪਤਿ ਏਕੋ ਠਾਕੁਰ ਕਉਨੁ ਸਮਸਰਿ ਲਾਵਉ ॥ ੧॥ ਰਹਾਉ ॥
*Ha-o maaga-o aan lajava-o.
Sagal chhatarpat ayko thaakur ka-un samsar laava-o. ||1||
Raha-o. {401}*

In Essence : If I ask anything from others I feel ashamed. Only Akalpurakh is the Monarch of all, whom should I deem equal to Him (There is none)? [Pause]

We see around us various kinds of convictions and traditions practiced, and there are well-known good or bad omens; many of us get scared and follow the crowd-mentality without thinking for a second that the acts we perform due to good or bad omens are not appreciated by our Guru:

ਸਗੁਨ ਅਪਸਗੁਨ ਤਿਸ ਕਉ ਲਗਹਿ ਜਿਸੁ ਚੀਤਿ ਨ ਆਵੈ ॥
ਤਿਸੁ ਜਮ ਨੇਤਿ ਨ ਆਵਈ ਜੋ ਹਰਿ ਪ੍ਰਭਿ ਭਾਵੈ ॥੨॥

*Sagun apasgun tis ka-o lageh jis cheet na aavai.
Tis jam nayrh na aavee jo har parabh bhaavai. ||2|| {401}*

In Essence : Good or bad omens befall on those who do not remember Prabh; with whom He is pleased, the death of fear doesn't bother them.

On 1226 in Raag Sarang, Fifth Nanak instructs us to be around Sri Guru Granth Sahib, learn about Akalpurakh, and praise Him. The Pothi, Sri Guru Granth Sahib, contains His praise, advocates His love, and gives knowledge about Him. With the Saints, Gurbani should be reflected on to replace the knowledge achieved from other sources that takes us away from the Creator.

ਸਾਰਗ ਮਹਲਾ ੫ ॥ ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥
ਸਾਧਸੰਗਿ ਗਾਵਹਿ ਗੁਣ ਗੋਬਿੰਦ ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨੁ॥੧॥ ਰਹਾਉ ॥
*Saarag mehlaa 5: Pothee parmaysar kaa thaana.
Saadhsang gaavahi gun gobind pooran barahm gi-aan.
||1|| Rahaa-o.{1226}*

In Essence : The Pothi [Sri Guru Granth Sahib] is the abode of Transcendent Almighty. (In its company) with the true devotees, who sing Praises of Akalpurakh, they obtain all divine knowledge about Akalpurakh. [Pause]

Above given Guru-advice about treading on the Guru-path, gives us a hint about Sri Guru Granth Sahib. Tenth Nanak just put that advice in practice by honoring Sri Guru Granth Sahib as a Guru. Since live Guru is merged with the Almighty, now Sri Guru Granth Sahib is Sikhs Shabad—Guru, an eternal Guru. Here Fifth Nanak suggests that through Sri Guru Granth Sahib, we can understand Him. Devotional atmosphere is provided by Sri Guru Granth Sahib to those who are in a mood of surrendering to the Guru. This is a vital factor in pursuit of Him. It is not only Shabad—Guru but the source of *Braham Gyan* (Divine Knowledge). We should thank our Guru Sahiban who have prepared this source of Divine knowledge to keep us on right track. Above Guru Vaakas also suggest that we need only Sri Guru Granth Sahib for guidance.

How does love for the Creator develop? It develops in a special environment; in a place where only His praises are sung. This act of praising Him, relates us to Him in a way that our mind turns toward Him, and the love feelings for Him start blossoming within us; on 1226, SGGs, Fifth Nanak states how it works:

ਸਾਰਗ ਮਹਲਾ ੫ ॥ ਵੂਠਾ ਸਰਬ ਥਾਈ ਮੇਹੁ ॥
ਅਨਦ ਮੰਗਲ ਗਾਉ ਹਰਿ ਜਸੁ ਪੂਰਨ ਪ੍ਰਗਟਿਓ ਨੇਹੁ ॥੧॥ ਰਹਾਉ ॥
*Saarag Mehlaa 5: Voothaa sarab thaa-ee mayhu.
Anad mangal gaa-o har jas pooran pargati-o nayhu.
||1|| Rahaa-o.{1226}*

In Essence : Just as the rain falls all over, when praises of Akalpurakh are sung joyfully, the love for Him is completely manifested (As mind slowly falls for Him) [Pause].

In the following Shabada, again Fifth Nanak addresses the same issue. He deems it very important to fall in love with Him, and the Sikhs must harbor the idea of falling in love with Him in their minds because He is the real supporter of the life. Any other distraction will not help in this regard on 1227, SGGs Sarang Mehla 5:

ਸਾਰਗ ਮਹਲਾ ੫ ॥ ਮਾਈ ਰੀ ਮਾਤੀ ਚਰਣ ਸਮੂਹ ॥
ਏਕਸੁ ਬਿਨੁ ਹਉ ਆਨ ਨ ਜਾਨਉ ਦੁਤੀਆ ਭਾਉ ਸਭ ਲੂਹ ॥੧॥ ਰਹਾਉ ॥
*Saarag mehlaa 5: Maa-ee ree maatee charan samooh.
Aykas bin ha-o aan na jaan-o dutee-aa bhaa-o sabh looh.
||1|| Rahaa-o.{1227}*

In Essence : Listen to me my mother! I am completely drenched in the love of Almighty. Except the one Almighty, I don't know (I don't pay attention toward any other one) any other one because I have burned the duality (attraction toward other entities). [Pause]

The duality or the love for others must go; it is a distraction and a hindrance in envisioning Him. It divides the heart and disables it from falling in love with Almighty. Below Guru Ji expresses the result of being in duality:

ਤਿਆਗਿ ਗੋਪਾਲ ਅਵਰ ਜੋ ਕਰਣਾ ਤੇ ਬਿਖਿਆ ਕੇ ਖੂਹ ॥
ਦਰਸ ਪਿਆਸ ਮੇਰਾ ਮਨੁ ਮੋਹਿਓ ਕਾਢੀ ਨਰਕ ਤੇ ਧੂਹ ॥੧॥
*Ti-aag gopaal avar jo karnaa tay bikhi-aa kay khooh.
Daras pi-aas mayraa man mohi-o kaadhee narak tay dhooh. ||1|| {1227}*

In Essence : Forgetting Almighty, all kinds of deeds done are as falling into a poisonous well (of Maya). Longing to envision Akalpurakh has fascinated my soul, and He has pulled me out of the hell of Maya.

How do all the rightful acts stated above inspire and lead us to sublime state of mind? Answer is in the following Guru Vaakas:

**ਸੰਤ ਪ੍ਰਸਾਦਿ ਮਿਲਿਓ ਸੁਖਦਾਤਾ ਬਿਨਸੀ ਹਉਮੈ ਹੁਹ ॥
ਰਾਮ ਰੰਗਿ ਰਾਤੇ ਦਾਸ ਨਾਨਕ ਮਉਲਿਓ ਮਨੁ ਤਨੁ ਜੁਹ ॥੨॥੯੫॥੧੧੮॥**
*Sant pearsaad mili-o sukh-daata binsee ha-umai hooh.
Raam rang raatay daas naanak ma-uli-o man tan jooh.*
||2||95||118|| {1227}

In Essence : With the blessings of my Guru, I have met Bliss-giving Akalpurakh, and commotion of my conceit is eradicated. Nanak says that who remain imbued with the love of Akalpurakh, their bodies and minds bloom in bliss (after rain, the grass grows greenish, doesn't it?)

We love Akalpurakh and our Guru who blesses us to realize Him. If only with Him we are in love, what about family life? Sikhi promotes family life; nonetheless, Gurbani inspires us to be detached from all by focusing attention at the Creator in love. Some people get confused to understand this point. They feel if all devotion and love are centered at Him, what will become of the responsibility toward the family? Sri Guru Granth Sahib doesn't say to abandon family or to ignore responsibilities toward it. Guru Ji bars his followers from committing sins for the family, forgetting Him for the family, and he advises the followers not to taint their love and commitment for Him at any cost; in fact Guru doesn't want us to sacrifice our virtues to support family by hook and crook.

Being family-persons, we should take responsibilities of our families; we should perform our duties rightful way, but never ever we should fall out of love with Akalpurakh for anyone or anything; remaining in love with Him, stops all those acts that lead to our miseries and detour us from having union with Him.

Gurbani states that Almighty resides within all. We already have discussed Guru Shabada that states how we have locked

ourselves out and are unable to see Him within. To see Him, we are advised to eliminate conceit, lust, greed and other kinds of negative forces residing within us. These negative forces don't let us fall in love with Him in the first place. It is very true: on 1229, SGGS, Fifth Nanak points out this fact in different way:

**ਬਿਖੁ ਠਗਉਰੀ ਖਾਇ ਮੁਠੋ ਚਿਤਿ ਨ ਸਿਰਜਨਹਾਰ ॥
ਗੋਬਿੰਦ ਗੁਪਤ ਹੋਇ ਰਹਿਓ ਨਿਆਰੋ ਮਾਤੰਗ ਮਤਿ ਅਹੰਕਾਰ ॥੩॥**
*Bikh thag-uree khaa-ay mootho chit na sirjanhaar.
Gobind gupat ho-ay rahi-o ni-aaro maatang mat ahankaar.*
||3|| {1229}

In Essence : Under the influence of this poisonous Maya, one gets plundered, and the Creator is not kept (or felt) in the mind. Like an elephant, the mind remains inebriated with conceit. The Almighty remains invisible and separate from the beings (even though He dwells right within them)

Getting detached from Maya-influence and self-conceit is mandatory to achieve union with Him. These are the ones that don't let the soul fall in love with Him. When the mind falls in love with Akalpurakh, a strong longing for Him develops. That is what most of us miss. We long for Him but our longing is tainted with so many other longings. I just want to share with you how this longing should be; the following Guru Shabad is on SGGS, 96-97 by Fifth Nanak (To be restless to meet the Guru and the Creator):

**ਮਾਝ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੧ ॥ ਮੇਰਾ ਮਨੁ ਲੋਚੈ ਗੁਰ ਦਰਸਨ ਤਾਈ ॥
ਬਿਲਪ ਕਰੇ ਚਾਤ੍ਰਿਕ ਕੀ ਨਿਆਈ ॥
ਤ੍ਰਿਖਾ ਨ ਉਤਰੈ ਸਾਂਤਿ ਨ ਆਵੈ ਬਿਨੁ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥੧॥**
*Maajh mehlaa 5 cha-upday ghar 1:
Mayraa man lochai gur darsan taa-ee.
Bilap karay chaatrik kee ni-aa-ee.
Tarikhaa na utrai saant na aavai
bin darsan sant pi-aaray jee-o. ||1|| {96}*
Raag Majh, Bani of Fifth Nanak, Couplets, First House.

In Essence : I long to have Guru's sight. In longing of seeing my Guru, my mind bewails like a thirsty song bird. In this situation, I have no peace at heart, and my thirsty mind remains unquenchable due to not having sight of my beloved Saint Guru.

To know how swear is the longing, we should look at the metaphors used by Guru Ji here. Around the soul, distracting and misery-loaded-shows are being staged; therefore, there is no peace. She has become restless like a thirsty cuckoo. Seeing the Guru, is not a habit but a need loaded with sincere emotions. How does one become restless to see the Guru? It is a simple realized truth which most of us lack. The restlessness is an experienced fact, and it is the Guru's miracle-filled enlightenment that pours the peace in to the heart. Look at our own longing for our Guru and the Almighty! We want to see our Guru, so we go to Gurdwara, but we come back from there without any change with in us. Have we seen the Guru? If the answer of this is "yes," why is our behavior not changed then? Therefore, the answer is "no;" we haven't seen our Guru because our minds are filled with other longings too. Seeing Guru has become our habit, and the habit doesn't need any special attention; our subconscious-minds keep doing that for us. Guru Ji says that without seeing the Guru Saint, there is no peace and sleep at all. Look at ourselves; we enjoy deep and sound sleep every day without having any awareness of this Guru Shabada. Guru Ji talks in it about the true longing, and we enjoy habitual longing.

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥

Ha-o gholee jee-o ghol ghumaa-ee gur darsan sant pi-aaray jee-o.
||1|| *Rahaa-o. {96}*

In Essence : I sacrifice to the sight of beloved Saint Guru. [Pause].

Seeing the Guru, brings peace in heart; that is the reason, the mind feels indebted to the Guru repeatedly. It is an utter sincere feeling of gratitude toward the Guru. Seeing the Guru is just not to have a glance of the Guru, it goes a way deep into the soul. It becomes a crucial factor for the soul.

ਤੇਰਾ ਮੁਖ ਸੁਹਾਵਾ ਜੀਉ ਸਹਜ ਧੁਨਿ ਬਾਣੀ ॥ ਚਿਰੁ ਹੋਆ ਦੇਖੇ ਸਾਰਿੰਗਪਾਣੀ ॥

ਧੰਨੁ ਸੁ ਦੇਸੁ ਜਹਾ ਤੂੰ ਵਸਿਆ ਮੇਰੇ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ ॥੨॥

Tayraa mukh suhaavaa jee-o sah dhun banee.

Chir ho-aa daykhay saaringpaanee.

Dhan so days jahaa toon vasi-aa mayray sajan meet muraaray jee-o.
||2|| *{96}*

In Essence : Your beautiful face infuses peace within me, and

the sound of your words of praise of the Creator sends me in equipoise. (Now the Creator is addressed) It has been ages since I have seen you Oh Almighty! Blessed is the place (heart) where you dwell in, oh my dear Creator! (Where the Guru lives, is a known place but in whose hearts Prabh dwells in is the blessed one)

Note:- Some translators interpret "sarangpani" as "song bird" it doesn't sound correct, the following examples explicitly define its meaning as the Almighty, on 1076, SGGS:

ਤਿਥੈ ਹਰਿ ਧਿਆਈਐ ਸਾਰਿੰਗਪਾਣੀ ॥

Tithai har dhi-aa-ee-ai saaringpaanee. {1076}

In Essence : There we should meditate on the Master of the Universe. On 1259, SGGS, Mehlā 3:

ਆਪੇ ਦਇਆ ਕਰੇ ਸੁਖਦਾਤਾ ਜਪੀਐ ਸਾਰਿੰਗਪਾਣੀ ॥੩॥

Aapay da-i-aa karay sukh-daata japee-ai saaringpaanee. ||3|| {1259}

In Essence : When the Giver of peace [Akalpurakh] grants His Grace, the mortal meditates on the Almighty, the Life of the Universe.

In all aspects, Guru is beautiful and pious, and his divine words energize the soul to love Akalpurakh because they convey true praise of the Creator. That is the wondrous part the Guru plays, and it is missed tremendously by being away from the Guru. That is why the Guru and his advice are beautiful; through the Guru, the soul goes in equipoise. When mind is not centered at the Guru, mind becomes a toy in the hands of the Maya. The absence of a Guru in life leaves the soul in miseries. Guru's Sanctuary is missed dearly by those who have awareness of the Guru and his guidance. Since it has been a long time when Guru Sanctuary is left, the beloved Creator is not seen or felt. After reading these Vaakas, one can feel how extremely the soul misses Akalpurakh. Whenever Fifth Nanak mentions "the Guru," he also talks about the Creator. From above Guru Vaakas, one can learn how we get attached to the Creator when we think of our Guru whose words of praise of Akalpurakh infuse peace in us.

ਹਉ ਘੋਲੀ ਹਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥ {੯੬}

Ha-o gholee ha-o ghol ghumaa-ee
gur sajan meet muraaray jee-o. ||1|| Rahaa-o. {96}

In Essence : I sacrifice to you oh my Guru and my dear friend the Creator! [Pause]

A joyous feeling and the thoughts about the Guru and the Almighty are expressed above beautifully. The mind shows gratitude toward the Guru and the beloved Almighty, because both of them fill the life with peace. When we think about the Guru, we remember Akalpurakh automatically.

**ਇਕ ਘੜੀ ਨ ਮਿਲਤੇ ਤਾ ਕਲਿਜੁਗੁ ਹੋਤਾ ॥ ਹੁਣਿ ਕਦਿ ਮਿਲੀਐ ਪ੍ਰਿਅ ਤੁਧੁ ਭਗਵੰਤਾ ॥
ਮੋਹਿ ਰੈਣਿ ਨ ਵਿਹਾਵੈ ਨੀਦ ਨ ਆਵੈ ਬਿਨੁ ਦੇਖੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ ॥੩॥**

Ik gharhee na miltay taa kalijug hotaa.

Hun kad milee-ai pari-a tudh bhagvantaa.

Mohi rain na vihaavai need na aavai bin daykhay gur darbaaray jee-o.
||3|| {96-97}

In Essence : If I didn't meet you for a second, I had bad time; now when can I meet you oh my beloved Almighty? I cannot sleep, and the night doesn't pass without beholding Guru Congregation (because in a Guru's sanctuary, the beloved Almighty is seen and felt).

“*Gurdarbare*” represents a place where the Creator is praised together with other devotees through the inspiration of the Guru. Do we feel in that way about the place where He is praised? Please let's ask ourselves. After analyzing the emotional tide expressed in above Guru Vaakas, please try to look at the peak of bad effects on the soul when it is away from its origin, Akalpurakh. *Kalyug* is known as a bad time. We remain away from Him, but we don't feel that separation. Contrarily, we feel we are having good time. Guru Ji shares with us how it is felt with and without Him. It is good time when He is felt, and when He is not, it's horrible time. After realizing that, a strong desire is expressed to meet Him. It is exactly like a fish rushing toward the water. Now try to realize how a longing becomes a need.

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਤਿਸੁ ਸਚੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥

Ha-o gholee jee-o ghol ghumaa-ee tis sachay gur darbaaray jee-o.
||1|| Raha-o. {97}

In Essence. I sacrifice to the true congregation of the Guru! [Pause] (Because in there, He is praised and seen)

In real gratitude, the soul sacrifices again and again to Guru-congregation because at that place, the Almighty is realized and felt within. It is the place where the mind gets stilled. This kind of environment becomes soul's support eventually.

**ਭਾਗੁ ਹੋਆ ਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ॥ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਘਰ ਮਹਿ ਪਾਇਆ ॥
ਸੇਵ ਕਰੀ ਪਲੁ ਚਸਾ ਨ ਵਿਛੁੜਾ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ ॥੪॥**

Bhaag ho-aa gur sant milaa-i-aa.

Parabh abhinaasee ghar meh paa-i-aa.

Sayv karee pal chasaa na vichhurhaa jan naanak daas tumaaray jee-o.
||4|| {97}

In Essence : I have become lucky because Guru has caused me to meet the Source of peace, the Creator. This way; I have found the immortal Almighty within. Oh Master! Please bless your servant Nanak to serve you, and kindly never let me be away from you for a moment.

Note:- The word “*Sant*” here is used for the Creator who brings peace to the soul. Some interpreters interpret “*sant*” for the Guru; that too is all right. Nonetheless, in the following, Saint is also used for the Akalpurakh; on 958, SGGS:

ਸਤਿਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ਮਸਤਕਿ ਧਰਿ ਕੈ ਹਥੁ ॥

Satgur sant milaa-i-aa mastak dhar kai hath. {958}

In Essence : The True Guru has united me with the Saint, the Creator, by placing his hand on my forehead (by blessing me).

Besides, the Use of Guru as “*Gure*” with *sihari* [“*ਗੁਰਿ*” it suggests that it means Guru causes, *Guru ne*] before “*ਸੰਤੁ*” Sant use of *ਗੁਰਿ*” shows that Guru causes to meet the Saint (Almighty). The next Vaak clears it further by suggesting how Guru caused to meet Him and thus “*ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਘਰ ਮਹਿ ਪਾਇਆ ॥*” Almighty is found within.” As per dictionary and encyclopedia of Aad Granth and Bhai Kahan Singh Nabha, “*Sant*” means Guru and Almighty as well. If it is interpreted as, “I am luckily united with Guru and thus Almighty is found within,” the message doesn't change much save for losing the expressed quality of peace-giving-Creator. Personally in this context, I would rather go with Dr. Sahib Singh's views. After having said that, if *Sant* is taken for Guru, then the

verb “*milai*” needs qualification, means “*milai*” who? If we can feel the object is understood (means the Creator), then it is all right.

In above Vaakas, the grace of Prabh ji is expressed. With His grace, the soul turns lucky to meet the Guru. Result is wonderful; the Guru shows again the immortal Prabh within. Such a moment is grabbed, and the soul hangs on to it. Happily it will serve as a servant of the Almighty, and not for a moment, it wants to be separated from Him. [Remember ਤੂੰ ਵਿਸਰਹਿ ਤਦਿ ਹੀ ਮਰਿ ਜਾਉ ॥੧॥
Toon visrahi tad hee mar jaa-o. ||1|| Rahaa-o., 159 SGGs Mehlā 3]. Who have experienced the union with Him; will not let any moment pass without feeling His presence within, and thus, Akalpurakh becomes their destiny. The tragedy is this that we just don't want that due to our own affiliations with other stuff.

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ ॥ ਰਹਾਉ ॥੧੮॥
*Ha-o gholee jee-o ghol ghumaa-ee jan naanak daas tumaaray jee-o.
Rahaa-o. ||1||8||{97}*

In Essence : Nanak says that he is your slave, and he sacrifices to you repeatedly. [Pause]

Gratitude is expressed to the One who bestows His grace, due to which the Guru is met. Eventually the Guru causes his followers to find Him within. All credit still goes to the Creator.

First, one should have a longing for the Guru and the Almighty; then one can pursue the Guru. If this longing is materialized, results will be amazing. Even if doubt riddled-mind tries it, the chances are that doubts may be dispelled. We should always remember to ignore our personal intellect and doubts that could never be helpful in achieving union with the Almighty. Above Guru Shabada is all about being away from the Guru which also means to remain away from the Creator. It is a magnificent cry that leads to the ultimate truth, the Creator. Nothing is physical. Why it is said in the Shabada “your face infuses peace [*Tera Mukh Suhava jio*]?” It is an experience of revisiting the wonderful past when the mind was fixed on the Guru and the Creator. If we recall being sitting around the flowers, our souls will revisit that fragrance they had while being close to the flowers. That also indicates that the environment the mind revisits is like experiencing the state of

equipoise again. If such swear longing for the Guru and the Creator doesn't exist in the mind, the soul will remain a toy in the hands of its wrong environments, which is also called Maya in Gurbani.

Above, a longing to meet the Guru and the Almighty is expressed amazingly. It is the longing that steers the heart to the goal, and it is the longing that procures a full attention to Him. With such high gravity of longing, Fifth Nanak pens down the bottled up emotions that trigger a determination to tread on a path to see the Guru and the Almighty Saint. We should never let this Guru experience out of our minds. Please ponder over how it is felt to be restless to see Him and His medium.

Both longings, for the Guru and Akalpurakh, are centered at one purpose and that purpose is to unite with the Creator. One thing Gurbani-follower should understand is that the longing for the Guru means to serve the Guru and serving the Guru means to follow the Guru and live accordingly. This has been said earlier also but this is what is stressed in Gurbani repeatedly. On 1246, SGGs, Mehlā 4 states in this context, it is very important to remember:

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਜੇ ਚਲਹਿ ਸਤਿਗੁਰ ਭਾਇ ॥
ਆਪੁ ਗਵਾਇ ਸਤਿਗੁਰੁ ਨੋ ਮਿਲੈ ਸਹਜੇ ਰਹੈ ਸਮਾਇ ॥
*Satgur kee sayvaa chaakree jay chaleh satgur bhaa-ay.
Aap gavaa-ay satguroo no milai sehjay rahai samaa-ay. {1246}*

In Essence : To live as per Guru-will is called Guru's service, who, by eradicating the conceit (self), follows a True Guru, naturally remains imbued with Him (Almighty)

Above is given a very clear description of “*Guru-seva/guru-Chakri* (servicing Guru/serving as Guru's servant).” If only bowing to a Guru is considered as Guru-service, it is a wrong notion. Without learning from the Guru, if physically Guru-service remains our goal, it is also a wrong notion because what the above Vaakas say, is actually a true Guru-service. Once one follows the Guru wholeheartedly, all the acts performed in the Guru-services become useful. If the Guru is not followed, all the acts considered to be “a service of Guru” are nothing but a part of hypocrisy.

Without longing, love doesn't exist regardless how hard we

express it. The love needs a longing to blossom because the longing melts into an urge to be with the one for whom the love blossoms. Love is a feeling that develops an urge to be close to whom love is blossomed.

Sri Guru Nanak Dev Ji gives causes of our failures in following the Guru. While performing devotional service to the Creator, most of the time, as we try to devote ourselves toward Him, we can feel our inability to get drenched in His love. There is a reason behind our failure. Guru shows us a clear cut path by addressing that reason; he asks us to give up conceit, anger, lust and attachment. If the Guru is not followed as per his instructions, we just cannot achieve our goal of uniting ourselves with our Creator; please look at the following Guru Vaakas on 1342, SGGs, Parbhati Mehla 1:

**ਗੁਰ ਸੇਵਾ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਈ ॥ ਅਨੇਕ ਜਤਨ ਕਰੈ ਜੇ ਕੋਈ ॥
ਹਉਮੈ ਮੇਰਾ ਸਬਦੇ ਖੋਈ ॥ ਨਿਰਮਲ ਨਾਮੁ ਵਸੈ ਮਨਿ ਸੋਈ ॥੬॥**

**Gur sayvaa bin bhagat na ho-ee. Anayk jatan karai jay ko-ee.
Ha-umai mayraa sabday kho-ee.
Nirmal naam vasai man so-ee. ||6|| {1342}**

In Essence : Without following the Guru (truly), one cannot perform true devotion toward Akalpurakh even if many efforts are made. (What are the causes of not becoming successful in His devotion? It is the presence of Self-conceit and attachment within) Conceit and attachments can be eradicated with Guru-shabada. Who keeps Guru-words in the mind, becomes pure, and the immaculate Name of Almighty abides in his or her mind.

Now note it down please, it is a process, which is completed only by following the Guru truly.

**ਇਸੁ ਜਗ ਮਹਿ ਸਬਦੁ ਕਰਣੀ ਹੈ ਸਾਰੁ ॥ ਬਿਨੁ ਸਬਦੈ ਹੋਰੁ ਮੋਹੁ ਗੁਬਾਰੁ ॥
ਸਬਦੇ ਨਾਮੁ ਰਖੈ ਉਰਿ ਧਾਰਿ ॥ ਸਬਦੇ ਗਤਿ ਮਤਿ ਮੋਖ ਦੁਆਰੁ ॥੭॥**

**Is jag meh sabad karnee hai saar.
Bin sabdai hor moh gubaar. Sabday naam rakhai ur dhaar.
Sabaday gat mat mokh du-aar. ||7|| {1342}**

In Essence : Living by bearing the Guru-Shabada in the mind, is a sublime act. Without the Guru-shabada, all else is darkness of (worldly) love through Guru Shabada, one enshrines His Name in

the heart; through Guru Shabada one obtains sublime understanding and liberation.

Again all stress is given on Guru-guidance. Now, once the Guru is followed rightful way, the following understanding comes to the mind:

**ਅਵਰੁ ਨਾਹੀ ਕਰਿ ਦੇਖਣਹਾਰੇ ॥ ਸਾਚਾ ਆਪਿ ਅਨੂਪੁ ਅਪਾਰੇ ॥
ਰਾਮ ਨਾਮ ਉਤਮ ਗਤਿ ਹੋਈ ॥ ਨਾਨਕ ਖੋਜਿ ਲਹੈ ਜਨੁ ਕੋਈ ॥੮॥੧॥**

**Avar naahee kar daykhanhaaro.
Saachaa aap anoop apaaro. Raam naam ootam gat ho-ee.
Nanak khoj lahai jan ko-ee. ||8||1|| {1342}**

In Essence : (Through the Guru Shabada one understands) There is none other who takes care of the world. Almighty is eternal, none is like Him, and His virtues are infinite. Through His Name, one obtains sublime state of bliss. Nanak says a few persons find Him (through Guru Shabada).

Guru Ji clarifies why Guru is needed, how Akalpurakh prepares the minds of the mortals for the union, and how those who remain in duality while performing religious rituals only, miss that chance of union, on 18-19, SGGs, Asa Mehla 1:

**ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ ਪ੍ਰਿਗੁ ਜੀਵਣੁ ਦੋਹਾਗਣੀ ਮੁਠੀ ਦੂਜੈ ਭਾਇ ॥
ਕਲਰ ਕੇਰੀ ਕੰਧ ਜਿਉ ਅਹਿਨਿਸਿ ਕਿਰਿ ਢਰਿ ਖਾਇ ॥
ਬਿਨੁ ਸਬਦੈ ਸੁਖੁ ਨਾ ਥੀਐ ਪਿਰ ਬਿਨੁ ਦੂਖੁ ਨ ਜਾਇ ॥੧॥**

**Sireeraag mehlaa 1:
Dharig jeevan duhaaganeer muthee doojai bhaa-ay.
Kalar kayree kandh ji-o ahinis kir dheh paa-ay.
Bin sabdai sukh naa thee-ai pir bin dookh na jaa-ay. ||1|| {18}**

In Essence : Accursed is the lives of those soul-brides who are away from the Creator; because of being deluded in others love; their condition is like a wall built on a piece of Barron land that crumbles by day and night and falls eventually (they eventually perish in Maya love). Without the Guru-teachings, peace is not gained, and without the Spouse Akalpurakh, pains don't go away.

**ਮੁੰਧੇ ਪਿਰ ਬਿਨੁ ਕਿਆ ਸੀਗਾਰੁ ॥ ਦਰਿ ਘਰਿ ਢੋਈ ਨ ਲਹੈ ਦਰਗਹ ਝੂਠੁ ਖੁਆਰੁ ॥੧॥ ਰਹਾਉ ॥
Mundhay pir bin ki-aa seegaar.
Dar ghar dho-ee na lahai dargeh jhooth khu-aar. ||1|| Rahaa-o. {18-19}**

In Essence : Oh Soul-bride! What is the use of your adornment without the Almighty-husband? (Due to Maya love, the mind neither rests and nor gets fixed on Him; what is the use of religious rituals and robes then?) Due to its involvements in false Maya, neither here the soul gets support nor hereafter; thus does it suffer. [Pause] (This analysis of religious deeds are fully applicable to us too if we act in the same manner as our Guru points out.)

Guess what? All shown religious activities are questioned above, if He is not realized, what is the use of living so called religious life?

ਆਪਿ ਸੁਜਾਣੁ ਨ ਭੁਲਈ ਸਚਾ ਵਡ ਕਿਰਸਾਣੁ ॥

ਪਹਿਲਾ ਧਰਤੀ ਸਾਧਿ ਕੈ ਸਚੁ ਨਾਮੁ ਦੇ ਦਾਣੁ ॥

ਨਉ ਨਿਧਿ ਉਪਜੈ ਨਾਮੁ ਏਕੁ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥੨॥

Aap sujaan na bhul-ee sachaa vad kirsaan.

Pahilaa dhartee saadh kai sach naam day daan.

Na-o nidh upjai naam ayk karam pavai neesaan. ||2|| {19}

In Essence : Akalpurakh is all wise and doesn't error. As a wise farmer, who prepares the land for the crop, Akalpurakh prepares the mind of the mortal for His Name, and then He gives His Naam. Consequently, the Nine-Treasures-Name grows in the heart, and with His grace, one is accepted by Him. (This is the process through which He makes the mortal worthy of Him.)

This is another glimpse of our Guru-Experience; this is the way Akalpurakh acts toward a devotee with whom He is pleased. It is a devotee's innocent-love that touches Prabh not the often displayed show-off by so called religious people.

ਗੁਰ ਕਉ ਜਾਣਿ ਨ ਜਾਣਈ ਕਿਆ ਤਿਸੁ ਚਜੁ ਅਚਾਰੁ ॥

ਅੰਧੁਲੈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨਮੁਖਿ ਅੰਧ ਗੁਬਾਰੁ ॥

ਆਵਣੁ ਜਾਣੁ ਨ ਚੁਕਈ ਮਰਿ ਜਨਮੈ ਹੋਇ ਖੁਆਰੁ ॥੩॥

Gur ka-o jaan na jaan-ee ki-aa tis chaj ahaar.

Andhulai naam visaari-aa manmukh andh gubaar.

Aavan jaan na chuk-ee mar janmai ho-ay khu-aar. ||3|| {19}

In Essence : **Who doesn't understand what Guru's message is, has no sense of conduct of life.** (Without the Guru) A person is blind who has forgotten His Name and such a mind-

slave is in utter darkness; such a person's cycle of coming and going doesn't end, and thus goes through miseries.

Here one thing becomes clear, when we see what our Guru says is totally against what we do, we cook up new excuses. That is an act of insincerity, because a change in our behavior hasn't occurred, and we take refuge in excuses. Unless we change, we will keep tainting ourselves further through our show off.

ਚੰਦਨੁ ਮੋਲਿ ਅਣਾਇਆ ਕੁੰਗੂ ਮਾਂਗ ਸੰਧੂਰੁ ॥ ਚੋਆ ਚੰਦਨੁ ਬਹੁ ਘਣਾ ਪਾਨਾ ਨਾਲਿ ਕਪੂਰੁ ॥
ਜੇ ਧਨ ਕੀਤਿ ਨ ਭਾਵਈ ਤ ਸਭਿ ਅਛੰਬਰ ਕੂੜੁ ॥੪॥

Chandan mol anaa-i-aa kungoo maang sandhoor.

Cho-aa chandan baho ghanaa paanaa naal Kapoor.

Jay dhan kant na bhaav-ee ta sabh adambar koorh. ||4|| {19}

In Essence : If a bride brings sandal and saffron and applies that to her hair-partings, if she applies a lot of perfume, betel leaf and camphor; nonetheless, she fails to attract her spouse, her all these attracting-efforts go in vain.

Through above given analogy, Guru stresses that if Akalpurakh is not pleased with all the religious rituals and show-off, what is the use of doing such acts? There is a goal, if that goal is not obtained, what is the use of our efforts? Isn't it just wastage of life?

In short, if our deeds fail to touch Him, what worth are such deeds?

ਸਭਿ ਰਸ ਭੋਗਣ ਬਾਦਿ ਹਹਿ ਸਭਿ ਸੀਗਾਰ ਵਿਕਾਰ ॥

ਜਬ ਲਗੁ ਸਬਦਿ ਨ ਭੇਦੀਐ ਕਿਉ ਸੋਹੈ ਗੁਰਦੁਆਰਿ ॥

ਨਾਨਕ ਧੰਨੁ ਸੁਹਾਗਣੀ ਜਿਨ ਸਹ ਨਾਲਿ ਪਿਆਰੁ ॥੫॥੧੩॥

Sabh ras bhogan baad heh sabh seegaar vikaar.

Jab lag sabad na bhaydee-ai ki-o sohai gurdu-aar.

Naanak dhan suhaagane jin sah naal pi-aar. ||5||13|| {19}

In Essence : If the mind is not pierced through with Guru-teachings, one doesn't look good in presence of the Guru. One's all the enjoyments of pleasures and the decorations are useless. Nanak says that only that soul-bride is blessed and fortunate who is in love with her husband. (Prabh-Husband)

THE HINDRANCES ON THE GURU PATH

The Guru–path [Sikhi] is not simple; in Gurbani, it is compared to the sharp edges of a sword, and it is declared that it is finer than hair. In *Anand Sabib* (The ultimate bliss) on 918, SGGS, Third Nanak expresses about this Guru path:

ਭਗਤਾ ਕੀ ਚਾਲ ਨਿਰਾਲੀ ॥
ਚਾਲਾ ਨਿਰਾਲੀ ਭਗਤਾਹ ਕੇਰੀ 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 ॥
ਕਹੈ ਨਾਨਕੁ ਚਾਲ ਭਗਤਾ ਜੁਗਹੁ ਜੁਗੁ ਨਿਰਾਲੀ ॥੧੪॥

Bhagtaa kee chaal niraalee.

Chaalaa niraalee bhagtaah kayree bikham maarag chalnaa.

Lab lobh ahankaar taj tarisnaa bahut naahee bolnaa.

Khanni–ahu tikhee vaalahu nikee ayt maarag jaanaa.

Gur parsadee jinee aap taji–aa har vaasnaa samaanee.

Kahai naanak chaal bhagtaa jugahu jug niraalee. ||14|| {918–19}

In Essence : Devotees of Akalpurakh have unique lives (than regular life); it is unique because they tread on very hard path. They renounce avarice, covetousness and pride, and they don't talk too much. The path they tread on is sharper than the two edged sword and finer than a hair. (Only) Those who get rid of "I–force" (self–conceit) with the blessings of the Guru, their desires merge (die) in Almighty's love. Nanak says throughout ages (always), the way of His devotees has been unique.

History confirms that His devotees, who were harmless, were punished severely by the mind–slaved–rulers to feed their own conceit; could those ruthless rulers change the faith of His Saints in any way? Not at all, contrarily, those ruthless rulers tasted a bitter defeat at the hands of His Saints. Actually the mind in power were pitied upon by His devotees. Once a person starts following His path, he or she also starts rejecting a lot of stuff like the cultural colored traditions or convictions of a society (which are dearly embraced by the society). That is a big hit a society takes at the hands of His devotees; many times, it reacts to it in a bitter way. Who are eager to follow the society and its cultural traditions

to please it, they just cannot be His devotee.

In the above Guru Vakaas, not only Guru Path is expressed as an utterly difficult path but also explained why it is so. The first thing that must be eliminated is "self–conceit." Without eradicating it, moving on the Guru–path is not possible because it is the "self–conceit" that interferes with Guru–guidance at every moment. The pride that steers all our actions and reactions has to go. To live without avarice, greed and desires is also extremely difficult. These instincts interfere in our chosen path significantly. Nonetheless, His devotees have control over them. The influence of the world acts like supplements to increase greed and pride in the mortals. Thus, it makes the Guru–path difficult to tread on; however, the one who surrenders to the Guru, the "self–conceit" along with all other disturbing sources, are weakened to the point that they just cannot create hindrances in his or her progress on the Guru–path.

The systematic disturbance created by outer forces can only be negated if the conceit subsides. The "I–force", which is lured to them in the forms of temptations or attractions, must be gone. The lust, the anger, the attachment, the greed and the pride can do nothing all together if "I–force" is subdued totally. Then if all temptations are there, they will not attract the mind since it gets stilled in His love; they (temptations/attractions) will appear like things in a movie that we watch without participating in it. Here are some examples from Gurbani to understand this in detail.

Guru Ji asks us to understand this reality of powerful temptations by standing against the Maya that doesn't let us realize what is more important than it. 1186, Sri Guru Granth Sahib, Basant, M–1, Ashtpadeean:

ਜਗੁ ਕਊਆ ਨਾਮੁ ਨਹੀ ਚੀਤਿ ॥

ਨਾਮੁ ਬਿਸਾਰਿ ਗਿਰੈ ਦੇਖੁ ਭੀਤਿ ॥

ਮਨੁਆ ਡੋਲੈ ਚੀਤਿ ਅਨੀਤਿ ॥

ਜਗੁ ਸਿਉ ਤੂਟੀ ਤੂਠ ਪਰੀਤਿ ॥੧॥

Jag ka–oo–aa naam nahee cheet.

Naam bisaar girai daykh bheet.

Manoo–aa dolai cheet aneet.

Jag si–o tootee jhooth pareet. ||1|| {1187}

In Essence : The world is like a crow that falls for the bait it sees and doesn't remember His Name; in the same way, people do not harbor His Name in hearts, because of that, their minds squabble, and they keep glued to evil-intent. Attaching to the love of the world is false, and it breaks eventually.

The love of world doesn't let the mind fixed on the creator. In this perishable world, mortals' souls remain attached to Maya and stay away from the Eternal Prabh.

Obviously, His devotees totally differ from the rest of the population in behavior. They understand that lust, anger and Maya love take the souls away from Akalpurakh; however, worldly people have difficulty to comprehend that. Please read on:

**ਕਾਮ ਕ੍ਰੋਧ ਬਿਖ ਬਜਰੁ ਭਾਰੁ ॥
ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਗੁਨ ਚਾਰੁ ॥੧॥ ਰਹਾਉ ॥**

Kaam krodh bikh bajar bhaar.

Naam binaa kaisay gun chaar. ||1|| Rahaa-o {1187}

In Essence : Lust and anger are poisonous loads (on the souls), and thus the mortals keep themselves under their influence (lust, anger and so on). Without His Name, meritorious conduct cannot be obtained. [Pause]

It is the memory of Akalpurakh that saves the souls from the influences of lust and anger.

**ਘਰੁ ਬਾਲੂ ਕਾ ਘੂਮਨ ਘੇਰਿ ॥
ਬਰਖਸਿ ਬਾਣੀ ਬੁਦਬੁਦਾ ਹੇਰਿ ॥
ਮਾਤ੍ਰ ਬੂੰਦ ਤੇ ਧਰਿ ਚਕੁ ਫੇਰਿ ॥
ਸਰਬ ਜੋਤਿ ਨਾਮੈ ਕੀ ਚੇਰਿ ॥੨॥**

Ghar baaloo kaa ghooman ghayr.

Barkhas banee budbudaa hayr.

Matar boond tay dhar chak fayr.

Sarab jot naamai kee chayr. ||2|| {1187}

In Essence : Body is like a whirlpool of sand and the bubbles formed of rain. Akalpurakh has fashioned it with fathers' semen and blood of mothers', just as a potter makes pots from mud on the wheel. Light of His Name is in all; therefore, oh Mortal/soul! Be the servant of Akalpurakh.

Mortality of the beings is pointed out in above Vaakas. The short-life is compared to whirlpool of sand and bubbles that vanish quickly. Within us is our Creator and His light; we should live like His servants.

Guru Nanak Dev Ji asks us to understand our real relation with the Creator; by realizing the importance of that relationship; we should involve ourselves in doing His praise. [1187, SGGs, M-1]

ਗਾਛਹੁ ਪੁੜੀ ਰਾਜ ਕੁਆਰਿ ॥

Gaachhahu putree raaj ku-aar. {1187}

In Essence : Wake up my soul! You are a princess (essence/part) of the Master of the whole world.

This idea has been pointed out earlier too; however, I repeat it to stress that we should understand that our relationship with our Creator is like of a princess of a King. In other words, our souls are daughters of a King who rules over all the worlds. That should make us realize that how important we are in His created show. Also please note it down that when our love toward our Creator is discussed, it is compared with the love of a wife with her spouse.

OTHER AVENUES, THE SOCIETY, THE NEEDS AND THE BALANCE

Our society has become very complex. Science discoveries have brought a significant change in its norms and convictions; its beliefs are changing because the mortals' lives are loaded with so many things; however, their fears and concerns are on a high rise regardless of scientific discoveries. Baits of Maya are more bewitching than ever. "Self-conceit" has become stronger than ever. To feed it, there are many sources available in our world-society because its vital aim is to make its members more ambitious to accomplish something that matches its nature. Society deems only those individuals successful who rise very high financially; it doesn't care how that risen-peak is materialized. It keeps giving a boost to "I-force" more and more. Thus, the good virtue like humbleness is thrown out of the window. If here and there, the humbleness is displayed, there is always a reason behind that. It is never intuitively practiced. For instance, posing to be concerned about others is wrapped in hypocrisy because under the surface, there is an ax to grind. In this game, a minority will succeed and the majority will be consumed by the game of deception. Today's spiritual goals are limited to do physical meditation instead of searching for the causes of that disease that inflicts our society with so many miseries. There is no such belief in our society that accepts that the union with the creator is possible or necessary for our souls.

Dealing with the Creator, has become also a commercial project. Out there, there are shops under the names of religions or faiths. It is encouraged to go there and buy "goodies" of spirituality. We are forced in this society to have some kinds of alliance with these shops, and we feel that by doing that, we will be protected or saved. We are internally made weaker, fearful and fragile to notions of powerful religions. In Sikhi, there is a phrase literally used for freedom of human-being from all kinds of bonds, it is called "liberation being alive." To have liberation while being alive is the goal of Sikhi expressed through the word *Mukti* (liberation) in Gurbani [161, SGGs, Mehla 3]. It is stated that it is important to be liberated from all Maya-bonds. The only solid

proof of a Gurmukh is his or her being liberated from all bonds while living right into Maya-net [131, SGGs, Mehla 5]. If that aspect is weak in us, we have a long way to go on the Guru-path. It is better to admit our weakness than simply denying about it. In Sikhi, no bond can take away a Sikh from Guru-path. It is not the discussions about this or that, which can be helpful in liberating us from Maya-net, but a practical aspect of the Guru-teachings. Our society is into inviting us deep into Maya-net of many folds. Liberation from all kinds of bonds sets human-beings free once for all. There is not a binding of Maya that can direct the behavior of a Gurmukh, and there is no urge remains in a Gurmukh that can be honored or accepted by the society as per its own designed norms. A Gurmukh is focused on the Guru-guidance and he or she enjoys freedom from all kinds of bonds while living among Maya-created bonds.

History verifies that only those, who have got imbued with the Creator, rise above pain and miseries because they are able to still their minds. Most of the world gets exhausted in achieving the limitless materialistic goals. There are some who are totally enslaved with rationality, and they are in denial to accept anything that isn't seen or proven with human-senses. They feel embarrassed to talk about some references in Gurbani about paranormal issues with their friends who are turned toward agnosticism. There are others who are into changing existing religions into professed science, or renaming the creator with their own vision limited by rationality.

We all understand that everything is not a result of rational events. For instance, Scientists claim the origin of the universe was an outcome of a big bang. What is the scientific rationale behind that theory? If it were really scientific theory, it wouldn't have been ever challenged, but it was/is. There are many other so called rational scientific statements like the age of the earth and the Sun. How these can be rational? These are just guesses. How a guess can be rational? We, in today's age, are influenced by scientific discoveries and are forced to close our minds from looking at other avenues and other capabilities of the mind that surprise many rational beliefs. Take an example of taking a thorn out of the body with a touch of a finger without performing any surgery. It truly

happened; all people living in *Kharoda, (District Patiala, Punjab)*, India, can verify that it was done by a lady, and the well known surgeons couldn't explain this procedure with any kind of rationality.

Since I am not a scholar of other religions, I shall talk about Sikhi only which is based on Gurbani. It deals with rationality but on some avenues, it detours from it and talks about paranormal issues such as the soul's journey into different existences. Those Sikhs, who do not believe in the incarnation and reincarnation, claim that Sikhi has no concept of incarnation and reincarnation; they have no way out to interpret the words like “*ਗਰਭ ਜੁਨੀ Garab joni*” used in Gurbani. I must say this by keeping Gurbani statements in my mind that they are not only naive about the concept of incarnation and reincarnation in Gurbani but also in denial to accept this fact supported by our Gurus vigorously. They interpret that “*Janam/mam/birth and death*” as metaphors used to define “stages of life.” Well, so be it; what about the use of words like “*garbh/mother's womb*” quoted earlier? What kind of metaphor is that? Our Guru is very clear on that and continuously talks about the journey of the soul. On 715, SGGs, Todi Mehla 5:

**ਸੁਣਿ ਮਨ ਸੀਖ ਸਾਧੂ ਜਨ ਸਗਲੇ ਥਾਰੇ ਸਗਲੇ ਪ੍ਰਾਛਤ ਮਿਟਿਓ ਰੇ ॥
ਜਾ ਕੋ ਲਹਣੈ ਮਹਰਾਜ ਰੀ ਗਾਠੜੀਓ ਜਨ ਨਾਨਕ ਗਰਭਾਸਿ ਨ ਪਉੜਿਓ ਰੇ ॥੨॥੨॥੧੯॥**
*Sun man seekh saadhoo jan saglo thaaray saglay paraachhat miti-o ray
Jaa ko lahno mahraaj ree gaath-rhee-o
jan naanak garbhaas na pa-orhi-o ray. ||2||2||19|| {715}*

In Essence : Oh mind! Listen to the teachings of Saints, your all sins will be finished. Who are destined to get (Naam) from Prabh's treasure, they do not enter into mother's womb. On 414, Sri Guru Granth Sahib, Mehla 1:

ਸੋ ਨਰੁ ਗਰਭ ਜੋਨਿ ਨਹੀ ਆਵੈ ॥੪॥
So nar garabh jon nahee aavai. ||4|| {414}

In Essence : Such a person doesn't go through the womb-existences. On 604, SGGs, Mehla 3:

ਜੰਮਣੁ ਮਰਣੁ ਸਿਰ ਉਪਰਿ ਉਭਉ ਗਰਭ ਜੋਨਿ ਦੁਖੁ ਪਾਏ ॥੨॥
Jaman maran sir oopar oobha-o garabh jon dukh paa-ay. ||2|| {604}

In Essence : Birth and death hang over their heads, and being

reborn through the womb, they suffer in pain.

In the above Guru vaakas, birth and death are elaborated with the words womb existence. A separate article is given in the end of this book on “The concept of reincarnation in Gurbani.”

In today's society, religion can play a vital role to bring harmony in it. For example, Sikhi considers all religions as His Will. All people's beliefs and all other good or bad situations created from the past to date are looked in Sikhi as Akalpurakh's own show being played at His own Will; therefore, nothing is wrong. What appears wrong to us maybe necessary to continue His Show. When we look at His whole show, no religion needs to be trashed; no sects should become point of hatred. All is His and nothing is beyond His Will. Sikh warriors were advised to live free from anyone's slavery but of the Creator, and they were advised to defend the lives given by Him in His big Show. It can also be called a balance of His show. Through His virtuous mediums, He inspires the mortals to practice self-defense and to do deeds out of selflessness.

These are the laws totally cemented in His show. All cannot reach to that peak where final merging with our Origin [Akalpurakh] takes place; a few will be successful, and many will work hard for it. Some will remain in duality, and some will be in total denial of such happening (merging with the Origin, Creator).

Interestingly, Guru Ji reveals that goodness and evilness are both present in His big show, Akalpurakh has created this Maya and only His true devotee rises above its negative influences; however, all of the rest fall for it to continue His show. Please read on and see how beautifully Guru Ji explains about “His created hindrance.” But in the end of this Shabada, Guru shows a way out to remove this “hindrance” and guides to make a right choice. It is expressed in beautiful metaphoric way; it is on 15–16, SGGs, Sri Raag M-1:

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥
ਅਮਲੁ ਗਲੋਲਾ ਕੂੜ ਕਾ ਦਿਤਾ ਦੇਵਣਹਾਰਿ ॥
ਮਤੀ ਮਰਣੁ ਵਿਸਾਰਿਆ ਖੁਸੀ ਕੀਤੀ ਦਿਨ ਚਾਰਿ ॥
ਸਚੁ ਮਿਲਿਆ ਤਿਨ ਸੋਫੀਆ ਰਾਖਣ ਕਉ ਦਰਵਾਰੁ ॥੧॥
*Sireeraag mehlaa 1:
Amal galolaa kooth kaa ditaa dayvanhaar.*

**Matee maran visaari-aa khusee keetee din chaar.
Sach mili-aa tin sofee-aa raakhan ka-o darvaar. ||1|| {15}**

In Essence : Akalpurakh, the Giver, has given false Maya-attachment which is like an *intoxicating pill*; under its intoxication, the mortal forgets death and involves into pleasures for short time; however, those who are free from this intoxicating Maya, do efforts to be with Him, obtain the Eternal Prabh.

A complete show is set up; the most of the mortals living in His intoxicating Maya get intoxicated with it, but there are those who do not. Thus, a few people ascend above its influences; those who do so obtain Akalpurakh.

**ਨਾਨਕ ਸਾਚੇ ਕਉ ਸਚੁ ਜਾਣੁ ॥
ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਤੇਰੀ ਦਰਗਹ ਚਲੈ ਮਾਣੁ ॥੧॥ ਰਹਾਉ ॥
Naanak saachay ka-o sach jaan.
Jit sayvi-ai sukh paa-ee-ai tayree dargh chalai maan.
||1|| Rahaa-o. {15}**

In Essence : Nanak says, “Oh mortal! Deem Akalpurakh as an eternal Creator, and by serving Him, you attain peace and honor in His court (of Akalpurakh).” [Pause]

It is very important to comprehend what Guru Ji says here; after expressing the plight of the mortals intoxicated by Maya, he asks his followers to consider Akalpurakh as the only Eternal One, deem the rest of the intoxicating Maya perishable, and do not cling to it to get intoxicated with it. Serving Akalpurakh brings peace to mind, and service performed in His devotion brings honor in His presence.

**ਸਚੁ ਸਰਾ ਗੁਰੁ ਬਾਹਰਾ ਜਿਸੁ ਵਿਚਿ ਸਚਾ ਨਾਉ ॥
ਸੁਣਹਿ ਵਖਾਣਹਿ ਜੇਤਤੇ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥
ਤਾ ਮਨੁ ਖੀਵਾ ਜਾਣੀਐ ਜਾ ਮਹਲੀ ਪਾਏ ਥਾਉ ॥੨॥
Sach saraa guruh baahraa jis vich sachaa naa-o.
Suneh vakaaneh jayt-rhay ha-o tin balihaaraai jaa-o.
Taa man kheevaa jaanee-ai jaa mahlee paa-ay thaa-o. ||2|| {15-16}**

In Essence : The real wine is made without molasses, and it contains His Eternal Name. I sacrifice to those mortals, who listen and utter His Name. Only then one enjoys intoxication (of His Name), when one's mind is stilled (Become one with Him) in His Love.

Above, Guru Nanak Dev compares the use of Alcohol with His Name; the alcohol temporarily relaxes the mind from worries of outer world but His Name's intoxication keeps the mortals worry free forever. Alcohol has a transitory effect; therefore, it doesn't provide permanent stillness to the mind but His Name does. Guru Ji says that the real intoxication is that which stills the mind forever and that is His Name.

**ਨਾਉ ਨੀਰੁ ਚੰਗਿਆਈਆ ਸਤੁ ਪਰਮਲੁ ਤਨਿ ਵਾਸੁ ॥
ਤਾ ਮੁਖੁ ਹੋਵੈ ਉਜਲਾ ਲਖ ਦਾਤੀ ਇਕ ਦਾਤਿ ॥
ਦੁਖ ਤਿਸੈ ਪਹਿ ਆਖੀਅਹਿ ਸੁਖ ਜਿਸੈ ਹੀ ਪਾਸਿ ॥੩॥
Naa-o neer chang-aa-ee-aa sat parmatal tan vaas.
Taa mukh hovai ujlaa lakh daatee ik daat.
Dookh tisai peh aakhee-ahi sookh jisai hee paas. ||3|| {16}**

In Essence : When one bathes in His Name-water, applies perfume of His virtuous praise, and keeps good conduct like a perfume, then one becomes pure. And this is the gift which is better than hundreds of other gifts. One should pray to Akalpurakh to get rid of pains, and one should pray to Akalpurakh who has also the peace to give.

Beautifully Guru Ji expresses the real way of living of His seeker; it is all about bringing change within. Cleaning of the mind should be done by contemplating His Name. His presence in the mind cleans ill-intentional behavior, and this way good virtues and high qualities are obtained. These virtues serve as attractive perfumes (attraction of purity). Living this kind of life is better than anything if He blesses so. The mortals should only pray to Akalpurakh because He is the only One capable of blessing us with peace.

**ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਜਾ ਕੇ ਜੀਅ ਪਰਾਣ ॥
ਤਿਸੁ ਵਿਣੁ ਸਭੁ ਅਪਵਿਤੁ ਹੈ ਜੇਤਾ ਪੈਨਣੁ ਖਾਣੁ ॥
ਹੋਰਿ ਗਲਾਂ ਸਭਿ ਕੂੜੀਆ ਤੁਧੁ ਭਾਵੈ ਪਰਵਾਣੁ ॥੪॥੫॥
So ki-o manhu visaaree-ai jaa kay jee-a paraan.
Tis vin sabh apvitar hai jaytaa painan khaan.
Hor galaan sabh koorhee-aa tudh bhaavai parvaan. ||4||5|| {16}**

In Essence : Akalpurakh who holds our life, why should He be forgotten? Without Him all we wear or eat is impure. All other talks (and techniques for salvation) are false but only that effort is

right that pleases you oh Prabh! (In other words, the deeds which create love for Him should be practiced).

In Guru Nanak–House, nothing is pure or better than loving Him. He is considered as the life–supporter, and forgetting Him is called a display of ungratefulness. Regardless what people do to obtain Him, Guru Ji believes that only that effort is right through which one falls in love with the Creator because that is what pleases Him.

After stating that, Guru Ji says that all visible Maya is His creation, and he also advises us to stay away (not to get drowned in it) from it, because it detours us from the Creator. It is very important to keep this idea in mind all the time. If we keep His memory in our hearts, it purifies our behavior and helps us to gather virtues. Let me quote one example to understand His created Maya and to love Him while living in it. There is nuclear energy, it can be used for many productive things, but it also can be used for destruction. It depends how it is used. If it is used for destruction, it is bad, but if it is used for creative purpose, it is very good. Same way, if His created–Maya is used in a better way and a goal of obtaining Prabh is also pursued, it is not bad. Nonetheless, if one is drenched in it and forgets Him, it becomes poison. **It is a matter of making a right choice.**

On 16–17, SGGGS, Sri Raag Mehla 1, Guru advises us to stay away from that thing which pushes us away from Him:

*ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥
ਸਭਿ ਰਸ ਮਿਠੇ ਮੰਨਿਐ ਸੁਣਿਐ ਸਾਲੋਣੇ ॥
ਖਟ ਤੁਰਸੀ ਮੁਖਿ ਬੋਲਣਾ ਮਾਰਣ ਨਾਦ ਕੀਏ ॥
ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਭਾਉ ਏਕੁ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ ॥੧॥*

Sireeraag mehlaa 1:

Sabh ras mithay mani–ai suni–ai saalonay.

Khat tursee mukh bolnaa maaran naad kee–ay.

Chhateeh amrit bhaa–o ayk jaa ka–o nadar karay–i. ||1|| {16}

In Essence : Trusting in Him is like sweet relish. Hearing His Name is like saltier–eatables. Uttering His Name is as tasting sweet savory, and singing His Name’s hymn is like tasting spices. The continuous loving of Akalpurakh is as having the thirty six sorts of

flavorful–nectar; only those obtain this state of mind (when His Name appeals like thirty six flavorful dishes), upon whom He bestows His grace.

Being in love with Akalpurakh satiates the soul. If He shows mercy on the mortals to have His Name, one falls in love with Him.

ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥

ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥ ਰਹਾਉ ॥

Baabaa hor khaanaa khusee khu–aar.

Jit khaadhai tan peerhee–ai man meh chaleh vikaar. ||1|| Rahaa–o. {16}

In Essence : Oh Brother! All other viands are harmful because they bring disease to the body. By eating them, evil urges take over the mind. [Pause]

In above Vaakas, Guru Ji is talking about over indulgence in various tastes. It is inferred that by enjoying different tastes, a lot of bad stuff comes to bother the body. Many delicious dishes are proven to be unhealthy. It is advised, therefore, to remain simple and modest instead of being carried away with the tasty stuff that brings miseries eventually.

ਰਤਾ ਪੈਨਣੁ ਮਨੁ ਰਤਾ ਸੁਪੇਦੀ ਸਤੁ ਦਾਨੁ ॥

ਨੀਲੀ ਸਿਆਹੀ ਕਦਾ ਕਰਣੀ ਪਹਿਰਣੁ ਪੈਰ ਧਿਆਨੁ ॥

ਕਮਰਬੰਦੁ ਸੰਤੋਖ ਕਾ ਧਨੁ ਜੋਬਨੁ ਤੇਰਾ ਨਾਮੁ ॥੨॥

Rataa painan man rataa supaydee sat daan.

Neelee si–aahce kadaa karnee pahiran pair dhi–aan.

Karam–band santokh kaa dhan joban tayraa naam. ||2|| {16}

In Essence : Drenching in His love is as wearing attractive attire, and helping the needy is as wearing respectable dress. Cleansing the mind is as wearing a blue dress. A Real robe of honor is to remain fixed on Akalpurakh. Having contentment is like having waist–band. Your Name oh Almighty is my wealth and youth (energy).

His devotee remains happy in his or her own way unlike those mortals who long to look better with attire and worldly honor. Wearing robes of a faith can never be better than truthful life. To His devotees, His love becomes everything. His love inspires his devotee to love others, to clean the mind and to remain fixed on

Akalpurakh. The bliss is achieved through His Name. And His Name becomes wealth and energizing food of life for His devotee.

**ਬਾਬਾ ਹੋਰੁ ਪੈਨਣੁ ਖੁਸੀ ਖੁਆਰੁ ॥
ਜਿਤੁ ਪੈਯੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥ ਰਹਾਉ ॥**

Baabaa hor painan khusee khu-aar.

Jit paidhai tan peerhee-ai man meh chaleh vikaar. ||1|| Rahaa-o. {16}

In Essence : Oh Brother! All other viands are harmful because they bring disease to the body. By wearing them, evil urges take over the mind. [Pause]

**ਘੋੜੇ ਪਾਖਰ ਸੁਇਨੇ ਸਾਖਤਿ ਬੁਝਣੁ ਤੇਰੀ ਵਾਟ ॥
ਤਰਕਸ ਤੀਰ ਕਮਾਣ ਸਾਂਗ ਤੋਗਬੰਦ ਗੁਣ ਧਾਤੁ ॥
ਵਾਜਾ ਨੇਜਾ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਕਰਮੁ ਤੇਰਾ ਮੇਰੀ ਜਾਤਿ ॥੩॥**

Ghorhay paakhar su-inay saakhat boojhan tayree vaat.

Tarkas teer kamaan saang taygband gun dhaat.

Vaajaa nayjaa pat si-o pargat karam tayraa mayree jaat. ||3|| {16}

In Essence : Walking on a path to realize you (Oh Akalpurakh!), is as having horse, saddle and gold crupper. Obtaining the virtue of praising you is as having quiver arrow, bow spear and sword-belt. Getting accepted by you is as having bands and lances. Your Grace is my caste. (Oh Prabh!)

Above a life of royalty is discussed to deem it as a trivial achievement compared to the living in His love and seeking His acceptance. For His devotees, the real royalty comes as they fix their minds on Him, and praise His virtues. For them, the highest honor is to be accepted by the Creator because in their eyes all other royal show-off and honors carry no weight.

**ਬਾਬਾ ਹੋਰੁ ਚੜਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥
ਜਿਤੁ ਚੜਿਐ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥ ਰਹਾਉ ॥**

Baabaa hor charh-naa khusee khu-aar.

Jit charhi-ai tan peerhee-ai man meh chaleh vikaar.

||1|| Rahaa-o. {16}

In Essence : Oh Brother! The glee of other rides is harmful because it brings disease to the body. Having other rides, encourages evil urges to take over the mind. [Pause]

**ਘਰ ਮੰਦਰ ਖੁਸੀ ਨਾਮ ਕੀ ਨਦਰਿ ਤੇਰੀ ਪਰਵਾਰੁ ॥
ਹੁਕਮੁ ਸੋਈ ਤੁਧੁ ਭਾਵਸੀ ਹੋਰੁ ਆਖਣੁ ਬਹੁਤੁ ਅਪਾਰੁ ॥
ਨਾਨਕ ਸਚਾ ਪਾਤਿਸਾਹੁ ਪੂਛਿ ਨ ਕਰੇ ਬੀਚਾਰੁ ॥੪॥**

Ghar mandar khusee naam kee nadar tayree parvaar.

Hukam so-ee tudh bhaavsee hor aakhan bahut apaar.

Naanak sachaa paatisaahu poochh na karay beechaar. ||4|| {16-17}

In Essence : Having bliss to meditate on your Name is as living in a mansion, and your Grace is as having a family. The real Ordinance is that which pleases you even though there are many kinds of orders of others (to live in your Will is real obedience). The Eternal King Akalpurakh doesn't seek consultation from anyone (Rulers may have power to command over many people, but they have special advisers, contrarily Akalpurakh doesn't need any advisers).

As stated above, for His devotees, Prabh is everything. His blessings give the comfort of living with a family in big mansions. The real Order is that which pleases Him, and the other Orders are insignificant before His Order because real King is He who doesn't need anybody's consultation to issue orders as worldly rulers do.

The Shabada continues on next on 17, SGGS:

**ਬਾਬਾ ਹੋਰੁ ਸਉਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥
ਜਿਤੁ ਸੁਤੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥ ਰਹਾਉ ॥੪॥੨॥**

Baabaa hor sa-una khusee khu-aar.

Jit sutai tan peerhee-ai man meh chaleh vikaar.

||1|| Rahaa-o. ||4||7|| {17}

In Essence : Oh Brother! All other kinds of resting and pleasures are harmful because they bring disease to the body, and they encourage evil urges to take over the mind. [Pause]

We have seen how Guru Ji points out a different kind of tastes and temptations by which people usually are carried away. He warns us to stay away from those because real comforts, peace and satiating taste are found in living in His love. Luxuries have their falls. Doubtlessly, these worldly luxurious things and powers become hindrances in the way of uniting with Him because they detour the mortals away from Him. Our Guru asks us to prefer His love to love for others and to show obedience to Him.

Our issue is to deal with today's society while treading on Guru-path that leads to the merging point of the soul with its Creator. In the above Shabadas, Guru explains about the hindrances on our way, and he advises us to stay away from them. **We must keep our attention fixed on His Name and live modestly in His love.**

Repeatedly Gurbani guides the follower to be normal in all kind of behavior. In a way of surviving, in the following Guru Vaakas, Guru clearly states that who become His true lovers, they remain carefully awake from Maya influences, and they keep their attention fixed on Him. It is the indulging in unlimited tastes and luxurious way of life that detours the mind away from Him. Sri Guru Granth Sahib, 466-467, Asa Dee Vaar:

ਪਉੜੀ ॥ ਸੇਵ ਕੀਤੀ ਸੰਤੋਖੀਏ ਜਿਨੀ ਸਚੇ ਸਚੁ ਧਿਆਇਆ ॥
 ਓਨੀ ਮੰਦੈ ਪੈਰੁ ਨ ਰਖਿਓ ਕਰਿ ਸੁਕ੍ਰਿਤੁ ਧਰਮੁ ਕਮਾਇਆ ॥
 ਓਨੀ ਦੁਨੀਆ ਤੋੜੇ ਬੰਧਨਾ ਅੰਨੁ ਪਾਣੀ ਥੋੜਾ ਖਾਇਆ ॥
 ਤੂੰ ਬਖਸੀਸੀ ਅਗਲਾ ਨਿਤ ਦੇਵਹਿ ਚੜਹਿ ਸਵਾਇਆ ॥
 ਵਡਿਆਈ ਵਡਾ ਪਾਇਆ ॥੭॥

Pa-orhee. Sayv keetee santokhee—cen jinhee sacho sach dhi—aa—i—aa.
Onhee mandai pair na rakhi—o kar sukarit dharam kamaa—i—aa.
Onhee dune—aa torhay bandhnaa ann paanee thorhaa khaa—i—aa.
Too^o bakhseecee aglaa nit dayveh charheh savaa—i—aa.
Vadi—aa—ee vadaa paa—i—aa. ||7||{466-67}

In Essence : Those are real contented ones who truly perform His service (rightfully meditate on the Eternal Lord). They don't go toward bad deeds, but through good deeds they practice Dharma (virtuous living). **They break worldly bonds, and they eat and drink frugally.** You are the great Donor! You give me more and more everyday (Oh Akalpurakh!). Through praising, He, the great One, is obtained.

Guru sets a stage of a normal life by advising his followers to be normal in general behavior through which bonds of Maya should be weakened because nothing is important than to be worthy of Him. To become like that, normalcy toward everything is necessary. Who reach to that peak (of normalcy and stillness in His love), they display normalcy every way, and rise above all kinds

of bonds. They remain concentrated at Him, and all joys lie in there for them. Nothing can detour them away from Him.

A Gurmukh being a family person, having education or not, somehow works hard to support the family. A person can do that only if his or her mind remains fixed on Akalpurakh while working. A Gurmukh also works hard to attain the aims of life by gathering virtues to become worthy of the Creator, and refrains from all vice and evil-intentions like cheating, exploitations and so on. Such Gurmukh's life becomes worthy of praise. There should always be a longing for hard-work to make living in His devotees, but there should be no ambitions in the mind to build mini empires by exploiting others. Whatever that hard work brings in, should be used to feed family and some of that should be kept to share with the needy. Such persons get out of cat-race for gathering Maya. This is a normal behavior according to the enlightened ones, however, such behavior can be considered as "stupidity" by those who are in the cat-race of Maya. Maya lovers' fair deal is to give bribe to secure high official post, and after getting that post, their aim is to gather much more back than what is given in the bribe. To put it differently, their aim is to become wealthy and famous at any cost. This is the way such souls dig their own graves. Who turns to Prabh will not accept this kind of approach no matter what happens?

It is very much commonplace fact that majority of the people don't comprehend the state of mind of a true devotee of Eternal Creator, because they see everything in view of worldly success. That is why many people remain under the pressure of coming and going of miseries, and they enjoy temporary joy that follows the sorrow. Nonetheless, on the other side, true devotees being totally in contented in His love, enjoy ever happiness; their minds are stilled and concentrated on Akalpurakh, and they feel they have the world in their lap. That is the obvious difference one can notice between the two (Majority of the people and the devotees of Akalpurakh).

Having control over urges and being without conceit, His devotees enjoy contentment and peace, but agonizing struggles of other people to have happiness, go in vain. In our society, true

Guru-followers make a choice. They have to ignore the pressure of the society. It is a difficult task but not impossible. As they ignore the pressure, they start feeling Guru-guidance easier to follow, and then it becomes obvious that falling under the pressures of the society brings spiritual defeat. World is into materialistic game, and it has literally nothing to do with the union with the Creator. Most of the people who, somehow believe in His existence, think that after death, that meeting will occur any way. Contrary to that, His followers intend to live “being His” to secure eternal union with Him. Guru-followers have a balance; they live in the society just to contribute positively into it, but they never acknowledge its pressure to get in to any kind of race. Any religion that provides goodies in return of favors done to that religion, obviously guides the persons away from spirituality. Give and take is in His hands not in the power of religions. His devotees feel a complete freedom from such luring baits. Fifth Nanak expresses about it on 188, Sri Guru Granth Sahib, in Gouri Mehla 5:

ਮਾਧਉ ਜਾ ਕਉ ਹੈ ਆਸ ਤੁਮਾਰੀ ॥ ਤਾ ਕਉ ਕਛੁ ਨਾਹੀ ਸੰਸਾਰੀ ॥੧॥ ਰਹਾਉ ॥

Maadha-o jaa ka-o hai aas tumaaree.

Taa ka-o kachh naahee sansaaree. ||1|| Rahaa-o. {188}

In Essence : Oh Master of wealth! One, who hopes on your support, does not need to hope from the world [Pause].

Above Guru advises us that we should ask from Akalpurakh instead of asking from the worldly people. Therefore, we should not ask anything from “*sansarrees/worldly people*” because they cannot give anything. Actually what we get, we get from our Creator not from the “*Sansarees*” because they do as per His Will, and what they have is also His gift. Some may feel a sense of arrogance in this kind of independent behavior because they are drenched in worldly Maya. It is about feeling indebted to the Creator first; however, it doesn’t mean we should not thank those through whom the Creator gives to us. We see other people doing things, but they do not realize that behind every thing, His “Will” prevails. All credit must be given to Him who owns all of us. It is our duty to thank the Creator for everything.

LOVE, DEEP ATTACHMENT AND OTHER BONDS

Sikhi promotes family life, as stated earlier; unlike some Indian sects that suggest abandoning family life to pursue the Creator. In Sidh Gosht, Yogis question Guru Nanak Dev Ji, “Why did you wear once attire like a “*sanyaasi*, and now why have you adopted family-man’s dress?” Guru Ji answers their question in very clear words, “To meet the true Guru followers (Gurmukh, who are turned toward the Creator), I became *sanyaasi*, and to meet Akalpurakh, I have adopted the dress of a family man (His Hukam is to seek Him while living in a family).” Here are Guru’s own pious words [Sidhgost, 939, SGGS]:

ਗੁਰਮੁਖਿ ਖੋਜਤ ਭਏ ਉਦਾਸੀ ॥ ਦਰਸਨ ਕੈ ਤਾਈ ਭੇਖ ਨਿਵਾਸੀ ॥
ਸਾਚ ਵਖਰ ਕੇ ਹਮ ਵਣਜਾਰੇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰੇ ॥੧੮॥

Gurmukh khojat bha-ay udaasee.

Darsan kai taa-ee bhaykh nivaasee.

Saach vakhar kay ham vanjaaray.

Naanak gurmukh utras paaray. ||18|| {939}

In Essence : (Answers) In search of Gurmukh I became a “*sanyaassi*”. To see Him (the Creator), I have adopted the dress of a family-man. My profession is to deal in the Name of Eternal Akalpurakh. Nanak says that those who are true Guru followers, will swim across (the ocean of Maya).

A Sikh should never abandon his family. If Akalpurakh showers the mortal with His grace, his or her hard work on His path is materialized and His union occurs.

Guru Ji also refers to the false attachment to worldly love that includes deep attachment of the family as well. Let us look at that.

How does a family become a bound in Guru-path? It is very important for every Sikh to understand and realize how being a family person, His path can be pursued. In Guru Shabada on 416, SGGS in Raag Asa, Mehla 1, these bonds are expressed with a reason; please look into the totality of the message.

ਆਸਾ ਮਹਲਾ ੧ ਇਕਤੁਕੀ ॥

ਗੁਰੁ ਸੇਵੇ ਸੋ ਠਾਕੁਰ ਜਾਨੈ ॥ ਦੁਖੁ ਮਿਟੈ ਸਚੁ ਸਬਦਿ ਪਛਾਨੈ ॥੧॥

Aasaa mehlaa 1 iktukee : Gur sayvay so thaakur jaanai.

Dookh mitai sach sabad pachhaanai. ||1|| {416}

In Essence : Who serves (follows) the Guru, understands the Creator (being everywhere as *Sargun* and separate as *Nirgun*); such a person's pains vanish because the eternal Prabh is realized through the Guru-word.

ਰਾਮੁ ਜਪਹੁ ਮੇਰੀ ਸਖੀ ਸਖੈਨੀ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਦੇਖਹੁ ਪ੍ਰਭੁ ਨੈਨੀ ॥੧॥ ਰਹਾਉ ॥

Raam japahu mayree sakhee sakhainee.

Satgur sayv daykhhu parabh nainee. ||1|| Rahaa-o. {416}

In Essence : My friends! Utter the Name of Akalpurakh, follow the True Guru, and you will see Akalpurakh with your own eyes. [Pause]

Uttering His Name is the most vital act recommended by our Guru. Wherever His given Name or just “*Naam*” is mentioned, it is all about uttering it with or without using tongue by enshrining His memory in the heart. Ninth Nanak goes in a detail to stress on uttering His Name by deeming it a real religious act. According to Gurbani, there is no other deed equal to that. On 632, SGGS in Raag Sorth:

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਪ੍ਰਾਨੀ ਕਉਨੁ ਉਪਾਉ ਕਰੈ ॥

ਜਾ ਤੇ ਭਗਤਿ ਰਾਮ ਕੀ ਪਾਵੈ ਜਮ ਕੋ ਤ੍ਰਾਸੁ ਹਰੈ ॥੧॥ ਰਹਾਉ ॥

Sorath mehlaa 9: Paraanee ka-un upaa-o karai.

Jaa tay bhagat raam kee paavai jam ko taraas harai.

||1|| Rahaa-o. (sorath, bani of ninth nanak) {632}

In Essence : What kind of efforts a mortal should do by which he can have devotional service of all pervading Creator, and fear of the death can be dispelled? [Pause]

Above Guru Ji brings up a few questions about the path that truly leads to Him; Guru Ji wants his followers understand clearly what is the right way to be with Him.

In the following Vaakas, Guru Ji continues raising questions about His right path.

ਕਉਨੁ ਕਰਮ ਬਿਦਿਆ ਕਹੁ ਕੈਸੀ ਧਰਮੁ ਕਉਨੁ ਫੁਨਿ ਕਰਈ ॥

ਕਉਨੁ ਨਾਮੁ ਗੁਰ ਜਾ ਕੈ ਸਿਮਰੈ ਭਵ ਸਾਗਰ ਕਉ ਤਰਈ ॥੧॥

Ka-un karam bidi-aa kaho kaisee dharam ka-un fun kar-ee.

Ka-un naam gur jaa kai simrai bhav saagar ka-o tar-ee. ||1|| {632}

In Essence : What are those deeds, knowledge and religious acts? What is that Name that should be contemplated to swim across worldly dreadful ocean according to the Guru?

In the following Vaakas, Guru Ji gives answers to all above stated questions:

ਕਲ ਮੈ ਏਕੁ ਨਾਮੁ ਕਿਰਪਾ ਨਿਧਿ ਜਾਹਿ ਜਪੈ ਗਤਿ ਪਾਵੈ ॥

ਅਉਰ ਧਰਮ ਤਾ ਕੈ ਸਮ ਨਾਹਨਿ ਇਹ ਬਿਧਿ ਬੇਦੁ ਬਤਾਵੈ ॥੨॥

Kal mai ayk naam kirpaa nidh jaahi japai gat paavai.

A-or dharam taa kai sam naahan ih bidh bayd bataavai. ||2|| {632}

In Essence : In this time called *Kalyug*, there is only the Name of Prabh who is treasure of mercy, and by uttering Prabh's Name, the mortal can obtain salvation. Even *Vedas* state that there are no other religious deeds that can be equal to His Name (Uttering His Name).

In Gurbani, the Name of Akalpurakh is expressed as a support of life, and uttering His name is considered as the most vital deed of all deeds [Gauri Sukhmani, 262, SGGS]. Remembering Guru (his advice) will take us to Him.

We have seen that fixing our attention on the Guru brings ourselves close to our Creator. In Gujri Ki Vaar, Salok Mehla 5 on 517, SGGS, Fifth Nanak asks his followers to get involved with Guru in a way that all actions should be taken as per Guru; repeatedly Guru Ji says to remember Akalpurakh. We should bear in mind that His Name is a real support of the soul in this world. How to utter His Name is learned from the Guru who first stresses to battle within to become free from negative primal forces by remembering His name (by keeping Him in the heart). Remembering Guru, literally means to remain fixed on his teachings because a True Guru is an advocate of His praise. He leads only to Him and helps his followers to be worthy of Him:

ਸਲੋਕੁ ਮਃ ੫ ॥ ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰੁ ਨਾਉ ॥
 ਨੇੜੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸੁਣਣੀ ਸੁਨਣਾ ਗੁਰੁ ਨਾਉ ॥
 ਸਤਿਗੁਰੁ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਪਾਈਐ ਠਾਉ ॥
 ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੇ ਜਿਸ ਨੋ ਏਹ ਵਸੁ ਦੇਇ ॥
 ਜਗ ਮਹਿ ਉਤਮ ਕਾਢੀਅਹਿ ਵਿਰਲੇ ਕੇਈ ਕੇਇ ॥੧॥

Salok mehlaa 5: Antar gur aaraadh-naa jihvaa jap gur naa-o.

Naytree satgur paykh-naa sarvance sunnaa gur naa-o.

Satgur saytee rati-aa dargeh paa-ee-ai thaa-o.

*Kaho naanak kirpaa karay jis no ayh vath day-ay. Jag meh utam
 kaadhee-ah virlay kay-ee kay-ay. ||1|| {517}*

In Essence : By remembering the Guru and uttering his name heartily, by seeing the Guru and hearing his name, and drenching in the Guru's love, one secures a place in His court. Nanak says if the Creator shows mercy, the mortals get this gift. Such mortals are the greatest ones in the world, but such persons are very rare.

It is stressed to forget all other kinds of knowledge and wisdom to become one with the Guru. Remembering Guru and not letting others influence the mind is vital because only in this way, Akalpurakh is known. True Guru leads the souls to the Creator. Obviously it is an advice given to the Sikhs to remain aware of their Guru-teachings and avoid other guides. These teachings give a way out to get over the Maya-influences to get absorbed in the Creator. Guru Nanak Dev guarantees about envisioning Him, and that is why it is mandatory to follow him strictly with utter honesty.

Akalpurakh permeates in all, and Guru Ji wants us to understand that fact. If that truth is understood, as we claim, why do we keep double standard while dealing with our family, friends and others who are not related to us? Why do we deny existence of Akalpurakh in others? **Why do we become ready to do anything for our families or friends even by sacrificing all the virtues we gather over time?** Ponder over it. When we are setting up relation with the Creator, we should consider all beings a part of His big family. Of course we have responsibility toward our family we live with; we have safety issue while dealing with those whom we don't know personally. Any strange person cannot be made a member of the family we live with just because we believe Prabh Ji exists in all.

Is it a contradictory behavior in context of His big family? No it is not. Actually the point here to understand is that **we should be very fair in dealing with all.** If we can forgive our own members of family, friends and relatives, why can't we forgive others? If they are not related to us, it doesn't mean we should develop discriminating behavior toward them just because they are not related to us. Now think, is it necessary, while performing duties toward our family and friends, to turn "mean" toward those who are not related to us? Is it necessary to mortgage our decency, compassion and honesty for any reason? There is nothing wrong if we become careful while dealing with the strangers or do not mix up with those who are not related to us; **it is just a way of remaining alert from His creation that may have negativity issues because in His creation, both, negativity and positivity exist.** Guru says that we must understand and feel His presence in all and His Ordinance in force. If we do so, the picture of His big family becomes clear. If we look at our Guru Sahibans' lives, it is obvious that they never preferred members of their families to other members of the congregation of their followers. There was bitterness in some of their families due to the conceit of the members of their families on certain times; those members of Guru-families, who went in opposition because of their ignorance, totally failed to understand why the Guru would not prefer them to other followers. Read the following Guru Vaakas on 1299, Sri Guru Granth Sahib in Kanara Mevla 5:

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥੧॥

Naa ko bairee nahee bigaanaa sagal sang ham ka-o ban aa-ee.

||1|| {1299}

In Essence : Now neither anyone is my enemy nor a stranger, all are like mine (I like all of them).

Contrary to that, always we keep double standard while behaving with people and our family and friends. That is another reason our Guru asks us not to develop a group mentality; we will look at that advice given in below Guru Shabada.

Our behavior should be changed in His love as expressed in above Guru Vaakas; however, the worldly love inspires us to react

otherwise. It also triggers our minds to form groups and to get into commotion of conceited behavior. The group mentality encourages the self to act as a protector of the group. The concept of Sikhi is above group mentality. Let's look at Fourth Nanak's views on this. All Sikhs should bear in their minds that their Guru wants them to save their spiritual goal by avoiding this group mentality. It is advised to be with Him and deem Him as the only supporter of life. We are too much into group-mentality in various folds. We have a group that agrees on certain things, and we have alliance with those who praise us regardless our stand on right or wrong issue. The list of such classification goes on; the more we get into such partiality, the more we go away from the goal of practicing Sikhi. Please read on The Guru Shabada is in Raag Asa on 366, SGGS, Mehlā 4; this is the Shabada that has inspired me not to seek special relation with any group now onwards:

ਰਾਗੁ ਆਸਾ ਘਰੁ ੨ ਮਹਲਾ ੪ ॥

ਕਿਸ ਹੀ ਧੜਾ ਕੀਆ ਮਿਤ੍ਰ ਸੁਤ ਨਾਲਿ ਭਾਈ ॥

ਕਿਸ ਹੀ ਧੜਾ ਕੀਆ ਕੁੜਮ ਸਕੇ ਨਾਲਿ ਜਵਾਈ ॥

ਕਿਸ ਹੀ ਧੜਾ ਕੀਆ ਸਿਕਦਾਰ ਚਉਧਰੀ ਨਾਲਿ ਆਪਣੈ ਸੁਆਈ ॥

ਹਮਾਰਾ ਧੜਾ ਹਰਿ ਰਹਿਆ ਸਮਾਈ ॥੧॥

Raag aasaa ghar 2 mehlaa 4:

Kis hee dharhaa kee-aa mitar sut naal bhaa-ee.

Kis hee dharhaa kee-aa kurham sakay naal javaa-ee.

Kis hee dharhaa kee-aa sikdaar cha-udhree naal aapnai su-aa-ee.

Hamaaraa dharhaa har rahi-aa samaa-ee. ||1|| {366}

In Essence : Some make special alliance with their friends, sons and their brothers, some with marriage based relations, with sons-in-law, and some join in a faction of their chiefs and head-men due to their motives. My association is only with that Prabh who pervades all over.

In above Vaakas, it is expressed how people get into groups; their habit of forming groups, doesn't really help in succeeding Guru given goal. The Goal is high but we behave lowly.

ਹਮ ਹਰਿ ਸਿਉ ਧੜਾ ਕੀਆ ਮੇਰੀ ਹਰਿ ਟੇਕ ॥

ਮੈ ਹਰਿ ਬਿਨੁ ਪਖੁ ਧੜਾ ਅਵਰੁ ਨ ਕੋਈ ਹਉ

ਹਰਿ ਗੁਣ ਗਾਵਾ ਅਸੰਖ ਅਨੇਕ ॥੧॥ ਰਹਾਉ ॥

Ham har si-o dharhaa kee-aa mayree har tayk.

Mai har bin pakh dharhaa avar na ko-ee ha-o

har gun gaavaa asankh anyak. ||1|| Rahaa-o. {366}

In Essence : My group is with Prabh, who is my support; except Him, I have no party or faction, and I sing His innumerable virtues. [Pause]

Stress is given on becoming only His devotees instead of affiliating with smaller groups. Group forming boost the behavior that robs the mortals off good qualities and fairness.

ਜਿਨੁ ਸਿਉ ਧੜੇ ਕਰਹਿ ਸੇ ਜਾਹਿ ॥ ਝੂਠੁ ਧੜੇ ਕਰਿ ਪਛੋਤਾਹਿ ॥

ਬਿਰੁ ਨ ਰਹਹਿ ਮਨਿ ਖੋਟੁ ਕਮਾਹਿ ॥

ਹਮ ਹਰਿ ਸਿਉ ਧੜਾ ਕੀਆ ਜਿਸ ਕਾ ਕੋਈ ਸਮਰਥੁ ਨਾਹਿ ॥੨॥

Jinh si-o dharhay karahi say jaahi.

Jhooth dharhay kar pachhotaahi. Thir na rahh man khot kamaahi.

Ham har si-o dharhaa kee-aa jis kaa ko-ee samrath naahi. ||2|| {366}

In Essence : With whom we form a party, they all depart from here. Having such temporary partisan brings repentance. Who practice falsehood, they never remain stable. I have formed a party with Akalpurakh because none is equal to His power.

Whole Shabada is about leveling group mentality and keeping association with Akalpurakh who has created this world and pervades in it. If the world doesn't suit us, still it is His creation. If we cannot respect His creation, how can we respect Him? I must say here that while defending ourselves and the innocents in apparent dangerous situations, the group we form to succeed in a virtuous life, has nothing to do what Guru is referring to in this Shabada. Guru ji is just addressing on group behavior that divides people, hurts harmonious atmosphere and negates fairness. It is a matter of understanding that Akalpurakh has put all of us in conflicting situations. The one, who understands His Ordinance, rises above the mentality grounded in negativity. Modern civilized world teaches us to respect views of others even if we have to disagree with them; that is only an iceberg of virtuous advice Guru has been giving us. It is another way of understanding His Ordinance. Never ever assume that what we think is an ultimate truth.

Our siding with Him is to keep our minds open instead of

boxing them into small groups. We see that these groups also disappear leaving the members to seek other groups. These entire groups are temporary; why shouldn't we become His, who is eternal?

ਏਹ ਸਭਿ ਧੜੇ ਮਾਇਆ ਮੋਹ ਪਸਾਰੀ ॥ ਮਾਇਆ ਕਉ ਲੂਝਹਿ ਗਵਾਰੀ ॥
ਜਨਮਿ ਮਰਹਿ ਜੁਐ ਬਾਜੀ ਹਾਰੀ ॥ ਹਮਰੈ ਹਰਿ ਧੜਾ ਜਿ ਹਲਤੁ ਪਲਤੁ ਸਭੁ ਸਵਾਰੀ ॥੩॥
Ayh sabh dharhay maa-i-aa moh pasaaree.
Maa-i-aa ka-o loojheh gaavaaree.
Janam mareh joo-ai baajee haaree.
Hamrai har dharhaa je halat palat sabh savaaree. ||3|| {366}

In Essence : All these party associations are nothing but expansion of worldly attachment. Fools quarrel over Maya, they are born to die and lose their lives in gambling. My party with the Creator has embellished me here, and it will do the same hereafter.

Above the out come of group mentality is elaborated, and all reasons of building group mentality are condemned. Living in group mentality is a sheer wastage of life because due to this, we mortgage our virtues and go deep into Maya. Becoming only His devotees embellishes the soul.

ਕਲਿਜੁਗ ਮਹਿ ਧੜੇ ਪੰਚ ਚੋਰ ਝਗੜਾਏ ॥ ਕਾਮ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ਵਧਾਏ ॥
ਜਿਸ ਨੋ ਫਿਪਾ ਕਰੇ ਤਿਸੁ ਸਤਸੰਗਿ ਮਿਲਾਏ ॥
ਹਮਰਾ ਹਰਿ ਧੜਾ ਜਿਨਿ ਏਹ ਧੜੇ ਸਭਿ ਗਵਾਏ ॥੪॥
Kalijug meh dharhay panch chor jhagrhaa-ay.
Kaam krodh lobh moh abhimaan vadhaa-ay.
Jis no kirpaa karay tis satsang milaa-ay.
Hamraa har dharhaa jin ayh dharhay sabh gavaa-ay. ||4|| {366}

In Essence : In the bad time named *Kalyug*, the activity of five negative forces is in high gear, and the mortals embrace lust, anger, greed and conceit more and more. At whom He shows mercy, they attach to the company of His devotees. My party is with the Creator who has ended my group-mentality.

This group mentality adds negativity to the soul already burnt by lust, greed, attachment and conceit. Who, with His blessings, turn toward the company of His devotees, they eradicate their group mentality, and they fix full attention on the Creator. Add to it, in the company of devotees, there is no group-mentality behavior because in there. the concept of His big family is

understood and respected.

ਮਿਥਿਆ ਦੂਜਾ ਭਾਉ ਧੜੇ ਬਹਿ ਪਾਵੈ ॥
ਪਰਾਇਆ ਛਿਦੁ ਅਟਕਲੈ ਆਪਣਾ ਅਹੰਕਾਰੁ ਵਧਾਵੈ ॥
ਜੈਸਾ ਬੀਜੈ ਤੈਸਾ ਖਾਵੈ ॥
ਜਨ ਨਾਨਕ ਕਾ ਹਰਿ ਧੜਾ ਧਰਮੁ ਸਭ ਨਿਸਟਿ ਜਿਣਿ ਆਵੈ ॥੫॥੨॥੫੪॥
Mithi-aa doojaa bhaa-o dharhay bahi paavai.
Paraa-i-aa chhidar atkalai aapnaa ahankaar vadhaavai.
Jaisaa beejai taisaa khaavai.
Jan naanak kaa har dharhaa dharam sabh sarisat jin aavai.
||5||2||54|| {366}

In Essence : False is worldly love that creates groups. As per group mentality, the mortals judge the short comings of others and increase their self conceit. Consequently, they reap what they sow. His Slave Nanak has an alliance with Akalpurakh. It is the faith in Him that enables the mortals to win over the world.

Group mentality litters the soul with demerits; due to that filth, the soul gets what it does.

In the following paragraphs, we are going to address the deep attachment referred in Gurbani as an obstacle in the Guru-path. With the Guru-Vaakas, I will prove that any kind of deep attachment results in bonds of the souls. For a while, I have been telling the Guru-followers to pay attention to our Guru Message, and find out how repeatedly Guru Ji inspires us to fall in love with Waheguru. Falling in love with Waheguru, doesn't mean to dump the rest of the world. Guru Ji Stresses to achieve liberation while living in His created Maya-filled world. **Let us take an example of two persons who have fallen in love with each other in head and heels. Do they dump all others like Mother, father, relatives and friends? No they don't. What usually they do? They try to be defiant toward anyone who hinders their union. It is a fact, and we see it, and we understand it, but when it comes to loving Akalpurakh, we start thinking if falling in love with Him needs to leave all relatives, friends and other related things.** This is the point we should keep in mind that falling in love with the Akalpurakh is just like the falling in love of two individuals with each other whose **ultimate aim is to become one.** The devotee of Akalpurakh lives in the same kind

of state of mind in which a lover, who is fallen for a beloved, does because both take interest in nothing but in their ultimate goal—the union. In Gurbani, this love is legitimated in terms of a soul—bride and her spouse—Prabh because no other relation comes close to the relation of husband and wife. **Worldly love is inferior to the love for the Creator** that is why “other kind of love” is Maya. Gurbani states that there is only one male and that is the Creator, and all the rest of us are His bride—souls [591, SGGS, Mehla 3]. **Only big difference, in worldly love and love of His devotees, is that the worldly love is limited to the union of bodies (false) because its union is totally physical, but love for the Creator goes beyond body limits.** It actually continues even after the end of the body (eternal). All the same, when one falls in love with the Creator, pangs of separation from Him are felt in the same way as in context of worldly love. Please read how strongly, Guru Nanak Dev Ji expresses that on 991, SGGS.

Now let us see the context where family and the world are described as bonds. How worldly relations become bonds for the soul? The answer lies in the **Guru—Vaakas numbers 5 and 6 of quotation given below.** In Vaak number 5, Guru States clearly how the trade without meditating on the Creator brings dissatisfaction. When the out come of a trade is not satisfactory, it triggers anxieties. Dissatisfaction takes away all chances of stilling the mind and concentrating it on Akalpurakh. **Guru ji says that all things become bonds without His devotion.** In other words, if devotion for Him remains intact, the relations cannot become bonds because the Guru enables the follower to live among them without getting bound to them (See Guru Vaaka Number 8 in the given quote below). Let’s look at our Guru’s Vaakas to understand its message in totality.

ਬੰਧਨ ਮਾਤ ਪਿਤਾ ਸੰਸਾਰਿ ॥ ਬੰਧਨ ਸੁਤ ਕੰਨਿਆ ਅਰੁ ਨਾਰਿ ॥੨॥

Bandhan maat pitaa sansaar.

Bandhan sut kanniaa ar naar. ||2|| {416}

In Essence : Mother, father, the world, sons, daughters and wife become bonds. (without devotion for Him; this idea is clarified in the following Vakaas)

ਬੰਧਨ ਕਰਮ ਧਰਮ ਹਉ ਕੀਆ ॥ ਬੰਧਨ ਪੁਤੁ ਕਲਤੁ ਮਨਿ ਬੀਆ ॥੩॥

Bandhan karam dharam ha-o kee-aa.

Bandhan put kalat man bee-aa. ||3|| {416}

In Essence : Religious ceremonies become entanglements (without His devotion because one thinks, “I have done this or that religious deed.”) If love for others (than the Creator) is in the mind, relations of sons and wife also become entanglements.

The love for others inspires us to act favorably to the ones we love and thus robs us off fairness. It also binds us with them in a way that we fail to love the Creator with sincerity because they (relations] become our priority. Being in that kind of love, we do deeds that are beneficial to them (relations). We love to do such deeds even at the cost of losing virtues. It is a thin line between love for Him and our strong attachment with our family and friends.

ਬੰਧਨ ਕਿਰਖੀ ਕਰਹਿ ਕਿਰਸਾਨ ॥ ਹਉਮੈ ਡੰਨੁ ਸਹੈ ਰਾਜਾ ਮੰਗੈ ਦਾਨ ॥੪॥

Bandhan kirkhee karahi kirsaaan.

Ha-umai dann sahai raajaa mangai daan. ||4|| {416}

In Essence : (Without His devotion) Entanglement is the cultivation done by the farmer. In conceit, King demands penalty from the farmer and suffers due to it.

When a farmer does farming, how can it be an entanglement? Yes, it will be if there is no love for the Creator in the heart, because when farming is very successful, it creates conceit, or if it is not, it triggers worries. If love for Him exists in the mind of a farmer, he will credit all done deeds to Akalpurakh’s blessings and his mind remains stable. This way, neither the conceit influences the mind of the farmer nor does the failure. As His devotion is not in the heart, the farmer remains in the bonds. King collects revenues; with that money, he becomes wealthy. That wealth and the power inflate his conceit and he suffers because of that. But if His love exists in his heart, conceit doesn’t exist, and one doesn’t suffer from any bond.

ਬੰਧਨ ਸਉਦਾ ਅਣਵੀਚਾਰੀ ॥ ਤਿਪਤਿ ਨਹੀ ਮਾਇਆ ਮੋਹ ਪਸਾਰੀ ॥੫॥

Bandhan sa-udaa anveechaaree.

Tipat naahee maa-i-aa moh pasaaree. ||5|| {416}

In Essence : Without God's contemplation, trade becomes entanglement. (Due to lack of His love in mind) Due to the urge to expand Maya—entanglements, the trader is not satisfied with what he has. (Here an answer of why an act or relation becomes bond is explained. When His love exists in the heart, the expansion of Maya doesn't leave any kind of effect on the mind because the mind remains satiated with His love, and such a contentment keeps the mind above all bonds.)

In these Vaakas, Guru Ji states that without contemplating Akalpurakh, Maya leads the mind away from Akalpurakh. After studying the whole Shabada, **it becomes obvious that all relations and things become bonds for us if His love does not exist in our hearts.** If it does, then there is no problem because there is nothing that can bind the souls.

ਬੰਧਨ ਸਾਹ ਸੰਚਰਿ ਧਨੁ ਜਾਇ ॥ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਨ ਪਵਣੀ ਥਾਇ ॥੬॥

Bandhan saah sancheh dhan jaa-ay.

Bin har bhagat na pav-ee thaa-ay. ||6|| {416}

In Essence : The perishable wealth, which the banker gathers, becomes a bond because without His devotion, he is not accepted (by Akalpurakh).

From the whole Guru—Shabada, we learn that Guru ji stresses on His meditation in His love that can keep us pure and worthy of Him while we perform various worldly duties. Nonetheless, if that love for Him is not there, conceit, greed and deep attachment detour us away from Him. Without His devotion, the soul obtains no stability.

ਬੰਧਨ ਬੇਦੁ ਬਾਦੁ ਅਹੰਕਾਰ ॥ ਬੰਧਨਿ ਬਿਨਸੈ ਮੋਹ ਵਿਕਾਰ ॥੭॥

Bandhan bayd baad ahankaar.

Bandhan binsai moh vikaar. ||7|| {416}

In Essence : In conceit, the discussion of Vedas becomes bonds. Due to worldly love and vice, the mortal perishes (without knowing Him, such is the entanglement of arguments on scriptures. Because His love doesn't exist in the heart, the arguments become useless. Good ideas are learned from scriptures only when His love dominates the heart).

ਨਾਨਕ ਰਾਮ ਨਾਮ ਸਰਣਾਈ ॥ ਸਤਿਗੁਰਿ ਰਾਖੇ ਬੰਧੁ ਨ ਪਾਈ ॥੮॥੧੦॥

Naanak raam naam sarnaa-ee.

Satgur raakhay bandh na paa-ee. ||8||10|| {416}

In Essence : Nanak says, “those, who take refuge in the name of Akalpurakh, don't fall into bonds because the True Guru doesn't let them fall in any kind of bonds (With the Guru advice they understand Him and His Ordinance, and they deem loving Him as an extremely important deed).”

There are many things in the society that play different roles to detour our minds away from the Creator. As a result of it, we remain worried about all things. For instance, we remain worried about the means of living and the welfare of our families even when we have everything. The death of a relative fills us with disturbing feelings of separation. Why it is so? It is because of the deep attachment to the dead; however, His devotee looks at death as His “Call.”

Death remains very dreadful for many. The True Guru explains his followers the reality of the death. He enables them to rise above deep attachment, conceit, lust, anger and greed. With the Guru—guidance, no bond remains. Family life is lived; duties are executed without living under any kind of bond. In that state of mind, only His love guides the soul.

It is the Maya that attracts the conceit of the soul. Consequently, the soul goes down the hill as it follows the Maya. What is Maya in The Guru's own words? On 67, SGGS, Third Nanak defines it and gives a complete way out of it:

ਮਾਇਆ ਕਿਸ ਨੋ ਆਖੀਐ ਕਿਆ ਮਾਇਆ ਕਰਮ ਕਮਾਇ ॥

ਦੁਖਿ ਸੁਖਿ ਏਹੁ ਜੀਉ ਬਧੁ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਇ ॥

ਬਿਨੁ ਸਬਦੈ ਭਰਮੁ ਨ ਚੁਕਈ ਨਾ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥੬॥

Maa-i-aa kis no aakhee-ai ki-aa maa-i-aa karam kamaa-ay.

Dukh sukh ayhu jee-o badh hai ha-umai karam kamaa-ay.

Bin sabdai bharam na chook-ee naa vichahu ha-umai jaa-ay.

||6|| {67}

In Essence : What is Maya and how does it cause the mortal to act? (Answer) **This soul remains desirous of comforts and remains bound in sorrows because of its deeds triggered by**

its conceit. Without the Guru–teachings, neither doubts go away nor does the conceit. (This is the concept of Maya in totality: anything that detours us from Him is Maya.)

Now Guru Ji points out why it is hard to get out of Maya, and what is the way out of it?

ਬਿਨੁ ਪ੍ਰੀਤੀ ਭਗਤਿ ਨ ਹੋਵਈ ਬਿਨੁ ਸਬਦੈ ਥਾਇ ਨ ਪਾਇ ॥
ਸਬਦੈ ਹਉਮੈ ਮਾਰੀਐ ਮਾਇਆ ਕਾ ਕ੍ਰਮੁ ਜਾਇ ॥
ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਈਐ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸੁਭਾਇ ॥੭॥

*Bin pareetee bhagat na hova—ee bin sabdai thaa—ay na paa—ay.
Sabday ha—umai maaree—ai maa—i—aa kaa bharam jaa—ay.
Naam padaarath paa—ee—ai gurmukh sahj subhaa—ay. ||7||{67}*

In Essence : Without falling in love with Akalpurakh, devotion of Prabh cannot be done. Without the Guru–teachings, it is not accepted (as it doesn't become stable) because it is the Guru–teachings that eradicate the conceit and dispel the doubts (Created by Maya). His Name commodity is obtained through the Guru, and that way the mind remains merged in Him intuitively.

The conceit and desires trigger soul's attraction toward the Maya, and the Maya takes the mind to a deluded path. To get rid of Maya influences, a true Guru, who eradicates conceit from within, is needed, and then the love for Akalpurakh blooms within.

Guru Ji guides us not to worry about anything on 467, SGGs, in Asa Dee Vaar. He simply asks us to put a full trust in the Creator, and keep working. We are here to perform our assigned duties; it is His concern to take care of His creation. We do not need to worry about it. If the Guru is followed, it becomes irrelevant to worry about anything because by simply worrying, nothing is established. It is, therefore, better to leave everything to Him, and watch how He takes care of His creation.

ਨਾਨਕ ਜੰਤ ਉਪਾਇ ਕੈ ਸੰਮਾਲੇ ਸਭਨਾਹ ॥
ਜਿਨਿ ਕਰਤੈ ਕਰਣਾ ਕੀਆ ਚਿੰਤਾ ਭਿ ਕਰਣੀ ਤਾਹ ॥
Nanak jant upaa—ay kai sammaalay sabhnaah.
Jin kartai karnaa kee—aa chintaa bhe karnee taah. {467}

In Essence : Nanak says that He creates beings and takes care of them. The Almighty, who has created all, has concerns about all.

We should do our duty, and we shouldn't punish ourselves by worrying about anything. If we do not pay attention to the Guru–given advice, we invite anxieties to ourselves, and we simply endure punishment by being in anxiety. By ignoring our Guru, we create our own bonds that won't let us have a relief from anxieties and worries.

Guru followers overcome the anxiety because they see what Guru says, on 20, SGGs, Mehla 1:

ਮਰਣੈ ਕੀ ਚਿੰਤਾ ਨਹੀ ਜੀਵਣ ਕੀ ਨਹੀ ਆਸ ॥
Marnai kee chintaa nahee jeevan kee nahee aas. {20}

In Essence : I have no anxiety about death and no hope of living (long life) WHY?

ਤੂ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਹੀ ਲੇਖੈ ਸਾਸ ਗਿਰਾਸ ॥
Too sarab jee—aa partipaalahee laykhai saas giraas. {20}

In Essence : Oh Almighty! You are the Custodian of all beings! My feeding and breathing are in your account.

Why to worry, why to get into anxieties when we have taken His refuge by believing in Him sincerely? It is a deep rooted faith in Him that stops us from unnecessarily worrying. Worry free behavior decorates the soul with a feeling of freedom. The moment, the realization of not worrying is forgotten, we are enveloped in anxieties and sorrows. **It is the Guru who sets us free.** By following the Guru–advice, while making our living, we need not to live under any kind of anxiety or fear ever.

Unfortunately only true Guru–followers understand what the Guru says, and they enshrine his teachings in their minds; it is verified by the Guru, on 192, SGGs:

ਗੁਰ ਕਾ ਸਬਦੁ ਰਾਖੁ ਮਨ ਮਾਹਿ ॥ ਨਾਮੁ ਸਿਮਰਿ ਚਿੰਤਾ ਸਭ ਜਾਹਿ ॥੧॥
Gur kaa sabad raakh man maahi.
Naam simar chintaa sabh jaahi. ||1|| {192}

In Essence : Who enshrine the Guru–teachings in their minds and contemplate Akalpurakh's Name, their anxiety vanishes.

Unlike the True Guru–follower, the mind slaves fail to overcome anxiety. Why? They don't surrender to the Guru. If anxiety

and worries continue to bother us, it is another proof of our incomplete—surrendering to our Guru; it could be a fake one or just a formal—surrendering. Obviously, there will be no accomplishment on the Guru—path without surrendering to the Guru.

It is not appreciated by the society how the true Guru—followers behave toward death and other social concerns. The society wants its public to mourn on a death; however, His devotees do not deem it a bad occurrence as the society does. They may become subject to criticism of the society because of their totally different approach from the society toward the death. His devotees' do not concern what the society thinks. They seek only His Grace and prefer to please Him to the society. The big difference between His devotees and the ordinary people, who follow their minds under the influence Maya—bonds, is that His devotees have realized the reality about Him, His Creation, and His Hukam, but others haven't.

While walking on the Guru—panth, there is no place of pick and choose of Gurbani—guidance. It should be taken in its totality because it conveys a message which not only makes the mortals kind, passionate, generous, tolerant and forgiving but also enables them to be worthy of His union. Many Sikhs try to put only some of the Guru—teachings in practice while being remained deeply attached to Maya. They pray for more Maya—stuff and keep bribing the Guru and Akalpurakh for that. In some instances, they compete with those who are totally drenched in Maya love. True Guru—followers or the enlightened ones do not long for Maya at all. Guru Ji clearly states that when we get attached to the Creator, the urge for the Maya is diminished. Please read about it on 351, Sri Guru Granth Sahib in Raag Asa:

ਜਿਨ੍ਹ ਪੀਆ ਸੇ ਮਸਤ ਭਏ ਹੈ ਤੂਟੇ ਬੰਧਨ ਫਾਹੇ ॥
ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ ਭੀਤਰਿ ਤਾ ਛੋਡੇ ਮਾਇਆ ਕੇ ਲਾਹੇ ॥੨॥

*Jinh pee—aa say masat bha—ay hai tootay bandhan faahay.
Jotee jot samaanee bheetar taa chhoday maa—i—aa kay laahay.
||2|| {351}*

In Essence : Those who have tasted His Name are elevated, and their bonds are shattered. They are blended with His light, and their greed for Maya ends.

His true devotees remain concentrated on a goal of obtaining union with the Creator. Guru Ji advises us to involve with His Name with such an interest that our interest in other stuff should go away, on 1242, SGGS, Sarang Ki Vaar, Mehla 4:

ਪਉੜੀ ॥ ਨਾਇ ਮੰਨਿਐ ਸੁਰਤਿ ਉਪਜੈ ਨਾਮੇ ਮਤਿ ਹੋਈ ॥
ਨਾਇ ਮੰਨਿਐ ਗੁਣ ਉਚਰੈ ਨਾਮੇ ਸੁਖਿ ਸੋਈ ॥
ਨਾਇ ਮੰਨਿਐ ਕ੍ਰਮੁ ਕਟੀਐ ਫਿਰਿ ਦੁਖੁ ਨ ਹੋਈ ॥
ਨਾਇ ਮੰਨਿਐ ਸਾਲਾਹੀਐ ਪਾਪਾਂ ਮਤਿ ਧੋਈ ॥
ਨਾਨਕ ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਉ ਮੰਨੀਐ ਜਿਨ ਦੇਵੈ ਸੋਈ ॥੧੨॥

Pa—ohee. Naa—ay mani—ai surat oopjai naamay mat ho—ee.

Naa—ay mani—ai gun uchrai naamay sukh so—ee.

Naa—ay mani—ai bharam katec—ai fir dukh na ho—ee.

Naa—ay mani—ai salaahc—ai paapaan mat dho—ee.

Naanak pooray gur tay naa—o mannee—ai jin dayvai so—ee.

||12|| {1242}

In Essence : By believing (involved) in His name, His understanding comes, and the wisdom is illumined. Through believing in the Name, His praise is uttered, and peace is obtained. By believing in His name, doubts are dispelled, and one doesn't suffer from sorrow again. By believing in His Name, His praise is sung, and sins are cleansed. Nanak says, whom Akalpurakh blesses, they get involved in His Name through a perfect Guru.

What is expressed in above Guru Vaakas, is obtained, when through a perfect Guru, one involves with His Name.

In every society there are customs and beliefs, but some of them do not measure up to justice and fairness. Most of the people follow them just to be accepted by the society. As we study History, we learn that time to time, prevailed horrible customs and traditions were stopped when some people stood against them. Those who did such daring deeds were superior in thought and brave enough to stand against horrible customs. Akalpurakh thus infuses positivity in His show time to time through such advanced souls. The enlightened ones do not feel necessary to please people or the society. No wonder they were opposed or persecuted by the society or the rulers of their times as we see in History. Collision between the society and the enlightened ones is inevitable because they remain focused at His union and do not pay attention to any

thing given, praised or applauded by the society. On 1123 in Raag Kidara, Bhagat Kabir Ji explains how, the mind's interest shifts from the worldly beliefs and customs toward Him once He is realized. This is what our Guru asks us to do:

ਹਰਿ ਕੇ ਨਾਮ ਕੇ ਬਿਆਪਾਰੀ ॥

ਹੀਰਾ ਹਾਥਿ ਚੜਿਆ ਨਿਰਮੋਲਕੁ ਫੁਟਿ ਗਈ ਸੰਸਾਰੀ ॥੧॥ ਰਹਾਉ ॥

Har kay naam kay bi-aapaaree.

Heeraa haath charhi-aa nirmolak chhoot ga-ee sansaaree.

||1|| Raha-o. {1123}

In Essence : I deal in Akalpurakh's Name. As I have found His Name, the priceless diamond, I have lost my interest in the world. (worldly beliefs, customs and whatever the world teaches)

Why it is so? Answer lies in the change of a goal while following a True Guru. While following the society only, the goal of life is to get established with materialistic standards. Obviously, the followers of the True Guru are different from the rest of the population because they focuss only at the goal of obtaining His union. Sikhi inspires Sikhs to look for that divine goal while living in the society even if the thoughts of the society are not aligned to that divine goal. There is a point behind this approach. While living in His created Maya, becoming immaculate is the test His devotees successfully pass.

On 1243, SGGS, Guru Nanak Dev Ji pictures the worldly life without His Name. It is the truth many people experience. Because temptations are so high, very rare persons take the path that leads to Him.

ਸਲੋਕ ਮਃ ੧ ॥

ਲਖ ਸਿਉ ਪ੍ਰੀਤਿ ਹੋਵੈ ਲਖ ਜੀਵਨੁ ਕਿਆ ਖੁਸੀਆ ਕਿਆ ਚਾਉ ॥

ਵਿਛੁੜਿਆ ਵਿਸੁ ਹੋਇ ਵਿਛੋੜਾ ਏਕ ਘੜੀ ਮਹਿ ਜਾਇ ॥

ਜੇ ਸਉ ਵਰ੍ਹਿਆ ਮਿਠਾ ਖਾਜੈ ਭੀ ਫਿਰਿ ਕਉੜਾ ਖਾਇ ॥

ਮਿਠਾ ਖਾਧਾ ਚਿਤਿ ਨ ਆਵੈ ਕਉੜਤਨੁ ਧਾਇ ਜਾਇ ॥

ਮਿਠਾ ਕਉੜਾ ਦੇਵੈ ਰੋਗ ॥ ਨਾਨਕ ਅੰਤਿ ਵਿਗੁਤੇ ਭੋਗ ॥

ਝਖਿ ਝਖਿ ਝਖਣਾ ਝਗੜਾ ਝਾਖ ॥

ਝਖਿ ਝਖਿ ਜਾਹਿ ਝਖਹਿ ਤਿਨੁ ਪਾਸਿ ॥੧॥

Salok mehlaa 1:

Lakh si-o pareet hovai lakh jeevan ki-aa khusee-aa ki-aa chaa-o.

Vichhurhi-aa vis ho-ay vichhorhaa ayk gharhee meh jaa-ay.

Jay sa-o varhi-aa mithaa khaajai bhee fir ka-urhaa khaa-ay.

Mithaa khaadhaa chit na aavai ka-urh-tan dhaa-ay jaa-ay.

Mithaa ka-urhaa dovai rog.

Naanak ant vigutay bhog. Jhakh jhakh jhakh-naa jhaghrhaa jhaakh.

Jhakh jhakh jaahi jhakhheh tinh paas. ||1|| {1243}

In Essence : One may have love of lacks of people, one may have a very long life, and one may have lacks of pleasures and joy, but when one dies, separation from all these, turns poisons (Painful). Even if one enjoys sweets for a long time, but eventually one tastes the bitter thing, one forgets the sweet taste at the time of tasting bitterness because the taste of bitterness keeps dominating. Seeking the both, the sweet and bitter, is a disease (Both cause a pain for the mortal eventually). Nanak says that after having enjoyed both of them, one suffers. It is useless to wrangle over having all that. Who seek all that, are left with the only bitterness. (they keep suffering)

There is another example how Guru Ji differentiates between wrongful attachment to wealth and its rightful holding. If one has the wealth but uses it for good cause, nothing is wrong with that wealth; however, if it is used to satisfy "conceit," it is a bond. This also indicates that Gurbani declares wealth or relations and other attachments as bonds only when, forgetting Him, the mortals seek such things in abundance for misuse. Gurbani sets up a balance for a family man. A person, who seeks Akalpurakh, never gets carried away by Maya temptations, please read on 1246, SGGS, Mehla 4 :

ਪਉੜੀ ॥ ਗੁਰਮੁਖਿ ਸਭ ਪਵਿਤੁ ਹੈ ਧਨੁ ਸੰਪੈ ਮਾਇਆ ॥

ਹਰਿ ਅਰਥਿ ਜੋ ਖਰਚਦੇ ਦੇਵੇ ਸੁਖੁ ਪਾਇਆ ॥

ਜੇ ਹਰਿ ਨਾਮੁ ਧਿਆਇਦੇ ਤਿਨ ਤੋਟਿ ਨ ਆਇਆ ॥

ਗੁਰਮੁਖਾਂ ਨਦਰੀ ਆਵਦਾ ਮਾਇਆ ਸੁਟਿ ਪਾਇਆ ॥

ਨਾਨਕ ਭਗਤਾਂ ਹੋਰੁ ਚਿਤਿ ਨ ਆਵਈ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੨੨॥

Pa-orhee. Gurmukh sabh pavit hai dhan sampai maa-i-aa.

Har arath jo kharchaday daynday sukh paa-i-aa.

Jo har naam dhi-aa-iday tin tot na aa-i-aa.

Gurmukhaan nadree aavdaa maa-i-aa sut paa-i-aa.

Naanak bhagtaan hor chit na aavee har naam samaa-i-aa.

||22|| {1246}

In Essence : The gathered wealth and other things of a Gurmukh remain pure because they spend and use all that in the Name of Akalpurakh (for the needy, right-cause by remaining above selfishness), and thus they obtain peace and comforts. Those who meditate on Akalpurakh, never run short of it (for purposeful right use). With the grace of Prabh, whatever they (*Gurmukh*) get, use it for the right cause. Nanak says (they are like this) that because they being imbued with Almighty, other things do not interest them.

Contrary to this, others, who are in Maya-cat-race, are involved in the game of satisfying themselves and all other people with whom they are attached. Guru Message rejects that kind of practice because establishing mini empires or acting to feed one's own conceit or to appease others (to have their names established as "good donors,") doesn't become useful for the soul since this stuff doesn't go with the soul. Please read on SGGs, 1246, Mehl 4:

ਪਉੜੀ ॥ ਖਾਨ ਮਲੂਕ ਕਹਾਇਏ ਕੋ ਰਹਣੁ ਨ ਪਾਈ ॥
ਗੜ ਮੰਦਰ ਗਚ ਗੀਰੀਆ ਕਿਛੁ ਸਾਥਿ ਨ ਜਾਈ ॥
ਸੋਇਨ ਸਾਖਤਿ ਪਉਣ ਵੇਗ ਧਿਗੁ ਧਿਗੁ ਚਤੁਰਾਈ ॥
ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਪਰਕਾਰ ਕਰਹਿ ਬਹੁ ਮੈਲੁ ਵਧਾਈ ॥

ਨਾਨਕ ਜੋ ਦੇਵੈ ਤਿਸਹਿ ਨ ਜਾਣਨੀ ਮਨਮੁਖਿ ਦੁਖੁ ਪਾਈ ॥੨੩॥

Pa-orhee. Khaan malook kahaa-iday ko rahan na paa-ee.

Garhh mandar gach geeree-aa kichh saath na jaa-ee.

So-in saakhat pa-un vayg dharig dharig chaturaa-ee.

Chhateeh amrit parkaar karahi baho mail vadhaa-ee.

Naanak jo dayvai tiseh na jaananhee manmukh dukh paa-ee.

||23|| {1246}

In Essence : Even those addressed as chiefs and kings cannot stay here for ever. The fortresses and mansions built strongly (of lime plastered/concrete) do not go with them (when they depart). Even if one has golden cruppers, horses swift like wind, and they show cleverness about such possessions, such cleverness is accursed, By eating thirty six kinds (many) of delicacies, one increases the filth (of vice and other evil intents) within. Nanak says the mind-slaves suffer because Akalpurakh, who is the Giver of all this, is not known ("to know" here means the attention is not paid toward God, and they don't care about Him, *Janana* means to know but also to have an acknowledgment).

Thus, priority is given to the "Self," and only its gratification is sought. Whatever is done is to feed this "self." In other words, no effort is made to become His who provides all this, and no effort is made to develop loving-relation with Him either.

The things that we feel proud to have like wealth, property and our relationships have limited time . If the things people have, survive longer than them, they are taken over by others. Ironically, no one literally comes back after departing from here to reclaim them. Soul's journey is not restricted to this life; it goes on. Guru Ji advises his followers that all things are perishable within limited time-span. As long as we are here, we should seek what is eternal, and only Akalpurakh is eternal. Guru Ji, on 64, SGGs, Sri Raag Mehl-1 makes his followers aware of this fact and takes them to Prabh Ji instead of letting them involve in this temporary stuff.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ: ੧ ਘਰੁ ੨ ॥ ਮੁਕਾਮੁ ਕਰਿ ਘਰਿ ਬੈਸਣਾ ਨਿਤ ਚਲਣੈ ਕੀ ਧੋਖ ॥
ਮੁਕਾਮੁ ਤਾ ਪਰੁਜਾਣੀਐ ਜਾ ਰਹੈ ਨਿਹਚਲੁ ਲੋਕੁ ॥੧॥

Sireeraag mehlaa 1 ghar 2:

Mukaam kar ghar baisnaa nit chalnai kee dhokh.

Mukaam taa par jaanee-ai jaa rahai nihchal lok. ||1|| {64}

In Essence : People consider their houses as their permanent places to live, but they remain in fear of departing from here (Is it really permanent?) It can be considered permanent only if the people live in them forever (unfortunately it is not true because all are perishable).

We are bound to go from here once given life-span ends, why to get involved too much into that which we leave here eventually? Gurmat states that His Naam and His praise uttered in love go with the mortals. Clinging to the temporary things is a blunder as per Divine Teachings:

ਦੁਨੀਆ ਕੈਸਿ ਮੁਕਾਮੇ ॥

ਕਰਿ ਸਿਦਕੁ ਕਰਣੀ ਖਰਚੁ ਬਾਧਹੁ ਲਾਗਿ ਰਹੁ ਨਾਮੇ ॥੧॥ ਰਹਾਉ ॥

Dunee-aa kais mukaamay.

Kar sidak karnee kharach baadhhu laag rahu naamay.

||1|| *Rahaa-o* {64}

In Essence : This world cannot be a permanent station. We should remain imbued with His Name by trusting Him and

performing virtuous deeds because that will be useful for this journey. [Pause]

Gurbani advises us to consider ourselves as His guests in this world. To have such thinking, we need the blessings of our Guru who enables us to get accepted by the Creator; on 350, SGGS, First Nanak points this out :

ਗੁਰ ਪਰਸਾਦਿ ਜਾਣੈ ਮਿਹਮਾਨੁ ॥ ਤਾ ਕਿਛੁ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ॥੪॥੪॥

Gur parsaad jaanai mihmaan.

Taa kichh dargeh paavai maan. ||4||4|| {350}

In Essence : One gets accepted by the Creator when one lives in this world as a guest with the blessings of the Guru.

Guru Ji gives some examples of those who claim to know Him and consider themselves as good scholars; regardless what all people claim to be, everyone is destined to go.

ਜੋਗੀ ਤ ਆਸਣੁ ਕਰਿ ਬਹੈ ਮੁਲਾ ਬਹੈ ਮੁਕਾਮਿ ॥

ਪੰਡਿਤ ਵਖਾਣਹਿ ਪੋਥੀਆ ਸਿਧ ਬਹਹਿ ਦੇਵ ਸਥਾਨਿ ॥੨॥

Jogee ta aasan kar bahai mulaa bahai mukaam.

Pandit vakaaneh pothee--aa sidh baheh dayv sathan. ||2|| {64}

In Essence : Yogi sits in a posture and Mullah (Muslim religious person) sits on a seat to teach (both behave as if their seats were permanent). Pundit recites religious books, and persons of miracles sit in Devta-temple (deeming themselves permanent).

Note:- This is also applicable to those Sikhs who act like Yogis, Mullah and Pundit. Guru Ji makes all these kinds of people (regardless of their faith) aware of their short lives to bring them out of an illusion.

ਸੁਰ ਸਿਧ ਗਣ ਗੰਧਰਬ ਮੁਨਿ ਜਨ ਸੇਖ ਪੀਰ ਸਲਾਰ ॥

ਦਰਿ ਕੂਚ ਕੂਚਾ ਕਰਿ ਗਏ ਅਵਰੇ ਭਿ ਚਲਣਹਾਰ ॥੩॥

Sur sidh gan gandharab mun jan saykh peer salaar.

Dar kooch koochaa kar ga-ay avray bhe chalanhaar. ||3|| {64}

In Essence : Devtas, exceptional yogis, devotees of Shiva along with Music performers of Devtas, heavenly persons, religious instructors and commanders, all have left this world turn wise; who are here, are destined to depart (eventually).

Guru ji is addressing the behavior of various knowledgeable people who thought they were permanent though they were not.

ਸੁਲਤਾਨ ਖਾਨ ਮਲੂਕ ਉਮਰੇ ਗਏ ਕਰਿ ਕਰਿ ਕੂਚੁ ॥

ਘੜੀ ਮੁਹਤਿ ਕਿ ਚਲਣਾ ਦਿਲ ਸਮਝੁ ਤੂੰ ਭਿ ਪਹੂਚੁ ॥੪॥

Sultaan khaan malook umray ga-ay kar kar kooch.

Gharhee muhat ke chalnaa dil samajh toon bhe pahooch. ||4|| {64}

In Essence : The emperors, chiefs, kings and rich-persons have departed. All are to depart in due time. Oh my mind! You will also go from here; therefore, try to understand this reality.

Guru ji is reminding us of our temporary stay in this world; therefore, we should learn to live like humbled guests.

ਸਬਦਾਰ ਮਾਹਿ ਵਖਾਣੀਐ ਵਿਰਲਾ ਤੁ ਬੂਝੈ ਕੋਇ ॥

ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਇ ॥੫॥

Sabdaah maahi vakhaanee-ai virlaa ta boojhai ko-ay.

Naanak vakhaanai bayntee jal thal mahee-al so-ay. ||5|| {64}

In Essence : People say about this only in words (they just say that no one is permanent but Akalpurakh); nonetheless, there are very rare who realize this reality. Nanak says humbly that Akalpurakh is the Eternal One who pervades in the water, dry land, and nether regions (in all regions).

Note:- Some interpreters take “*sabdah mahi vakhani-a*” as “described in scriptures;” however, I agree with Dr. Sahib Singh because it seems that Guru ji is addressing those people who merely say that life is temporary but do not realize that fact and keep behaving as if they were permanent. In the last Vaakas, he fortifies the same idea by stating that the Eternal Creator pervades all over.

There is a difference between talking about this reality (of the temporary stay) and living that reality by keeping it in the mind. If it is kept in the mind, one's behavior is destined to change. With that, love for Him blooms, and the mind becomes uninterested in those things for which many people perform bad deeds. This way, the idea of realizing about our temporary abode is fortified.

ਅਲਾਹੁ ਅਲਖੁ ਅਗੰਮੁ ਕਾਦਰੁ ਕਰਣਹਾਰੁ ਕਰੀਮੁ ॥

ਸਭ ਦੁਨੀ ਆਵਣ ਜਾਵਣੀ ਮੁਕਾਮੁ ਏਕੁ ਰਹੀਮੁ ॥੬॥

*Alaahu alakh agamm kaadar karanhaar kareem.
Sabh duneer aavan jaavnee mukaam ayk raheem. ||6|| {64}*

In Essence : The whole world is subject to this coming and going, only eternal is Merciful Akalpurakh who is also known as Allah. He is inexpressible, inscrutable, Master of whole Creation and grace bestower.

When only He is the Eternal one, why not to seek Him to be with Him, and why to cling to short-lived show?

*ਮੁਕਾਮੁ ਤਿਸ ਨੋ ਆਖੀਐ ਜਿਸੁ ਸਿਸਿ ਨ ਹੋਵੀ ਲੇਖੁ ॥
ਅਸਮਾਨੁ ਧਰਤੀ ਚਲਸੀ ਮੁਕਾਮੁ ਓਹੀ ਏਕੁ ॥੭॥*

*Mukaam tis no aakhee-ai jis sis na hovee laykh.
Asmaan dhartee chalsee mukaam ohee ayk. ||7|| {64}*

In Essence : Only that can be permanent who is not subject to perishing (destined to die). The sky and the earth will perish, but permanent is the only One Almighty.

Literally, here the idea conveyed in the first Saloka of Jap Ji is elaborated, “He was in beginning, He is now and He will be in the future [on 1, SGGS].”

*ਦਿਨੁ ਰਵਿ ਚਲੈ ਨਿਸਿ ਸਸਿ ਚਲੈ ਤਾਰਿਕਾ ਲਖ ਪਲੋਇ ॥
ਮੁਕਾਮੁ ਓਹੀ ਏਕੁ ਹੈ ਨਾਨਕਾ ਸਚੁ ਬੁਗੋਇ ॥੮॥੧੭॥*

*Din rav chalai nis sas chalai taarika lakh palo-ay.
Mukaam ohee ayk hai naankaa sach bugo-ay. ||8||17|| {64}*

In Essence : Nanak says this eternal truth that the days and the Sun, the night and the moon will end; hundreds of thousands stars will disappear. Akalpurakh alone is the eternal One.

In a nut shell, everything is destined to perish but the Creator.

Therefore, the soul needs to be fixed on Akalpurakh who is the permanent. It should not get lost into the Maya that is temporary. In the following Guru-shabada, it is stated how the soul comes without anything and how it departs alone. Expansion of Maya, does load the soul with so much stuff that it becomes hard for her to get rid of that load. His Ordinance prevails; all are being under the rule of His ordinance, and every thing is perishable

but Him. To have strong love relation with the Creator is the only way for the soul to get out of Maya-net to secure the union with its Creator. It is necessary for a Guru-follower to listen to the Guru only. On 1246, SGGS, Guru Ji says:

*ਮਃ ੩: ॥ ਨਾਂਗੇ ਆਵਣਾ ਨਾਂਗੇ ਜਾਣਾ ਹਰਿ ਹੁਕਮੁ ਪਾਇਆ ਕਿਆ ਕੀਜੈ ॥
ਜਿਸ ਕੀ ਵਸਤੁ ਸੋਈ ਲੈ ਜਾਇਗਾ ਰੋਸੁ ਕਿਸੈ ਸਿਉ ਕੀਜੈ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਭਾਣਾ ਮੰਨੇ ਸਹਜੇ ਹਰਿ ਰਸੁ ਪੀਜੈ ॥
ਨਾਨਕ ਸੁਖਦਾਤਾ ਸਦਾ ਸਲਾਹਿਹੁ ਰਸਨਾ ਰਾਮੁ ਰਵੀਜੈ ॥੨॥*

Mehlaa 3:

*Naangay aavnaa naangay jaanaa har hukam paa-i-aa ki-aa keejai.
Jis kee vasat so-ee lai jaa-igaa ros kisai si-o keejai.
Gurmukh hovai so bhaanaa mannay sehjay har ras peejai.
Naanak sukh-daata sadaa salaahihu rasnaa raam raveejai. ||2|| {1246}*

In Essence : Empty-handed people come here and empty-handed they depart from here as per His Ordinance; nothing can be done about it. (To whom we can complain?) God who owns the life, takes away, toward whom we can show displeasure? If one is a true Guru-follower, he or she obeys His ordinance without any complain and naturally quaffs His nectar Name. Nanak says that utter ever the praise of peace giving Akalpurakh.

It is basically His show. He casts us in this show, and He removes us from it or changes our roles. By understanding this fact, one learns to understand His Ordinance. By getting imbued with His Name and understanding His Ordinance, one naturally falls in love with Him, and pure love for Him blooms in the heart.

Now look at the following Guru Vakaas, and note down how Guru questions the approach of some people toward family-attachment. Please keep in mind that the idea is not against the family, but is about the drowning deep into the relationships that cause us to forget Him. Being drowned, we act under the influence of Maya instead of the Guru-guidance. Guru Ji reminds us the instability of the Maya as well. Interestingly; it is a real picture of involvement of many persons in various relations to carry out wrong intentions. On 1250, SGGS, M-4 :

*ਪਉੜੀ ॥ ਇਸਤ੍ਰੀ ਪੁਰਖੈ ਅਤਿ ਨੇਹੁ ਬਹਿ ਮੰਦੁ ਪਕਾਇਆ ॥
ਦਿਸਦਾ ਸਭੁ ਕਿਛੁ ਚਲਸੀ ਮੇਰੇ ਪ੍ਰਭ ਭਾਇਆ ॥*

ਕਿਉ ਰਹੀਐ ਬਿਰੁ ਜਗਿ ਕੋ ਕਢਹੁ ਉਪਾਇਆ ॥

ਗੁਰ ਪੁਰੇ ਕੀ ਚਾਕਰੀ ਬਿਰੁ ਕੰਧੁ ਸਬਾਇਆ ॥

ਨਾਨਕ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩੩॥

Pa-orhee. Istaree purkhai at nayhu bahi mand pakaa-i-aa.

Disdaa sabh kichh chalsee mayray parabh bhaa-i-aa.

Ki-o rahee-ai thir jag ko kadhahu upaa-i-aa.

Gur pooray kee chaakree thir kandh sabaa-i-aa.

Naanak bakhas milaa-i-an har naam samaa-i-aa. ||33|| {1250}

In Essence : Husband and wife harbor great love for each other and hatch together evil plans. Whatever is seen, as per my Akalpurakh's will, shall perish. How to hatch a plan to live stably in this world (means to be with the Eternal Prabh ever)? (Here is also an answer to the question) It is through service of a perfect Guru that makes you stable. Nanak says he is imbued with the Name of Akalpurakh who has united him with the Creator.

Plans are made to grab the things without realizing the fact that everything is perishable as per His Will. Basically, the chalked out plans to obtain perishable things are futile and useless. What the real plan should be then? The answer is to follow the Guru-teachings to still the mind and bring peace in life. When He bestows His grace, He unites the mortals with Him.

Here again “Guru Kee chakeri” stands for “following the Guru sincerely.” Let me make it clearer by quoting Guru Vaakas. After reading that, no doubt remains about “Guru-Seva or Guru Chakeri” It is on 223, SGGS, Gaurhee Mehla 1:

ਆਪੇ ਮੇਲੇ ਭਰਮੁ ਚੁਕਾਏ ॥

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਏ ॥੬॥

Aapay maylay bharam chukaa-ay.

Gur parsaad param pad paa-ay. ||6|| {223}

In Essence : Akalpurakh Himself unites the mortal with Him through Guru and dispels the doubts. (Thus blessed by Him) A person achieves supreme status through the Guru-blessings

When He unites the mortal with Him, He does it through a True Guru. When the Guru is met, what should we do, it is explained in the following Guru Vaakas:

ਗੁਰ ਕੀ ਸੇਵਾ ਸਬਦੁ ਵੀਚਾਰੁ ॥ ਹਉਮੈ ਮਾਰੇ ਕਰਣੀ ਸਾਰੁ ॥੭॥

Gur kee sayvaa sabad veechaar.

Ha-umai maaray karnee saar. ||7|| {223}

In Essence : (a person whom the Creator unites with a Guru).

Such a person serves the Guru by pondering over the Guru Shabada to live accordingly; he or she eradicates “self-conceit” to practice the sublime deed. (*Gur kee seva* is defined here again)

In simple words, overhauling of the mind is necessary through the Guru-advice, and that is “Guru-Seva” or “Guru-Chakri.”

Note down the word “*atf*” used on 1250, SGGS above, it means “extremely.” It is all about our more involvement with our relations, affairs and wealth than our inclination toward our Creator. Now read the following Guru Vakaas in which Guru talks about some major diversions that taint our love for Him. These diversions lead the mortals to a spiritual disaster. Always remember that tainted love is not accepted as “love” In Malar on 1254–55, SGGS, Mehla-1:

ਮਲਾਰ ਮਹਲਾ ੧ ॥

ਸਾਚੀ ਸੁਰਤਿ ਨਾਮਿ ਨਹੀ ਤ੍ਰਿਪਤੇ ਹਉਮੈ ਕਰਤ ਗਵਾਇਆ ॥

ਪਰ ਧਨ ਪਰ ਨਾਰੀ ਰਤੁ ਨਿੰਦਾ ਬਿਖੁ ਖਾਈ ਦੁਖੁ ਪਾਇਆ ॥

ਸਬਦੁ ਚੀਨਿ ਭੈ ਕਪਟ ਨ ਛੂਟੇ ਮਨਿ ਮੁਖਿ ਮਾਇਆ ਮਾਇਆ ॥

ਅਜਗਰਿ ਭਾਰਿ ਲਏ ਅਤਿ ਭਾਰੀ ਮਰਿ ਜਨਮੇ ਜਨਮੁ ਗਵਾਇਆ ॥੧॥

Malaar mehlaa 1:

Saachee surat naam nahee tariptai ha-umai karat gavaa-i-aa.

Par dhan par naaree rat nindaa bikh khaa-ee dukh paa-i-aa.

Sabad cheen bhai kapat na chhootay man mukh maa-i-aa maa-i-aa.

Ajgar bhaar laday at bhaaree mar janmay janam gavaa-i-aa.

||1|| {1254-1255}

In Essence : Who do not fix their true attention on Akalpurakh, they are never satisfied. Such people waste their lives under the influence of their conceit. They are attracted to others wealth, wives and indulge in slandering others; these poisonous habits bring miseries (pain). Without contemplating His praise through the Guru-Shabada, their deceptive habit doesn't go away, and they keep longing for Maya. Loaded with huge loads of sins, they die to be reborn and thus waste their lives.

As long as our attention is fixed on Maya and we indulge in bad intentions, we are destined to get into miseries. The Maya-longing loads the souls with bad deeds. The result of such behavior leads to life-wastage. Consequently, the cycle of birth and death continues.

ਮਨਿ ਭਾਵੈ ਸਬਦੁ ਸੁਹਾਇਆ ॥

ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਜੋਨਿ ਭੇਖ ਬਹੁ ਕੀਨੇ ਗੁਰਿ ਰਾਖੇ ਸਚੁ ਪਾਇਆ ॥੧॥ ਰਹਾਉ ॥

Man bhaavai sabad suhaa-i-aa.

Bharam bharam jon bhaykh baho keenhay gur raakhay sach paa-i-aa.
 ||1|| *Rahaa-o.* {1255}

In Essence : Those who are in love with His praise (Shabad), their lives become beautiful. Guru saves them and they attain the Eternal Almighty, but contrary to them, the others who keep adopting different garbs, experience various existences. [Pause]

See how even being close to Almighty, we choose to stay away from Him by following mind-games as sticking to attire and so on. Guru advises to abandon that kind of behavior.

Abandoning bad habits is necessary to realize Akalpurakh within. Guru-instructions are very precious because with the help of them we reach to a state of mind where we can envision Him within. Just think what Guru says in the following Guru Vakas (quoted earlier too) in this context:

ਮਹਲ ਮਹਿ ਬੈਠੇ ਅਗਮ ਅਪਾਰ ॥

ਭੀਤਰਿ ਅੰਮ੍ਰਿਤੁ ਸੋਈ ਜਨੁ ਪਾਵੈ ਜਿਸੁ ਗੁਰ ਕਾ ਸਬਦੁ ਰਤਨੁ ਆਚਾਰ ॥੧॥ ਰਹਾਉ ॥

Mahal meh baithay agam apaar.

Bheetar amrit so-ee jan paavai jis gur kaa sabad ratan aachaar.
 ||1|| *Rahaa-o.* {1255}

In Essence : Within resides the Inaccessible and Infinite Almighty. Only those obtain His nectar-presence within who are holding to Guru-shabad-jewel and live according to it. [Pause]

Guru-teachings should rule the mind. If it is done with sincerity, Akalpurakh, who is Inaccessible and infinite, is envisioned within. Otherwise, sticking to these things that create negativity leaves no chance of beholding Him within and out.

As “within resides the Infinite Prabh” advice continues to

realize Him, Guru Ji also defines the behavior that must be developed while pursuing His path:

ਦੁਖ ਸੁਖ ਦੋਉ ਸਮ ਕਰਿ ਜਾਨੈ ਬੁਰਾ ਭਲਾ ਸੰਸਾਰ ॥

ਸੁਖਿ ਬੁਖਿ ਸੁਰਤਿ ਨਾਮਿ ਹਰਿ ਪਾਈਐ ਸਤਸੰਗਤਿ ਗੁਰ ਪਿਆਰ ॥੨॥

Dukh sukh do-oo sam kar jaanai buraa bhalaa sansaar.

Sudh budh surat naam har paa-ee-ai satsangat gur pi-aar.
 ||2|| {1256}

In Essence : When a person gets imbued with His Name, he or she considers all pains and comforts alike as His given, and takes equally the good or bad behavior of the world (It is about accepting His Hukam with no bickering). Such wisdom comes through Guru and His Name. His Name is attained with His Grace, through love for the Guru and the company of saints.

Please bear in mind that as long our conceit steers our actions, our Guru’s advice is not possible to put in practice; therefore, **getting rid of conceit is very important.**

ਅਹਿਨਿਸਿ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਪਰਾਪਤਿ ਗੁਰੁ ਦਾਤਾ ਦੇਵਣਹਾਰੁ ॥

ਗੁਰਮੁਖਿ ਸਿਖ ਸੋਈ ਜਨੁ ਪਾਏ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਕਰਤਾਰੁ ॥੩॥

Ahinis laahaa har naam paraapat gur daataa dayvanhaar.

Gurmukh sikh so-ee jan paa-ay jis no nadar karay kartaar.
 ||3|| {1256}

In Essence : Gurmukh, whom Akalpurakh blesses, take the Guru’s teachings seriously. The Guru gives “His Naam” to them because Guru is capable of giving His Naam, and they remain day and night imbued with the profitable Name of Akalpurakh.

As we tread on Guru Path with utter sincerity, with Akalpurakh’s blessings, we live Guru teachings and through them we realize only His Name that is profitable in this life.

ਕਾਇਆ ਮਹਲੁ ਮੰਦਰੁ ਘਰੁ ਹਰਿ ਕਾ ਤਿਸੁ ਮਹਿ ਰਾਖੀ ਜੋਤਿ ਅਪਾਰ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਹਲਿ ਬੁਲਾਈਐ ਹਰਿ ਮੇਲੇ ਮੇਲਣਹਾਰ ॥੪॥੫॥

Kaa-i-aa mahal mandar ghar har kaa tis meh raakhee jot apaar.

Naanak gurmukh mahal bulaa-ee-ai har maylay maylanhaar.
 ||4||5|| {1256}

In Essence : This body is the home of Akalpurakh; within it, the Infinite Prabh has installed His jyot (His Divine light). Nanak

says that through Guru—guidance, the mind is stilled within. If the connector—Creator wills so, He unites mortals with Him.

If we ponder over these Guru Vakaas, His Sargun Form is literally defined. No one can be a God individually because it is His Divine Light that remains present with in all. Those who envision His Divine Light, become enlightened ones, and thus no difference is remained between Him and them. Guru ji calls this body an abode of Akalpurakh in which He keeps His Jyot present. As one does progress spiritually through the Guru—guidance, the Grace of Akalpurakh occurs, and He is manifested within.

Look at the following Guru Vakaas carefully, through which Guru states that to know the source of all, the Creator, is actually a divine knowledge. If that knowledge is not obtained, so called scholars just talk about Him without knowing Him.

In the end Guru ji expresses his gratitude toward those who get imbued with Him regardless their being born in so called low . Guru ji also tells us how difficult it is to explain Him fully. The person, who understands Akalpurakh from whom the life originates, is really educated. Please read on 1256, SGGS in Milar M-1:

**ਪਵਣੈ ਪਾਣੀ ਜਾਣੈ ਜਾਤਿ ॥ ਕਾਇਆਂ ਅਗਨਿ ਕਰੇ ਨਿਭਰਾਂਤਿ ॥
ਜੰਮਹਿ ਜੀਅ ਜਾਣੈ ਜੇ ਥਾਉ ॥ ਸੁਰਤਾ ਪੰਡਿਤੁ ਤਾ ਕਾ ਨਾਉ ॥੧॥**

**Pavnai paanee jaanai jaat. Kaa-i-aan agan karay nibhraant.
Jameh jee-a jaanai jay thaa-o. Surtaa pandit taa kaa naa-o.**

||1|| {1256}

In Essence : If the mortals understand Akalpurakh, who is the source of air and water, they can put off the desire—fire. He is a wise pundit who understands the source of the life—existence.

It is all about knowing the Creator and His relation with His creation. All lives emanate from Him because He is the source of water and air. Here hint is that after knowing the fact about the Source of all of us, we should develop a longing for our source instead of harboring desires about other things.

**ਗੁਣ ਗੋਬਿੰਦ ਨ ਜਾਣੀਅਹਿ ਮਾਇ ॥
ਅਣਡੀਠਾ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਇ ॥
ਕਿਆ ਕਰਿ ਆਖਿ ਵਖਾਣੀਐ ਮਾਇ ॥੧॥ ਰਹਾਉ ॥**

Gun gobind na jaanee—ahi maa—ay.

Andeethaa kichh kahan na jaa—ay.

Ki—aa kar aakh vakhaanee—ai maa—ay. ||1|| Rahaa—o. {1256}

In Essence : My mother! All virtues of Akalpurakh cannot be known. He is unseen and cannot be expressed fully. My mother! How can I express Him (explain me)? [Pause]

Guru ji states that since He is not seen, it is not possible to express Him completely. How is it possible to express the Invisible? Therefore, those who claim to explain Akalpurakh fully are mistaken.

In the following Guru Vaakas, Guru Ji keeps expressing His infinity, and shares an idea about His Nectar—Name. First, the Guru tells about His presence all over, then he stresses on the difficulty to express the Infinite Prabh. He also shares his personal experience of contemplating the Infinite Akalpurakh. He says that only that person, who gets involved with the Creator heartily, can express how it is felt while contemplating His Name.

**ਊਪਰਿ ਦਰਿ ਅਸਮਾਨਿ ਪਇਆਲਿ ॥ ਕਿਉ ਕਰਿ ਕਹੀਐ ਦੇਹੁ ਵੀਚਾਰਿ ॥
ਬਿਨੁ ਜਿਹਵਾ ਜੋ ਜਪੈ ਹਿਆਇ ॥ ਕੋਈ ਜਾਣੈ ਕੈਸਾ ਨਾਉ ॥੨॥**

Oopar dar asmaan pa-i-aal. Ki-o kar kahee—ai dayh veechaar.

Bin jihvaa jo japai hi—aa—ay.

Ko—ee jaanai kaisaa naa—o. ||2|| {1256}

In Essence : Akalpurakh pervades up in the sky and below in the nether—region (means every where). Tell me how to describe Him (Still He cannot be expressed)? A person, who does Simran of His Name in the heart without speaking, can say what joy one gets from His Name?

Uttering His Name without speaking shows one's that state of being where the mind is totally occupied with Him. It means to fix undivided attention on Him by getting lost in His memory. Because not every one is able to experience that, Guru Ji leaves it to those who are capable of having that experience to express the ecstasy they get while being in that state of mind.

Please also note it down how His praises are also performed without speaking. In His love, one may start uttering His Name,

but eventually this act of using tongue ceases, and the heart is filled with His love because all attention remains fixed on Him. Above Vaakas also prove that Sikhi is all about falling in love with Him and living in His love. In next vakas, same idea is further elaborated as the real Sikhi-goal.

**ਕਥਨੀ ਬਦਨੀ ਰਹੈ ਨਿਭਰਾਂਤਿ ॥ ਸੋ ਬੁਝੈ ਹੋਵੈ ਜਿਸੁ ਦਾਤਿ ॥
ਅਹਿਨਿਸਿ ਅੰਤਰਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥ ਸੋਈ ਪੁਰਖੁ ਜਿ ਸਚਿ ਸਮਾਇ ॥੩॥**
*Kathnee badnee rahai nibhraant. So boojhai hovai jis daat.
Ahinis antar rahai liv laa-ay.
So-ee purakh je sach samaa-ay. ||3|| {1256}*

In Essence : (above given idea of uttering His name without tongue continues) the one who (Utters His name without speaking) stays away from explaining Him through speeches. Only those understand Him whom He blesses with that gift; such persons remain always imbued with the Eternal Almighty. That one is a real person who remains absorbed in His memory.

Guru Ji, in the following Vakaas, applauds those who, even being in high status, choose to live in His love and avoid any influence from “conceited and favorable behavior of the society.” To add to it, he also applauds those who instead of complaining or getting sad about being born in low caste, choose Him over everything and never complain about His ordinance.

**ਜਾਤਿ ਕੁਲੀਨੁ ਸੇਵਕੁ ਜੇ ਹੋਇ ॥ ਤਾ ਕਾ ਕਹਣਾ ਕਹਹੁ ਨ ਕੋਇ ॥
ਵਿਚਿ ਸਨਾਤੀ ਸੇਵਕੁ ਹੋਇ ॥ ਨਾਨਕ ਪਛੀਆ ਪਹਿਰੈ ਸੋਇ ॥੪॥੧॥੬॥**
*Jaat kuleen sayvak jay ho-ay. Taa kaa kahnaa kahhu na ko-ay.
Vich sanaateen sayvak ho-ay.
Nanak panhee-aa pahirai so-ay. ||4||1||6|| {1256}*

In Essence : If a person, belonging to high caste, becomes His devotee by abandoning pride of the caste, that person is beyond words of praise. (But) Nanak says if a person, coming from a low caste, becomes His devotee, I offer to be his slave. (This also shows that the caste and its importance is useless in the eyes of our Guru Ji)

Guru Ji looks at his every devotee respectfully and applauds them because they rise above society’s norms. Indeed, it needs special guts to fall in love with the Creator.

Guru Ji further states that there are a few basic things that cause pain; for such pains, any treatment other than His Name, cannot remove that kind of pain. Gurmat verifies that the mind imbued with Akalpurakh, loses interest in other stuff that brings pain and miseries, it is on 1256, SGGS Milar, Mehla-1:

**ਮਲਾਰ ਮਹਲਾ ੧ ॥ ਦੁਖੁ ਵੇਛੋੜਾ ਇਕੁ ਦੁਖੁ ਭੂਖੁ ॥ ਇਕੁ ਦੁਖੁ ਸਕਤਵਾਰ ਜਮਦੂਤੁ ॥
ਇਕੁ ਦੁਖੁ ਰੋਗੁ ਲਗੈ ਤਨਿ ਧਾਇ ॥ ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥੧॥**
*Malaar mehlaa 1: Dukh vaychhorhaa ik dukh bhookh.
Ik dukh sakatvaar jamdoot. Ik dukh rog lagai tan dhaa-ay.
Vaid na bholay daaroo laa-ay. ||1|| {1256}*

In Essence: There is a pain of separation from Akalpurakh, there is a pain because of hunger for Maya, and there is another pain of fear of powerful death. Then, there are the pain and the disease that infest the body. Oh naive physician! Your medicine will not relieve the body from these pains and diseases, so don’t give it. (Idea is elaborated further in the next Vakaas)

Guru Ji describes the plight of the mortals who are loaded with different kinds of pains, fears and disease. If a physician is not aware of the causes and origin of a disease, his or her diagnosis will be wrong. Moreover, it is not only the bodily disease, but also there are many things that have put the body on the furnace of miseries. Therefore, without right diagnosis, medication will be wrong and ineffective. Being in this plight, mortals suffer without being cured. Please be aware that the causes of the most of our diseases are worry, fear and anxiety.

**ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥ ਦਰਦੁ ਹੋਵੈ ਦੁਖੁ ਰਹੈ ਸਰੀਰੁ ॥
ਐਸਾ ਦਾਰੂ ਲਗੈ ਨ ਬੀਰੁ ॥੧॥ ਰਹਾਉ ॥**
*Vaid na bholay daaroo laa-ay. Darad hovai dukh rahai sareer.
Aisaa daaroo lagai na beer. ||1|| Rahaa-o. {1256}*

In Essence : Oh ignorant physician! Do not give the medicament because your given medicaments fail to remove the pain of the body. Oh brother! Such medicaments do not work! [Pause]

All remedies that fail to eliminate the pains from which the mortal suffers are useless. Guru Nanak Dev Ji says that knowing the sources of the disease is important; the causes the disease are

already defined by him in the first Vaakas. To eliminate the pains coming from various reasons, a different remedy is needed. In the next Vakaas Guru Ji further elaborates on those various reasons that bring disease.

Why do these pains come to the body? Answer is that when one forgets the Creator, one's mind takes over the control of one's life, and it pushes it to enjoy all kinds of things as much as it can. Doubtless, He is forgotten, and the bad results are inevitable:

**ਖਸਮੁ ਵਿਸਾਰਿ ਕੀਏ ਰਸ ਭੋਗ ॥ ਤਾਂ ਤਨਿ ਉਠਿ ਖਲੋਏ ਰੋਗ ॥
ਮਨ ਅੰਧੇ ਕਉ ਮਿਲੈ ਸਜਾਇ ॥ ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥੨॥**
*Khasam visaar kee-ay ras bhog.
Taan tan uth khalo-ay rog.
Man andhay ka-o milai sajaa-ay.
Vaid na bholay daaroo laa-ay. ||2|| {1256}*

In Essence : When a person enjoys different kinds of revelling after forgetting Akalpurakh, the various diseases infest the body; consequently, the blind mortal gets punishment (obviously of his actions). Oh naïve physician! You don't give your medication, it won't be effective.

It is totally different realm Guru ji talking about here. It is about one's falling for mind's insatiable nature and forgetting the Creator. As long as the mortals tread on this path, they remain inflicted with diseases like anxiety, sorrows and bodily pain. On this path nothing is healthy for the soul. Diseases caused by such behavior cannot be cured with regular medicine because the source of the diseases remains fully active even after taking such medicine. Guru Ji is pointing at psychological grounds that are not cured without knowing them. To put it another way, it is the mind's own deeds that trigger these pains and miseries.

Below are the facts our Guru gives us to ponder over, please read on:

**ਚੰਦਨ ਕਾ ਫਲੁ ਚੰਦਨ ਵਾਸੁ ॥ ਮਾਣਸ ਕਾ ਫਲੁ ਘਟ ਮਹਿ ਸਾਸੁ ॥
ਸਾਸਿ ਗਇਐ ਕਾਇਆ ਢਲਿ ਪਾਇ ॥ ਤਾ ਕੈ ਪਾਛੈ ਕੋਇ ਨ ਖਾਇ ॥੩॥**
*Chandan kaa fal chandan vaas. Maanas kaa fal ghat meh saas.
Saas ga-i-ai kaa-i-aa dhal paa-ay. Taa kai paachhai ko-ay na khaa-ay.
||3|| {1256}*

In Essence : Sandal-wood is useful because of its perfume; a person is useful as long there is a breath in his or her body because as the breathing stops, the body crumbles. After that, even the medication is not taken (Please note it down that Guru Ji is talking about beyond the body; medicine is limited to affect the body but when it becomes lifeless, medicine is stopped. Why Guru Ji is saying about the limit of medication? What is beyond body? Isn't it this life or its purpose is limited to the last birth of the body? No, Guru Ji talks beyond the life of body; he indicates about the medication that goes beyond body-life, and that medication is His Naam).

In above Vaakas, Guru ji gives a hint about the soul that departs with loads of bad deeds. It needs a spiritual medicine of a true Guru because as one dies, worldly medicine is stopped any way. True Guru expounds how the soul endures miseries as long as it resides in the body. Thus, it departs with loads of bad acts.

We understand what Guru Ji has stated about the causes of diseases, and we also understand from our Guru that these worldly medications are useless in curing the soul; now, question arises: what is that which cures the person from such pains? Answer follows:

**ਕੰਚਨ ਕਾਇਆ ਨਿਰਮਲ ਹੰਸੁ ॥ ਜਿਸੁ ਮਹਿ ਨਾਮੁ ਨਿਰੰਜਨ ਅੰਸੁ ॥
ਦੁਖ ਰੋਗ ਸਭਿ ਗਇਆ ਗਵਾਇ ॥ ਨਾਨਕ ਛੁਟਸਿ ਸਾਚੈ ਨਾਇ ॥੪॥੨॥੧॥**
*Kanchan kaa-i-aa nirmal hans. Jis meh naam niranjan ans.
Dookh rog sabh ga-i-aa gavaa-ay.
Nanak chhootas saachai naa-ay. ||4||2||7|| {1256}*

In Essence : In whose minds His Name is enshrined, their bodies become as pure as gold, and their souls become pure as well. As His Name enshrined within, all pains and diseases go away. Nanak says that one is liberated only with the Name of the Eternal Almighty.

To cure the pain which is there due to separation from the Creator, one needs to end that separation. To dispel the fear of death and to put off the fire of desires, His Name is needed because it purifies the body and the soul altogether. When Separation from the Creator ends, the desires that result in disease cease to exist, and the mind remains satiated in His love. This is the way Guru Ji diagnoses the disease and expresses the real cure: His

Name. He inspires the mortals to fall in love with the Creator and live in His love and obey His Ordinance so that the soul can remain free from worries and anxieties.

There is no other better elaboration on this treatment; on 1256, SGGS in Milar M-1. Guru Nanak Dev Ji expresses an amazing idea and we should make a note of it. To tread on our Guru-path, it is so vital that we should not miss this Guru-guidance:

**ਮਲਾਰ ਮਹਲਾ ੧ ॥ ਦੁਖ ਮਹੁਰਾ ਮਾਰਣ ਹਰਿ ਨਾਮੁ ॥
ਸਿਲਾ ਸੰਤੋਖ ਪੀਸਣੁ ਹਥਿ ਦਾਨੁ ॥
ਨਿਤ ਨਿਤ ਲੇਹੁ ਨ ਛੀਜੈ ਦੇਹ ॥ ਅੰਤ ਕਾਲਿ ਜਮੁ ਮਾਰੈ ਠੇਹੁ ॥੧॥**
*Malaar mehlaa 1:
Dukh mahuraa maaran har naam.
Silaa santokh peesan hath daan.
Nit nit layho na chheejai dayh.
Ant kaal jam maarai thayh. ||1|| {1256-1257}*

In Essence : (the followers are addressed to consider His Naam as a medicine) Consider the pains as arsenic and use Almighty's name an **antidote**, and (to make this medicine) grind the behavior with the mortar of **contentment and charitable-pestle**. If this medication is taken every day, the body will not pine away with the pains/diseases (stated above earlier). And with the dose of this medication, the fear of death doesn't hit either.

It is an advice to prepare a life routine to get involve in His Naam Simran to cure above all these diseases referred above. Fixing the mind on His Name in His love will change the behavior and process of our thoughts. Then through that changed behavior, the deeds of charity and contentment will be done. Charity creates passion and indifference towards attachment. Thus, His Naam stops the mind from chasing various desires that trigger many diseases.

The illusion is solely created by “I-force (conceited self);” when we claim to have love for Waheguru, we always forget that our love for Him remains tainted with our “I-force”. With us, it plays a game of knowing Him and loving Him, and some how it convinces our souls that the love for Him is complete. To see if we are enjoying this illusion, we

should analyze our behavior. We must watch ourselves if we are carrying a divided love Him or not. When we do that, it becomes clear for many of us that our love for Him is tainted and dominated by other pursuits. Let's understand this with an example. For a second, let's assume, we have learned from our Guru that nothing is permanent but the Creator; therefore, only He should be loved sincerely. Keeping in mind that He permeates in all, a little change suddenly comes within us; however, within us “the I-force” keeps displaying conceit. This is the way, our “I-force”, plays a big game with our own souls. It starts giving fake reasons to grind its own axe. How? When we deal with others, our own profit becomes bigger and more important than the needs of others. This way, it disables us to realize the limited capacities of others to deliver what we want. Thus, failing to understand others, we stick to our selfish cause that leads to exploitation of others. Here the virtues that can inspire us to reconsider our own profit to accommodate others are buried under the demand of “I-Force.” This way, the fact of His being in all is mortgaged to please our “I-force.” Another example, we hear somebody criticizing us about what we have said on a subject. After listening to that fact, something goes within us: we react to negate that criticism, or to shut that person up. Here again we have lost a virtue of tolerating and forgiving others. Another example, when we acknowledge that “someone” who truly supported us on some occasions in the past, has really done a bad thing suddenly, we keep quiet from saying anything against that person. Why? Just because that person has been our supporter and we feel that we should support him or her. This is not what love for the Creator demands; it is actually the power of our “I”. Loving the Creator is to rise above taking sides and never to remain quiet if something wrong is done regardless who is the doer. His lover doesn't take sides. On 1275, SGGS, Milar Mehla-1, it is expressed in beautiful words with metaphoric expression with double-edged application; its application here is very important to understand because it makes us realize that if we, who claim to love our Guru and love his Shabada, are really treading on The Guru-path? Read how Guru Ji points out the hypocritical approach of those who claim to be spiritually perfect:

**ਮਲਾਰ ਮਹਲਾ ੧ ॥ ਮਰਣ ਮੁਕਤਿ ਗਤਿ ਸਾਰ ਨ ਜਾਨੈ ॥
ਕੰਠੇ ਬੈਠੀ ਗੁਰ ਸਬਦਿ ਪਛਾਨੈ ॥੧॥**

***Malaar mehlaa 1: Maran mukat gat saar na jaanai.
Kanthay baithee gur sabad pachhaanai. ||1|| {1275}***

In Essence : Some people have absolutely no knowledge of death and the emancipation, they do not progress (spiritually) after reading Guru–Shabada, and they just claim they understand the Guru Shabada but they don't move. (They just talk and discuss the Guru Shabada but they are stagnant spiritually and obtain nothing)

This statement addressed to all of us who just boast about knowing Akalpurakh and liberation of the soul, but in reality, have no inkling of understanding the Creator, his pervading infinite power, His Hukam and liberation of the soul. Without having grasped the Guru teachings and without putting them really in practice, all boasting is sheer a show off because it bears no solid ground. **Living Gurmat is an experience, discussing Gurmat is a way out to know about that experience, and to live that experience is living the Guru teachings literally.** In other words, it is mandatory to live the Guru–teachings to envision Him, otherwise, the progression of all Guru–followers will cease at Gurmat–discussion only.

ਤੂ ਕੈਸੇ ਆਤਿ ਫਾਖੀ ਜਾਲਿ ॥ ਅਲਖੁ ਨ ਜਾਚਹਿ ਰਿਦੈ ਸਮਾਲਿ ॥੧॥ ਰਹਾਉ ॥

***Too kaisay aath faathee jaal.
Alakh na jaacheh ridai samhaal. ||1|| Rahaa-o. {1275}***

In Essence : (addressed to the soul who appears to be like a crane) How have you trapped in Maya? Why don't you comprehend and remember the Invisible Akalpurakh in the heart ever? (The cause for trapping is expressed through a question mark) [Pause]

If while living, we haven't kept the mind fixed on Him, our living remains trapped in Maya–net. Without having the Creator in the heart, all discussions, claims and boasting about Divinity become a display of Maya–show off.

Above Guru Ji advises us to get serious about loving our Creator because the death is certain; no game playing will ever help us; therefore, we should live keeping always Him in our hearts. If that is truly done, our minds will not play games any more and

obviously the conceit will not convince our souls falsely that love for the Creator is there in our hearts when in reality it is not. All our games are just worthless. No wonder, in the beginning of Japji, Guru Ji stresses on getting rid of the intellect–cleverness and ideas highly tainted with the conceit. It is concluded by Guru Ji this way:

ਗੁਰਮਤਿ ਸਾਚੀ ਸਬਦੁ ਹੈ ਸਾਰੁ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਰਖੈ ਉਰਿ ਧਾਰਿ ॥੨॥

Gurmat saachee sabad hai saar.

Har kaa naam rakhai ur dhaar. ||7|| {1275}

In Essence : The essence of true Guru–Shabad is to keep Akalpurakh's name in the heart (always, live in His memory).

What does that mean actually? To keep Him in the heart is to live in His love. While living, the memory of the Creator should remain implanted in the heart. Then, the mind over comes all ill intentions and show off successfully. Then, everything and every person appear to us in different view.

ਸੇ ਦੁਖ ਆਗੈ ਜਿ ਭੋਗ ਬਿਲਾਸੇ ॥ ਨਾਨਕ ਮੁਕਤਿ ਨਹੀ ਬਿਨੁ ਨਾਵੈ ਸਾਚੇ ॥੮॥੨॥੫॥

Say dukh aagai je bhog bilaasay.

Naanak mukat nahee bin naavai saachay. ||8||2||5|| {1275}

In Essence : The pleasures enjoyed come back in the form of pains. Nanak says that without His Name, one doesn't obtain emancipation.

As we fall for pleasures, a cycle of joy and miseries is set in. To get liberated from that cycle, the Name of Eternal Prabh is mandatory; obviously, His Name should be enshrined in the mind for ever. If we do that, His love guides our way of living. If we truly fall in love with Him, His memory will remain in our hearts all the time. I can bet on it.

Now let's look at those who are in love with Him truly, and let us see how they become different? In simple words, as stated by Guru Ji, their attention centers at Akalpurakh. They are not tempted by any Maya–attraction in any way. There are other statements in Gurbani that show different picture of His true devotees because they behave differently than those people who are not in love with Akalpurakh. It is very important for a Guru–follower to understand the change that occurs after falling for Akalpurakh. Please read on 397, SGGS, Mehlā-5:

ਆਸਾ ਮਹਲਾ ੫ ॥ ਜਿਨਾ ਨ ਵਿਸਰੈ ਨਾਮੁ ਸੇ ਕਿਨੇਰਿਆ ॥
 ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੂਲਿ ਸਾਂਈ ਜੇਰਿਆ ॥੧॥

*Aasaa mehlaa 5: Jinhaa na visrai naam say kinayhi-aa.
 Bhayd na jaanhu mool saan-ee jayhi-aa. ||1|| {397}*

In Essence : (Question) who never forget the Name of Akalpurakh, what kind of people are those? (Answer) **Do not see the slightest difference between them and the Master** (Akalpurakh).

They rise above Maya influences and remain beyond enmity, fear and attachment like Akalpurakh. Thus, being detached to all kinds of Maya, they become like Him. This doesn't mean that "beyond birth Creator" takes birth by being such enlightened ones; it means He apparently appears manifested in them. Please note down the word "*jebia*" (like), they do not become Akalpurakh but are similar to Him in nature and behavior. It must be understood that the Guru becomes immaculate like the Creator; therefore, Guru is *Gurpameshar*.

We shall address it in detail but first let us look at Bhagat Namdev's following Vakaas. On 1252, SGGs, Bhagat Namdev Ji :

ਦਾਸ ਅਨਿੰਨ ਮੇਰੋ ਨਿਜ ਰੂਪ ॥
 ਦਰਸਨ ਨਿਮਖ ਤਾਪ ਤ੍ਰਈ ਮੋਚਨ ਪਰਸਤ ਮੁਕਤਿ ਕਰਤ ਕ੍ਰਿਹ ਕੁਪ ॥੧॥ ਰਹਾਉ ॥

*Daas aninn mayro nij roop.
 Darsan nimakh taap tar-ee mochan parsat mukat karat garih koop.
 ||1|| Rahaa-o. {1252}*

In Essence : (Akalpurakh says as per Namdev' Jis experience). The one, who doesn't love other than me, becomes embodiment of me. Momentarily vision and touch of such a person, dispels three kinds of fevers (miseries of the mind, pains/blames and deceptive behavior) and extricates the mortal from household bonds.

Above Bhagat Namdev, while defining the impact left on others by those who are only in love with the Creator, states that His true devotees can remove all bonds and miseries of others. We need to understand the depth of this statement. Just falling for only Akalpurakh, a person rises above the effect of all miseries. Such is the power in His love! No bond can dominate the soul drenched in His love. Compare now Bhagat Namdev Ji's views with Guru Ji's

Vaakas that state how people in His love become like the Creator; the picture of Him and His devotees becomes very clear.

Fifth Nanak uses very strong language toward those who say that the Creator takes birth in a human form. Please also remember if our Guru says in context of Krishan Ji that the Creator doesn't take birth, he cannot say in context of other divine soul that the Creator takes birth. The following Vaakas of Fifth Nanak is applicable to all assertions that detour the mind from Him toward other enlightened ones by calling them Akalpurakh, it is on 1136, Sri Guru Granth Sahib :

ਸਗਲ ਪਰਾਧ ਦੇਹਿ ਲੋਰੋਨੀ ॥ ਸੋ ਮੁਖੁ ਜਲਉ ਜਿਤੁ ਕਹਹਿ ਠਾਕੁਰੁ ਜੋਨੀ ॥੩॥

Sagal paraadh deh loronee.

So mukh jala-o jit kaheh thaakur jonee. ||3|| {1136}

In Essence : (Shabada is addressed to the person who thinks Krishan Ji is Akalpurakh) **The biggest sin of all is giving lullaby to a stone-god, may that mouth burn that says that the Creator enters into an existence. (Worshipping of a Diety or humans as gods is prohibited for a Sikh)**

He never takes birth; it is also elaborated in above Guru-statement. Guru Ji expresses his serious views about "*Ajoni-beyond birth-Akalpurakh*."

Once for all, in the following Vaakas, it is further made clear that the Creator is beyond "incarnation" since He is eternal. The incarnation is another name of limited life-span; in it, there is the end that comes certainly; however, Akalpurakh is beyond the end. The concept of reincarnation of Hindu Devtas as God is rejected by Guru Ji here. First Nanak defines the Creator as beyond birth and death in the Mool Mantra, and Fifth Nanak fortifies the same idea below:

ਜਨਮਿ ਨ ਮਰੈ ਨ ਆਵੈ ਨ ਜਾਇ ॥ ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਰਹਿਓ ਸਮਾਇ ॥੪॥੧॥

Jjanam na marai na aavai na jaa-ay.

Naanak kaa parabh rahi-o samaa-ay. ||4||1|| {1136}

In Essence : **Prabh of Nanak neither takes birth nor dies, and He doesn't come and go. He always remains pervading (in all).**

Therefore, the Sikhs should never reduce Akalpurakh to a human form as some do as stated in above reference by Fifth Nanak. His true manifestations are the Guru and His devotees. Our Guru is one with Him and is immaculate like Him; that is why no difference remains between the Guru and Akalpurakh. Here we are talking about eminent manifestation of the Creator not His practically taking birth.

If anyone wants to see the Creator in a living human form as stated above, seeing His true devotee would be an exemplary act. That is why seeing the Guru is seeing Him. We should also understand why Satguru ji is addressed as “*Gurpameshar*.” To understand this, let us look at an example: Guru Angad Dev Ji was a devotee of worldly Vaishnu Devi before meeting Guru Nanak Dev Ji, but through Guru Nanak Dev Ji, he filled his self with virtues of the Creator, and all the rest became history for him. Past ideology he used to believe in, stopped existing in his mind, and the Guru–guidance sculptured him totally. This big change in him led him to the peak of the Guru–status. No wonder in Gurbani, company of His *devotees/Saint/Saadh* are highly recommended. Guru Angad Dev Ji also became “*Gurpameshar*.” In his case, did Akalpurakh take birth as Lehna ji (Guru Ji’s previous name)? No, it was his total change in him brought by Guru Nanak Dev Ji that lifted him from an ordinary person to the status of a revered Guru, “*Gurpameshar*.” Concentrating on the Guru leads to concentration of Akalpurakh if one is in love with the Creator. As stated earlier, due to a change, which comes through a Guru, no difference is remained between the true devotee and Akalpurakh.

His Saint, who is truly in love with Him, will be totally different in behavior from the rest of the world. In the world usually His Saints are looked and treated with tainted behavior loaded with doubts and conceit; however, the Saints stand by their faith intact. **They have no worry, and they have fear of none.** Let me quote here a retired I.A.S Officer who took interest in Muslim History. In the nineties, in “*The Sikh Review*”, a magazine which is supposedly devoted toward Sikhi, he writes that Ninth Guru, Guru Teg Bahadur was worried about getting arrested and killed by Mughal Government (His source of History is Persian

writings). Imagine the plight of this retired I.A.S Officer! He just cannot understand a simple fact that whoever devotes himself or herself totally to the Creator bears no fear. How could Guru Teg Bahadur have felt fear from anyone? Didn’t he fight like a brave worrier under his father’s command? Guru Teg Bahadur fought as a soldier under his father, Sri Guru Hargobind, with such bravery that he got his new name as “Teg Bahadur” (His old name was *Tiag Mall*). How such a warrior could have feared the way the retired official describes his fear? In fact, the ignorant people match the thinking of the Guru with their own narrow thinking. This is the way we worldly people look at the enlightened ones, and try to express about them forgetting that their state of mind is totally different from ours. Loving only Akalpurakh can make us different from most of the population around us. It is obvious from the writings of Gurus and Bhagatas. This is what I have to say to such people: **If your mind is still into pleasing your “I–force”, and ready to do whatever your “I–force” inspires you to do, please do it; I have no problem with that, but please don’t boast about knowing Him or the Guru.** Doubtless, the mind–slaves remain million miles away to reach to that point where He is realized, and the soul is set free from all fears and worries. “I–force” of mind–slaves, remains a dominant factor in their lives. Their (mind–slaves) “show” goes on regardless their so called achievements. Doubtless, they keep “His show” pretty much intact. By meeting with enlightened ones, the mind is sculptured to hold on to Akalpurakh, and the mortals become able to rise above three modes of Maya influences and all fears. Guru ji applauds and reveres His such devotees dearly, In Sidh Ghost, Guru Ji says on 938, SGGs:

ਮਸਤਕੁ ਕਾਟਿ ਧਰੀ ਤਿਸੁ ਆਗੈ ਤਨੁ ਮਨੁ ਆਗੈ ਦੇਉ ॥

Mastak kaat dharee tis aagai tan man aagai day-o. {938}

In Essence : I shall completely surrender to that person and humbly serve. (to a Saint)

ਨਾਨਕ ਸੰਤੁ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਸਹਜ ਭਾਇ ਜਸੁ ਲੇਉ

Nanak sant milai sach paa-ee-ai sahj bhaa-ay jas lay-o. ||1|| {938}

In Essence : (because) meeting a Saint (Guru), Akalpurakh is obtained intuitively, and thus one is honored (by Him).

Living in the company of those who are true devotees is important. Why? The environments work like preservatives to keep the fresh knowledge, understanding and love for Him intact. That is another reason it is necessary. On 1295, SGGS, Raag Kanra Mehla 4, check it out:

**ਕਾਨੜਾ ਮਹਲਾ ੪ ॥ ਜਪਿ ਮਨ ਰਾਮ ਨਾਮ ਪਰਗਾਸ ॥
ਹਰਿ ਕੇ ਸੰਤ ਮਿਲਿ ਪ੍ਰੀਤਿ ਲਗਾਨੀ ਵਿਚੇ ਗਿਰਹ ਉਦਾਸ ॥੧॥ ਰਹਾਉ ॥**

**Kaanrhaa mehlaa 4: Jap man raam naam pargaas.
Har kay sant mil pareet lagaanee vichay girah udaas. ||1||
Rahaa-o. {1295}**

In Essence : Oh mind! Utter all pervading Almighty's Name! You will be illumined with His knowledge. In the company of His true devotees, one falls in love with Akalpurakh, and becomes detached from Maya while living a household life. [Pause]

Why Guru Ji is saying that? The answer is in the third Guru Vaaka of the same Shabda. It is said that we should be aware of our limitations that can drag us down any time. This reality about the right environment plays a vital role every day in our lives, and it must be acknowledged if we intend to walk on our Guru-path.

**ਕਿਆ ਹਮ ਕਿਰਮ ਕਿਆ ਕਰਮ ਕਮਾਵਹਿ ਮੂਰਖ ਮੁਗਧ ਰਖੇ ਪ੍ਰਭ ਤਾਸ ॥
ਅਵਗਨੀਆਰੇ ਪਾਥਰ ਭਾਰੇ ਸਤਸੰਗਤਿ ਮਿਲਿ ਤਰੇ ਤਰਾਸ ॥੩॥**

**Ki-aa ham kiram ki-aa karam kamaaveh
moorakh mugadh rakhay parabh taas.
Avganee-aaray paathar bhaaray satsangat mil taray taraas.
||3|| {1295}**

In Essence : What can we do? We are just like worms (very weak before Him), and we, the fools, are protected by Him. We are wicked and loaded with demerits. It is only the company of His Saints that can help us to swim across the Maya Ocean. (It is an explicit picture of our minds of that time when we are deeply under influence of Maya)

Try to understand why humans are compared with all the rest of the beings by our Guru in the last Guru Vakaas of the same Shabada; it is done just to make the point of eradicating the conceit important.

**ਜੇਤੀ ਸ੍ਰਿਸਟਿ ਕਰੀ ਜਗਦੀਸਰਿ ਤੇ ਸਭਿ ਉਚ ਹਮ ਨੀਚ ਬਿਖਿਆਸ ॥
ਹਮਰੇ ਅਵਗੁਨ ਸੰਗਿ ਗੁਰ ਮੇਟੇ ਜਨ ਨਾਨਕ ਮੇਲਿ ਲੀਏ ਪ੍ਰਭ ਪਾਸ ॥੪॥੩॥**
**Jaytee sarisat karee jagdeesar tay sabh ooch ham neech bikhi-aas.
Hamray avgun sang gur maytay
jan naanak mayl lee-ay parabh paas. ||4||3|| {1295}**

In Essence : (See how mind is analyzed in a concept of spiritual pursuit). All His created beings are better than we (better than human beings because they live in His Ordinance without complaining, and they take His Hukam as it comes by). Due to being in vice, we are fallen low. Nanak says that in association of the Guru, demerits are erased, and thus the Guru unites with Akalpurakh.

It is a continuous procedure of awakening the mortals from the slumber of Maya. It works wonderfully for those whose minds are perceptive. In “*Sadb Sangat*,” the mind becomes more perceptive because of the environmental impact.

In a state of mind, called “*Sehaj Awastha*”, duality totally vanishes. The duality—thinking that this person is mine and that person is not and loving others instead of the Creator—ceases because the faith in His presence in His creation changes our thinking. As a result of that change, one's behavior toward His creation turns harmonious.

ਜੋ ਪ੍ਰਭ ਕੀਨੋ ਸੋ ਭਲ ਮਾਨਿਓ ਏਹ ਸੁਮਤਿ ਸਾਧੂ ਤੇ ਪਾਈ ॥੨॥
**Jo parabh keeno so bhal maani-o ayh sumat saadhoo tay paa-ee.
||2|| {1299}**

In Essence : Whatever Akalpurakh does, I accept it good, and this wisdom I have obtained through the Guru.

This is another way of expressing total faith in His Ordinance. Fifth Nanak was physically tortured. The History confirms that no diplomacy or other kinds of strategies were used to avoid that calamity; Guru Ji kept his faith intact in the Creator, refused to bow to mind—slaves, and endured all that came by. That torture was a kind of satisfaction of conceited individuals, and it was also a part of His show. Who participated in that show, got into heinous-crime that never let those people rise to the level of humanity and decency? As per His Ordinance, time came, His

show took another turn. In that new turn, self-defense was taught, and that changed the course of the History of India. Those who wanted to enforce their religious views on others were reduced to powerless individuals as the time elapsed.

Above, Guru Ji stresses on obeying His Hukam as it comes by without complaining against it. A Saint Guru, who was only into directing the mortals toward the Creator, was victimized by the conceit of some individuals. That conceit needed to be corrected and the Creator did it eventually. His show goes on, His Ordinance goes on, and His show has a variety of good and evil to witness. Here Guru Ji suggests acknowledging it as His error-free Hukam.

ਸਭ ਮਹਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਏਕੈ ਪੇਖਿ ਪੇਖਿ ਨਾਨਕ ਬਿਗਾਸਾਈ ॥੩॥੮॥

Sabh meh rav rahi-aa parabh aykai paykh paykh naanak bigsaa-ee.
||3||8|| {1299}

In Essence : (living in the company of His true devotees, the mind sees Him all over) Nanak says he is joyful to see Akalpurakh permeating in all beings.

You cannot just preach it unless you live this thought, and once you do so, opposition becomes eminent.

Guru Sahiban strictly practiced what they preached, and that alone factor kept them separate from all others who were either in competition with them or in opposition. They taught and held virtues high unlike those who got drowned in Maya while feeding their own conceit. Interestingly, for the drowned ones, Guru Ji offered forgiveness since they were just acting as per the inspiration of their given conceit.

Above Guru Shabda illustrates the story of the mind that becomes perceptive to His love and virtues. Now see in the following Vaakas how Guru Ji takes us from Maya inflicted environment toward the right environment known as “*Saadh Sangat*” or “*Satt Sangat*.” In the following Guru Shabada, not only His praise obtained from the Guru, is expressed as a vital need for the soul, but also the company of His true devotees is highly recommended, on 1183-84, SGGGS, in Basant, M-5:

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥ ਗੁਰ ਚਰਣ ਸਰੇਵਤ ਦੁਖੁ ਗਇਆ ॥

ਪਾਰਬ੍ਰਹਮਿ ਪ੍ਰਭਿ ਕਰੀ ਮਇਆ ॥

ਸਰਬ ਮਨੋਰਥ ਪੂਰਨ ਕਾਮ ॥ ਜਪਿ ਜੀਵੈ ਨਾਨਕੁ ਰਾਮ ਨਾਮ ॥੧॥

Basant mehlaa 5: Gur charan sarayvat dukh ga-i-aa.

Paarbarahm parabh karee ma-i-aa.

Sarab manorath pooran kaam.

Jap jeevai naanak raam naam. ||1|| {1183}

In Essence : By taking the Guru’s refuge in utter humbleness, all pains are gone. Because Akalpurakh has shown mercy on me, all my desires are fulfilled, and all tasks are completed. Nanak says that he lives by uttering His name.

The Guru-teachings become effective on us only if He shows mercy. Although we read and recite Gurbani, we feel unable to get out of the Maya-clutches. Don’t we? Why? Answer is that we fail to obtain His grace because of our being in duality. Who gets His grace, Akalpurakh becomes his or her world.

ਸਾ ਰੁਤਿ ਸੁਹਾਵੀ ਜਿਤੁ ਹਰਿ ਚਿਤਿ ਆਵੈ ॥

ਬਿਨੁ ਸਤਿਗੁਰ ਦੀਸੈ ਬਿਲਲਾਂਤੀ ਸਾਕਤੁ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਵੈ ॥੧॥ਰਹਾਉ ॥

Saa rut suhaavee jit har chit aavai.

Bin satgur deesai billaantee saakat fir fir aavai jaavai.

||1|| Rahaa-o. {1183}

In Essence : That season is soothing when Akalpurakh is meditated on. Without the True Guru, the world seems bewailing (in miseries). Maya-lover comes and goes repeatedly [Pause]

Akalpurakh is the world of His devotees. They spend time remembering Him because His Name soothes their minds. Obviously, without being in His love, world remains in miseries.

ਸੇ ਧਨਵੰਤ ਜਿਨ ਹਰਿ ਪ੍ਰਭੁ ਰਾਸਿ ॥ ਕਾਮ ਕ੍ਰੋਧ ਗੁਰ ਸਬਦਿ ਨਾਸਿ ॥

ਭੈ ਬਿਨਸੈ ਨਿਰਭੈ ਪਦੁ ਪਾਇਆ ॥ ਗੁਰ ਮਿਲਿ ਨਾਨਕਿ ਖਸਮੁ ਧਿਆਇਆ ॥੨॥

Say dhanvant jin har parabh raas. Kaam krodh gur sabad naas.

Bhai binsay nirbhai pad paa-i-aa.

Gur mil naanak khasam dhi-aa-i-aa. ||2|| {1184}

In Essence : Those are the rich ones who have Almighty’s Name-wealth. Through Guru, their lust and anger are eradicated. Their fear goes away because they live in fearless state of mind.

Through the Guru, Nanak meditates on his Master (Almighty).

The world of His real devotees is different; in that world, worldly wealth and power have no significance; for His devotees, it is only His Name that carries weight. As they remain imbued to His Name, they eradicate their lust, anger and fear. When they have the Master of the universe on their sides, they have everything.

**ਸਾਧਸੰਗਤਿ ਪ੍ਰਭਿ ਕੀਓ ਨਿਵਾਸ ॥ ਹਰਿ ਜਪਿ ਜਪਿ ਹੋਈ ਪੂਰਨ ਆਸ ॥
ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿ ਰਹਿਆ ॥ ਗੁਰ ਮਿਲਿ ਨਾਨਕਿ ਹਰਿ ਹਰਿ ਕਹਿਆ ॥੩॥**
*Saadhsangat parabh kee-o nivaas. Har jap jap ho-ee pooran aas.
Jal thal mahee-al rav rahi-aa.
Gur mil naanak har har kahi-aa. ||3|| {1184}*

In Essence : Akalpurakh dwells in the company of Saints (His devotees who become one with the Creator). By contemplating Akalpurakh, one's hope (of realizing Him) is materialized. The Almighty pervades all over. Through the Guru, Nanak utters Eternal Prabh's Name (His Praise).

Akalpurakh dwells in the company of Saints. How? In the company of the Saints only His praises are sung; how to obtain virtues is discussed. In His praise, Akalpurakh exists. Guru says, “*Wah Wah Bani Nirankar Hai : Praise it, Bani is Akalpurakh's form.*” His praise literally bears His presence; therefore, there is no difference between His praise and Him just as there is no difference between His Saints and Him. Praising Him is a way to get out of Maya realm; by doing so, a Saint experiences a soothing feeling.

**ਅਸਟ ਸਿਧਿ ਨਵ ਨਿਧਿ ਏਹ ॥ ਕਰਮਿ ਪਰਾਪਤਿ ਜਿਸੁ ਨਾਮੁ ਦੇਹ ॥
ਪ੍ਰਭ ਜਪਿ ਜਪਿ ਜੀਵਹਿ ਤੇਰੇ ਦਾਸ ॥ ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਕਮਲ ਪ੍ਰਗਾਸ ॥੪॥੧੩॥**
*Asat sidh nav nidh ayh. Karam paraapat jis naam dayh.
Parabh jap jap jeeveh tayray daas.
Gur mil naanak kamal pargaas. ||4||13|| {1184}*

In Essence : His Name is the eight supernatural powers and nine treasures of powers. (Who got His Name has every thing, and doesn't need “*Nav Nidh*”). That one obtains His Name, who is fortunate enough to have His grace. Oh Prabh! Your servants live by remembering you. Meeting the Guru, Nanak says His divine knowledge blossoms within.

All those worldly treasures and supernatural powers cannot give what His Name can because through His Name, the mind achieves *sehaj awastha*—a state of mind where it remains imbued with Prabh intuitively. With His Name, the mind is stilled completely, and it rises above miseries, fears and anxieties. Can worldly treasures or supernatural powers provide such a state of mind? The answer is no, because all that lead to fortification of the conceit that is the cause of all miseries.

Living among the company of those who live their lives by singing His praises is very useful for the Guru-followers. It is like living in a suitable environment. All bad effects are negated in that company. If we go to money-chasers, we hear filthy talks about making money more and more; we won't hear a word that brings peace to our minds. If we go to a person with authority, we hear his boasting about his powerful authority. If we go to a pervert person, all his talk will center on lustful stories; however, if we go to Prabh-lover, we hear only about His virtues, His greatness, His Ordinance and the compassion for others. It depends what kind of choice we make. If we choose the Guru path, we won't be interested in other stuff but talking about Him. Guru Nanak Dev Ji says that if anyone talks about HIM, he will sacrifice himself on such a person; please read on, it is On 558, Sri Guru Granth Sahib in raag Wad hans Mehla-1:

**ਤੈ ਸਾਹਿਬ ਕੀ ਬਾਤ ਜਿ ਆਖੈ ਕਹੁ ਨਾਨਕ ਕਿਆ ਦੀਜੈ ॥
ਸੀਸੁ ਵਢੇ ਕਰਿ ਬੈਸਣੁ ਦੀਜੈ ਵਿਣੁ ਸਿਰ ਸੇਵ ਕਰੀਜੈ ॥**
*Tai saahib kee baat je aakhai kaho naanak ki-aa deejai.
Sees vadhay kar baisan deejai vin sir sayv kareejai. {558}*

In Essence : What should I offer to that person who talks about the Master Almighty? (Answer) I shall bow to his feet and serve him selflessly (in utter humbleness)?

Such is the importance of being with His devotees. It is not an emotional statement, but a strong longing expressed in beautiful way. Will we, Guru's Sikhs, ever really understand this Guru-statement and make a commitment to our Guru? The sooner we do, the better it will be for our progress on the Guru-Path.

THE PURPOSE OF LIFE AND THE ELAPSING TIME

We have learned in previous chapters that Akalpurakh is formless, beyond birth and death, and thus He is eternal; however, He permeates in His creation as well, and He takes care of it. To understand His being “*Nirgun*” and “*Sargun*”, a True Guru is needed who has envisioned Akalpurakh, and who can show Him to others by infusing unconditional love for Him in them in a way that they start living in a stable and fearless state of mind. Guru Ji warns us about our lapsing life-span, and advises us to turn toward Akalpurakh to seek His union; we must negate the influences of Maya. Unfortunately, we are so much involved in worldly affairs that our talk about the Creator is reduced to a formality. Some people go on TV and talk about their religions. When natural heart—piercing tragedies occur, they blame people for that; they state that the tragedies happen as a result of God’s anger over them. They are ignorant. The Creator doesn’t get angry and doesn’t punish His Creation but keeps His created laws in-force through which natural disasters can occur. Such religious leaders have their main motives; one of is to establish a powerful regimes in the Name of God. Some people criticize the claims of different religions in favor of their own religion. Some people also claim to know what God will do in near future. Sikhi refrains from criticizing other religions and addressing all such things that are only known to the Creator. It prohibits making such claims which are solely in His hands. Nobody knows how and when the world will end, or if it will ever. In fact, it promotes treating all His creation as His big family and it refrains from passing on decrees on those who do not want to believe in His existence or who have chosen other faiths than Sikhi. It is more into uniting His world. Sikhi is based on Gurbani through which Guru Sahiban and Bhagatas have shared their experience of love for Him, and have stated that without Him, life is not worth anything. As per Gurbani, the Creator loves those as well who do not believe in Him.

While being indulged in Maya, we talk about that Infinite Creator occasionally. How we dare to ignore Him to continue to

pursue what we want in worldly pursuits is an amazing thing. It is as we are sitting in a bus which is scheduled to reach only to *New York* and we are dreaming to reach to *Los Angeles*. Read the following warning to realize what we miss every day, Raag Jaijawanti on 1352, SGGs, Mehla-9:

ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥

ਰਾਮੁ ਭਜੁ ਰਾਮੁ ਭਜੁ ਜਨਮੁ ਸਿਰਾਤੁ ਹੈ ॥

ਕਹਉ ਕਹਾ ਬਾਰ ਬਾਰ ਸਮਝਤ ਨਹ ਕਿਉ ਗਵਾਰ ॥

ਬਿਨਸਤ ਨਹ ਲਗੈ ਬਾਰ ਓਰੇ ਸਮ ਗਾਤੁ ਹੈ ॥੧॥ ਰਹਾਉ ॥

Jaijaavantee mehlaa 9:

Raam bhaj raam bhaj janam siraat hai.

Kaha-o kaha baar baar samjhat nah ki-o gavaar.

Kaha-o kaha baar baar samjhat nah ki-o gavaar. {1352}

In Essence : Keep meditating on Akalpurakh, the life-span is decreasing. Oh fool! What should I advise you again and again? Why don’t you understand this fact that the body is like the hail that vanishes in no time? [Pause]

Above Guru Vaakas are the knock given at our doors to wake us up from Maya slumber.

ਸਗਲ ਭਰਮ ਡਾਰਿ ਦੇਹਿ ਗੋਬਿੰਦ ਕੋ ਨਾਮੁ ਲੇਹਿ ॥

ਅੰਤਿ ਬਾਰ ਸੰਗਿ ਤੇਰੈ ਇਹੈ ਏਕੁ ਜਾਤੁ ਹੈ ॥੧॥

Sagal bharam daar deh gobind ko naam layhi.

Ant baar sang tayrai ihai ayk jaat hai. ||1|| {1352}

In Essence : Get over with all doubts and utter Almighty’s Name, because only the devotion toward Him shall go with you eventually.

Our intellect, polished by the environments of the society we live in, pushes us into doubts. What Guru Ji says about Akalpurakh, liberation and His created Maya-net is ignored. In doubts, we proceed to listen to our Guru and, consequently, we end up nowhere, and that is what Guru Ji points out in the above Vaakas.

ਬਿਖਿਆ ਬਿਖੁ ਜਿਉ ਬਿਸਾਰਿ ਪ੍ਰਭ ਕੋ ਜਸੁ ਹੀਏ ਧਾਰਿ ॥

ਨਾਨਕ ਜਨ ਕਹਿ ਪੁਕਾਰਿ ਅਉਸਰੁ ਬਿਹਾਤੁ ਹੈ ॥੨॥੨॥

Bikhi-aa bikh ji-o bisaar parabh kou jas hee-ay dhaar.

Nanak jan kahi pukaar a-osar bihaat hai. ||2||2|| {1352}

In Essence : Forget the love of poisonous Maya and enshrine Akalpurakh in your heart. His slave loudly tells you that your opportunity (Opportunity of contemplating Him) is passing away.

Here the Guru—advice is to grab the opportunity of remembering Him because life—span is decreasing at every breath we take; however, if we keep our feet deep into Maya—pond, it will be hard to move on further on the path our Guru shows.

Haven't we become habitual to see beauty in our children and grand children in our society? What about the beauty of a child drenched in utter poverty? Here I want to make a point about our nature of taking sides in utter selfishness; it is the duality that keeps directing our behavior toward others. If Prabh permeates in all why all cannot be beautiful in their own way? By the way what is beauty? Is it what pleases to our eyes only? The whole pyramid is constructed on our "I—force;" when it is leveled, a new look toward His creation blooms within. To bedeck us with that look, our Guru keeps us guiding by cleaning the filth we take often to feed our conceit.

In Gurbani, it is repeatedly expressed that what people gather and involve with, do not go with their souls as they depart; however His Name does. If we trust our Guru, it is a fact, and we shouldn't ignore it at all. Even if it is an unknown thing, we must believe since our Guru verifies it, and he repeatedly stresses on this to make us comprehend the importance of His Name in our lives. Remember that our Guru asks to dump our intellectual cleverness, why? It actually starts building doubts in us about every thing including journey of the soul and the Guru—thought on loving Akalpurakh only. It pressures us to get new meaning out of it because the Guru—thought doesn't fit in rational standard. We get steered only by the logic that fails to see the phenomena that is beyond comprehension by human senses. The logic in its nature questions: Is there a soul or no? Is there Akalpurakh or no? Does after this life, one ends for all or takes birth again?" There is no logical way to prove the existence of soul or Akalpurakh just as there is no way to disapprove their existence either. Literally we believe because Guru says so. Having that faith in the existence of the souls and Akalpurakh, we bypass our "logical thinking".

Otherwise, we only like to follow logic. If only logic can bring stillness and happiness to the mind, then there is no need of any spiritual and religious discourse. Unfortunately, it doesn't. That is why the Guru followers should set aside their own thinking loaded with rationality in this context. Since the thought of union with Akalpurakh is not made possible by any rational techniques or logical thinking; therefore, we need to trust the experience of the Guru in this regard. The point here we should bear in our minds is that one cannot have both ways; either follow the Guru and trust Akalpurakh and honestly tread on a path designed by Guru teachings, or sort it out by our own intellect and remain doomed spiritually in this pursuit. I do not wonder any more at the following repeated advice given in Gurbani in context of Akalpurakh—union. Intellect doesn't help to be one with the Creator, on 151, SGGS, First Nanak:

ਬੁਧੀ ਬਾਜੀ ਉਪਜੈ ਚਾਉ ॥ ਸਹਸ ਸਿਆਣਪ ਪਵੈ ਨ ਤਾਉ ॥
ਨਾਨਕ ਮਨਮੁਖਿ ਬੋਲਣੁ ਵਾਉ ॥ ਅੰਧਾ ਅਖਰੁ ਵਾਉ ਦੁਆਉ ॥੩॥੧॥
Budhee baajee upjai chaa-o. Sahas si-aanap pavai na taa-o.
Naanak manmukh bolan vaa-o.
AnDhaa akhar vaa-o du-aa-o. ||3||1||{151}

In Essence : **The mortals' intellect remains into worldly games. Even through many intellectual efforts, they have no devotional effect. Nanak says that the mind—slaves utter nonsense and talk meaninglessly.**

Doubtless, this intellect doesn't help to reach to Him; it creates problems rather, on 352, SGGS, First Nanak:

ਆਸਾ ਮਹਲਾ ੧ : ਗੁਰਮਤਿ ਸਾਚੀ ਹੁਜਤਿ ਦੂਰਿ ॥ ਬਹੁਤੁ ਸਿਆਣਪ ਲਾਗੈ ਧੂਰਿ ॥
ਲਾਗੀ ਮੈਲੁ ਮਿਟੈ ਸਚ ਨਾਇ ॥ ਗੁਰ ਪਰਸਾਦਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥੧॥
Aasaa mehlā 1: Gurmat saachee hujat door.
Bahut si-aanap laagai dhoor. Laagee mail mitai sach naa-ay.
Gur parsaad rahai liv laa-ay. ||1||{352}

In Essence : If one believes in the Guru—guidance, one's argumental nature departs. Excessive wisdom makes us filthy. This filth is removed with the Name of Eternal Creator if one remains imbued with the Creator with the blessings of the Guru.

On 44, SGGS, Fifth Nanak very clearly guides his followers:

ਸ੍ਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥
 ਸੋਈ ਧਿਆਈਐ ਜੀਅਤੇ ਸਿਰਿ ਸਾਹਾਂ ਪਾਤਿਸਾਹੁ ॥
 ਤਿਸ ਹੀ ਕੀ ਕਰਿ ਆਸ ਮਨ ਜਿਸ ਕਾ ਸਭਸੁ ਵੇਸਾਹੁ ॥
 ਸਭਿ ਸਿਆਣਪਾ ਛਡਿ ਕੈ ਗੁਰ ਕੀ ਚਰਣੀ ਪਾਹੁ ॥੧॥

Sareeraag mehlaa 5:

So-ee dhi-aa-ee-ai jee-arhay sir saahaan paatisaahu.

Tis hee kee kar aas man jis kaa sabhas vaysaahu.

Sabh si-aanpaa chhad kai gur kee charnee paahu. ||1|| {44}

In Essence : Oh my soul! Only meditate on the Creator who is Emperor of all Emperors, Put your hopes on Him in whom all have faith. Therefore, abandon all your (own) wisdom and fall into the Guru's refuge in utter humbleness.

The people, who think their own wisdom is enough to get eternal peace, let them enjoy the way they think; those Sikhs, who have decided to follow Guru Nanak Dev Ji, must get over this faulty wisdom complex. That is what I have to say in this regard.

The "Guru Message" revolves around the following points; whenever we study Gurbani, these points must be kept in the mind:

- ❖ Abandon the tainted wisdom colored in cleverness, because it has never helped anyone in obtaining union with the Creator as per Guru Nanak Dev Ji. Right guidance comes from the enlightened Guru who has experienced Him.
- ❖ Akalpurakh is only realized with the blessings of a True Guru, but a true Guru is that who has seen Him and is able to show Him to others as well. Guru Ji states that Akalpurakh is inexpressible, unfathomable, beyond birth, death, fear and animosity, because He is the Creator of all; however, He permeates in all and pervades everywhere. There is no place without His presence.
- ❖ Keep full trust in the True Guru and Akalpurakh.
- ❖ Everything is perishable but the Creator. Therefore, we should only fall in love with Him, and keep that love intact. It means that we shouldn't attach ourselves to the perishable creation of the Creator.

- ❖ His love should be a way of our lives.
- ❖ Only the love developed for His Name goes with the soul as it exits the body. In His love, all kinds of negativity ends. Once the light of the Creator is identified within, He is realized. Therefore, He should be searched within.
- ❖ Understanding His Ordinance is to take every thing as His Ordinance without any complains. Obeying Him respectfully, should be a motto of a Guru follower. It is not possible to explain His ordinance fully, but trying to follow it through the Guru is the way to understand it.
- ❖ An individual should take all stuff alike: it can be good or bad, pain or comforts, and criticism or praises because all this occurs as per His Ordinance. Such behavior only develops within us when His love dominates us and our self-conceit is wiped out.
- ❖ When the Guru is followed truly, the mind is stilled as it starts believing what he says.
- ❖ Meeting of the True Guru and the Company of His devotees, secure the success in treading on the Guru-path to unite with Akalpurakh; however, it too comes only by His grace. Even then, we should keep doing efforts in this regard.
- ❖ Meeting the Guru means following the Guru-guidance very sincerely. Add to it; we must avoid the company of those who are drenched in Maya.
- ❖ For His devotees, worldly success is not what counts, but it is His acceptance due to undivided love for Him that matters. This is the other reason that His devotees differ from "Samsaarees" (worldly people).
- ❖ To achieve all above stated goals, lust, anger, attachment, greed and conceit must be eradicated through the Guru-guidance. It is also very important in this battle to stop slandering of anybody, any religion and any sect. Our self-conceit is a big wall between the Creator and us.
- ❖ The soul never dies, actually it is the body that is worn out

or ruined, but if the Guru–path is followed in utter sincerity, with His grace, the soul stills with the Creator once for all. Then, the death actually appears to be an invitation to be with the Creator for ever; therefore, no fear of death ever exists. And the soul never experiences bodily death again. Fear of death exists because of our deep attachment to Maya.

- ❖ There is no other deed, which is better than living in His love while remembering Him. All good deeds done while living in His memory should be deemed virtuous; otherwise, without loving Him, these kinds of deeds carry no value for the Creator’s acceptance. Actually without enshrining His Name in the heart, every deed or relation becomes bond. His devotee lives in His love and acts only in virtuous way with no strings attached to any virtuous deed. While living in this Maya dominated world, living detached to it is advised in the Gurbani. Living detached, doesn’t mean to avoid working or to abandon this world, but to remain aware of Maya–influences that can make the mind forget Him and lose virtues.
- ❖ Our existence here is due to our separation from Him. Our souls remain into coming and going unless they merge with Him with His grace. To merge with Him, through the Guru, His Naam should be done by being conceit–free. As per Gurmat, while living, liberation from all bonds is obtained through the Guru guidance that leads the final merger of the soul with its origin, the Creator. On this path, the soul deems the whole world His as big family because it overcomes duality through the Guru. When the soul reaches to the peak of Sikhi, it doesn’t acknowledge any difference between male and female and His creation and Him.

Above all points are discussed in this book with the support of Guru Ji’s own words.

It is totally a complete procedure; we Sikhs should follow it seriously and honestly. We should try to be with them who have experienced Akalpurakh or who are totally devoted to the Guru

and the Creator. If it is not done seriously, our souls are destined to live in duality and doubts, and “the master–mind” heavily influenced by Maya, will remain the leader of our souls.

Living in His love is real living as per the Guru; otherwise, without Him, the life is just as living a spiritual–death, read on 1361, SGGS, Mehlā 5, Gāthā:

*ਮਰਣੈ ਬਿਸਰਣੈ ਗੋਬਿੰਦਗ ॥ ਜੀਵਣੈ ਹਰਿ ਨਾਮ ਧ੍ਰਾਵਣਗ ॥
ਲਭਣੈ ਸਾਧ ਸੰਗੇਣ ॥ ਨਾਨਕ ਹਰਿ ਪੂਰਬਿ ਲਿਖਣਗ ॥੧੫॥*

Marnan bisranan gobindah. Jeevanan har naam dha–yaavaneh.

Labh–nan saadh sangayn.

Naanak har poorab likh–neh. ||15|| {1361}

In Essence : Living by forgetting Akalpurakh is like living a death. Living by contemplating Akalpurakh is real living. Nanak says that envisioning Akalpurakh is obtained in the company of His devotees as per preordained destiny.

Life is lived by making choices; different people make different choices. Maya chasers have goals to satisfy themselves. By achieving their goals, their intent is to show others how better they are than all others. Nonetheless, the irony in that pursuit is this that even if they achieve those goals, peace doesn’t stay with them. Desires in them get bold enough to steer their actions to perform bad deeds. On the other side, there are some people who make a choice to be with the Creator; everything for which the world creates strife becomes insignificant for them (His devotees). What they see is nothing but Him. Bad things happen to them too (because they are in Maya–inflicted world), but those **bad things fail to hit their stable minds**. Our Guru reminds us of our sure departure from here. Every one has to experience the final moments on this planet. What happens then in reality? At the time of departure of the soul, the entire built empire (if it was built for an example or gathered wealth etc.), all relations and other establishments built on deep attachment, are left behind. After that, the body of the mortal is either buried or cremated. Thus, the show ends. The soul is left alone; the Guru urges his followers to support the soul in that time by having Akalpurakh’s Naam with it. As said in the above Guru Vakaas, devotional–love for Him goes with the

soul a long way. All who have realized Him say the same thing in this regard like Bhagat Kabir Ji, Namdev Ji, Baba Freed Ji and other enlightened ones. **If one doesn't want to care about that last moment, we leave such a person alone to deal with it at his or her own without judging him or her; that is our Guru's instruction to us. It is the destiny of that person, and His Ordinance must prevail.** The persons, who believe in Him and the existence of the soul now and hereafter, should think twice before wasting life in Maya indulgence. The Guru message should be passed on to them who are ready to listen to it and act upon it, because it is an experience to be experienced. Read what Guru Ji says in this regard on 1353, SGGS, Sehaskriti, M-5:

ਕਤੰਚ ਮਾਤਾ ਕਤੰਚ ਪਿਤਾ ਕਤੰਚ ਬਨਿਤਾ ਬਿਨੋਦ ਸੁਤਹ ॥
ਕਤੰਚ ਭ੍ਰਾਤ ਮੀਤ ਹਿਤ ਬੰਧਵ ਕਤੰਚ ਮੋਹ ਕੁਟੰਬੁਤੇ ॥
ਕਤੰਚ ਚਪਲ ਮੋਹਨੀ ਰੂਪੰ ਪੇਖੰਤੇ ਤਿਆਗੀ ਕਰੋਤਿ ॥
ਰਹੰਤ ਸੰਗ ਭਗਵਾਨ ਸਿਮਰਣ ਨਾਨਕ ਲਬਧੰ ਅਚੁਤ ਤਨਹ ॥੧॥

*Katanch maataa katanch pitaa katanch banitaa binod sutah.
Katanch bharaat meet hit bandhav katanch moh kutamb-yatay.
Katanch chapal mohnee roopan paykhanatay ti-aagan karot.
Rahant sang bhagvaan simran naanak labdha-yan achut tanah.*

||1|| {1353}

In Essence : Where does the love of mother, father, wife and sons go? Where are brothers and friends, and well wishers? Where are the relatives and the love of the family? (It means no one departs with the soul to accompany it) The fascinating Maya is left within seconds, only Akalpurakh's devotion (if it is there) remains with the soul, and this art of devotion, Nanak says, is obtained from His Saints.

In Gurmat, this is the major cause given to choose His Name over all kinds of Maya, which doesn't accompany the soul as it departs alone. Our Guru's advice is very clear on the journey of the soul as stated earlier. Very explicitly its numerous births and deaths are expressed through out Sri Guru Granth Sahib. If someone doesn't believe in it, it is his or her choice, but it is a part of Sikh-belief. Those who do not believe in it, we don't ask them to believe in it. Sikhi is for those who believe in Guru Nanak Dev and Guru Gobind Singh. Who are attractive to other thoughts, let

them enjoy that. Who are torn apart between their grasped knowledge and Guru's thought, we should not judge them because we should be responsible toward our own responsibility in context of the Guru following. They have the right to say what they want to say in context of understanding Gurbani; we must understand that it is also His Ordinance. But at no cost, Sikhs should try to give a new color to Guru-thoughts by denying of incarnation and reincarnation of the soul. We have no authority to distort the Guru that is expressed explicitly.

The Saints we need are not many. We must first understand who is really a Saint. Our Guru tells us also about the qualities of a Saint. If we find such a person, we should learn from him how to walk on our Guru-path successfully while living in this world, which is greatly influenced by Maya. Also bear in mind that such a Sikh Saint will impart only Gurmat and will never take credit for that; instead, will give all credit to the Guru from whom he has learnt. Read about that Saint on 1357, SGGS, Seharasi Saloka, Mehla 5, please read:

ਮੰਤ੍ਰੰ ਰਾਮ ਰਾਮ ਨਾਮੰ ਧ੍ਰਾਨੰ ਸਰਬਤ੍ ਪੂਰਨਹ ॥
ਗ੍ਰਾਨੰ ਸਮ ਦੁਖ ਸੁਖੰ ਜੁਗਤਿ ਨਿਰਮਲ ਨਿਰਵੈਰਣਹ ॥
ਦਯਾਲੰ ਸਰਬਤ੍ ਜੀਆ ਪੰਚ ਦੋਖ ਬਿਵਰਜਿਤਹ ॥
ਭੋਜਨੰ ਗੋਪਾਲ ਕੀਰਤਨੰ ਅਲਪ ਮਾਯਾ ਜਲ ਕਮਲ ਰਹਤਹ ॥
ਉਪਦੇਸੰ ਸਮ ਮਿਤ੍ਰ ਸਤ੍ਰਹ ਭਗਵੰਤ ਭਗਤਿ ਭਾਵਨੀ ॥
ਪਰ ਨਿੰਦਾ ਨਹ ਸ੍ਰੋਤਿ ਸ੍ਰਵਣੰ ਆਪੁ ਤ੍ਰਿਗਿ ਸਗਲ ਰੇਣੁਕਹ ॥
ਖਟ ਲਖੁਣ ਪੂਰਨੰ ਪੁਰਖਹ ਨਾਨਕ ਨਾਮ ਸਾਧ ਸ੍ਰਜਨਹ ॥੪੦॥

Mantran raam raam naaman dha-yaana sarbatar poornah.

Ga-yaana sam dukh sukhan jugat nirmal nirvairneh.

Da-yaalan sarbatar jee-aa panch dokh bivarjiteh.

Bhोजanan gopaal keeratanaan alap maa-yaa jal kamal rahtah.

Updaysan sam mitar satreh bhagvant bhagat bhaavnee.

Par nindaa nah sarot sarvanan aap ti-yaag sagal raynukeh.

Khat lakh-yan pooranan purkhah naanak naam saadh savajnih.

||40|| {1357}

In Essence : To recite His Name by believing that He is pervading all over, to meditate on Him and taking pain and comforts alike, to be immaculate and go beyond animosity, to show benevolence toward all and have control over lust, anger,

attachment, greed and pride, to make His praise support of the life and to be immaculate like a lotus in the water, to instruct friends and foes alike, to love only Akalpurakh's devotion and not to hear slandering of others, and remain utterly humble toward others, are the six qualities, Nanak says, of a person that should be called a Saint (*Gurmukh*).

How a person can be a Saint who questions those who live in the love of Akalpurakh? Look at an example of Sri Guru Nanak Dev Ji and his descendants who gathered and complied Bani of those devotees who lived in love of Akalpurakh. When the obtained goal is the same, what is the difference in a name? When people are exploited in His Name, it is necessary to make them aware how they are being robbed; that is what the Guru does. If still people like to be robbed, moving on is all right because this is His Will. We do not come across any campaign started by our Guru Sahiban against members of their families who tried to lure the Guru-followers to gather money. Guru Sahiban, instead, kept passing on Guru Nanak-Message. I think this is the best example how we should behave toward those who are into the same kind of business today as some members of Guru Sahiban's families were.

Let's go back to above Guru stated definition of a Saint. See how being human, a Sadh is miraculously changed in behavior and thinking? How a Sadh is drenched in His love? Guru and Saints do not build any mini empires for them, because their goal is to remain with Him. Building empires or mini empires is not the way of a true Guru or a Saint. (As per History, no Guru claimed any area as a part of their victory after winning a battle against the attacker because all the fighting was done in self defense. Sixth and Tenth Nanak literally proved how a Saint can defend himself and his followers). The Saints' focus is Akalpurakh and to inspire others to turn toward Him. The impact of a True Guru and the Saints on others is amazing. Interestingly, this impact remains subject to His Will, because you see, it is His play. Out of this play, whom to detour away from His path or whom to keep on His path is solely in His power.

If we keep above stated qualities of a Saint in our minds and keep meeting people known to be Saints, it will not be difficult to

find out who can help us in this regard. If any of these qualities one lacks, he himself needs to work hard on the mind and, thus cannot be our guide. As Guru Ji says, Saint also comes in the life by good luck as per His grace. Obviously, we should be with those who are extremely serious to realize Akalpurakh and ready to do anything for that. Kabir Ji refuses to be in the company of those who have forgotten Akalpurakh. He gives an example of the wild caper. If it is close by banana plant, as wind hits it, it tears apart the leaves of Banana plant; in the same way, if mind-slaved persons are close by us, they will certainly affect our efforts to walk on Guru-path negatively, Kabir ji's Saloka is on 1369, SGGS:

**ਕਬੀਰ ਮਾਰੀ ਮਰਉ ਕੁਸੰਗ ਕੀ ਕੇਲੇ ਨਿਕਟਿ ਜੁ ਬੇਰਿ ॥
ਉਹ ਝੁਲੈ ਉਹ ਚੀਰੀਐ ਸਾਕਤ ਸੰਗੁ ਨ ਹੇਰਿ ॥੮੮॥**

***Kabeer maaree mara-o kusang kee kaylay nikat jo bayr.
Uh jhoolai uh cheeree-ai saakat sang na hayr. ||88|| {1369}***

In Essence : Kabir says that he is ruined who affiliates to the company of bad people; just as a banana plant close to a wild caper is pierced through with its thorns as the wind blows (so they get affected by bad company). Therefore, it is better not to be in the society of Maya-slaves (They can leave bad influence).

The influence of mind-slaves can be very powerful; it must be avoided since it leads to those temptations that are extremely powerful to corrupt the mortals. If we have to live close to them, we shouldn't acknowledge their deeds worth our attention. Therefore, it is better to go to Gurmukh and indulge in His praise.

Then Kabir ji advises us to seek the company of His Devotees, because they are helpful in adorning us with virtuous behavior; here is Bhagat Ji's Saloka on 1369, SGGS:

**ਕਬੀਰ ਸੰਗਤਿ ਕਰੀਐ ਸਾਧ ਕੀ ਅੰਤਿ ਕਰੈ ਨਿਰਬਾਹੁ ॥
ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜੀਐ ਜਾ ਤੇ ਹੋਇ ਬਿਨਾਹੁ ॥੯੩॥**

***Kabeer sangat karee-ai saadh kee ant karai nirbaahu.
Saakat sang na keejee-ai jaa tay ho-ay binaahu. ||93|| {1369}***

In Essence : Kabir says that one should associate with the Saint only who will save you eventually, but never associate with Maya-lover because his influence can ruin you.

Sikhs must keep this in their minds that if there is no sincerity to become worthy of God—union, the True Guru—guidance and the association of His true devotees, will not help; that is another reason in Gurbani “surrendering to a Guru” is stressed. While following the Guru or being in the company of His devotees, the “I—force” must not be there; in other words, it should not exist after meeting the Guru. Beautifully Kabir ji states on 1372, SGGs:

**ਕਬੀਰ ਸਾਚਾ ਸਤਿਗੁਰੁ ਕਿਆ ਕਰੈ ਜਉ ਸਿਖਾ ਮਹਿ ਚੁਕ ॥
ਅੰਧੇ ਏਕ ਨ ਲਾਗਈ ਜਿਉ ਬਾਂਸੁ ਬਜਾਈਐ ਫੁਕ ॥੧੫੮॥**

***Kabeer saachaa satgur ki—aa karai ja—o sikhaa meh chook.
Andhay ayk na laag—ee ji—o baans bajaa—ee—ai fook. ||158|| {1372}***

In Essence : What a True Guru can do if the disciples (Sikhs) are at fault (do not have sincerity in their devotion); true Guru’s instructions do not affect the blind (under strong influence of Maya, such person cannot consider invaluable advice of the Guru as useful); it’s like blowing into a bamboo (of no use).

Sincerity comes by truly believing in the Guru and Akalpurakh. If believing is superficial, there will be no positive out come. If strings are attached to religious deeds as worshipping or doing path of Banis to seek His grace to solve our problems, it merely becomes a display of insincerity and selfishness; therefore, practicing sincerity is a vital element in His devotion; Kabir Ji points at this too in this context on 1373, SGGs.

**ਕਬੀਰ ਕਾਮ ਪਰੇ ਹਰਿ ਸਿਮਰੀਐ ਐਸਾ ਸਿਮਰਹੁ ਨਿਤ ॥
ਅਮਰਾ ਪੁਰ ਬਾਸਾ ਕਰਹੁ ਹਰਿ ਗਇਆ ਬਹੋਰੈ ਬਿਤ ॥੧੬੩॥**

***Kabeer kaam paray har simree—ai aisaa simrahu nit.
Amraa pur baasaa karahu har ga—i—aa bahorai bit. ||163|| {1373}***

In Essence : Kabir says that Prabh, whom we remember when we need to solve our problems, should be remembered always, because by remembering Him always, one reaches to that status where one becomes immortal. Thus, the lost virtues are restored.

Remembering Him to grind one’s own axe cannot be a sincere act, but remembering Him always with no string attached, brings peace. This way, His memory becomes eventually the diet of the soul, and it gets involved with Him.

Guru Nanak Dev Ji states in one of his Shabadas about his strong pangs of separation from Akalpurakh; that shabada has been elaborated earlier. Here is another example on 1379, SGGs; Baba Freed Ji expresses the same feeling. Beholding Akalpurakh’s presence in everyone is different approach than having a strong feeling about the separation from the Creator. If we do not feel this separation, obviously we have tainted our love for Almighty. It is a feeling that must be present in the mind, because through it the mind is fixed on Him in love. Why we don’t have that strong feeling of separation from Him? The answer of this is very simple; our minds are on many avenues to seek pleasures; therefore, His separation is almost forgotten. Here is Baba Freed ji:

**ਬਿਰਹਾ ਬਿਰਹਾ ਆਖੀਐ ਬਿਰਹਾ ਤੂ ਸੁਲਤਾਨੁ ॥
ਫਰੀਦਾ ਜਿਤੁ ਤਨਿ ਬਿਰਹੁ ਨ ਉਪਜੈ ਸੋ ਤਨੁ ਜਾਣੁ ਮਸਾਨੁ ॥੩੬॥**

***Birhaa birhaa aakhee—ai birhaa too sultaan.
Fareedaa jit tan birahu na oopjai so tan jaan masaan. ||36|| {1379}***

In Essence : Many people talk about the pang of separation, but I call it a King (Very important and powerful); Freed says that in whose body there is no pang of separation from Him, is just like a grave—yard.

It is the strong feeling of separation from the Creator that keeps His memory alive in the heart, and that is why it becomes extremely important for the measurement of His love; the more strongly one longs for the Creator the more strongly one pines for Him. This comes with experience as one remains in love with Him.

In Salok Vaaran Ton Vadheek, Guru Nanak Dev Ji points out a fact regarding this, and many of us fail to understand that; due to that, the concept of “Sargun” and “Nirgun” forms of Prabh Ji becomes confusing. Please read the Saloka, you will see more clarity of this concept of pining for Him. It is on 1412, SGGs:

**ਸਭਨੀ ਘਟੀ ਸਹੁ ਵਸੈ ਸਹ ਬਿਨੁ ਘਟੁ ਨ ਕੋਇ ॥
ਨਾਨਕ ਤੇ ਸੋਹਾਗਣੀ ਜਿਨ੍ਹਾ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੧੯॥**

***Sabhnee ghatee saho vasai sah bin ghat na ko—ay.
Naanak tay sohaaganeer jinhaa gurmukh pargat ho—ay. ||19|| {1412}***

In Essence : Akalpurakh—Spouse abides within all beings, and

there is none without His presence. Nanak says those are the fortunate ones in whom He becomes manifested through a Guru.

Ponder over why Akalpurakh's memory doesn't dominate our minds although He resides in us? Why He is not seen manifested in us?

To understand this more clearly, let me give you an example. People have feelings of compassion and pity, and such feelings are there in them always. Nonetheless, most of the time, those feelings are not shown. When they are shown, they become known to all. As such feelings are shown by a person, we see the feelings of passion or pity glowing right on his or her face. If such feelings are not shown, it doesn't mean that the feelings are not there. His presence is just like the feelings we have within us. He is felt and seen as one treads on the Guru-path leaving behind one's own wisdom. Check out with the all enlightened ones, they speak the same language about Prabh and His presence within all.

Why is He manifested only in His devotees? To understand that, we should realize that there is a big difference between His devotees and us. For instance, we have tainted our love for Him by dividing it. We love not only Him but also others; contrary to that, His devotees love only Him. Guru Ji explains this too on 1412, SGGS again:

*ਗਿਆਨ ਹੀਣੰ ਅਗਿਆਨ ਪੂਜਾ ॥
ਅੰਧ ਵਰਤਾਵਾ ਭਾਉ ਦੂਜਾ ॥੨੨॥
Gi-aan heenan agi-aan poojaa.
Andh vartaavaa bhaa-o doojaa. ||22|| {1412}*

In Essence : Lacking Divine knowledge, the mortals worship in ignorance. Due to their love for others (than Akalpurakh), their behavior is enveloped in darkness.

What Guru Ji means is that some people turn religious, but they turn to wrong doors due to their ignorance about Him. Without Divine knowledge that comes only in the Guru's refuge, their behavior displays ignorance. Guru Ji's advice is to follow the Guru and worship none but the Creator. When we analyze our behavior as Sikhs, it becomes obvious that our love shown toward

our Creator is actually divided.

When due to lack of divine knowledge, the minds are enveloped in darkness of ignorance and are into duality, then how can the pangs of separation from the Creator be felt? In that situation, we have no chance of feeling the separation from Him. Third Nanak directly addresses this issue and advises us to become devotees of Akalpurakh by remaining detached to Maya; it doesn't mean we should dump every body. If we really fall in love with Him, the pangs of separation will develop eventually. On 1413, SGGS, Mehlā 3:

*ਸਾਲਾਹੀ ਸਾਲਾਹਣਾ ਭੀ ਸਚਾ ਸਾਲਾਹਿ ॥
ਨਾਨਕ ਸਚਾ ਏਕੁ ਦਰੁ ਬੀਭਾ ਪਰਹਰਿ ਆਹਿ ॥੧॥
Saalaahē salaahnaa bheē sachaa saalaahi.
Nanak sachaa ayk dar beebhaa parhar aahi. ||7|| {1413}*

In Essence : Only Akalpurakh is praiseworthy, so praise Him by abandoning all the other doors. Nanak says that there is only His door that is eternal. (Rest of the doors, come and go)

Above Vaakas also makes it clear once for all that there is no other entity equal to Him. In Gurmat, only the Creator should be worshiped in all situations, and it is the only Creator who has been addressed with so many names by our Gurus and Bhagatas. Only He is the eternal and beyond birth and death. He communicates with His creation through His mediums, and His mediums can never be as high as He is even though they become one with Him and like Him, and we are advised to see no difference between them and the Creator.

Let's ponder over a point. Besides Him, who is eternal? Who was in the beginning? Who is now, and who will be there forever? There was/is/will be none but the Creator. Therefore, **why to worship others who came into existence and departed as per His Will? Isn't it an act of ignorance when we fall for others instead of falling for Him? Indeed, it is.** Our Guru Sahiban and Bhagatas are taking the followers directly to the Creator by bypassing all entities. Guru Nanak Dev Ji devotes a whole Shabada to express just this fact that there is no other one who is permanent but our Creator, and all others were, and are bound to go from

here as per their turn. Only that love of a mortal is real and eternal that is expressed for the permanent Creator; therefore, get a permanent place by becoming one with Him [64, SGGS].

The Creator is the real Giver; we should ask Him for His grace instead of asking it from others. I must mention that the Guru—advice also inspires us to revere His Saints extremely as well; why? When we remember His Saints, their memory reminds us the Creator because they become one with Him. Guru Ji sees no difference between His true devotees and Him, because they become examples of His manifestation. Think about Guru Nanak Dev Ji or Bhagat Kabir Ji, you will certainly start thinking about Akalpurakh because only about Him they talk and discuss. They inspire others to do the same. Their thinking is fixed on the Creator. When we think about them, Akalpurakh comes to our minds in such a forceful way that our thinking starts fixing on Him! Why “*Bani Nirankar (Prabh) Ha*”? [628, SGGS] Its answer lies what Bani does: it inspires us toward Him, and it praises Him. Besides, the inspiration of Bani is directed by Him who has blessed us with the Bani. The point here stressed is about the importance of His praise through the Bani of His devotees. Only He is praiseworthy; only He should be praised and kept in our minds. In this pursuit, think about Gurbani! It brings Akalpurakh into our minds, it leads us to Him, and it inspires us to live in His love. It also makes us aware that keeping any other than Akalpurakh in the mind is living in “duality,” which is, in Gurmat, considered as a disservice to the Creator. As we have seen, the Gurbani revolves around the praise of Akalpurakh. It also a stress that not only His Name should be remembered, but it also suggests that remaining in the company of those who praise Him sincerely is very important. Gurbani also tells us that when we are in His love, the separation from Akalpurakh is felt, and it is felt strongly. Obviously, it is all about Him; therefore, Bani is Him.

CONSIDERING HIS FEAR AS AN OMEN OF RESPECT

The meaning of “fear from Him,” in Gurbani, must be understood; living in His fear, doesn’t mean to tremble in His fear. It means to remain aware of His infinite power that rules over all of us. He is pervading all over, and all beings are under His watch. Let’s understand it with an example: we obey all rules of our land, and we are aware of their violation that can trigger punishment of different kinds like a fine or jail time. Sometimes even a small fine can be hurtful; we assume we are being watched over, and we fear of getting caught. In that awareness, we don’t do which is illegal. In this case, we don’t harbor any kind of fear within us about the law of our land; therefore, we don’t start trembling when we become aware of the law. In other words, we don’t live in fear because of the laws of the land but respect or obey it. In the same way, the fear of Akalpurakh means to realize His immense power and to remain aware of His watch. We should feel that our bad actions will affect our relations with Him. If we want to have close relationship with Akalpurakh, we must realize His dominance and show fear and respect for our Creator. Please ponder over Guru Ji’s own words on 146, SGGS, Mehlā-1:

ਸਭੇ ਵੇਲਾ ਵਖਤ ਸਭਿ ਜੇ ਅਠੀ ਭਉ ਹੋਇ ॥

ਨਾਨਕ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਸਚਾ ਨਾਵਨੁ ਹੋਇ ॥੧॥

Sabhay vaylaa vakhat sabh jay athee bha-o ho-ay.

Naanak saahib man vasai sachaa naavan ho-ay. ||1|| {146}

In Essence : If all the time fear of Akalpurakh is kept in mind, Nanak says that the Master abides within, and because of that, the real ablution occurs.

By realizing the fear of Him, our love for Him blooms within. When we live in His fear, His love and fear purify our minds. His fear stops our minds from going to wrong path. When wrong path is abandoned, we are left with only love for Him; then He becomes our world. In love, we see Him all over, and His creation becomes beautiful as well. Thus, the worldly conflict goes away, and the fear of Him becomes respect originated from His

love. Guru Nanak Dev Ji defines this reality in the following on 151, Sri Guru Granth Sahib:

ਭਉ ਮੁਚੁ ਭਾਰਾ ਵਡਾ ਤੋਲੁ ॥
 ਮਨ ਮਤਿ ਹਉਲੀ ਬੋਲੇ ਬੋਲੁ ॥
 ਸਿਰਿ ਧਰਿ ਚਲੀਐ ਸਹੀਐ ਭਾਰੁ ॥
 ਨਦਰੀ ਕਰਮੀ ਗੁਰ ਬੀਚਾਰੁ ॥੧॥
Bha-o much bhaaraa vadaa tol.
Man mat ha-ulee bolay bol.
Sir dhar chalee-ai sahee-ai bhaar.
Nadree karmee gur beechar. ||1|| {151}

In Essence : Fear of Akalpurakh is great and so is its measurement. (How?) The mortal has petty intellect, and his speech has no weight. But by living under the weight (influence) of His fear, with His grace, the Guru-teachings become a part of life.

With His fear, the mortal listens to the Guru and keeps respect and love for Him. If there is no fear of Akalpurakh, one doesn't listen to the Guru either, and the spiritual progress one seeks ceases. **His fear is described as a tool** to live virtuous life with the Guru-guidance.

His fear brings great feelings of respect toward Him and the Guru. His fear eradicates our conceit. It is one's conceit that blocks everything—love for Him, love for the Guru and a longing to be with Him—so, as long as one's conceit exists, all efforts done to tread on the Guru-path, are negated by the it. Obviously, the fear of Akalpurakh doesn't mean trembling in His fear but to watch our behavior and actions, because Prabh is All Wise and All Knowing. Guru Ji further says that actually fear of Akalpurakh nourishes love for Him within our hearts. It is on 151, SGGS:

ਭੈ ਬਿਨੁ ਕੋਇ ਨ ਲੰਘਸਿ ਪਾਰਿ ॥
 ਭੈ ਭਉ ਰਾਖਿਆ ਭਾਇ ਸਵਾਰਿ ॥੧॥ ਰਹਾਉ ॥
Bhai bin ko-ay na langhas paar.
Bhai bha-o raakhi-aa bhaa-ay savaar. ||1|| Rahaa-o. {151}

In Essence : No one can swim cross worldly ocean without the fear of Akalpurakh; (actually) His fear embellishes the love we have it for Him. [Pause]

Interestingly, who fears from Akalpurakh becomes fearless from all of the rest. It is also stated that only His fear sets a person free from all other kinds of fears; on 151, SGGS, Gouri Mehla 1:

ਗਉੜੀ ਮਹਲਾ ੧ ॥ ਡਰਿ ਘਰੁ ਘਰਿ ਡਰੁ ਡਰਿ ਡਰੁ ਜਾਇ ॥
 ਸੋ ਡਰੁ ਕੇਹਾ ਜਿਤੁ ਡਰਿ ਡਰੁ ਪਾਇ ॥
 ਤੁਧੁ ਬਿਨੁ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥
 ਜੋ ਕਿਛੁ ਵਰਤੈ ਸਭ ਤੇਰੀ ਰਜਾਇ ॥੧॥
Ga-orhee mehlaa 1: Dar ghar ghar dar dar dar jaa-ay.
So dar kayhaa jit dar dar paa-ay.
Tudh bin doojee naahee jaa-ay.
Jo kichh vartai sabh tayree rajaa-ay. ||1|| {151}

In Essence : Those who harbor Akalpurakh's fear in their hearts, their all fears of others vanish. Oh Prabh! Your fear is not that due to which other fears of the world remain in the heart (Fearing from Him stops us fearing from others). Without you, there is no other place. Whatever happens, it occurs as per your Will.

Now above given idea is elaborated further:

ਡਰੀਐ ਜੇ ਡਰੁ ਹੋਵੈ ਹੋਰੁ ॥ ਡਰਿ ਡਰਿ ਡਰਣਾ ਮਨ ਕਾ ਸੋਰੁ ॥੧॥ ਰਹਾਉ ॥
Daree-ai jay dar hovai hor.
Dar dar darnaa man kaa sor. ||1|| Rahaa-o. {151}

In Essence : (Addressed to Akalpurakh) If in place of your fear, others' fear remains in the minds, the mortals live under that fear. Consequently, fearing from other than Akalpurakh becomes a tumult of mind. [Pause]

Anyone who questions the concept of fear of God in Gurbani is simply an ignorant about the Guru Message expressed in Gurbani. Fear is used in various contexts implying different meanings like respect and His Ordinance. This concept of fear of Prabh has been interpreted through out SGGS. **If a religion teaches fear of the Creator and the believers keep killing other innocent people just because they are not in agreement with their faith, it is obvious that they themselves have no fear of the Creator.** They just justify killings in the name of The Creator foolishly.

THE CHOICES OF A GURU FOLLOWER

Mortals are products of environments in broader sense (Though it is not the final thing, many elements play in the development of mind, and the environment is one of them). In other words, it can be said that environmental-effects sculpture the mind that makes choices. There are two factors that play role in it basically. (Still as per different schools of psychology, it cannot certainly be said that mortals are product of only environments or genes; however, it is widely accepted that environments play a vital role in this regard). Let us take some examples from the nature. If water and right fertilizer are provided, the plants will be healthy, but in dry environments they get pale; however, He has created some plants that stay green even in sand-desert for example, the cactus. It is the biology of the cactus that designs it to be green in desert. Thus, the desert adds to its blooming. Deer is hunted; it is designed by the nature to run fast to survive; their parenting centers at imparting the skill of running faster for survival of their next generation. More examples can be given in this context, It is a fact that the effect of environments plays a heavy role in the development of behavior of all beings. We are not exempted from it; in reality we are more influenced by the environment.

The mortals make choices due to the effect of the environment. Where sincere longing for the Creator is not infused, choices are made by inclining toward worldly cat-race that triggers dishonesty, cruelty, selfishness and injustice. We can become unaware of the main purpose of our lives. We are the most intellectual beings of all the beings, if we miss the purpose of life, which is to be united with the Creator, it is very sad. In a spiritual concept, the soul needs more than what we think of every day. Worldly attractions and their achievements are nowhere close to the bliss of being satiated with Akalpurakh. Only His devotees enjoy that bliss. Since they make their choices of choosing Him over all, they step right into the continuous ecstasy of joy. Many of us also want that bliss. All the same, we want to stick also with all other worldly stuff. Think about how water and fire can stay together? That is the dilemma we are in. We fail to understand that

to remain in bliss of being imbued with the Creator, we have to let go the other stuff from our priority list. His bliss is as the water to survive and the other stuff is as combustible material to aid to the fire. How both can be together? Even being in this stuff, we need to develop detached feelings to negate its negative effect on us.

Akalpurakh has set up His show covering all aspects of life. Different kinds of roles are assigned to different beings. Thus, the show remains endless. If all these actors make choices as His devotees do, imagine what will happen to His show? Amazingly, there are a few who still make choices to obtain Him and get out of His show for ever; that too is the part of His show. He is so merciful that He provides occasions to all to make choices of becoming His devotees. Out of His closely knitted net, a few truly struggle and long to be with Him instead of remaining in His show-net for ever. Who do so successfully, they enjoy His grace eventually. To understand the destiny of His devotees, let's understand with an example. His devotees want to be with Him and love only Him; other people love other stuff more than Him so they keep clinging to that stuff. Akalpurakh treats us as per our choices. His devotee's choice is to be with Him, and He takes them out of His show. Others who cling more to worldly stuff, He keeps them in it as a part of His show. In other words, **He gives us what we choose out of given choices.**

In Jap Ji, Guru Nanak Dev states in first Pauri (stanza) that cleaning on a pilgrimage cannot bring purity to become worthy of Him. By performing silence penances, mind doesn't still to become worthy of Him. Obtaining a lot of worldly stuff fails to quench the fiery desires, and so called cleverness also known as wisdom doesn't help the mortals to get out of this show-net. Then, beautifully Guru Nanak Dev Ji puts up a question, "How can then one be worthy of Him (*Sachiana*)?" Its answer lies in the base of Guru-panth, Guru says on 1, SGGS:

*ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥*

*Kiv sachi-aaraa ho-ee-ai kiv koorhai tutai paal.
Hukam rajaa-ee chalnaa naanak likhi-aa naal. ||1|| {1}*

In Essence : (then) How can one be worthy of Eternal Prabh, and how the curtain of falsehood that is between Him and us (Akalpurakh and us) is removed? (Answer) It can be removed by living in His *Hukam* (Ordinance/Will) that has been set in from the very beginning.

To understand His Ordinance, Guru Ji simply hints at the existence of His primal Ordinance. It has been designed since the beginning to keep all in it; however, in doubts and illusions, the mortals try to defy it with so called logic and behave foolishly. How it really works, it is not possible to explain fully since it is inexpressible.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥

Hukmee hovan aakaar hukam na kahi-aa jaa-ee.

Hukmee hovan jee-a hukam milai vadi-aa-ee. {1}

In Essence : With His Ordinance, the forms and beings come into existence, and with His Ordinance, they get glory; however, this Ordinance of Almighty cannot be described.

His Ordinance cannot be expressed like Him even if it is tried. For example, if a question about His Ordinance is answered, then another question arises. His devotees consider His Ordinance as His Will, but when we see the out come of His Will, we categorize it as good and bad depending upon its suitability or unsuitability to our priorities. To analyze it, we set up a small window, but in the continuity of His show, it is just all right all the time. Let me just give one example, occurrence of death is deemed bad by every society, but it is a process of change in His show; therefore, it is right and necessary. In His Ordinance, conflicts exist, solutions exist, and above all, the governing power exists. It is not that simple to understand all that.

His Ordinance is very complicated and complex. It is hard to describe it by basing it on a few principles, because what we see and observe is not enough to understand the application of His ordinance. As stated earlier, if one tries to answer one question, another question arises. If an attempt is made to answer that, then, another question will be there. Even if one keeps answering those questions, the questions related to those answers will continue to

come up. Reason of all this is that His Ordinance is not that simple as we look at things. In His Will, there are basic phenomena of life and its ultimate end. Some one's life ends shortly and some one's lasts for a longer period. In this process, there are layers of aging and sudden fatal accidents. All come out of His Will. In other words, there is nothing that exists or perishes without His Will. Many other issues related to His Will can be discussed, but the issues related to His Ordinance continue to exist. Guru Ji advises us to trust in the inexpressibility of His Ordinance. If one guesses and tells how further deep is the end of the visible universe, can it be a right to answer? That is what Guru hints at here.

If it cannot be expressed fully then how it can be understood, Guru answers that too:

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮੁ ਨ ਕੋਇ ॥੧॥

ਨਾਨਕੁ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਰੈ ਨ ਕੋਇ ॥੨॥

Hukmai andar sabh ko baahar hukam na ko-ay.

Naanak hukmai jay bujhai ta ha-umai kahai na ko-ay. ||2|| {1}

In Essence : All are subjected to His Ordinance and none is above it. Nanak says if one understands this Ordinance (that it is hard to define, but still believing that all are subjected to it, and it has been in force since beginning; this information is enough to obey it without bickering about it), one doesn't speak in conceit.

When it is said that His Ordinance is in force since the beginning and it is applicable to all and none is above it, isn't it enough explanation to understand its application in general?

The Mortals speak and do things in self conceit. They think that they create and destroy things; in fact, it is created and destroyed as per His Ordinance. When this fact is understood, the self-conceit loses its value, and one starts obeying His Hukam, which prevails any way. Next question is how to accept His Ordinance?

Guru Ji answers that in various Shabadas, please ponder over the Guru-Insight about it, it is given on 57, SGGS, Sri Raag, Mehlā 1:

ਸੁਖ ਕਉ ਮਾਗੈ ਸਭੁ ਕੋ ਦੁਖੁ ਨ ਮਾਗੈ ਕੋਇ ॥

ਸੁਖੈ ਕਉ ਦੁਖੁ ਅਗਲਾ ਮਨਮੁਖਿ ਬੂਝ ਨ ਹੋਇ ॥

ਸੁਖ ਦੁਖ ਸਮ ਕਰਿ ਜਾਣੀਅਹਿ ਸਬਦਿ ਭੋਇ ਸੁਖੁ ਹੋਇ ॥੫॥

Sukh ka-o maagai sabh ko dukh na maagai ko-ay.

Sukhai ka-o dukh aglaa manmukh boojh na ho-ay.

Sukh dukh sam kar jaanee-ahi sabad bhayd sukh ho-ay. ||5|| {57}

In Essence : Every one asks for comforts and no one wants pains; however, the pains follow the comforts. The mind-slaves do not understand this reality (so they react in disobedience to God, means they bicker about it). Those who take comforts and sufferings alike through Guru Shabada, obtain peace. (Guru Ji calls both comforts and pains a part of His Hukam; who grasps it, learns to live in His Obedience).

We should be aware of His Ordinance that works systematically. The involvement of mortals in seeking comforts puts them in a situation where after the comforts when pain comes, it becomes unbearable; in other words, they forget to understand that pains are also a part of life as per His Will. Lack of that understanding, if the mortals are in a comfortable situation, they are happy, but when a painful moment arrives, they complain. How can anyone enjoy life pain-free then? It is just not easy. The net is so closely knitted, if any thread of that net is broken, it will bring uneasiness. The only way out to take the soul out of this net, is to understand His Ordinance, and to take both pains and comforts alike and follow the Guru. Here we need a true Guru to re-frame our thinking to understand His Ordinance.

Guru Ji gives another example to understand this concept on 434, SGGS, Mehla 1:

ਲਲੈ ਲਾਇ ਧੰਧੈ ਜਿਨਿ ਛੋਡੀ ਮੀਠਾ ਮਾਇਆ ਮੋਹੁ ਕੀਆ ॥

ਖਾਣਾ ਪੀਣਾ ਸਮ ਕਰਿ ਸਹਣਾ ਭਾਣੈ ਤਾ ਕੈ ਹੁਕਮੁ ਪਇਆ ॥੩੧॥

Lalai laa-ay dhandhai jin chhodee meethaa maa-i-aa moh kee-aa.

Khaanaa peenaa sam kar sahnaa bhaanai taa kai hukam pa-i-aa.

||31|| {434}

In Essence : Akalpurakh has assigned His creation to various tasks, and He has created the sweet love for Maya. All eating, drinking, comforting and sufferings fall under His Ordinance. Some persons take everything alike, and that also falls in His Ordinance. (Hint is about His Ordinance in force, and the advice is to understand that. Therefore, whatever is His Ordinance, it should be taken alike.)

It is the power of His infinite Ordinance that keeps everything in its control. Obeying it brings peace, but complaining about it, brings anxiety, miseries and sufferings. Self-conceit, obviously, many times plays negative role in context of obeying His ordinance; however, it should be remembered that the existence of self-conceit also exists in His Ordinance.

When a person understands to live in His fear and love, he or she always intends to seek peace in obeying His Ordinance; then, duality is ended since in the heart there is love for Him and fear from Him. As a result of it, the fear from others goes away. Even the faith in Maya slips away as one realizes that it is perishable and utterly useless for the soul as it departs from here. Consequently, the mind harbors love for the Creator.

It is the duality that creates other fears and brings obstacles in loving Him perpetually. On 199, SGGS, Raag Gaurhi Mehla 5:

ਏਕੋ ਸਿਮਰਿ ਨ ਦੂਜਾ ਭਾਉ ॥ ਸੰਤਸੰਗਿ ਜਪਿ ਕੇਵਲ ਨਾਉ ॥ ੧॥

Ayko simar na doojaa bhaa-o. Satsang jap kayval naa-o. ||1|| {199}

In Essence : Do Simran of One Akalpurakh only, and do not love anyone but Him. In the company of His true devotees, utter only His Name.

Advice is to love only the Creator. We belong to Him, so is the world; then, why other entity should come between Him and us? In the same Shabada Guru Ji states:

ਤਾ ਕੀ ਪੂਰਨ ਹੋਈ ਘਾਲ ॥ ਜਾ ਕੀ ਪ੍ਰੀਤਿ ਅਪੁਨੇ ਪ੍ਰਭ ਨਾਲਿ ॥੩॥

Taa kee pooran ho-ee ghaal.

Jaa kee pareet apunay parabh naal. ||3|| {199}

In Essence : Only the hard work of those is approved (by Akalpurakh) who are in love with their Prabh (the Creator).

Guru Ji is also saying that those who also fall for other entities are not approved by the Creator, because they are in duality.

To tread on Guru Path, it is important that one must be in love with Akalpurakh only. His Simran or meditating on Him brings fruits. This idea becomes clearer as we read on 229, SGGS, Gaurhi Garari Mehla 3:

ਮਨ ਕਾ ਸੂਤਕ ਦੂਜਾ ਭਾਉ ॥ ਭਰਮੇ ਭੂਲੇ ਆਵਉ ਜਾਉ ॥੧॥

Man kaa sootak doojaa bhaa-o.

Bharmay bhoolay aava-o jaa-o. ||1|| {229}

In Essence : Duality contaminates the mind. Infatuated with the doubt (due to duality), mortals come and go.

It is the duality that creates impurity in the mind; it is the duality that loads the soul with doubts. Consequently, it blocks the mind from envisioning Him. It leads the soul to various existences.

Finally, please look at Fourth Nanak's description of duality as he expresses the impact of Guru-teachings on the soul, on 1295, SGGs, Raag Kanara, Mehla 4:

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥ ਮੇਰੈ ਮਨਿ ਰਾਮ ਨਾਮੁ ਜਪਿਓ ਗੁਰ ਵਾਕ ॥

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗਦੀਸਰਿ ਦੁਰਮਤਿ ਦੂਜਾ ਭਾਉ ਗਇਓ ਸਭ ਝਾਕ ॥੧॥ ਰਹਾਉ ॥

Kaanrhaa mehlaa 4: Mayrai man raam naam japi-o gur vaak.

Har har kirpaa karee jagdeesar durmat

doojaa bhaa-o ga-i-o sabh jhaak. ||1|| Rahaa-o. {1295}

In Essence : My mind! Utter the Name of Akalpurakh through Guru—teachings. The Master of the world has bestowed His grace on me; the evil thought and duality (love of others) and all other longings have been eliminated. [Pause]

Love for the Creator is only pure; it only exists when love for others doesn't exist in the heart.

While making choices, the one who inclines toward Him, obtains strength to have His fear and love to understand His Ordinance. One also gets determined to eradicate duality and conceit from the mind. The love for Him must not be divided in any circumstances. We learn from the enlightened ones that when one falls in love with the Creator, love for the Maya doesn't exist in one's heart anymore. Then, whatever is there in the heart is His love that fills it with virtuous behavior toward others. As a result of it, all negativity is eradicated. In His love, hatred and mastery of playing tricks on others go away. We see Him within and out.

RECOGNIZING HIM AND HIS CREATION

Longing for Him must be very pure; it should be free from duality and self conceit. Both the duality and self-conceit are vital players to hand over defeat to us on His path; this has been stressed repeatedly in Gurbani. Therefore, to have awareness to recognize Him and His creation as one is mandatory. Guru Nanak Dev states that singing and listening to His praises sincerely, can lead us to the Divine knowledge that eradicates all troubles. [On 2, SGGs, JapJi]

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

Gaavee-ai sunee-ai man rakhee-ai bhaa-o.

Dukh parhar sukh ghar lai jaa-ay. {2}

In Essence : If a person, having enshrined His-love in the heart, sings and listens to His praise, obtains peace and sheds away pains.

Such a powerful is praising Him by falling in love with Him!

We cannot love Him if we do not trust Him; Guru Ji stresses on trusting Him wholeheartedly. We all say that we trust Him, but often we fail to trust Him because we start worrying whenever an unsuitable situation comes by. Trusting that an unsuitable situation comes due to His Ordinance, keeps us totally normal. Therefore, believing in Him must be pure, and should remain intact in all circumstances. It was explained in detail earlier; however, let's understand how it is stressed in different way. Look what Guru Ji says in the following about trusting truly Him. [on 3, SGGs, JapJi]

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥

ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥ ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥

Mannai surat hovai man budh. Mannai sagal bhavan kee sudh.

Mannai muhi chotaa naa khaa-ay. Mannai jam kai saath na jaa-ay.

Aisaa naam niranjan ho-ay. Jay ko man jaanai man ko-ay. ||13|| {3}

In Essence : By believing in Him (doubtlessly), intellect and wisdom are improved to a level where knowledge of all spheres is acquired. Thus, one doesn't suffer from any blow (of pains, troubles and anxiety); believing in Him makes the person free from fear of death. Such is the immaculate His Name! All knowledge

and spiritual achievements are obtained only if anyone believes in His Name wholeheartedly!

Recognizing Him as our Master, trusting Him in all circumstances, and listening and singing His praises are the qualities we should have. When these qualities become a part of our lives, we totally get changed from the rest of the population (that lives in doubts). Interestingly, if we cannot trust in the power of His Name, how can we be in love with Him?

As stated earlier, He has fashioned His creation, and He keeps it in order as per His Will. We must believe in that fact. It implies two things here: first, we should look at others as His creation; second, we should also believe that everything including our show of conceit is tightly in the grip of His Ordinance. Believing in Him in utter faith and singing and listening to His praise, are also tied to His Will. Please read Guru Bachan on 599, SGGGS, Sorath, Mehla 1:

ਜਾ ਤਿਸੁ ਭਾਵਾ ਤਦ ਹੀ ਗਾਵਾ ॥ ਤਾ ਗਾਵੇ ਕਾ ਫਲੁ ਪਾਵਾ ॥
ਗਾਵੇ ਕਾ ਫਲੁ ਹੋਈ ॥ ਜਾ ਆਪੇ ਦੇਵੈ ਸੋਈ ॥੧॥

*Jaa tis bhaavaa tad hee gaavaa. Taa gaavay kaa fal paavaa.
Gaavay kaa fal ho-ee. Jaa aapay dayvai so-ee. ||1|| {599}*

In Essence : If it pleases to Akalpurakh, then only I can sing (His praises); thus, I obtain the fruits of singing His praises. **The fruit of singing His praise comes by only if He Himself gives it.**

This is how Guru ji expresses His interlinked—show and then urges to have His blessing to praise Him. This is the Divine knowledge imparted by the Guru; taking it seriously is our choice. Making efforts to practice it is also our choice, and that choice remains at the mercy of His Will though. Even then, it doesn't mean we should not (As stated above) praise Him.

NAAM

In Gurbani, Naam is well defined; the Guru uses it as His Name and also calls Him with it. Therefore, *Naam* also means *Akalpurakh*. It becomes easy to understand it if we look at its usages in various contexts as well.

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥ *Naam kay dhaaray saglay jant.* {284}

In Essence : Akalpurakh is the Support of all creatures. **(Here it is used utterly for Akalpurakh)**

I bring this discussion just to make sure we understand that His Naam is not deemed separate from Him in any situation.

Our problem is this, we, most of the time, get stuck with words and fail to go with their usage in different contexts. In the above Guru Vaak, “*Naam*” is used for Him without any proper noun. Many times the Guru inspires us to pray to Akalpurakh to bless us with His Name. Why is it so? If we understand the contexts, there is no other way out to seek Him. His devotee says, “Almighty give me your Name?” How it can be replaced with any other word to complete the expressed prayer? Can it be “Give me your love?” He already loves every one. Can it be said, “Give me yourself to me?” That looks very odd. Prayer here is literally to have total attention fixed on Him in love with His grace. Practically, it is easier to say, “**Give me your Name with which I can cling to you always.**” Why? Name is a word to recognize an identity of a person, place, an object, beings, feelings and actions and so on. Gurbani shatters the concept of calling Akalpurakh with only one given name. Guru ji suggests: call Him by what ever word one feels suitable to Him but make sure the attention of the mind is fixed on Him through that given Name. Guru Sahiban and His Bhagatas are very clear in this regard. How we take “*Naam*” as Him and as His Name, we shall discuss it further, but first let's look at other examples:

ਨਾਨਕ ਮਨੁ ਸਮਝਾਈਐ ਗੁਰ ਕੈ ਸਬਦਿ ਸਾਲਾਹ ॥

ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਤਿਆ ਭਾਰੁ ਨ ਭਰਮੁ ਤਿਨਾਹ ॥

ਹਰਿ ਜਪਿ ਲਾਹਾ ਅਗਲਾ ਨਿਰਭਉ ਹਰਿ ਮਨ ਮਾਹ ॥੪॥੨੩॥

Naanak man samjaa-ee-ai gur kai sabad saalaah.

Raam naam rang rati-aa bhaar na bharam tinaah.

Har jap laahaa aglaa nirbha-o har man maah. ||4||23|| {23}

In Essence : Nanak says, “We should counsel our minds with Guru-Shabada. Who are drenched in the love of all pervading Akalpurakh's name, are not under the weight of sins and doubts, because their uttering His praise is profitable. Thus, fearless Akalpurakh abides in their hearts.”

Above Guru Ji advises us to counsel the mind through the Guru-shabada that expresses His praise. Guru Shabada also says

many other things for examples, “He is the only one whose praises will go with us because all we adore are left behind. All our relations are limited by time, but our relations with Him are timeless.” Here is the fact, the more we perform slavery for our own minds, the deeper we fall into a ditch that becomes impossible to conquer. Then, loving Him remains a dream even if we feel to do so. Guru Ji says further that when the mortals get totally drenched in His love, there is no chance of their failure in His pursuit, because then no doubt can detour their minds away from Him. Look at “*Ram Naam*,” used in above Vaakas, one can be drenched in love of His Name or Him; it is the same thing. Idea is to be drenched in His Name which means His entity or in His memory; this expression also conveys another message that the trust in Him dispels all doubts about Him. Add to it, in the above Vaakas, Guru Ji starts with uttering “*Raam Naam*,” but then, he asks us to do “*Har Jap*/remembering Him by uttering (*Har/Akalpurakh*).” It is very much clear that **Guru ji uses His Name just to focus our full attention on Him only.**

In the following, His all pervading reality is expressed and the word “*Nao/Name/Naam*” is directly used for Him. This usage makes the idea about Him and His creation clearer; it means He is very much present in His creation; therefore, what we see or hear is also a part of Him. Here “*Nao/ਨਾਉ*” means HIM.

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥

Jaytaa keetaa taytaa naa-o. Vin naavai naahee ko thaa-o. {4}

In Essence : All what He has fashioned He permeates in it and pervades all over; there is no place without Him.

Now let us look at the following Guru Vaaka; in it, it is said that our Master is exceedingly great, He holds high status over all, and that is why His Name is also the highest of all. To know Him perfectly, one needs to be as great and high as He is, but no one can be like Him. Obviously He cannot be known perfectly, and whatever is known about Him is just a partial expression of Him. As He is the greatest, so is His Name. **Why?** Actually He is expressed as the greatest and the highest of all, but through the usage of His Name, it is made clearer that if Akalpurakh is called

with any name still that name is the highest because it identifies Him through that given Name; however, still the given name may be too limited to express the Highest Prabh. Guru Ji sees no difference between Him and His name here either on 5, SGGs:

**ਵਡਾ ਸਾਹਿਬੁ ਉਚਾ ਥਾਉ ॥ ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥
ਏਵਡੁ ਉਚਾ ਹੋਵੈ ਕੋਇ ॥ ਤਿਸੁ ਉਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥**

***Vadaa saahib oochaa thaa-o. Oochay upar oochaa naa-o.
Ayyad oochaa hovai ko-ay. Tis oochay ka-o jaanai so-ay. {5}***

In Essence : Master Almighty is great with a high seat, and His Name is above the highest. If one becomes that great and high, only then he can know the highest Prabh. (No one is as great and high as He is!)

Now please think about the following Guru advice On 17, Sri Guru Granth Sahib:

**ਜਿਨ ਕਉ ਸਤਿਗੁਰਿ ਥਾਪਿਆ ਤਿਨ ਮੇਟਿ ਨ ਸਕੈ ਕੋਇ ॥
ਓਨਾ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਨਾਮੋ ਪਰਗਟੁ ਹੋਇ ॥
ਨਾਉ ਪੂਜੀਐ ਨਾਉ ਮੰਨੀਐ ਅਖੰਡੁ ਸਦਾ ਸਚੁ ਸੋਇ ॥੩॥**

***Jin ka-o satgur thaapi-aa tin mayt na sakai ko-ay.
Onaa andar naam nidhaan hai naamo pargat ho-ay.
Naa-o poojee-ai naa-o mannee-ai akhand sadaa sach so-ay. ||3|| {17}***

In Essence : Whom the True Guru supports, nobody could create any obstacle in their path toward Him, because in their hearts is the treasure of His Name. Due to His Name, they are renowned; the name of Akalpurakh, who is eternal and imperishable, should be worshiped and believed in.

When we contemplate His Name, literally we contemplate Him. Here again Guru Ji says that the person who loves His Name through the Guru, his or her success is certain; this is what the Guru imprints in the heart of his followers. The mortal who keeps the Name of Akalpurakh in the heart, becomes renowned. Reference here is about those historical figures that chose HIM over worldly attractions and became known all over. To put it in other words, they may not have money or power but alone His Name brings glory to them. Once His name comes into mind, it takes over all other attractions away. Then, nothing can hinder the progress on His path. Again, I don't see any difference between

Him and His Name, because His Name just recognizes His entity and His presence. **Therefore, it is His memory that is enveloped in the word “Naam.”**

In the following Guru Vaakas, Guru Ji starts with His Name, but at the end, he replaces “Naam” with Him:

ਸਾਰਗ ਮਹਲਾ ੫ ॥ ਹਰਿ ਕੇ ਨਾਮ ਕੇ ਜਨ ਕਾਂਖੀ ॥
ਮਨਿ ਤਨਿ ਬਚਨਿ ਏਹੀ ਸੁਖੁ ਚਾਹਤ ਪ੍ਰਭ ਦਰਸੁ ਦੇਖਹਿ ਕਬ ਆਖੀ ॥੧॥ ਰਹਾਉ ॥
Saarag mehlā 5: Har kay naam kay jan kaankhee.
Man tan bachan ayhee sukh chaahat
parabh daras daykheh kab aakhee. ||1|| Rahaa-o. {1227}

In Essence : Devotees are desirous of Akalpurakh’s Name; wholeheartedly they talk about Prabh. Their peace lies in seeing Prabh with their own eyes. [Pause]

Those persons who deal in His Name, their ultimate goal is to envision Him. It is also clear that contemplating His name means contemplating Him.

In the following Vaakas, let us see how His Name is used to glorify Him. His name chosen by His devotees becomes the base to adore and glorify Him. This practice of being drenched in His love proves to be very profitable. When His grace is bestowed upon them, they get attached to His Name. Here His Name is His gift. With this gift, His presence is felt in the heart, and His glory is sung. This path is introduced by the Guru, because through Guru-teachings, He is known, on 46, SGGS:

ਪਾਇਆ ਲਾਗਾ ਲਾਭੁ ਨਾਮੁ ਪੂਰਨ ਹੋਏ ਕਾਮ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਮੇਲਿਆ ਦੀਆ ਅਪਣਾ ਨਾਮੁ ॥
ਆਵਣ ਜਾਣਾ ਰਹਿ ਗਇਆ ਆਪਿ ਹੋਆ ਮਿਹਰਵਾਨੁ ॥
ਸਚੁ ਮਹਲੁ ਘਰੁ ਪਾਇਆ ਗੁਰ ਕਾ ਸਬਦੁ ਪਛਾਨੁ ॥੩॥
Paa-i-aa lahaa laabh naam pooran ho-ay kaam.
Kar kirpaa parabh mayli-aa dec-aa apnaa naam.
Aavan jaanaa reh ga-i-aa aap ho-aa miharvaan.
Sach mahal ghar paa-i-aa gur kaa sabad pachhaan. ||3|| {46}

In Essence : With His grace, Akalpurakh’s name is obtained and all affairs are accomplished. With His grace, He unites the mortals with Him and gives His Name (His love is developed in

the heart with His grace). Their coming and going are stopped when He shows His mercy. Thus, through the Guru-teachings, presence of Eternal Creator is obtained within.

When some persons start giving “Name” by saying it in one’s ears, it is a hoax and a dishonest practice of spreading His love. Sri Guru Granth Sahib blesses his Sikhs to make a good choice: that is to choose Him over the world without denouncing anything created by Akalpurakh. Here aim is to be in love with His Name (Him). Through undivided attention, love for Him is kept alive as the Guru directs on this path. Guru Ji also points out the hindrances that can hand over defeat to us, and he makes us aware to keep fighting the primal forces (*lust, anger, greed, attachment and self-conceit*) within. Guru Ji in SGGS never claims to give “Name in ears.” He gives us a way out to prepare the mind to keep His love alive; that way-out is elaborated in various Shabadas to build determination in the followers to fight against primal forces to win over them. Guru Ji also stresses that we can do efforts, but final touch is in His hands. He illustrates the fundamental points of His path, and advises us not to forget them ever. One of that point is this that If we succeed as His devotees, all credit should be given to His grace, because as per the Guru, we succeed only if He bestows His grace upon us. Also we should keep in our minds that our Guru stresses on **contemplating His Names which are various. Although those names have been used for other established entities, our Guru Ji clarifies it by using ‘Eternal and All pervading’ modifiers with those names. Thus, our Guru distinguishes Him from other entities once for all.**

Here is another Guru Vaakas that totally make clear what His true devotee prays for, and in that prayer, usage of “His Naam” becomes clearer, on 10, SGGS, Asa Mehla 4:

ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੇ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥
ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ ਰਹਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥
Mayray meet gurdayv mo ka-o raam naam pargaas.
Gurmat naam mayraa paraan sakhaa-ee
har keerat hamree rahraas. ||1|| Rahaa-o. {10}

In Essence : Oh My friend and divine Guru! Illumine me with

the Name of Akalpurakh in a way that His Name remains the support of my life, and Praise of Akalpurakh becomes a purpose of my life. [Pause]

It is very obvious from the above Guru Vaakas that our prayer to the Guru should be to have His Name. And, we should enshrine His Name in our hearts in a way that we should feel that only He is the support of our lives. His praise should become the purpose of our lives. The real purpose of our lives is to merge with Him through His praise. Think about it, His Name is already known and His Name is asked humbly from the Guru. How then, Guru enshrines His Name in the heart? The Guru imparts total Guru—Message to his followers; what is that? We must remember:

“There is only one Creator, who is eternal, and beyond birth, death, fear and enmity; He is from Himself. He takes care of all; therefore, He must be remembered. We should not worship any other but Him. His Ordinance prevails, and it should be accepted without any kind of complain. He permeates in all and pervades all over. Therefore, He should be seen in all. There is nothing important than remembering Him in utter love. There should be a feeling of separation from Him in the heart. Though living right in the family, virtues obtained on His path, should not be mortgaged for anything or anyone. All the beings emanate from Him. And, our existence is actually because of our separation from Him. The souls remain in existences if they choose Maya over Him by ignoring the Guru’s advice. They remain unstable until they merge with the Creator. Through the Guru—blessings, He is known; however, His grace unites the souls with Him. This whole world is His show, we should live in His love by meditating on Him as His obedient servants by getting out of duality; the soul succeeds in getting out of this show with His mercy. He offers us a pursuit of His love or a pursuit of the Maya, and as per our choice, he hands over us what we desire.”

This is what our Guru Ji says in many ways repeatedly. If we live by making this Guru—Message a goal of our lives, we can succeed in our goal; once our minds are totally melted in His love, with His grace, the union with Him will occur.

FALLING IN LOVE WITH HIS NAME

We have discussed earlier that to be in love with His Name or Him, is the same thing. Basically, it is all about living His given life in His love by obeying His Ordinance gracefully. Now another issue is that how His Name or He can be our love of life? Falling in love has a basic instinct that leads us to an utter faith. When a person falls in love with another person, utter faith in that person takes over all rationality; the feelings of love rise above beauty and other popular accepted criteria of the society. A lover seeks his or her beloved only. Then in no instance, no other person, who is more beautiful or wealthier than the beloved, can take place of the beloved’s love in his or her heart (provided the love is true). This example is worldly example; it is slightly related with Akalpurakh’s love also but in different way. In worldly love, physical presence becomes very important, that is why it is temporary, but in Akalpurakh’s love, His presence goes beyond physical aspect and it’s eternal. Love—feelings for Him keep the heart wrapped in His memory. As His love grows toward the peak, feelings of His love are felt more strongly than any physical attraction, because in those feelings, His presence glows eminently strong. In His love, one sees no difference between Him and His creation, because one’s mind remains occupied with Him without even eying the beloved Prabh physically. Let me explain it with an example: in worldly love, when physical separation comes, it becomes painful; however, in His love, although the feelings of separation from Him are felt strongly, they do not affect the stability of the minds of His devotees. The reason is this that they understand that this separation is a wish of the beloved Akalpurakh, and it will end as per His Will. Therefore, the separation due to His—Will becomes a part of that love. His devotees seek happiness in His Will that has triggered the separation; however, in worldly love, the lover’s mind becomes awfully up set because of the physical separation from the beloved. Worldly love is limited by time, thus it is false compared to His love. Love for Him is beyond time, because even when the life ends, the soul is destined to be with the Beloved Akalpurakh for ever. No wonder, His devotees take the death as an invitation to be with Him permanently. In Gurbani for the mind—slave, the death is

fearful, but for His devotees, it is an invitation. [Sadd, Ram Kli on 923, Sri Guru Granth Sahib]

It is very important to understand that in His love, there is no exchange of worldly stuff. His devotees seek His love to be alive and intact in all circumstances. They believe that whatever is destined in the life is a gift of the Creator; therefore, they ask for His Name. If any work is needed to be accomplished, Gurbani advises the followers to pray for His blessings. In Gurbani, we find examples of prayers offered to Him, but they are very modest in context of worldly needs [656, Sorath Kabir Ji 656, SGGS, 91, SGGS, Mehla 4]. The prayer is a way of talking to Him. No prayer should be performed to harm others. To pray to harm others goes against His Ordinance; however, a prayer for one's own safety is all right if it is done by keeping His Will acceptable. The world conflicts in this situation, but His devotees don't.

Another point, if a person does special religious things, and thinks those things will please Akalpurakh, that will be just an illusion. As per Gurbani, He is only pleased if one lives in His love, praises His unlimited virtues, and praises Him for the gifts He showers on all. No wonder Gurbani states that the sins (so called) and virtues do not affect Akalpurakh in His play. How can any special rites please Him? Answer is that He is above these measures [on 521, SGGS]. Sikhs are advised to recite Gurbani that praises Him in various ways, and they must understand that reciting Gurbani is not a ritual like a "Mantra" recited without putting heart in it. When Gurbani is recited even if it is not understood well, a Sikh should give full attention to Him while reciting Gurbani. The purpose is to fix the mind on Him.

ਵਡੀ ਹੂੰ ਵਡਾ ਅਪਾਰ ਖਸਮੁ ਜਿਸੁ ਲੇਪੁ ਨ ਪੁੰਨਿ ਪਾਪਿ ॥੧੩॥

Vadee hoon vadaa apaar khasam jis layp na punn paap. //13// {521}

In Essence : My Master is Infinite and the highest, and He is not affected by virtuous deeds and sins.

Let me add here one more point, some may question, if He is not affected by virtues and sins, then why to adopt virtues? Here rationality of the question sounds very good, but in this regard, our intentions and the justice of the Creator should also be kept in our

minds. Gurbani states that whatever the beings do, it falls under His Will. If they do sins, it is also due to His Will. Obviously they are destined to do sins and remain in the pain of birth and death. If that is true, why should He punish the ones who commit sins because they just act as per His Will? Let's go deep into it to find the answer. Whatever is the case, **He, though causing the mortal to act, He also gives them a few choices as well.** If they make the choice of attachment to Maya as their priority, it triggers instability of the soul; it is not a punishment but a reaction of an action. In His realm, the punishment is not the physical one, but to remain separate from Him. To His Devotees, the punishment of remaining separate from Him seems very horrific compared to a physical punishment. When His devotees go through physical pain, why don't they deem it a punishment? The reason is this that they believe it is not a punishment (Akalpurakh doesn't punish anyone ever. He takes His devotees out of Maya Show, and who are involved in Maya, He keeps them in it; the physical pain is not a part of His punishment but a part of His set up Ordinance) but simply a process of passing through His created Ordinance that has its laws. Look at the History, physical punishment were endured by enlightened ones too. The physical punishment doesn't carry any significance in a spiritual realm. If miseries are given or a lot of wealth is given by the Creator, it falls under His way of displaying His Show. Ignoring Him over Maya, triggers the real punishment and that is the continuity of separation from Him. Ignoring Maya over Him triggers His Grace, which brings the union with Him and ends the punishment of being separated from Him. In His realm as per Gurbani [521, SGGS], sins committed under the influence of conceit; lust, greed and attachment, and the virtues committed to satisfy one's conceit are all the same. They are not considered better than each other in spiritual realms. They get the same kind of reaction from the Creator, and this way He keeps the mortals in the show. Nonetheless, the deeds done under the influence of His love, give a lift to the mind to rise above individual judgment of good or bad, because those deeds trigger His grace. Again there is no judgment on the basis of sins and virtues in the realm of the Creator as per Gurbani. As we express in criminal law in contexts of homicide, **it is the motive that counts to determine the**

severity of the punishment though legally motive is not required. The law states that killing a human being illegally is homicide, and it further pushes the implication of a personal motive. Without motive or intention, illegal killing falls in lesser charges. When a regime kills a human being, it becomes legal as an execution of a condemned felon. Why? The motive and intention of that killing is designed in favor of selfish motive of the regime. As stated earlier, a society sets up its own norms and standard and makes laws to protect them. Interestingly, the law differs from one society to another regardless of its description. On the other side, His realm is unique. Even through different societies, He keeps His Will in force by using them as mediums. In this entire procedure, a motive is defined. In His realm, it can be said that who commit sins or do something good to satisfy their conceit, **is to stay in the show (by being attached to it); however, the motive of His devotees' deeds is to have union with Him.** If one makes a choice from two given choices (to remain attached to this show or to get away from it to be with Him), as per that choice, His justice occurs. I hope, I have made the point clear here as much as I can. In simple words, we make choices to materialize our motives. **For instance, it could be our choice of having attachment to Maya or detachment from it; He simply helps to materialize our motives in both cases. Indeed, there is no punishment in His Will.**

The behavior toward Akalpurakh in His love doesn't seek anything in return but His love. On other side, the world outlines what is good or bad; however, different cultures advocate different sins and virtues. This is another facet of His Show. Acceptance of good or bad in the societies is guided by a kind of cultural-conceit, which is layered in convictions and traditions. Those convictions and traditions become very pleasing to the different cultures of the different societies; those cannot necessarily be right though. One thing in one culture is a sin, and in other culture, the same thing is not. It depends how the Creator blesses the mind to grow in various cultures. Thus, depending on their priorities, good or bad is declared; however, how then those "declared sins" can be called universal sins? To make it simpler to understand it, we can take an example of a person who fights to free his country from foreigner-occupants. If he is condemned for that, how that condemned man's

action can be a crime or a sin? Nonetheless, there are certain deeds that surpass these cultural boundaries. Those deeds are applauded as good ones by all cultures. Should these deeds be ignored by His devotees? Answer actually lies in being His devotees. They don't do anything that harms anyone to please others, because the purpose of them is to live in His love and Will. That mind-set is only qualified to be opposite to the negativity of all kinds.

Loving Him becomes a source of joy for His devotees. Their hearts filled with His love when they face utter opposition or injustice at the hands of worldly people. They remain in bliss, and they fully understand that those people just don't know what they are doing by opposing or punishing them. They actually show pity on those people and seek joy in His Ordinance but the people act negatively toward them. Many Muslim and other Historians failed to understand Tenth Nanak's peaceful pursuits after the battle of Mukitsar; they remain stuck to revenge-taking gossips instead of understanding that the Guru didn't bear revenge against anyone. Where ever he took arms for self defense or pursued for peace, his intention was to seek well being of the public.

True devotees of Akalpurakh do not act to please themselves but to see if His Ordinance is respected and understood well and He is kept in mind always. They don't see other than Him anywhere. They see horrible things happening, but they do not involve in blame-game either. They can inspire people to be passionate. They do stand by the meek, or stand up to oppose negative acts. They can discuss reasons behind incidents, but always ask mercy for all of the people. In their hearts, there is no duality. They don't discriminate toward anyone. Sikh Guru Sahiban, who acted in self defense, practically showed that they didn't stand against any person particularly but against negative acts of those who were heavily affected by Maya influences. For His devotees, there is no other than Akalpurakh, and all beings act as per His Will. If situation is horrible, all should be out of it. **What about heinous crimes? Do they (His devotees) approve those by saying all these crimes happen under His Will? They call such people, who commit such bad acts, "mind-slaves, ungrateful and selfish;" however, they ask people to stand**

against their acts, because that will also be His Will. Defending the helpless or defending oneself from fatal attack, is serving Him. None of His devotees ever feel afraid to say the truth regardless the consequences. They fear from none but Him. Living in His love is living fearlessly, because there is none other than Akalpurakh to fear from.

LIVING IN HIS CREATION SPOTLESSLY

Let's first look at what Guru Ji says particularly about the worldly people and His true devotees; you will see clearly what Guru Ji truly wants from us. In Majh Kee Vaar, Mehla 1 on 145, SGGS:

ਪਉੜੀ ॥ ਭਗਤਾ ਤੈ ਸੈਸਾਰੀਆ ਜੋਤੁ ਕਦੇ ਨ ਆਇਆ ॥

ਕਰਤਾ ਆਪਿ ਅਭੁਲੁ ਹੈ ਨ ਭੁਲੈ ਕਿਸੈ ਦਾ ਭੁਲਾਇਆ ॥

ਭਗਤ ਆਪੇ ਮੇਲਿਆਨੁ ਜਿਨੀ ਸਚੇ ਸਚੁ ਕਮਾਇਆ ॥

ਸੈਸਾਰੀ ਆਪਿ ਖੁਆਇਆਨੁ ਜਿਨੀ ਕੂੜੁ ਬੋਲਿ ਬੋਲਿ ਬਿਖ ਖਾਇਆ ॥

ਚਲਣ ਸਾਰ ਨ ਜਾਣਨੀ ਕਾਮੁ ਕਰੋਧੁ ਵਿਸੁ ਵਧਾਇਆ ॥

ਭਗਤ ਕਰਨਿ ਹਰਿ ਚਾਕਰੀ ਜਿਨੀ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇਆ ॥

ਦਾਸਨਿ ਦਾਸ ਹੋਇ ਕੈ ਜਿਨੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥

ਓਨਾ ਖਸਮੈ ਕੈ ਦਰਿ ਮੁਖ ਉਜਲੇ ਸਚੈ ਸਬਦਿ ਸੁਹਾਇਆ ॥੧੬॥

Pa-orhee. Bhagtaa tai saisaaree-aa jorh kaday na aa-i-aa.

Kartaa aap abhul hai na bhulai kisai daa bhulaa-i-aa.

Bhagat aapay mayli-an jinee sacho sach kamaa-i-aa.

Saisaaree aap khu-aa-i-an jinee koorh bol bol bikh khaa-i-aa.

Chalan saar na jaannee kaam karodh vis vadhaa-i-aa.

Bhagat karan har chaakree jinee an-din naam dhi-aa-i-aa.

Daasan daas ho-ay kai jinee vichahu aap gavaa-i-aa.

Onaa khasmai kai dar mukh ujlay sachai sabad suhaa-i-aa. ||16|| {145}

In Essence : There can be no real alliance (relationship in agreement) between the true devotees of Akalpurakh and the worldly people. The Creator is infallible; no one can make Him err. He unites His Devotees with Him who remain drenched in His Eternal Name. He makes the worldly people go astray because they practice falsehood and taste Maya-poison. Since they do not realize the final-departure from this world, they increase poison of lust and anger. Contrary to them, His devotees serve Him humbly and are imbued with His Name always; they become slaves to His devotees by eliminating self-conceit. They are ordained and honored by the Almighty.

Why both of them (Worldly people and His devotees) do not agree in the first place? The answer of this will make it clear that **Sikhi is not really all about building empires by exploiting others or keeping up a happy face in the society by performing religious traditions or pleasing others to gain**

something. If the Guru guidance is ignored every day while chasing Maya, no religious deed can bring any fruit. In fact, such a kind of practice takes away Sikhs from the Guru explained path. Guru Nanak Dev Ji has freed his followers from getting into any kind of rituals, Tenth Nanak kept this idea well alive while executing plans to infuse responsibility of self defense. In Guru Nanak-path, there is no place of any kind of fear. To live daringly, Tenth Nanak created Khalsa to protect the weak against tyranny and criminal acts of the officials or goons of his times. He hasn't introduced any ritual to Sikhs that binds the soul to remain away from living in His love. Even in the war, Sikhs were advised not to cross the line of "seeing Him in all." Even if the attacker chose to run away, Sikhs were advised to let him go unharmed. In other words, no attack was delivered deceitfully. Self-defense ends when attack is halted, and no animosity is kept in the mind thereafter. This high quality defense-guidance is found rarely. All this sounds strange, but the path First Nanak showed to Sikhs cannot be detoured with worldly tactics. Surviving is also a part of His Ordinance, but it should not be secured by mortgaging our decency and love for Him. We must believe that goodness is a part of His Show. Only those people who believe in goodness try to keep it in His Show as per His Will. All so called rituals are timely cooked up practices. Sikhs are inspired to be only His devotees; at least they should try to be so by changing their ways of living in His love. Amrit ceremony is not a ritual at all; it is a ceremony of a live-oath of commitment to the Guru and his promoted cause of self defense and protection of the weak while standing up against injustice. Sworn to our Guru, Our own cause and priorities become secondary, and our Guru's cause becomes the most important. Do not mix it with any kind of rituals, because it is not religious ritual but an oath. In every taken oath, there is a procedure, so has the Amrit ceremony. If after taking an oath to the Guru, the cause of the Guru is ignored, and living as per one's own priority continues, it will be an act of hypocritical ritual and a well played deception against the Guru.

Now back to the answer of the question "Why His devotees do not agree with the worldly people?" First, His devotees do not live to please others, but to please Him by honoring His Ordinance regardless of its effects. They are totally out of public "Show off;" what the Guru says to them becomes the base for them to live to enjoy the unending bliss they attain through meditating on Him. They do not care about worldly cat-race of Maya. Whatever is the talent they are blessed with, they utilize it to make a living, but never use it against what the Guru says. Basically, they use their talent to add positivity in His Show. On the other hands, worldly people live to satisfy their conceit and please their other alliances. If they buy something, they need to show it to others. If they eat something better, they want to show to others. If they have achieved something, it becomes necessary for them to show how great they are or how superior they are to others. They not only want something for them but to establish something foolishly for their coming generations. They want to acquire many things more for them at any cost. Thus, they join others in gathering wealth and property for their generations they haven't even seen. They don't even know if that generation will ever continue to exist or not? Contrary to that, His devotees take this life to be used in His way of purity.

Second, His devotees find pleasure in His memory; they enjoy His presence all over, and feel amazed how complicated game He continues to play. They tell others how suddenly a few get out of that game to embrace Him. At other side, worldly people really do not believe in Akalpurakh and His set up show. In fear, they pray to Him, when ever they pray, they want more and more. When they get it, they feel it is an out put of their own efforts, and they boast about that and tell others how great they are unlike His devotees who, even if they witness miracle happening as per their acts, credit it to Him. In their hearts, the Guru has implanted unshakable faith in Him, and they believe that only He is the ultimate Doer. Duality has no place in their hearts. In duality, only the worldly people suffer.

To achieve the goal of experiencing union with Akalpurakh, worldly behavior and reactions toward the whole creation need to be changed. World is more into dividing the human race than

uniting it. It starts with drenching in love of the family. Then, the concept of family is fortified with utter selfishness. Out side of the family, they make relations, but all this brings selfishness in their hearts. It leads to further division of His family. We must get out of it. Family is met with destiny and God's Will (and we must remain responsible toward our families), but we are also left open to behave with His big family also known as the world. Here is what Guru says in this context, in Raag Majh, Mehlā 5, on 136, SGGS:

ਜੀਅ ਕੀ ਬਿਰਥਾ ਸੋ ਸੁਣੇ ਹਰਿ ਸੰਮ੍ਰਿਥ ਪੁਰਖੁ ਅਪਾਰੁ ॥

ਮਰਣਿ ਜੀਵਣਿ ਆਰਾਧਣਾ ਸਭਨਾ ਕਾ ਆਧਾਰੁ ॥

ਸਸੁਰੈ ਪੇਈਐ ਤਿਸੁ ਕੰਤ ਕੀ ਵਡਾ ਜਿਸੁ ਪਰਵਾਰੁ ॥

ਊਚਾ ਅਗਮ ਅਗਾਧਿ ਬੋਧ ਕਿਛੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥

ਸੇਵਾ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਸੰਤਾ ਕੀ ਹੋਇ ਛਾਰੁ ॥

ਦੀਨਾ ਨਾਥ ਦੈਆਲ ਦੇਵ ਪਤਿਤ ਉਧਾਰਣਹਾਰੁ ॥

ਆਇ ਜੁਗਾਦੀ ਰਖਦਾ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥

ਕੀਮਤਿ ਕੋਇ ਨ ਜਾਣਈ ਕੋ ਨਾਹੀ ਤੋਲਣਹਾਰੁ ॥

ਮਨ ਤਨ ਅੰਤਰਿ ਵਸਿ ਰਹੇ ਨਾਨਕ ਨਹੀ ਸੁਮਾਰੁ ॥

ਦਿਨੁ ਰੈਣਿ ਜਿ ਪ੍ਰਭ ਕੰਉ ਸੇਵਦੇ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰ ॥੨॥

Jee—a kee birthaa so sunay har sammrith purakh apaar.

Maran jeevan aaraadhanaa sabhnaa kaa aadhaar.

Sasurai pay—ee—ai tis kant kee vadaa jis parvaar.

Oochaa agam agaadh bodh kichh ant na paaraavaar.

Sayvaa saa tis bhaavsee santaa kee ho—ay chhaar.

Deenaa naath dai—aal dayv patit udhaaranhaar.

Aad jugaadee rakh—daa sach naam kartaar.

Keemat ko—ay na jaan—ee ko naahee tolanhaar.

Man tan antar vas rahay naanak nahee sumaar.

Din rain je parabh kan—u sayvday tin kai sad balihaar. ||2|| {136–137}

In Essence : The Infinite and Omnipotent Prabh is the one who listens to beings' anguish; He is the support of all; one should keep meditating on Him for whole life (from birth to death). Here and hereafter, the soul bride depends upon Akalpurakh who is her spouse with a big family. He is the topmost, inaccessible, having unfathomable knowledge, and beyond limits. The service to Him performed in the company of Saints in utter humbleness pleases Him. Master of the meek is Merciful and Savior of fallen ones. He has been saving the mortals since the very beginning, and His

Name is eternal and a reality. No one knows His worth, and no one can appraise His worth. Nanak says that Akalpurakh, who is beyond reckoning, permeates in the mind and body. Who, day and night, are into His praise, he sacrifices to them.

Our Spouse Akalpurakh has a big family (the world); we should treat His big family with respect and love if really we love Him. Just as family-responsibilities are not diminished as a bride leaves behind parental family to adopt new family, in the same way, being responsible, the soul bride must join His new big family after surrendering to Him. A big heart is needed to surrender to Prabh—Spouse. A lot of tolerance and utter respect is required to keep the relationship with Prabh Spouse and His big family. Here the stress is given on focusing on Him, and be passionate toward all who are also under Him. In Japji, Guru ji points about this very stage: when the mind gets drenched in His love, it starts thinking big beyond one's own family. The feeling of accepting His big family as our own envelops our minds with compassion, and it starts seeing Him in everyone. All the same, as stated earlier, being His devotees, we can face conflicts in His big family, just as we do also in our own small families. How we deal with His big family, decides how truly we are His believers.

Now look at another step the soul needs to take as Guru ji expresses about people's deeds which they perform under His Will; we must know who is the one on the right track? What is the right track? Living in His love by being detached to Maya temptations is the right track [On 60, SGGS, in Sri Raag, First Nanak defines how sound love we should have for Him that leads to Him]. After knowing the right track, it must be followed; Guru ji says that every one acts as per His Will; however, who get imbued with His name are on right track; please read on 144, SGGS, Salok Mehlā -1, Majh Kee Vaar:

ਸਲੋਕੁ ਮਃ ੧ ॥ ਤੁਧੁ ਭਾਵੈ ਤਾ ਵਾਵਹਿ ਗਾਵਹਿ ਤੁਧੁ ਭਾਵੈ ਜਲਿ ਨਾਵਹਿ ॥

ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਤਾ ਕਰਹਿ ਬਿਭੁਤਾ ਸਿੰਝੀ ਨਾਦੁ ਵਜਾਵਹਿ ॥

ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਪੜਹਿ ਕਤੇਬਾ ਮੁਲਾ ਸੇਖ ਕਹਾਵਹਿ ॥

ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਹੋਵਹਿ ਰਾਜੇ ਰਸ ਕਸ ਬਹੁਤੁ ਕਮਾਵਹਿ ॥

ਜਾ ਤੁਧੁ ਭਾਵੈ ਤੇਗ ਵਗਾਵਹਿ ਸਿਰ ਮੁੰਡੀ ਕਟਿ ਜਾਵਹਿ ॥

ਜਾ ਤੁਧੁ ਭਾਵੈ ਜਾਹਿ ਦਿਸੰਤਰਿ ਸੁਣਿ ਗਲਾ ਘਰਿ ਆਵਹਿ ॥

ਜਾ ਤੁਧੁ ਭਾਵੈ ਨਾਇ ਰਚਾਵਹਿ ਤੁਧੁ ਭਾਣੇ ਤੂੰ ਭਾਵਹਿ ॥
ਨਾਨਕੁ ਏਕ ਕਹੈ ਬੇਨੰਤੀ ਹੋਰਿ ਸਗਲੇ ਕੁਝੁ ਕਮਾਵਹਿ ॥੧॥

Salok mehlā 1: Tudh bhaavai taa vaaveh gaavahi tudh bhaavai jal naaveh. Jaa tudh bhaaveh taa karahi bibhootaa sinyee naad vajaavah. Jaa tudh bhaavai taa parheh kataybaa mulaa saykh kahaaveh. Jaa tudh bhaavai taa hoveh raajay ras kas bahut kamaaveh. Jaa tudh bhaavai tayg vagaaveh sir mundee kat jaaveh. Jaa tudh bhaavai jaahi disantar sun galaa ghar aavahi. Jaa tudh bhaavai naa-ay rachaaveh tudh bhaanay toon bhaaveh. Naanak ayk kahai baynantee hor saglay koorh kamaaveh. ||1|| {144-145}

In Essence : (First Guru Ji expresses how different people perform deeds as per His Will; it is addressed to Akalpurakh) as it pleases you, there are some who play music, sing and perform ablutions. As per your Will, there are those who smear their bodies with ashes and sound the horn shell. There are some who read religious scriptures and claim to be *Sheikh* and *Mullan* as per your Will. When it pleases you, the mortals become kings and enjoy various kinds of relishes and savors. As per your Will, they wield sword and behead others. When it pleases you, some people go to foreign countries and return with various stories. When it pleases you, it is you who cause some persons to get drenched in your Name; thus, they become pleasing to you. Nanak makes supplication to you that all others who perform deeds without drenching in your Name, act falsely. (That too occurs as your Will)

It is obvious that the most important act is to live in His love by contemplating the Creator, and the rest worldly deeds or religious practices do not come to close to that even though those are too done under His Will. Therefore, those who are doing what should not be done, are too under His Ordinance. The expression of His Will described in above Guru Vaakas makes it easier for us to understand His big family—members who are having different works assigned to. In duality, conflict appears in this context, but in His love, His Ordinance is understood, and there appears no conflict. It comes down to our responsibility toward all others and ourselves. We must be at His disposal, no bickering should be a part of our reaction to His Will; read on the following Guru Vaakas on 106, SGGs, Majh Mehla 5:

ਪ੍ਰਭ ਤੁਮ ਤੇ ਲਹਣਾ ਤੂੰ ਮੇਰਾ ਗਹਣਾ ॥ ਜੋ ਤੂੰ ਦੇਹਿ ਸੋਈ ਸੁਖੁ ਸਹਣਾ ॥
ਜਿਥੈ ਰਖਹਿ ਬੈਕੁੰਠੁ ਤਿਥਾਈ ਤੂੰ ਸਭਨਾ ਕੇ ਪ੍ਰਤਿਪਾਲਾ ਜੀਉ ॥੩॥

Parabh tum tay lahnaa toon mayraa gahnaa. Jo toon deh so-ee sukh sahnaa. Jithai rakheh baikunth tithaa-ee toon sabhnaa kay partipaalaa jee-o. ||3|| {106}

In Essence : Oh Prabh! I will have everything from you, and you are my source of glory (spiritual). Whatever you give, I consider it as a comfort given by you. Wherever you keep me, that place is heaven for me, and you are nourishing everyone. (This is the way His Hukam is obeyed)

This is an example of sincere love and faith in Him. The soul should keep such a faith and trust in Him, and Guru's guidance should be its guiding light. It should be lived by respecting His ordinance till the last breath. Those who want to debate on “why His—Will doesn't suit to some people but it does to others,” I would not waste my time on them because it is highly unlikely to express His Will fully as Guru Ji stresses in Japji. Why to chase the wind?

ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ॥ ਆਠ ਪਹਰ ਤੇਰੇ ਗੁਣ ਗਾਇਆ ॥
ਸਗਲ ਮਨੋਰਥ ਪੂਰ ਹੋਏ ਕਦੇ ਨ ਹੋਇ ਦੁਖਾਲਾ ਜੀਉ ॥੪॥੩੩॥੪੦॥

Simar simar naanak sukh paa-i-aa. Aath pahar tayray gun gaa-i-aa. Sagal manorath pooran ho-ay kaday na ho-ay dukhaalaa jee-o. ||4||33||40|| {106}

In Essence : Nanak says those who sing your praises, have obtained peace and comfort. Their all wishes are fulfilled, and pain and sorrow never bother them.

After meeting the Guru (Having determination to follow the Guru—teachings), we should consider His entire creation as His big family, and try to understand how others act in His Ordinance; by doing so, we should feel elevated to that state of mind where He occupies the mind completely. If still our minds wander to different directions, we must realize that something is missed out. Guru Ji in the following Vaakas explains how Akalpurakh helps some mortals to be His devotees, and how others led by mind—slavery, suffer. Don't ever think He does it in a discriminating way. As stated earlier, He gives two choices; basing on individual's

choice; He reacts to fulfill the wish implied in the choice.

In the following, the picture of “*The End of life*” is expressed, and also the plight of those is expressed who followed the Guru and obtained Him. It is on 18–19, SGGS:

**ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ ਸੁੰਦੀ ਦੇਹ ਡਰਾਵਣੀ ਜਾ ਜੀਉ ਵਿਚਹੁ ਜਾਇ ॥
ਭਾਗਿ ਬਲੰਦੀ ਵਿਝਈ ਧੁਉ ਨ ਨਿਕਸਿਓ ਕਾਇ ॥ ਪੰਚੇ ਰੁੰਨੇ ਦੁਖਿ ਭਰੇ ਬਿਨਸੇ ਦੁਜੈ ਭਾਇ ॥੧॥
Sireeraag mehlā 1: Sunjee dayh daraavaneē jaa jee-o vichahu jaa-ay.
Bhaahi balandee vijhvee dhoo-o na niksi-o kaa-ay.
Panchay runnāy dukh bharay binsay doojai bhāa-ay. ||1|| {19}**

In Essence : When the soul departs, the abandoned body becomes dreadful; the fire of life is extinguished without smoke. The five sense-organs appear bewailing painfully (as in them no life is left, and they are unable to do anything). Thus, they are wasted away through worldly love and attractions.

This is about the end of the body (that housed the soul) through which all the tastes were provided to the soul under the direction of the five negative forces. What happens? The body that has kept itself indulged in duality faces the end that appears horrible. Every thing stops as the soul departs. The house is abandoned, and it is ready to crumble. The soul is unable to take anything good with it, because who used to provide various tastes, are vanished. Contrary to that, the soul that devoted to Akalpurakh, also leaves the body-house eventually; however, because the five forces in the house (body), are not corrupt; therefore, the love of the soul for Akalpurakh is kept glowing within that house. When it departs, it departs free from all bonds and filth; consequently, the end doesn't become dreadful.

**ਮੂੜੇ ਰਾਮੁ ਜਪਹੁ ਗੁਣ ਸਾਰਿ ॥
ਹਉਮੈ ਮਮਤਾ ਮੋਹਣੀ ਸਭ ਮੁਠੀ ਅਹੰਕਾਰਿ ॥੧॥ ਰਹਾਉ ॥
Moorhay raam japahu gun saar.
Ha-umai mamtaa mohnee sabh muthee ahankaar.
||1|| Rahaa-o. {19}**

In Essence : Oh fool! Remember all Prevading Almighty and preserve the virtues. All are defrauded by the bewitching possessiveness and conceit. [Pause]

**ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਦੂਜੀ ਕਾਰੈ ਲਗਿ ॥
ਦੁਬਿਧਾ ਲਾਗੇ ਪਚਿ ਮੁਏ ਅੰਤਰਿ ਤ੍ਰਿਸਨਾ ਅਗਿ ॥
ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਹੋਰਿ ਮੁਠੀ ਧੰਧੈ ਠਗਿ ॥੨॥
Jinee naam visaari-aa doojee kaarai lag.
Dubidhaa laagay pach mu-ay antar tarisnaa ag.
Gur raakhay say ubray hor muthee dhandhai thag. ||2|| {19}**

In Essence : Those who have forgotten His Name, being attached to worldly pursuits, (in dual love) they go through miseries and anxieties. In their hearts is the fire of desire. Only those are saved who are protected by the Guru, but others are beguiled by deceitful pursuits.

The people who follow the Guru and live in His love, in them, a significant change occurs. And who don't, their plight is not good. In the following, a detail of spiritual progress is expressed:

**ਮੁਈ ਪਰੀਤਿ ਪਿਆਰੁ ਗਇਆ ਮੁਆ ਵੈਰੁ ਵਿਰੋਧੁ ॥
ਧੰਧਾ ਥਕਾ ਹਉ ਮੁਈ ਮਮਤਾ ਮਾਇਆ ਕ੍ਰੋਧੁ ॥
ਕਰਮਿ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਗੁਰਮੁਖਿ ਸਦਾ ਨਿਰੋਧੁ ॥੩॥
Mu-ee pareet pi-aar ga-i-aa mu-aa vair virodh.
Dhandhaa thakaa ha-o mu-ee mamtaa maa-i-aa krodh.
Karam milai sach paa-ee-ai gurmukh sadaa nirodh. ||3|| {19}**

In Essence : (Contrary to that) who are into His love, their love for Maya vanishes, and their feelings of animosity and estrangement vanish. Thus, their worldly Maya pursuits end, and their pride, attachments and anger come to an end. With His grace through the Guru, they always live in balanced restraint.

We can see here how behavior of Gurmukh changes totally toward His creation; it is an example of a life lived on the Guru—guidance.

**ਸਚੀ ਕਾਰੈ ਸਚੁ ਮਿਲੈ ਗੁਰਮਤਿ ਪਲੈ ਪਾਇ ॥
ਸੋ ਨਰੁ ਜੰਮੈ ਨਾ ਮਰੈ ਨਾ ਆਵੈ ਨਾ ਜਾਇ ॥
ਨਾਨਕ ਦਰਿ ਪਰਧਾਨੁ ਸੋ ਦਰਗਹਿ ਪੈਯਾ ਜਾਇ ॥੪॥੧੪॥
Sachee kaarai sach milai gurmat palai paa-ay.
So nar jammai naa marai naa aavai naa jaa-ay.
Nanak dar pardhaan so dargahi paidhaa jaa-ay. ||4||14|| {19}**

In Essence : Who remain in true service (His praise), through the Guru, they obtain Eternal Almighty. Such persons neither die nor take birth. Thus, they are out of this cycle of birth and death. Nanak says such persons are accepted by the Creator and receive honor at HIS hands.

The phrase “*Jamna–marna*” doesn’t only convey the meaning of different stages of life but also expresses the sense of going into mothers’ womb again and again. These are, obviously, used to stress on separation from the Creator and the suffering of incarnation and reincarnation.

Here is another example when Guru elaborates on Bhagat Surdas’s Vaak about abandoning those who are Maya–slaves. It is on 1253, SGGs. First, read what Bhagat Surdas ji says.

ਛਾਡਿ ਮਨ ਹਰਿ ਬਿਮੁਖਨ ਕੇ ਸੰਗੁ ॥

Chhaad man har bimukhan ko sang {1253}

In Essence : Oh mind! Give up the company of those who are turned away from Almighty.

How the company of such people can not be avoided, Fifth Nanak elaborates on that:

ਸਾਰੰਗ ਮਹਲਾ ੫ ਸੂਰਦਾਸ ॥

Saarang mehlaa 5 soordaas: {1253}

Raag Sarang, Bani of Fifth Nanak (In reference to Surdas)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ik–oankaar satgur parsaad.

There is only One all Prevading Akalpurakh; with Guru Blessings He is known.

ਹਰਿ ਕੇ ਸੰਗ ਬਸੇ ਹਰਿ ਲੋਕ ॥

ਤਨੁ ਮਨੁ ਅਰਪਿ ਸਰਬਸੁ ਸਭੁ ਅਰਪਿਓ ਅਨਦ ਸਹਜੁ ਧੁਨਿ ਝੋਕੁ ॥੧॥ ਰਹਾਉ ॥

Har kay sang basay har lok.

Tan man arap sarbas sabh arpi–o anad sahh dhun jhok.

||1|| Rahaa–o. {1253}

In Essence : His devotees dwell with Akalpurakh by dedicating their every thing to Him; they remain in an ecstasy of equipoise as they utter His Name. [Pause]

Devotees of Akalpurakh live in awareness of His presence, they sacrifice everything to Him; being in equipoise, they remain in the grip of the melody of celestial bliss. Thus, the company of non–believers is abandoned naturally because their interest in Maya disappears.

ਦਰਸਨੁ ਪੇਖਿ ਭਏ ਨਿਰਬਿਖਈ ਪਾਏ ਹੈ ਸਗਲੇ ਥੋਕੁ ॥

ਆਨ ਬਸਤੁ ਸਿਉ ਕਾਜੁ ਨ ਕਛੁਐ ਸੁੰਦਰ ਬਦਨੁ ਅਲੋਕੁ ॥੧॥

Darsan paykh bha–ay nirbikha–ee paa–ay hai saglay thok.

Aan basat si–o kaaj na kachhoo–ai sundar badan alok. ||1|| {1253}

In Essence : Having His vision, His devotees become free of vice and evil and they obtain every thing. After envisioning beautiful Akalpurakh, they have nothing to do with other things.

Above idea Guru Ji elaborates further; because His devotees are in love with Prabh only, nothing can tempt and interest them. Obviously their relation with those who are into Maya breaks up.

ਸਿਆਮ ਸੁੰਦਰ ਤਜਿ ਆਨ ਜੁ ਚਾਹਤ ਜਿਉ ਕੁਸਟੀ ਤਨਿ ਜੋਕੁ ॥

ਸੂਰਦਾਸ ਮਨੁ ਪੁਭਿ ਹਥਿ ਲੀਨੋ ਦੀਨੋ ਇਹੁ ਪਰਲੋਕੁ ॥੨॥੧॥੮॥

Si–aam sundar taj aan jo chaahat ji–o kustee tan jok.

Soordaas man parabh hath leeno deeno ih parlok. ||2||1||8|| {1253}

In Essence : Those who long for others and forsake beautiful Akalpurakh, they are like leaches on the body of a leper. Oh Surdass! Whose minds are taken under control by Akalpurakh specially, they are blessed ones in this world and hereafter (means they remain in peace here and hereafter).

As stated earlier, by considering His big family as our own, we need to live in His love, and must understand His Ordinance. This is what matters on this journey toward His union; Guru Ji explicitly states that all other deeds are not worth of anything compared to His praise and devotion; see in Sarang Mehla 5 on 1221, SGGs:

ਸੋਧਤ ਸੋਧਤ ਤਤੁ ਬੀਚਾਰਿਓ ਭਗਤਿ ਸਰੇਸਟ ਪੂਰੀ ॥

ਕਹੁ ਨਾਨਕੁ ਇਕੁ ਰਾਮ ਨਾਮੁ ਬਿਨੁ ਅਵਰ ਸਗਲੁ ਬਿਧਿ ਊਰੀ ॥੨॥੬੨॥੮੫॥

Sodhat sodhat tat beechaari–o bhagat saraysat pooree.

Kaho naanak ik raam naam bin avar sagal bidh ooree.

||2||62||85|| {1221}

In Essence : By pondering hard, I have found the fact that

only the devotion of Akalpurakh is a perfect act, Nanak says **without the Name of Akalpurakh, all other ways to realize Him are imperfect.**

In this regard I must clear that as per Gurbani, all ways are there as per His Will; therefore, we should refrain from criticizing other ways either; this is also Hukam of our Guru Ji quoted earlier.

In Raag Milar on 1254, SGGGS, Guru Nanak Dev addresses the same issue in detail and advises us to go to Akalpurakh with honor not with blots created by Maya on our souls. His advice is to remember Him in the company of His devotees. As Stated above, this is the essence of all Divine knowledge and all kinds of meditations.

ਖਾਣਾ ਪੀਣਾ ਹਸਣਾ ਸਉਣਾ ਵਿਸਰਿ ਗਇਆ ਹੈ ਮਰਣਾ ॥

ਖਸਮੁ ਵਿਸਾਰਿ ਖੁਆਰੀ ਕੀਨੀ ਧਿਗੁ ਜੀਵਣੁ ਨਹੀ ਰਹਣਾ ॥੧॥

***Khaanaa peenaa hasnaa sa-unaa visar ga-i-aa hai marnaa.
Khasam visaar khu-aaree keenee dharig jeevan nahee rahnaa.***

||1|| {1254}

In Essence : The mortal has forgotten death amidst eating, drinking and sleeping (means one is busy in enjoying pleasures and forgets that death is also inevitable sooner or later). Such a person has ruined his or her life by forgetting the Master Almighty. Accurse is life of such a person!

Please note down that Guru Nanak Dev Ji calls the life spent in Maya indulgence “an accursed one.” As Guru-followers, we should do efforts to beautify our lives by living in His love.

ਪ੍ਰਾਣੀ ਏਕੋ ਨਾਮੁ ਧਿਆਵਹੁ ॥ ਅਪਨੀ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਵਹੁ ॥੧॥ ਰਹਾਉ ॥

Paraanee ayko naam dhi-aavahu.

Apnee pat saytee ghar jaavhu. ||1|| Rahaa-o. {1254}

In Essence : Oh mortal! Meditate on only one Akalpurakh’s Name, and go to Akalpurakh with honor.[Pause] (Our real house is “to be with Him”)

ਏਵਡ ਭਾਗ ਹੋਹਿ ਜਿਸੁ ਪ੍ਰਾਣੀ ॥ ਸੋ ਪਾਏ ਇਹੁ ਪਦੁ ਨਿਰਬਾਣੀ ॥੧॥ ਰਹਾਉ ॥

Ayvad bhaag hohi jis paraanee.

So paa-ay ih pad nirbaanee. ||1|| Rahaa-o. {1182}

In Essence : If a person has such great luck, only then he or she obtains this status. (of going to Him with honor) [Pause]

ਦੂਜੀ ਸੇਵਾ ਜੀਵਨੁ ਬਿਰਥਾ ॥ ਕਛੁ ਨ ਹੋਈ ਹੈ ਪੂਰਨ ਅਰਥਾ ॥

ਮਾਠਸ ਸੇਵਾ ਖਰੀ ਦੁਹੇਲੀ ॥ ਸਾਧ ਕੀ ਸੇਵਾ ਸਦਾ ਸੁਹੇਲੀ ॥੨॥

***Doojee sayvaa jeevan birthaa. Kachhoo na ho-ee hai pooran arthaa.
Maanas sayvaa kharee duhaylee. Saadh kee sayvaa sadaa suhaylee.***

||2|| {1182}

In Essence : Serving others is wastage of life, and nothing is accomplished. Serving humans (as equal to God) becomes painful (his duality brings miseries), but serving a Saint (because he takes us toward Him) brings eternal bliss (Serving Sadh/Guru is like serving the Creator).

Why? Because *Sadh/Guru* wants his followers to remain into singing praises of Akalpurakh. Therefore, serving them is His service. Even if a physical service is performed for a true Saint, it is done in His memory. By meeting that true Saint, the mind gets attractive to Akalpurakh.

It is unfortunate that we love to serve humans to gain something like recognition or support and ignore those who are totally drenched in His Name. **On many Sikh-Sites, their members are more important than the Sikh Gurus or other Seers and Prophets. A person can give an uncomfortable statement about the Gurus, the Seers and the Prophets, but a single word that goes against the members of the site, can lead to a big commotion. Obviously, the conceit finds out its own way to survive and ignore the Guru—advice without any guilt.**

ਜੇ ਲੋੜਹਿ ਸਦਾ ਸੁਖੁ ਭਾਈ ॥ ਸਾਧੁ ਸੰਗਤਿ ਗੁਰਹਿ ਬਤਾਈ ॥

ਉਹਾ ਜਪੀਐ ਕੇਵਲ ਨਾਮ ॥ ਸਾਧੁ ਸੰਗਤਿ ਪਾਰਗਰਾਮ ॥੩॥

***Jay lorheh sadaa sukh bhaa-ee. Saadhoo sangat gureh bataa-ee.
Oohaa japee-ai kayval naam. Saadhoo sangat paargraam. ||3|| {1182}***

In Essence : If you desire to have ever lasting peace, the Guru asks to stay in the company of Saints because in their company, only His praises are sung, and one is emancipated.

Above advice is repeated in Sri Guru Granth Sahib. Why is it not getting into our heads then?

Why do we fall for fake Babas without analyzing their credentials? Doesn’t Gurbani define the true Saints? The answers

lie in our behavior triggered by our uncontrolled minds, and in our plight of being engrossed in duality.

ਸਗਲ ਤਤ ਮਹਿ ਤਤੁ ਗਿਆਨੁ ॥ ਸਰਬ ਧਿਆਨ ਮਹਿ ਏਕੁ ਧਿਆਨੁ ॥
ਹਰਿ ਕੀਰਤਨ ਮਹਿ ਉਤਮ ਧੁਨਾ ॥ ਨਾਨਕ ਗੁਰ ਮਿਲਿ ਗਾਇ ਗੁਨਾ ॥੪॥੮॥
Sagal tat meh tat gi-aan. Sarab dhi-aan meh ayk dhi-aan.
Har keertan meh ootam dhunaa. Naanak gur mil gaa-ay gunaa.
||4||8|| {1182}

In Essence : To receive Divine knowledge (understanding) of Almighty is the essence of all knowledge, His meditation is the best of all meditations, and singing praises of Akalpurakh is the best of all melodies. Nanak says, “Sing His virtues by meeting the Guru (as per Guru-teachings).”

Many people out there, after retiring from lucrative careers, turn toward Gurbani, and try to hijack Guru Message to feed their own wishes and life styles they have harbored over years. They say that Guru Sahiban have asked Sikhs to enjoy the life to the fullest. I wonder why anyone needs Gurbani to enjoy the life to the fullest. It is sickening to come to this kind of mind-slavery in context of Gurmat. Surprisingly, they think that Akalpurakh is a principle; interestingly, not a reference is found in Gurbani to support their thoughts of “mind-slavery.” Contrarily, that kind of conclusion itself reveals their ignorance about the Guru’s concept of Akalpurakh and living life in His love. It is the modest living that is expressed vigorously by the Guru Sahiban and other Bhagatas through out Sri Guru Granth Sahib. Some just have dreams of having “*Brahm Gyaan/Divine Knowledge about the Creator.*” They start beating their drums, and do not hesitate to contradict with the Guru even being his followers. Now, I have realized that what are they doing is what Akalpurakh wants them to do. In His show, all kinds of characters are necessary to run it. Therefore, please remember that this also occurs as per His Will; we must not get angry with them. They are responsible for what they say. Let them say that the Guru talks to them different way, a way that suits to their modern life styles.

In fact, Guru Message detours us from that kind of “self-coined philosophy” through Gurbani. As stated in above Guru Vaakas, all other ways to live are imperfect but living in His love by

praising Him. Our Guru considers “living in His love and praising Him” as the best one. I want to share with you what Ninth Nanak says about this as he advises his followers to contemplate the Creator, Raag Basant, and Mehla 9 on SGGS, 1186:

ਸਾਧੋ ਇਹੁ ਤਨੁ ਮਿਥਿਆ ਜਾਨਉ ॥
ਯਾ ਭੀਤਰਿ ਜੋ ਰਾਮੁ ਬਸਤੁ ਹੈ ਸਾਚੋ ਤਾਹਿ ਪਛਾਨੋ ॥੧॥ ਰਹਾਉ ॥
Saadho ih tan mithi-aa jaan-o.
Yaa bheetar jo raam basat hai saacho taahi pachhaano.
||1|| Raha-o. {1186}

In Essence : O Saints, deem this body perishable, Consider only the all pervading almighty who dwells within as the eternal One, and then realize Him. [Pause]

ਇਹੁ ਜਗੁ ਹੈ ਸੰਪਤਿ ਸੁਪਨੇ ਕੀ ਦੇਖਿ ਕਹਾ ਐਡਾਨੋ ॥
ਸੰਗਿ ਤਿਹਾਰੈ ਕਛੁ ਨ ਚਾਲੈ ਤਾਹਿ ਕਹਾ ਲਪਟਾਨੋ ॥੧॥
Ih jag hai sampat supnay kee daykh kahaa aidaano.
Sang tihaarai kachhoo na chaalai taahi kahaa laptano. ||1|| {1186}

In Essence : This world is as gathering wealth in a dream; why to feel pride to see that? Why to cling to it when it will not go with you?

Do above Guru Vaakas indicate about living life to the fullest? Is he saying something about indulgence in full pleasures that we should bear in mind? Such a notion could be a longing of a mind-slaved, because the Guru talks quite contrary to this notion. **Living in modesty is the suggestion here; deeming all things perishable including our bodies means not to indulge into this perishable stuff in a way that He is forgotten.** If living life to the fullest is practiced, remembering Him will be reduced to “the mind’s conditional act of remembering Him,” because most of the time, the mind will remain fixed on living the life to the fullest. If we try to incline toward the Creator for a moment, doubtless, we will notice that the attitude of living the life to the fullest will be changed outright.

There are other things about which Guru Ji talks in the above Vaakas, and we must ponder over them to find the real message. After reading those Vaakas, there are some questions: why does Guru say that all this perishable stuff will not go with us? “It will not go” with whom? Where or what is the place one goes after death then? If Gurbani states that the place where the being

goes after death is unknown, then what is the context there? Without understanding that context, some people quote those Vaakas (on 648, SGGS, Mehla 1) in which Guru Ji simply states that some bury and some cremate the dead, but they don't know where the soul goes. In there, Guru Ji addresses the different people's convictions. According to one of the Vaakas, many people do something in the society to please the dead without any solid proof of getting the dead benefitted.

Let's go back the current issue under discussion. How to live here if living life to the fullest is not supported by Gurbani? The answer is given in the following Vaakas:

**ਉਸਤਤਿ ਨਿੰਦਾ ਦੋਉ ਪਰਹਰਿ ਹਰਿ ਕੀਰਤਿ ਉਰਿ ਆਨੋ ॥
ਜਨ ਨਾਨਕ ਸਭ ਹੀ ਮੈ ਪੁਰਨ ਏਕ ਪੁਰਖ ਭਗਵਾਨੋ ॥੨॥੧॥**

Ustat nindaa do-oo parhar har keerat ur aano.

Jan naanak sabh hee mai pooran ayk purakh bhagvaano.

||2||1||{1186}

In Essence : Renounce both the flattering and slandering of others, and implant His praise in the mind. His slave Nanak says that the unique Auspicious Akalpurakh permeates in all.

The Sikhi teaches about the pure sacrifice of the worldly temptations and attractions; Gurmukh's life is drenched in modesty, humbleness, love and forgiveness. In simple words, it is a living by being His lover.

In the Last Guru Vaakas, the advice is to empty our minds from negative thinking and habits, and fill it up with virtues like singing His praise and live in His love. Should we, Sikhs, listen to those who try to pass on their own thinking to us or should we believe in what Ninth Nanak passes on the First Nanak's Message to us? According to Gurbani, the purpose of this life is to secure permanent union with the Creator; it must be done while living house-hold life modest way.

GETTING SERIOUS

Please ponder over the following :

- ❖ The Issues which are specially addressed by the guru
- ❖ Taking the Guru—path responsibly

Those who do not remember Him are considered answerable to Akalpurakh in Gurbani; here are Guru Vaakas that directly addresses those who forget HIM; it is on 1187, SGGS:

**ਸਰਬ ਉਪਾਇ ਗੁਰੂ ਸਿਰਿ ਮੋਰੁ ॥ ਭਗਤਿ ਕਰਉ ਪਗ ਲਾਗਉ ਤੋਰੁ ॥
ਨਾਮਿ ਰਤੋ ਚਾਹਉ ਤੁਝ ਓਰੁ ॥ ਨਾਮੁ ਦੁਰਾਇ ਚਲੈ ਸੋ ਚੋਰੁ ॥੩॥**

Sarab upaa-ay guroo sir mor. Bhagat kara-o pag laaga-o tor.
Naam rato chaaha-o tujh or. Naam duraa-ay chalai so chor.

||3|| {1187}

In Essence : Oh Supreme Akalpurakh! You have created all, you are above them (they are under your control), and by being drenched in your love, I long to perform your devotion in your refuge in utter humbleness. Who goes away from your Name is your thief.

Why? The purpose of life is to unite with Him; an urge should remain alive in our hearts to obtain that union. For living in His love, His Grace (Will) is essential. Living only in His love is considered as the most important act in Gurbani.

The Purpose of the life is also described in very clear words on SGGS, 188:

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਦੁਲਭ ਦੇਹ ਪਾਈ ਵਡਭਾਗੀ ॥ ਨਾਮੁ ਨ ਜਪਹਿ ਤੇ ਆਤਮ ਘਾਤੀ ॥੧॥

Ga-orhee mehlaa 5: Dulabh dayh paa-ee vadbhaagee.

Naam na jaapeh tay aatam ghaatee. ||1|| {188}

In Essence : This hardly acquirable human body is obtained due to great luck, and those who do not utter Prabh's Name are committing (spiritual) suicides.

In above verses, is there any doubt left about the purpose of this life? If we ignore that purpose of life to gather other materialistic stuff, we are committing a suicide (spiritually by wasting the life without His naam). Please read carefully, in the

following Vaakas, Guru ji awakens those who are in Maya-slumber.

ਮਰਿ ਨ ਜਾਹੀ ਜਿਨਾ ਬਿਸਰਤ ਰਾਮ ॥ ਨਾਮ ਬਿਹੁਨ ਜੀਵਨ ਕਉਨ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥

Mar na jaahee jinaa bisrat raam.

Naam bihoon jeevan ka-un kaam. ||1|| Rahaa-o. {188}

In Essence : Shouldn't they die who forget His Name? Without His Name what is the use of this life? [Pause]

Without trying to obtain His Name, life is worthless. Who forget Him; have lost the purpose of this life and the life itself. Sikhi is built on this purpose. If this purpose is lacked in a Sikh's life, his or her life is going to fall apart spiritually. I must admit, being born in a Sikh family, I wasted most of my life in useless pursuits; I personally thank Balwant Singh Gogi who presented me “*Guru Granth Sahib Darpan by Dr. Sahib Singh;*” after reading that, my urge to study Gurbani in depth started growing, and my life took a “U” turn. And, the goal of my life was changed forever. As I proceeded on the Guru-path, I found out how deep I was into a ditch of darkness. A battle within started; even after getting closer to my Guru Sri Guru Granth Sahib, I remained prone to tempted dreams for a long time. Those innocent dreams tore apart the purpose of my life many times. Then later on, for the first time in my life, I realized that only Gurbani expresses the eternal truth but often even being Sikhs we ignore it, because it doesn't fit in our life-styles and the net of our urges. That was another reason I didn't succeed to walk on the Guru-path patiently until I chose to be in right environment. Bad environments kept beating my commitment to the Guru. I Share my story with all of you to let you know that regardless on what level you are standing spiritually, please learn to follow Guru ji flawlessly. There should be no excuse and no putting the “Guru-following” off because of any reason. Please give preference to the Guru—guidance to all other thoughts, and live according to it. In the beginning, falls will come and losses will hit hard, but do not ever give up the Guru—path; please remain determined to live on the devotion you have given to Guru and the Creator. Even after losses, life will take right turn with His grace. One hint I must give you, when you notice that majority of the people, you encounter, do not agree with your

purpose of life, you must feel good, because it is obvious that you are getting near to your goal.

Now coming back to the goal Guru Ji has given to us, and decide to take a decision to pursue that goal.

ਖਾਤ ਪੀਤ ਖੇਲਤ ਹਸਤ ਬਿਸਥਾਰ ॥ ਕਵਨ ਅਰਥ ਮਿਰਤਕ ਸੀਗਾਰ ॥੨॥

Khaat peet khaylat hasat bisthaar. Kavan arath mirtak seegaar.

||2|| {188}

In Essence : All this eating, drinking, playing, laughing and making ostentation is like decorating a dead body; what is the use of the decoration on the dead?

Does it mean that one should not eat, play or laugh? Certainly not; the message here is that the continuity of keeping a motive of indulgence in pleasures triggered by unlimited urges on front burner, will not help us to succeed on the Guru-path. In simple words, without pursuing His union, whatever is done is useless. There are other Guru Vaakas that make it easier to understand all this. It is on 358, SGGs, Raag Asa, by Mehlā 1:

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਜਗੁ ਧੰਧਾ ॥

ਜੇ ਬਹੁਤਾ ਸਮਝਾਈਐ ਭੋਲਾ ਭੀ ਸੇ ਅੰਧੇ ਅੰਧਾ ॥੧॥ ਰਹਾਉ ॥

Har kay naam binaa jag dhandhaa.

Jay bahutaa samjaa-ee-ai bholaa bhee so andho andhaa.

||1|| Rahaa-o. {358}

In Essence : Without Akalpurakh's Name (without being inclined toward Him/without pursuing Him), the worldly affairs are useless. Even if the mortals are advised against Maya entanglements, being involved deeply in it, they remain blind (keep going stray).

Guru Ji clearly states here that without His Name, all worldly pursuits are useless entanglements. Without His name, living is useless as stated earlier. If in His love, He is pursued, living becomes useful; eating, playing and laughing become a normal part of life; however, we should feel the sense of separation from Him even while living this kind of normal life. If that feeling of separation from Him is not felt within at all, we are missing something in our pursuit. In fact, **the feeling of separation from Him is a measurement of our love for Him.**

We, who want to be true Guru-followers, should take the courage to analyze the concept of life promoted by the mind-slaves carefully. Keeping the Guru—teachings in our minds, we can say that mind slave's life is without any purpose; without His memory in the heart, this life is wastage. It is like decorating a dead body, because decorating the body is to honor the dead who is gone. Who is being honored with that decoration then? Isn't it an act of satisfying those people who are related to the dead? The one who (the soul) is thought to be decorated is absent from the body, for whom the bells are rung then?

ਜੋ ਨ ਸੁਨਹਿ ਜਸੁ ਪਰਮਾਨੰਦਾ ॥ ਪਸੁ ਖੰਥੀ ਤ੍ਰਿਗਦ ਜੋਨਿ ਤੇ ਮੰਦਾ ॥੩॥

Jo na sunch jas parmaanandaa.

Pas pankhee tarigad jon tay mandaa. ||3|| {188}

In Essence : Those mortals, who do not listen to the praise of Prabh, the Master of supreme bliss, are worse than the existences of the animals, the birds and the creeping creatures.

Why? Because all other lives referred above are not blessed with awareness that can seek the Creator; however, still they are better than the humans who are lost in other pursuits even having the conscious of seeking the Creator. The conceit of the mortals makes them think that they know everything including the Creator. While questioning the Creator, they display their conceit in real dark colors. At least other beings live as per His Ordinance to complete their lives without bickering. I strongly urge those people who are influenced by communist-thought or skeptical views to leave Gurbani alone for those who are believers of the Creator, because as per Gurbani, who has no faith in Him is obviously on a wrong path. Therefore, the believers do not need any advice of such people. Why do they need to question those who are believers and who obtain unending joy through Gurbani? A lot of people influenced by other sources than the Guru—thought, have tried to define Gurbani to match their own thought in academic fields. Why do they need Gurbani in the first place? Don't have they a key of eternal happiness as they boast about their rationality or agnostic thoughts? Why they waste time on those who seek peace through the Guru, and who do not bother others if they don't believe in the Creator. They have made a choice, right or wrong, I don't judge it;

however, I wonder why they come to others doors to say their rowdy views! Of course, Gurbani itself reveals the truth about their views.

Following is the Guru Vaaka that concludes that only He is important, and should be kept in the heart:

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ॥

ਕੇਵਲ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਸਮਾਇਆ ॥੪॥੪੨॥੧੧੧॥

Kaho naanak gur mantar drirh-aa-i-aa.

Kayval naam rid maahi samaa-i-aa. ||4||42||111|| {188}

In Essence : Say this Nanak, “In whom the Guru has implanted his teachings, only His Name dwells in their hearts.”

Who follow the Guru and understand the purpose of life, they live uttering His Name. Indeed, they are true Sikhs. Sikhi is totally against hypocrisy and deeds of getting lost in Maya or claims about the agnostic thoughts. Gurbani also inspires Sikhs to respect all, because all faiths and sects including the non believers are also part of His Will. All His creation is interlinked. As we weed out unnecessary weeds to keep the crop healthy, we should weed out the demerits from our lives, and should respect His Ordinance. Sikhs should talk about the Name with only those persons who are willing to listen to.

To guide us, Guru Ji addresses the other kinds of involvements the mortals are into, and tells us how to abandon them. The First thing is this that they (involvements) should never affect our goal of uniting with the Creator. The meaning of the following Shabada must be understood in context of the behavior we build while pursuing our goals and our all relations. The behavior toward these involvements, consequently, hits the balance of our minds in a negative way. Please do not forget this fact that our Guru Sahiban and Bhagatas who experienced Him were not solitary individuals; they were family-persons. They didn't abandon their families; but they remained fixed on Him while living their household-lives. Here Guru Ji expresses the goal of our coming to this planet, and he inspires us to understand how to achieve that goal.

ਗਉੜੀ ਮਹਲਾ ੫ ॥ ਕਾ ਕੀ ਮਾਈ ਕਾ ਕੋ ਬਾਪ ॥ ਨਾਮ ਧਾਰੀਕ ਝੁਠੇ ਸਭਿ ਸਾਕ ॥੧॥

Ga-orhee mehlaa 5: Kaa kee maa-ee kaa ko baap.

Naam dhaareek jhoothay sabh saak. ||1|| {188}

In Essence : All relations are false and for the name's sake, neither anyone is the mother of anyone nor anyone is the father of anyone.

We beat drums of these relations pretty high, don't we? Why Guru Ji is saying that in reality, no one is related with each other the way we see it. Here is a point expressed to understand the Guru's idea. The soul is put in His temporary creation, it starts liking it, when it departs from it, it goes alone, and no relationship is deemed helpful for the soul at the departing moment because they do not accompany the soul. Therefore, they are called false; the true relation is the relation we build with the Creator by falling in love with Him, and that relation goes with our souls as per Gurbani. **Relations are bound to end as the life ends. That is the point stressed here.** Keep reading:

ਕਾਹੇ ਕਉ ਮੁਰਖ ਭਖਲਾਇਆ ॥ ਮਿਲਿ ਸੰਜੋਗਿ ਹੁਕਮਿ ਤੂੰ ਆਇਆ ॥੧॥ ਰਹਾਉ ॥

Kaahay ka-o moorakh bhakhlai-aa.

Mil sanjog hukam toon aa-i-aa. ||1|| Rahaa-o. {188}

In Essence : Oh fool! Why are you hollering? As per His Ordinance and your destiny, you have come to this life. [Pause]

Above idea is further elaborated. Our coming here is a part of His Ordinance. When we are here, we establish temporary relationships and name them. In reality, there is only one relation that is endless, and that is the relationship of the soul with its Creator. As long the Creator Wills, these relations are there; however, when His call comes, these relations are destined to end outright.

ਏਕਾ ਮਾਟੀ ਏਕਾ ਜੋਤਿ ॥ ਏਕੋ ਪਵਨੁ ਕਹਾ ਕਉਨੁ ਰੋਤਿ ॥੨॥

Aykaa maatee aykaa jot. Ayko pavan kaha ka-un rot. ||2|| {188}

In Essence : All lives are made from the same clay and the same light of Prabh (Who permeates in them). In them, the same is the breath, when it stops, what is the use of bewailing?

All are made of the same stuff and in all of them His light exists. When this union of His light and this body ends, what can the cries do literally? It will be all in vain. It is better to understand the reason of coming of the soul into human existence (which is a

union of the body and His light). When death occurs, the union of the body and the soul (His Light) ends; nonetheless, His light doesn't die. Only His devotees understand this because others are so much into entanglements that they cannot realize this truth. In doubt, they keep questioning others, "Have you seen a soul? Have you seen God personally?" We are used to get convinced about something if it is shown to our eyes. Even if the shown act is an illusion, we get amazed like seeing Magician's illusions or special effects. However, in the case of above stated idea, many feel difficulty to accept it. **Always bear in mind that the enlightened ones speak out of experience.** They just don't make statements to impress others but to share their experience with others. If we are doubtful, their message is not for us. A Sikh shouldn't have any doubt about this. Some want to discuss and try to get answers about this experience based on rationality; however, the reason behind the faith in the Creator itself cannot be proved on rational measures just as it cannot be proved scientifically that He doesn't exist. Such kinds of debates are sheer games of mind.

ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਬਿਲਾਹੀ ॥ ਮਰਣਹਾਰੁ ਇਹੁ ਜੀਅਰਾ ਨਾਹੀ ॥੩॥

Mayraa mayraa kar billahee.

Maranhaar ih jee-araa naahee. ||3|| {188}

In Essence : At death, people claim the soul to be theirs and bewail, but do not understand that **the soul they think is dead and they cry for, is not perishable.**

Above, Guru Ji expresses a fact about the soul's eternity as it is a part of the Eternal light, the Creator. We need to understand that. We cry at someone's death in vain, because the soul we cry for doesn't die. The body is its house which falls apart when the soul takes exit from it at His call.

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਖੋਲੇ ਕਪਾਟ ॥

ਮੁਕਤੁ ਭਏ ਬਿਨਸੇ ਕ੍ਰਮ ਥਾਟ ॥੪॥੪੩॥੧੧੨॥

Kaho naanak gur kholay kapaat.

Mukat bha-ay binsay bharam thaat. ||4||43||112|| {188}

In Essence : Say this Nanak "Those whose closed shutters of their minds are opened by the Guru; they get emancipated, and their doubts are dispelled."

Those who lack His grace will remain diseased with doubts.

As long as a person harbors doubts about the soul and its current residence in a body, he or she remains in an illusion, and suffers in anxieties; the one who through Guru learns about the soul and the death of the body, becomes free from all doubts. Thus, such a person lives as a liberated person. Bonds are shattered only by comprehending the reality Guru describes to us.

There are misgivings about Guru–path and attempts are made to mold it in worldly way of life. Sometimes Sikhi is taken partially towards Hinduism or Islam. Sikhi differs from both of the faiths significantly.

Both ways (worldly and Spiritual) cannot go side by side; one has to follow the Guru–path completely to experience His vision. Otherwise, it remains just a talk. Living in this world as a household person doesn't mean to indulge in Maya pursuits by forgetting Him. In the following Shabadas, Guru Ji explains how most of the mortals take the fall, and how some of them succeed in their spiritual goals. Please read and see how both Vaakas are tied to each other in this regard. They are on 179–180, SGGGS:

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥ ਪ੍ਰਾਣੀ ਜਾਣੈ ਇਹੁ ਤਨੁ ਮੇਰਾ ॥
ਬਹੁਰਿ ਬਹੁਰਿ ਉਆਹੁ ਲਪਟੇਰਾ ॥

ਪੁੜ ਕਲੜ ਗਿਰਸਤ ਕਾ ਫਾਸਾ ॥ ਹੋਨੁ ਨ ਪਾਈਐ ਰਾਮ ਕੇ ਦਾਸਾ ॥੧॥

Ga-orhee gu-aarayree mehlaa 5: Paraanee jaanai ih tan mayraa.

Bahur bahur u-aahoo laptayraa. Putar kaltar girsat kaa faasaa.

Hon na paa-ee-ai raam kay daasaa. ||1|| {180}

In Essence : The mortal thinks that the body is his own so he clings to it again and again. As long as one is into the entanglements of sons, wife and household, one cannot become truly His servant.

Please read carefully, the concept of family is not questioned but over indulgence in it. Let me explain it with an example. Suppose we are visiting a friend who has numerous things to enjoy. With our friend, we can also use some of those things. The thing to note here is that, even though we enjoy those things, we do not claim those things as ours for a second. We enjoy our visit and

return without claiming anything. In this scenario, visiting and enjoying things are natural, but if we start to lay claims on those things, it becomes over indulgence and the problems begin. Therefore, whatever we have like family and other stuff, nothing is wrong with that, but we should never overindulge in them. That is the point Guru Ji stresses in the above Vaakas.

Is there any doubt about the unique path of His union and the path of **being drowned** in other pursuits? **Sikhi is to seek His-union while living in a household without drowning in it.** Yes, **without drowning** in this whole Maya Show, on180, SGGGS:

ਕਵਨ ਸੁ ਬਿਧਿ ਜਿਤੁ ਰਾਮ ਗੁਣ ਗਾਇ ॥

ਕਵਨ ਸੁ ਮਤਿ ਜਿਤੁ ਤਰੈ ਇਹ ਮਾਇ ॥੧॥ ਰਗਉ ॥

Kavan so bidh jit raam gun gaa-ay.

Kavan so mat jit tarai ih maa-ay. ||1|| Rahaa-o. {180}

In Essence : What is the way out for the mortals to sing virtues of Akalpurakh? What is the wisdom that helps mortals to overcome influences of Maya (How to swim across Maya Ocean)? [Pause]

Guru ji talks about the net the mortals are caught in. He makes it clear that being in that net, becoming His devotee is very hard. How to get out of that net is answered in the following Guru Vaakas by questioning the behavior of the mortals toward Maya and the Creator. In the last two Vaakas of this Shabd, a full answer lies:

ਜੋ ਭਲਾਈ ਸੋ ਬੁਰਾ ਜਾਨੈ ॥ ਸਾਚੁ ਕਰੈ ਸੋ ਬਿਖੈ ਸਮਾਨੈ ॥

ਜਾਣੈ ਨਾਹੀ ਜੀਤ ਅਰੁ ਹਾਰ ॥ ਇਹੁ ਵਲੇਵਾ ਸਾਕਤ ਸੰਸਾਰ ॥੨॥

Jo bhalaa-ee so buraa jaanai.

Saach kahai so bikhai samaanai.

Jaanai naahee jeet ar haar. Ih valayvaa saakat sansaar. ||2|| {180}

In Essence : (Being under Maya influence, the plight of the mortals is explained; how they can meditate on Prabh honestly then?) In this world, the behavior of Maya lover is this: what is good, he or she takes it bad. If the truth is told, he or she takes it as if it were a poisonous (harmful) advice. Thus, he or she doesn't differentiate between "what pursuit brings victory and what pursuit brings defeat." This is the behavior of Maya world.

Who are entirely guided by their minds, get into this net of Maya. Worldly thinking dominates them in this regard. In this world, its norms are set to be good or bad. No wonder these norms clash in different cultures and societies. In a culture what is a taboo that can be all right in other culture. Still these norms control the societies. Same way, the society differs too with His devotees in context of union with the Creator. His true devotees rise above these norms that have limitations. His devotees keep His love above the society's accepted norms and established convictions.

ਜੋ ਹਲਾਹਲ ਸੋ ਪੀਵੈ ਬਉਰਾ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਜਾਨੈ ਕਰਿ ਕਉਰਾ ॥
ਸਾਧਸੰਗ ਕੈ ਨਾਹੀ ਨੇਰਿ ॥ ਲਖ ਚਉਰਾਸੀਹ ਕ੍ਰਮਤਾ ਫੇਰਿ ॥੩॥

*Jo halaahal so peevai ba-uraa. Amrit naam jaanai kar ka-uraa.
Saadhsang kai naahee nayr. Lakh cha-oraaseeh bharmataa fayr.
||3|| {180}*

In Essence : Maya slave is like a fool who drinks that thing which is like poison for him; however, Nectar-Name appears bitter to him. Thus, he doesn't go close to the company of His devotees (where His Name is uttered always). Consequently, he wanders through various (estimated eighty-four lacs) existences.

In this world, to obtain a lot of wealth, power and name are considered as a real successful establishment. Because uttering His Name doesn't bring any financial or social gain, it is deemed useless. Some persons are so deluded by this thought that they think how it is possible to utter His Name all the time. It is a simple misunderstanding that comes to the mind by being influenced by worldly temptations and its proud-establishments. If this question is asked to His devotees, their answer would come in a question: How one can live without His Name? As they live having His sweet memory in their hearts all the time, they feel difficult to live without His memory; it is His memory that enables them to remember His Name even without using their tongues. Guru Ji points out at the bad fall the mind-slaves take. And due to which, they miss the place where living in His love becomes easy and peace-giving. In Gurbani, it is stated repeatedly that if nothing is done to have His union, the soul would continue going through various existences.

ਏਕੈ ਜਾਲਿ ਫਹਾਏ ਪੰਖੀ ॥ ਰਸਿ ਰਸਿ ਭੋਗ ਕਰਹਿ ਬਹੁ ਰੰਗੀ ॥
ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਭਏ ਕ੍ਰਿਪਾਲ ॥ ਗੁਰਿ ਪੂਰੈ ਤਾ ਕੇ ਕਾਟੇ ਜਾਲ ॥੪॥੧੩॥੮੨॥
*Aykai jaal fahaa-ay pankhee. Ras ras bhog karahi baho rangee.
Kaho naanak jis bha-ay kirpaal.
Gur poorai taa kay kaatay jaal. ||4||13||82|| {180}*

In Essence : In a single net of Maya, mortals are caught; they involve in worldly love and revel in various ways. Oh Nanak! Utter this: Upon whom Akalpurakh shows mercy, through the perfect Guru, they cut this net of Maya.

As stated above, the mind-slaves unlike His devotees are caught in Maya-net. They remain trapped in it; however, upon whom He showers His grace, the Maya-net is cut through the Guru, because with His grace they follow the Guru in utter honesty and keep His Name in their hearts. That is what makes a big difference.

Falling in love with Him takes the soul to a different realm. Being attached to Him, the expressed feelings in following Guru Vaakas become a convincing belief, I would call it "drenching fully in His love;" please read what Guru Ji says on 390-391, SGGGS, Mehlā 5:

ਆਸਾ ਮਹਲਾ ੫ ॥ ਨਾ ਓਹੁ ਮਰਤਾ ਨਾ ਹਮ ਡਰਿਆ ॥ ਨਾ ਓਹੁ ਬਿਨਸੈ ਨਾ ਹਮ ਕੜਿਆ ॥
ਨਾ ਓਹੁ ਨਿਰਧਨੁ ਨਾ ਹਮ ਭੂਖੇ ॥ ਨਾ ਓਹੁ ਦੁਖੁ ਨ ਹਮ ਕਉ ਦੁਖੇ ॥੧॥
*Aasaa mehlaa 5: Naa oh martaa naa ham dari-aa.
Naa oh binsai naa ham karhi-aa.
Naa oh nirdhan naa ham bhookhay.
Naa os dookh na ham ka-o dookhay. ||1|| {390-391}*

In Essence : (Being bonded with the Creator, the soul feels). Neither Akalpurakh dies nor do I have fear of death. Neither He perishes nor do I worry (about it). Neither He is poor nor am I hungry. Neither He endures pain nor do I.

ਅਵਰੁ ਨ ਕੋਊ ਮਾਰਨਵਾਰਾ ॥ ਜੀਅਉ ਹਮਾਰਾ ਜੀਉ ਦੇਨਹਾਰਾ ॥੧॥ ਰਹਾਉ ॥
*Avar na ko-oo maaranvaaraa.
Jee-a-o hamaaraa jee-o daynhaaraa. ||1|| Rahaa-o. {391}*

In Essence : There is no other one who can kill us, our life-Giver is ever living. (ever living to protect us; we will be never be left unprotected) [Pause]

This is the way the soul identifies itself with its Creator. Its

(soul's) presence in a body remains as long as He wants. The point stressed in above Vaakas is that nobody can oppose His Will.

ਨਾ ਉਸੁ ਬੰਧਨ ਨਾ ਹਮ ਬਾਧੇ ॥ ਨਾ ਉਸੁ ਧੰਧਾ ਨਾ ਹਮ ਧਾਧੇ ॥
ਨਾ ਉਸੁ ਮੈਲੁ ਨ ਹਮ ਕਉ ਮੈਲਾ ॥ ਓਸੁ ਅਨੰਦੁ ਤ ਹਮ ਸਦ ਕੇਲਾ ॥੨॥
Naa us bandhan naa ham baadhay.
Naa us dhandhaa naa ham dhaadhay.
Naa us mail na ham ka-o mailaa.
Os anand ta ham sad kaylaa. ||2|| {391}

In Essence : He has no entanglements, nor we have any. Neither He is into worldly involvements nor are we. He has no impurity, nor should we. He is ever in bliss, so are we!

We should understand how Guru Ji wants us to think about Him, and try to identify with Him.

ਨਾ ਉਸੁ ਸੋਚੁ ਨ ਹਮ ਕਉ ਸੋਚਾ ॥ ਨਾ ਉਸੁ ਲੇਪੁ ਨ ਹਮ ਕਉ ਪੋਚਾ ॥
ਨਾ ਉਸੁ ਭੁਖੁ ਨ ਹਮ ਕਉ ਤ੍ਰਿਸਨਾ ॥ ਜਾ ਉਹੁ ਨਿਰਮਲੁ ਤਾਂ ਹਮ ਜਚਨਾ ॥੩॥
Naa us soch na ham ka-o sochaa.
Naa us layp na ham ka-o pochaa.
Naa us bhookh na ham ka-o tarisnaa.
Jaa uho nirmal taan ham jachnaa. ||3|| {391}

In Essence : Neither He has any worry nor have we. He has no effect of Maya, why should we have it. As He is beyond desires, we should have no thirst for Maya. As He is pure, so should we.

In simple words, His devotees, by identifying with the Creator, put all trust in Him, and work had to adopt His virtues by drenching fully in His love as stated in above Guru Vaakas.

He has virtue of purity so do His devotees; to become His devotees, we must keep purity while living in His created Maya as He Himself does. Merging with Him requires that purity. If the soul is tainted with impurity of Maya, merging with Him becomes problem. Now see how mind is melted in His love:

ਹਮ ਕਿਛੁ ਨਾਹੀ ਏਕੈ ਓਹੀ ॥ ਆਗੈ ਪਾਛੈ ਏਕੈ ਸੋਈ ॥
ਨਾਨਕ ਗੁਰਿ ਖੋਏ ਕ੍ਰਮ ਭੰਗਾ ॥ ਹਮ ਓਇ ਮਿਲਿ ਹੋਏ ਇਕ ਰੰਗਾ ॥੪॥੩੨॥੮੩॥
Ham kichh naahee aykai ohee. Aagai paachhai ayko so-ee.
Naanak gur kho-ay bharam bhangaa.
Ham o-ay mil ho-ay ik rangaa. ||4||32||83||{391}

In Essence : (In Fact) we have no different existence since He is in all of us. He has been there alone in the past and will be in the future. Nanak says that since the Guru has dispelled the doubts, we have got drenched in His color. (Here stress on “believing” in Him and His Ordinance is given to become one with the Creator).

Every one can have a special relations with Him through sincere love because through only sincere love, He gets bonded. Who do not have that kind of love that can bond Akalpurakh are destined to suffer regardless the religion they associated with.

In Raag Dhanasri on 668, SGGS, Fourth Nanak expresses his love for Prabh, please compare it with the love we claim to have for Him.

ਹਰਿ ਬਿਨੁ ਰਹਿ ਨ ਸਕਉ ਇਕ ਰਾਤੀ ॥
ਜਿਉ ਬਿਨੁ ਅਮਲੈ ਅਮਲੀ ਮਰਿ ਜਾਈ ਹੈ ਤਿਉ ਹਰਿ ਬਿਨੁ ਹਮ ਮਰਿ ਜਾਤੀ ॥ ਰਹਾਉ ॥
Har bin reh na saka-o ik raatee.
Ji-o bin amlai amlee mar jaa-ee hai
ti-o har bin ham mar jaatee. Rahaa-o. {668}

In Essence : I cannot live without Akalpurakh for a second. Just as an opium-addict dies without opium, I die without His Name. [Pause]

This is the way our souls should feel bonded with Him; who are into Maya, their plight is different, on 391 and 392, SGGS:

ਆਸਾ ਮਹਲਾ ੫ ॥ ਭੂਪਤਿ ਹੋਇ ਕੈ ਰਾਜੁ ਕਮਾਇਆ ॥
ਕਰਿ ਕਰਿ ਅਨਰਥ ਵਿਹਾਜੀ ਮਾਇਆ ॥ ਸੰਚਤ ਸੰਚਤ ਥੈਲੀ ਕੀਨੀ ॥
ਪ੍ਰਭਿ ਉਸ ਤੇ ਡਾਰਿ ਅਵਰ ਕਉ ਦੀਨੀ ॥੧॥
Aasaa mehlaa 5: Bhoopat ho-ay kai raaj kamaa-i-aa.
Kar kar anrath vihaajee maa-i-aa. Sanchat sanchat thaillee keenhee.
Parabh us tay daar avar ka-o deenhee. ||1|| {391-392}

In Essence : Being a King, the mortal rules. Through oppressions, acquires wealth, and by gathering it continuously, fills the bags. (And) Akalpurakh takes it from him and gives to another.

ਕਾਚ ਗਗਰੀਆ ਅੰਭ ਮਝਰੀਆ ॥ ਗਰਬਿ ਗਰਬਿ ਉਆਹੁ ਮਹਿ ਪਰੀਆ ॥੧॥ ਰਹਾਉ ॥
Kaach gagree-aa ambh majhree-aa.
Garab garab u-aahoo meh paree-aa. ||1|| Rahaa-o. {392}

In Essence : This body is like unbaked vessel placed in the middle of the water; due to the conceit, it crumbles right in it. [Pause]

The unbaked vessel is prone to crumbling in the water; the body ends up in the same way as it gets littered with conceit and other negativity over time.

**ਨਿਰਭਉ ਹੋਇਓ ਭਇਆ ਨਿਹੰਗਾ ॥ ਚੀਤਿ ਨ ਆਇਓ ਕਰਤਾ ਸੰਗਾ ॥
ਲਸਕਰ ਜੋੜੇ ਕੀਆ ਸੰਬਾਹਾ ॥ ਨਿਕਸਿਆ ਫੂਕ ਤ ਹੋਇ ਗਇਓ ਸੁਆਹਾ ॥੨॥**
*Nirbha-o ho-i-o bha-i-aa nihangaa. Cheet na aa-i-o kartaa
sangaa. Laskar jorhay kee-aa sambaaahaa.
Niksi-aa fook ta ho-ay ga-i-o su-aahaa. ||2|| {392}*

In Essence : (Under the influence of power/Maya) the mortal becomes fearless and dauntless and never remembers Akalpurakh who is always within. If one has gathered a big army, so what? When the mortal dies, he becomes ashes/soil.

Death is always mentioned in Gurbani as a reminder of the end every one faces eventually; it is said to make us think why to live being conceited?

**ਉਚੇ ਮੰਦਰ ਮਹਲ ਅਰੁ ਰਾਨੀ ॥ ਹਸਤਿ ਘੋੜੇ ਜੋੜੇ ਮਨਿ ਭਾਨੀ ॥
ਫੜ ਪਰਵਾਰੁ ਪੁਤ ਅਰੁ ਧੀਆ ॥ ਮੋਹਿ ਪਚੇ ਪਚਿ ਅੰਧਾ ਮੂਆ ॥੩॥**
*Oochay mandar mahal ar raanee.
Hasat ghorhay jorhay man bhaanee. Vad parvaar poot ar dhee-aa.
Mohi pachay pach andhaa moo-aa. ||3|| {392}*

In Essence : So what if such a person has lofty mansions, houses, queen, elephants and horses to delight his mind? So what he has a large family of sons and daughters? Being engrossed in their attachment, the ignorant putrefies and dies.

The soul is made aware of its vulnerability, and the time being wasted in acquiring power and wealth because of conceit and attachment (rather obtaining virtues).

**ਜਿਨਹਿ ਉਪਾਹਾ ਤਿਨਹਿ ਬਿਨਾਹਾ ॥ ਰੰਗ ਰਸਾ ਜੈਸੇ ਸੁਪਨਾਹਾ ॥
ਸੋਈ ਮੁਕਤਾ ਤਿਸੁ ਰਾਜੁ ਮਾਲੁ ॥ ਨਾਨਕ ਦਾਸ ਜਿਸੁ ਖਸਮੁ ਦਇਆਲੁ ॥੪॥੩੫॥੮੬॥**
*Jineh upaahaa tineh binaahaa.
Rang rasaa jaisay supnaahaa. So-ee muktaa tis raaj maal.
Naanak daas jis khasam da-i-aal. ||4||35||86|| {392}*

In Essence : Who has created him, has destroyed him. All pleasures and enjoyment vanish like a dream. Nanak, the servant of Akalpurakh, says that only that person is liberated from all this (Maya-dreaming) whom Akalpurakh kindly blesses with real power and wealth: His Name.

Everything we want to obtain is perishable; the real thing is to deal in is His Name that embellishes our souls. His Name makes the mortal fearless and worries free.

As stated earlier that those people, who are lost in Maya, do not get in His meditation honestly. In the following Guru Shabada, it is again expressed that mortals only turn toward Him with His grace. The questions raised in the first Shabada are answered specifically:

**ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥ ਤਉ ਕਿਰਪਾ ਤੇ ਮਾਰਗੁ ਪਾਈਐ ॥ ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਨਾਮੁ
ਧਿਆਈਐ ॥ ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਬੰਧਨ ਛੁਟੈ ॥ ਤਉ ਕਿਰਪਾ ਤੇ ਹਉਮੈ ਤੁਟੈ ॥੧॥**
*Ga-orhee gu-aarayree mehlaa 5: Ta-o kirpaa tay maarag paa-ee-ai.
Parabh kirpaa tay naam dhi-aa-ee-ai. Parabh kirpaa tay bandhan
chhutai. Ta-o kirpaa tay ha-umai tutai. ||1|| {180}*

In Essence : Oh Prabh, with your grace, the right way is obtained. With your grace Oh Prabh! Your Name is meditated upon. With Prabh's grace, mortals are saved from all bonds. With your mercy oh Prabh! The conceit is dispelled.

It is all about His Will which is in force. Good and bad deeds occur strictly as per His Will. Guru Ji stresses here that it is His mercy bestowed upon the mortals that brings them to the right path, and they meditate on Him honestly. Due to His mercy, the net of Maya is broken. Please bear in mind that the true Guru is met with His bestowed-kindness as well.

ਤੁਮ ਲਾਵਹੁ ਤਉ ਲਾਗਹ ਸੇਵ ॥ ਹਮ ਤੇ ਕਛੁ ਨ ਹੋਵੈ ਦੇਵ ॥ ੧॥ ਰਹਾਉ ॥
*Tum laavhu ta-o laagah sayv.
Ham tay kachhoo na hovai dayv. ||1|| Rahaa-o. {180}*

In Essence : Oh Akalpurakh! We mortals can do nothing at our own, if you cause us to do your service, only then we can do it (a complete humility is shown with admission of His power). [Pause]

Guru Ji prays directly to the Creator to have mercy on the mortals so that they can perform His devotion rightful way. Guru Ji also hints at abandoning claims of “the self,” because in reality, His Hukam is in force. The claims of “I–force” are utterly false. If a person contemplates the Creator, and then after the success, says that the success is the result of His grace; obviously, that person has eliminated self—conceit.

ਤੁਧੁ ਭਾਵੈ ਤਾ ਗਾਵਾ ਬਾਣੀ ॥ ਤੁਧੁ ਭਾਵੈ ਤਾ ਸਚੁ ਵਖਾਣੀ ॥
ਤੁਧੁ ਭਾਵੈ ਤਾ ਸਤਿਗੁਰ ਮਇਆ ॥ ਸਰਬ ਸੁਖਾ ਪ੍ਰਭ ਤੇਰੀ ਦਇਆ ॥੨॥
Tudh bhaavai taa gaavaa bane. Tudh bhaavai taa sach vakhaanee.
Tudh bhaavai taa satgur ma-i-aa.
Sarab sukhaa parabh tayree da-i-aa. ||2|| {180}

In Essence : If it pleases you, only then I can sing Bani of your praise and utter your Eternal Name. If it pleases you, the mortals get True Guru’s blessings. All the peace and comforts are in your grace oh Akalpurakh!

As stated above, no claim of one’s own “self” is given any value.

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸੋ ਨਿਰਮਲ ਕਰਮਾ ॥ ਜੇ ਤੁਧੁ ਭਾਵੈ ਸੋ ਸਚੁ ਧਰਮਾ ॥
ਸਰਬ ਨਿਪਾਨ ਗੁਣ ਤੁਮ ਹੀ ਪਾਸਿ ॥ ਤੂੰ ਸਾਹਿਬੁ ਸੇਵਕ ਅਰਦਾਸਿ ॥੩॥
Jo tudh bhaavai so nirmal karmaa. Jo tudh bhaavai so sach dharmaa. Sarab nidhaan gun tum hee paas.
Toon saahib sayvak ardaas. ||3|| {180}

In Essence : Oh Akalpurakh! Whatever the deeds please you, are the pure ones, and what ever the way of life pleases you, is a right way. All treasures of virtues are in your control. You are my Master, I am your servant, and I can only pray to you.

Here total elimination of one’s own thinking is expressed; all actions and efforts are considered as good ones if these are pleasing to the Creator (First Nanak). As per Gurmat, living in His love is what pleases Him, because then no negative effect of five primal forces misguides the soul. All virtues are His gifts and the prayer goes on.

ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ਹਰਿ ਰੰਗਿ ॥ ਸਰਬ ਸੁਖਾ ਪਾਵਉ ਸਤਸੰਗਿ ॥
ਨਾਮਿ ਤੇਰੈ ਰਹੈ ਮਨੁ ਰਾਤਾ ॥ ਇਹੁ ਕਲਿਆਣੁ ਨਾਨਕ ਕਰਿ ਜਾਤਾ ॥੪॥੧੪॥੮੩॥

Man tan nirmal ho-ay har rang. Sarab sukhaa paava-o satsang.
Naam tayrai rahai man raataa.
Ih kali-aan naanak kar jaataa. ||4||14||83|| {180}

In Essence : Getting drenched in His love turns the mind and body pure. All peace and comforts are obtained in the company of your devotees. If the mind remains drenched in your Name, Nanak considers it as the supreme salvation.

In His love, the soul is transformed; it remains in peace and seeks only to remain drenched in His love.

Guru Ji points out in the following that getting drenched in His Name is better than any revelling, because it is the only one that satiates the mind:

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥ ਆਨ ਰਸਾ ਜੇਤੇ ਤੈ ਚਾਖੇ ॥ ਨਿਮਖ ਨ ਤ੍ਰਿਸਨਾ ਤੇਰੀ ਲਾਥੇ ॥
ਹਰਿ ਰਸ ਕਾ ਤੂੰ ਚਾਖਹਿ ਸਾਦੁ ॥ ਚਾਖਤ ਹੋਇ ਰਹਹਿ ਬਿਸਮਾਦੁ ॥੧॥
Ga-orhee gu-aarayree mehlaa 5: Aan rasaa jaytay tai chaakhay.
Nimakh na tarisnaa tayree laathay. Har ras kaa toon chaakhahi saad. Chaakhat ho-ay raheh bismaad. ||1|| {180}

In Essence : Oh my tongue! Numerous relishes you have tasted, but they couldn’t satiate your desire; still it seeks to have more to taste. If you taste the Nectar–Name of Prabh, you will remain intoxicated with it. (There will be no desire left for more)

This is the personal experience of Guru Ji and luckily he shares it with us; we cannot understand this truth unless we reach to that state of mind; it is a riddle that can be solved only by reaching to that peak. Guru Ji hints here to turn toward Him to reach to that peak.

ਅੰਮ੍ਰਿਤੁ ਰਸਨਾ ਪੀਉ ਪਿਆਰੀ ॥ ਇਹ ਰਸ ਰਾਤੀ ਹੋਇ ਤ੍ਰਿਪਤਾਰੀ ॥੧॥ ਰਹਾਉ ॥
Amrit rasnaa pee-o pi-aaree.
Ih ras raatee ho-ay tariptaaree. ||1|| Rahaa-o. {180}

In Essence : Oh my dear tongue! Drink His nectar–Name, and if you get drenched in it, you will be satiated. [Pause]

As Guru Ji stresses on drenching in His love, he also keeps advising us to stay away from other interests that bring instability to the mind.

ਹੇ ਜਿਹਵੇ ਤੂੰ ਰਾਮ ਗੁਣ ਗਾਉ ॥ ਨਿਮਖ ਨਿਮਖ ਹਰਿ ਹਰਿ ਹਰਿ ਧਿਆਉ ॥
ਆਨ ਨ ਸੁਨੀਐ ਕਤਹੂੰ ਜਾਈਐ ॥ ਸਾਧਸੰਗਤਿ ਵਡਭਾਗੀ ਪਾਈਐ ॥੨॥

Hay jihvay toon raam gun gaa-o.

Nimakh nimakh har har dhi-aa-o.

Aan na sunee-ai katahoon jaa-ee-ai.

Saadhsangat vadbhaagee paa-ee-ai. ||2|| {180}

In Essence : Oh my tongue! Praise the virtues of Akalpurakh and every moment contemplate His Name. No need to hear other stuff but His Name, and don't go to other place where His Name is not uttered (because at other places only other things are discussed; therefore, go and join the company of His Saints) The company of His saints is obtained with good luck. (It is not just a company; it is obtained specially with His Grace if one has good luck)

In above Vaakas we are advised to stay in His love, and keep avoiding other interests.

ਆਠ ਪਹਰ ਜਿਹਵੇ ਆਗਾਧਿ ॥ ਪਾਰਬ੍ਰਹਮ ਠਾਕੁਰ ਆਗਾਧਿ ॥

ਈਹਾ ਊਹਾ ਸਦਾ ਸੁਹੇਲੀ ॥ ਹਰਿ ਗੁਣ ਗਾਵਤ ਰਸਨ ਅਮੋਲੀ ॥੩॥

Aath pahar jihvay aaraadh. Paarbarahm thaakur aagaadh.

Echaa oohaa sadaa suhaylee. Har gun gaavat rasan amolee.

||3||{180}

In Essence : Oh Tongue! Utter the Name of Unfathomable Prabh always; by singing virtues of Prabh, tongue becomes priceless (virtuous), thus, one remains happy here and hereafter.

By keeping His memory in the mind, His Name comes on the tongue naturally; this is the way of life that becomes very useful in obtaining union with Him.

ਬਨਸਪਤਿ ਮਉਲੀ ਫਲ ਫੁਲ ਪੇਡੇ ॥ ਇਹ ਰਸ ਰਾਤੀ ਬਹੁਰਿ ਨ ਛੋਡੇ ॥

ਆਨ ਨ ਰਸ ਕਸ ਲਵੈ ਨ ਲਾਈ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰ ਭਏ ਹੈ ਸਹਾਈ ॥੪॥੧੫॥੮੪॥

Banaspat ma-ulee fal ful payday. Ih ras raatee bahur na chhoday.

Aan na ras kas lavai na laa-ee.

Kaho naanak gur bha-ay hai sahaa-ee. ||4||15||84|| {180}

In Essence : In His world, there is grown green vegetation, and bloomed flowers (there are different kinds of temptations of His Creation; green vegetation and bloomed flowers are metaphors used to define the Maya attractions), but those people who are

drenched in His love, do not give up His Name. Utter this Nanak, "Those who are supported by the Guru (who follow the Guru), do not deem other savors equal to His Name."

The mind that is totally drenched in His love, loses all interest in other stuff and remains imbued with Him.

Here are our Guru's own words about those persons who are truly His devotees. While battling with our minds to tread on the Guru-path, it is necessary we should know whom our Guru Ji considers His true devotees; it is on 180-181, SGGs:

ਗਉੜੀ ਮਹਲਾ ੫ ਗੁਆਰੇਰੀ ॥ ਰੈਣਿ ਦਿਨਸੁ ਰਹੈ ਇਕ ਰੰਗਾ ॥

ਪ੍ਰਭ ਕਉ ਜਾਣੈ ਸਦ ਹੀ ਸੰਗਾ ॥ ਠਾਕੁਰ ਨਾਮੁ ਕੀਓ ਉਨਿ ਵਰਤਨਿ ॥

ਤ੍ਰਿਪਤਿ ਅਘਾਵਨੁ ਹਰਿ ਕੈ ਦਰਸਨਿ ॥੧॥

Ga-orhee mehlaa 5 gu-aarayree: Rain dinas rahai ik rangaa.

Parabh ka-o jaanai sad hee sangaa. Thaakur naam kee-o un vartan.

Tripit aghaavan har kai darsan. ||1||. {181}

In Essence : The devotee of Prabh remains always drenched in His love, and feels Prabh to be along with. Thus, Master Prabh's Name becomes his or her way of life, and he or she remains satiated with His vision.

When only the love of the Creator dominates the mind, no temptation or desire has any chance to mislead the soul. There is nothing that interests or attracts the mind then. Very rare persons reach to that state of mind. If we see people claiming that they have found the Creator, this example of true devotee is enough to analyze their claim. Those who keep uttering His Name, and ask others to do so, but still involve in worldly temptations, they are not even close to become His real devotees because to His devotees, nothing attracts but Him:

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਨ ਤਨ ਹਰੇ ॥ ਗੁਰ ਪੁਰੇ ਕੀ ਸਰਨੀ ਪਰੇ ॥੧॥ ਰਹਾਉ ॥

Har sang raatay man tan haray.

Gur pooray kee sarnee paray. ||1|| Rahaa-o. {181}

In Essence : They take refuge of the perfect Guru; their minds and bodies get drenched in Prabh's love, and their hearts are filled with bliss. [Pause]

Another symptom of being in His love is expressed in the

following. Through the Guru, they surrender their minds to Akalpurakh. They live according to Guru—teachings. It is the Guru—teachings that make their souls blossom in His manifestation.

ਚਰਣ ਕਮਲ ਆਤਮ ਆਧਾਰ ॥ ਏਕੁ ਨਿਹਾਰਹਿ ਆਗਿਆਕਾਰ ॥

ਏਕੋ ਬਨਜੁ ਏਕੋ ਬਿਉਹਾਰੀ ॥ ਅਵਰੁ ਨ ਜਾਨਹਿ ਬਿਨੁ ਨਿਰੰਕਾਰੀ ॥੨॥

Charan kamal aatam aadhaar. Ayk nihaarahi aagi—aakaar.

Ayko banaj ayko bi—uhaaree. Avar na jaaneh bin nirankaaree.

||2|| {181}

In Essence : Their support of life is to remain in Prabh's refuge in utter humbleness, and they behold none but one Prabh. They are obedient to Him. Only Name of Prabh is what they trade in, and His Name is their occupation. They don't believe anyone but Formless Prabh.

We involve in Maya temptations in different situations; therefore, our love always remains divided. Sikhi is to become His devotees. To become His devotees is to abandon bowing and praying to others and seeking things from others. By remaining imbued with Him, His mercy is sought. When we seek from others, we betray Him. When we pray to others, we deceive Him and ourselves. Our mind belongs to the Eternal Prabh only who is above birth and death. Guru becomes His form because through Guru He leads us toward Himself. Guru doesn't promote himself but the Creator in all aspects. Guru's service is to keep the Guru-instructions in the mind; to keep memory of Akalpurakh in the hearts, to pray only to Him, and to obey His Ordinance without any complain. That is what Guru stresses here:

ਹਰਖ ਸੋਗ ਦੁਹਰੁ ਤੇ ਮੁਕਤੇ ॥ ਸਦਾ ਅਲਿਪਤੁ ਜੋਗ ਅਰੁ ਜੁਗਤੇ ॥

ਦੀਸਹਿ ਸਭ ਮਹਿ ਸਭ ਤੇ ਰਹਤੇ ॥ ਪਾਰਬ੍ਰਹਮ ਕਾ ਓਇ ਧਿਆਨੁ ਧਰਤੇ ॥੩॥

Harakh sog duhroon tay mukhtay. Sadaa alipat jog ar jugtay.

Deeseh sabh meh sabh tay rahtay.

Paarbrahm kaa o—ay dhi—aan dhartay. ||3|| {181}

In Essence : They remain above a merry state and sadness (means they don't get amused by getting something and turn sad by losing something). They remain detached from Maya, and fix their attention on Prabh. This way they learn the right way of life. They

are seen loving all, but still they are detached from all as well. Their attention is fixed on Prabh.

In the above Guru Vaakas, how to remain detached is defined. This is also a definition of a *Sadh/Saint*. They love all but still remain detached because their attention is fixed on the Creator not on others. This is very subtle understanding we hardly comprehend because of our duality.

It is not hard to differentiate between the person who is drenched in His love and the one who is not, because being in His love, a person rises above group—mentality, personal preferences, animosity and weaknesses for friendship. Such a person doesn't react in a mercurial way. Many of us unfortunately do not feel necessary to treat our own people and the people who speak ill of us equally, because our conceit gets hurt that way. As a result of being hurt or in fear of getting hurt, we take sides. Contrary to it, a person who is drenched in His love believes that all people deserve equal treatment whether they praise or condemn him or her. They believe that all mortals act under His Ordinance. Favorable or unfavorable, in both situations, they remain in bliss. Such people rise above ordinary behavior of most of the people because their minds are fixed on Akalpurakh. No wonder, as we see the History, the enlightened ones never bore revenge or animosity against anyone even after receiving unthinkable treatment at the hands of mind—slaved and conceited people. That is why Gurbani promotes, **“Na ko vairee na ko baigana.”** It is just not a mere statement; it has been a living truth for Guru sahiban and their followers. We have a problem to understand this kind of behavior because we are divided into many folds. The state of mind of such devotees is inexpressible:

ਸੰਤਨ ਕੀ ਮਹਿਮਾ ਕਵਨ ਵਖਾਨਉ ॥ ਅਗਾਧਿ ਬੋਧਿ ਕਿਛੁ ਮਿਤਿ ਨਹੀ ਜਾਨਉ ॥

ਪਾਰਬ੍ਰਹਮ ਮੋਹਿ ਕਿਰਪਾ ਕੀਜੈ ॥ ਧੁਰਿ ਸੰਤਨ ਕੀ ਨਾਨਕ ਦੀਜੈ ॥੪॥੧੭॥੮੬॥

santan kee mahimaa kavan vakhaana—o.

AgaaDh boDh kichh mit nahee jaan—o.

paarbrahm mohi kirpaa keejai. Dhoor santan kee naanak deejai.

||4||17||86|| {181}

In Essence : What greatness and glory of His Saints can I

express? Their state of mind is beyond human understanding, and it is not possible to express it. Oh Prabh! Be merciful and bless Nanak to be with Saints in utter humility.

The lovers of Prabh are beyond description, their behavior doesn't fit in our worldly behavior, their virtues are beyond count, and indeed, they are unique. Doubtless, their company is priceless. Guru ji prays for his followers to have the company of such devotees. Guru Ji also states that they are the ones we should look for to keep our love for Him intact. I must add here that we as Sikhs must be aware of those so called Saints and Babas who are into show off because they are as behind in spiritual progress as we are. On 585, SGGS, Third Nanak talks about them; he gives an example of falling innocently in the company of hypocrites:

**ਮਃ ੩ ॥ ਮੈ ਜਾਨਿਆ ਵਡ ਹੰਸੁ ਹੈ ਤਾ ਮੈ ਕੀਆ ਸੰਗੁ ॥
ਜੇ ਜਾਣਾ ਬਗੁ ਬਪੁੜਾ ਤ ਜਨਮਿ ਨ ਦੇਈ ਅੰਗੁ ॥੨॥**

**Mehlaa 3: Mai jaani-aa vad hans hai taa mai kee-aa sang.
Jay jaanaa bag bapurhaa ta janam na daydee ang. ||2|| {585}**

In Essence : I thought he was a great soul (Saint) that was the reason I got associated with him. Had I known he was just into a show off (fake one), I wouldn't have associated with him from the very beginning.

What happens to such so called Saints? They pose to be Saints just as a heron starts trying to be a swan. They cannot be better than the ones who seek their help. What is it any way, here is the explanation:

**ਮਃ ੩ ॥ ਹੰਸਾ ਵੇਖਿ ਤਰੰਦਿਆ ਬਗਾਂ ਭਿ ਆਯਾ ਚਾਉ ॥
ਡੁਬਿ ਮੁਏ ਬਗੁ ਬਪੁੜੇ ਸਿਰੁ ਤਲਿ ਉਪਰਿ ਪਾਉ ॥੩॥**

**Mehlaa 3: Hansaa vaykh tarandi-aa bagaan bhe aa-yaa chaa-o.
Dub mu-ay bag bapurhay sir tal upar paa-o. ||3|| {585}**

In Essence : (The reason behind their plight is expressed) seeing the swans swimming, the herons got excited to swim; however, they got drowned since they didn't know how to swim like swans.

They have not obtained the art of loving the Creator from anyone, they just feel they have found Him, and they think that

they can lead others as well. Internally they remain sitting on burning fire of desires. To find this, try to get close to such saints and babas to measure their spiritual success by keeping Guru ji's measure of a Saint in the mind.

We have just discussed above about the net of Maya, which is the main cause of failure of the mortals in ending the separation from the Creator. We need to stay close to His devotees, but we must know first who are real His devotees.

Why others don't get it? Answer is very simple; it is the influence of Maya that controls the mortals to keep them in its net in various ways: on 181-182, SGGS, Gauri Guari, Mehla 5:

**ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥ ਬਿਆਪਤ ਹਰਖ ਸੋਗ ਬਿਸਥਾਰ ॥ ਬਿਆਪਤ ਸੁਰਗ ਨਰਕ
ਅਵਤਾਰ ॥ ਬਿਆਪਤ ਧਨ ਨਿਰਧਨ ਪੇਖਿ ਸੋਭਾ ॥ ਮੂਲੁ ਬਿਆਪੀ ਬਿਆਪਸਿ ਲੋਭਾ ॥੧॥
Ga-orhee gu-aarayree mehlaa 5: Bi-aapat harakh sog bisthaar.
Bi-aapat surag narak avtaar. Bi-aapat dhan nirdhan paykh sobhaa.
Mool bi-aadhee bi-aapas lobhaa. ||1|| {182}**

In Essence : The mortals are influenced by Maya: thus they go through happiness and sadness, and they take births in hell and heaven (as poor or rich; in better or bad situations). Some are influenced by wealth and some with the glory they have in this world. Some are influenced by Maya as they are poor. The root of the disease is the greed that affects them. Thus, Maya and its greed influence the mortals in many ways.

Actually the influence of Maya keeps His show going on, and to keep His show, He has created it. The most of the mortals are totally drowned in Maya, some desperately long for it and some, who have some of it, want more. They are spoiled by their own conceit, greed and anxieties. Both way Maya-influence keeps the mortals in His show; however, His true devotees become successful in negating the influence of Maya and getting out of this show. On 182, SGGS, Shabada continues:

**ਮਾਇਆ ਬਿਆਪਤ ਬਹੁ ਪਰਕਾਰੀ ॥ ਸੰਤ ਜੀਵਹਿ ਪ੍ਰਭ ਓਟ ਤੁਮਾਰੀ ॥੧॥ ਰਹਾਉ ॥
Maa-i-aa bi-aapat bahu parkaaree.
Sant jeeveh parabh ot tumaaree. ||1|| Raha-o. {182}**

In Essence : Oh Prabh! Maya influences in many ways, but the

Saints live under your support without having its influence. [Pause]

His Saints do not let the Maya influence them. They strictly live in His love, and Prabh supports them in this regard as they seek support from none but Him. In the next Guru Vaakas, more influences of Maya are expressed. It is very important to understand how it happens in manifolds.

ਬਿਆਪਤ ਅਹੰਬੁਧਿ ਕਾ ਮਾਤਾ ॥ ਬਿਆਪਤ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਸੰਗਿ ਰਾਤਾ ॥

ਬਿਆਪਤ ਹਸਤਿ ਘੋੜੇ ਅਰੁ ਬਸਤਾ ॥ ਬਿਆਪਤ ਰੂਪ ਜੋਬਨ ਮਦ ਮਸਤਾ ॥੨॥

*Bi-aapat ahan-budh kaa maataa. Bi-aapat putar kaltar sang raataa.
Bi-aapat hasat ghorhay ar bastaa. Bi-aapat roop joban mad mastaa.
||2|| {182}*

In Essence : Some are influenced by Maya because they are conceited; some are drenched in the love of sons and wives (How that love would allow anyone to love the Creator honestly? Their love gets tainted with duality. It doesn't mean Guru Ji says that we should sever all relations with our family). Some are into pride of having beautiful horses (luxuries) and clothes (means they enjoy being conceited in happiness by having all that). There are some who are intoxicated by beauty and youthfulness (lust and pride of being beautiful and young, affect their love).

All these things create self conceit and cause the mortals to forget Him, or divide their love between these things and Akalpurakh (in His love, duality has no place). Contrary to this, His Saints go above all this; even if they have all of this, their minds remain fixed on Akalpurakh. For instance, the enlightened ones had their families, but they performed their responsibilities rightful way toward them; however, they remained in love with Him only.

ਬਿਆਪਤ ਭੂਮਿ ਰੰਕ ਅਰੁ ਰੰਗਾ ॥ ਬਿਆਪਤ ਗੀਤ ਨਾਦ ਸੁਣਿ ਸੰਗਾ ॥

ਬਿਆਪਤ ਸੇਜ ਮਹਲ ਸੀਗਾਰ ॥ ਪੰਚ ਦੂਤ ਬਿਆਪਤ ਅੰਧਿਆਰ ॥੩॥

*Bi-aapat bhoom rank ar rangaa. Bi-aapat geet naad sun sangaa.
Bi-aapat sayj mahal seegaar. Panch doot bi-aapat andhi-aar.
||3|| {182}*

In Essence : Some are having a lot of land and wealth, and some are very poor. Some are into enjoying songs and music together; some long to have beautiful couches, the decorations and the mansions, and thus Maya influences them through the five

primal forces. This way the Maya takes them into darkness of worldly love and greed.

In this situation, how love for the Creator can blossom? The feeling we have for Him get tainted with all our other entanglements; when the mind is loaded with this stuff, it loses the capability to love the Creator who creates all that.

ਬਿਆਪਤ ਕਰਮ ਕਰੈ ਹਉ ਫਾਸਾ ॥ ਬਿਆਪਤਿ ਗਿਰਸਤ ਬਿਆਪਤ ਉਦਾਸਾ ॥

ਆਚਾਰ ਬਿਉਹਾਰ ਬਿਆਪਤ ਇਹ ਜਾਤਿ ॥ ਸਭ ਕਿਛੁ ਬਿਆਪਤ ਬਿਨੁ ਹਰਿ ਰੰਗ ਰਾਤ ॥੪॥

Bi-aapat karam karai ha-o faasaa.

Bi-aapat girsat bi-aapat udaasaa.

Aachaar bi-uhaar bi-aapat ih jaat.

Sabh kichh bi-aapat bin har rang raat. ||4|| {182}

In Essence : Some people perform religious deeds by being entangled in conceit. Maya-influences the both, the householders and the people who are into renunciation of the world. Maya influences also those who are into rituals and those who are proud of their caste. It influences all those who are not drenched in Prabh's love.

In other words, love of Prabh enables the person to rise above Maya-love. His love doesn't let the Maya influence the person in any way. In Gurbani, meditating on Him is everything, and it is better than all claimed worldly rituals which are usually reduced the mind to "conditional activities of the mind." After performing these rituals, the mind still remains conceited, drenched in greed and frustration.

ਸੰਤਨ ਕੇ ਬੰਧਨ ਕਾਟੇ ਹਰਿ ਰਾਇ ॥ ਤਾ ਕਉ ਕਹਾ ਬਿਆਪੈ ਮਾਇ ॥

ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਪੂਰਿ ਸੰਤ ਪਾਈ ॥ ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਆਵੈ ਮਾਈ ॥੫॥੧੯॥੮੮॥

Santan kay bandhan kaatay har raa-ay.

Taa ka-o kahaa bi-aapai maa-ay.

Kaho naanak jin dhoor sant paa-ee.

Taa kai nikat na aavai maa-ee. ||5||19||88|| {182}

In Essence : Maya-bonds of Saints are cut off by Akalpurakh. Maya cannot influence them. Say this Nanak, "Who are in the company of Saints in utter humility, Maya doesn't influence them at all."

Those who live in the company of His devotees are not influenced by the Maya either as His devotees are not. Please keep in mind, in Gurbani, the company of Saints is promoted for the union with Akalpurakh.

Addressing on Maya influences, Guru ji goes in detail so that his followers should understand it fully. **The most important thing one should understand is that the Maya–influence kills the mortals spiritually;** in the following Shabada, Guru explains it, on 182, SGGS, Gauri Guareri, Mehla 5:

ਗੁਰੂੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥ ਨੈਨਹੁ ਨੀਦ ਪਰ ਦ੍ਰਿਸਟਿ ਵਿਕਾਰ ॥ ਸ੍ਰਵਣ ਸੋਏ ਸੁਣਿ ਨਿੰਦ
ਵੀਚਾਰ ॥ ਰਸਨਾ ਸੋਈ ਲੋਭਿ ਮੀਠੈ ਸਾਦਿ ॥ ਮਨੁ ਸੋਇਆ ਮਾਇਆ ਬਿਸਮਾਦਿ ॥੧॥

*Ga-orhee gu-aarayree mehlaa 5: Nainhu need par darisat vikaar.
Sarvan so-ay sun nind veechaar. Rasnaa so-ee lobh meethai saad.
Man so-i-aa maa-i-aa bismaad. ||1|| {182}*

In Essence : Eyes fall asleep when they glance at others with bad intention. Ears fall asleep when they listen to slandering of others. Tongue falls asleep when it longs to taste relishes in greed, and the mind falls sleep when it goes under intoxication of Maya.

Now please note down our activities that disable us from walking on Guru–path; most of our acts mentioned above drown us further into Maya. Our eyes, ears and tongues are inclined towards bad intentions. With such eyes, ears and tongue, vision of Akalpurakh becomes impossible. That is another reason in one of Saloka of Second Nanak, it is stated that to envision Him, these eyes, and ears do not help us; it is on 139, SGGS, Salokas by Second Nanak (Also quoted earlier):

ਸਲੋਕੁ ਮਃ ੨ ॥ ਅਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ਵਿਣੁ ਕੰਨਾ ਸੁਨਣਾ ॥
ਪੈਰਾ ਬਾਝਹੁ ਚਲਣਾ ਵਿਣੁ ਹਥਾ ਕਰਣਾ ॥ ਜੀਭੈ ਬਾਝਹੁ ਬੋਲਣਾ ਇਉ ਜੀਵਤ ਮਰਣਾ ॥
ਨਾਨਕੁ ਹੁਕਮੁ ਪਛਾਣਿ ਕੈ ਤਉ ਖਸਮੈ ਮਿਲਣਾ ॥੧॥

*Salok mehlaa 2: Akhee baajhahu vaykh-naa vin kannaa sunnaa.
Paiara baajhahu chalnaa vin hathaa karnaa.
Jeebhai baajhahu bolnaa i-o jeevat marnaa.
Nanak hukam pachhaan kai ta-o khasmai milnaa. ||1|| {139}*

In Essence : (Envisioning of Akalpurakh doesn't occur with the help of given eyes and so on) **Living in His love** is to see without eyes, hear without ears, walk without feet and perform

deeds without hands; living in His love is to speak without tongue; this is the way one dies being alive. If one lives this way, Nanak says, one understands His Ordinance and meets the Master.

To understand the depth of above stated metaphoric expressions, we must study the following Saloka of Second Nanak that literally elaborates the above Saloka:

ਮਃ ੨ ॥ ਦਿਸੈ ਸੁਣੀਐ ਜਾਣੀਐ ਸਾਉ ਨ ਪਾਇਆ ਜਾਇ ॥
ਰੁਹਲਾ ਟੁੰਡਾ ਅੰਧੁਲਾ ਕਿਉ ਗਲਿ ਲਗੈ ਧਾਇ ॥
ਭੈ ਕੇ ਚਰਣ ਕਰ ਭਾਵ ਕੇ ਲੋਇਣ ਸੁਰਤਿ ਕਰੇਇ ॥
ਨਾਨਕੁ ਕਹੈ ਸਿਆਣੀਏ ਇਵ ਕੰਤ ਮਿਲਾਵਾ ਹੋਇ ॥੨॥

*Mehlaa 2: Disai sunee-ai jaanee-ai saa-o na paa-i-aa jaa-ay.
Ruhlaa tundaa andhulaa ki-o gal lagai dhaa-ay.
Bhai kay charan kar bhaav kay lo-in surat karay-i.
Nanak kahai si-aanee-ay iv kant milaavaa ho-ay. ||2|| {139}*

In Essence : Prabh is seen and heard in His creation, but the mind doesn't enjoy His vision (doesn't see Him; why, the reason is given). How can a lame, armless and blind person embrace? (Same way it is not possible to see and meet Him; how He can be seen, answer is also given) Oh wise soul! **Make His fear your feet, your love for Him your hands, and your attention your eyes.** Nanak says that this way the union with Prabh–spouse will occur.

It is not these eyes, ears, feet, hands or the tongue that can help us in attaining union with Him; it is obtained by keeping fear (fear coming out of respect for Him) of Him in the heart, keeping the heart filled with His love, and keeping full attention focused at Him.

Other entanglements leave very negative impact on our souls in a way that its focus shifts from Him to other things. Earlier quoted Shabada continues:

ਇਸੁ ਗ੍ਰਿਹ ਮਹਿ ਕੋਈ ਜਾਗਤੁ ਰਹੈ ॥
ਸਾਬਤੁ ਵਸਤੁ ਓਹੁ ਅਪਨੀ ਲਹੈ ॥੧॥ ਰਹਾਉ ॥
*Is garih meh ko-ee jaagat rahai.
Saabat vasat oh apnee lahai. ||1|| Rahaa-o. {182}*

In Essence : In this body–house, if one remains awake, only then one can obtain life supporting commodity (Naam). [Pause]

We should analyze this situation to save ourselves from the

robbery being committed by the five negative forces within. Under Maya influences, we remain sleep and unaware of the reality about the soul and its need to have union with its Creator. Guru ji says that if a person negates Maya influences as stated above, he or she can become aware of the need of Him in the life.

ਸਗਲ ਸਹੇਲੀ ਅਪਨੈ ਰਸ ਮਾਤੀ ॥ ਗ੍ਰਿਹ ਅਪੁਨੇ ਕੀ ਖਬਰਿ ਨ ਜਾਤੀ ॥

ਮੁਸਨਹਾਰ ਪੰਚ ਬਟਵਾਰੇ ॥ ਸੂਨੇ ਨਗਰਿ ਪਰੇ ਠਗਾਰੇ ॥੨॥

Sagal sahaylee apnai ras maatee.

Garib apunay kee khabar na jaatee.

Musanhaar panch batvaaray.

Soonay nagar paray thag-haaray. ||2|| {182}

In Essence : All the sense-organs are intoxicated in their own tastes; therefore, they fail to guard the body-house. The five primal forces are thieves, and they rob the unguarded house-body.

How do we bring our own spiritual defeat, how are we guided by the five primal forces, and how do we lose our capability of envisioning Akalpurakh and gathering all our virtues? The answers of all these questions are well explained in this Shabada. We never become aware of the Maya influences that affect us in many folds; such powerful is Maya-influence!

ਉਨ ਤੇ ਰਾਖੈ ਬਾਪੁ ਨ ਮਾਈ ॥ ਉਨ ਤੇ ਰਾਖੈ ਮੀਤੁ ਨ ਭਾਈ ॥

ਦਰਬਿ ਸਿਆਣਪ ਨਾ ਓਇ ਰਹਤੇ ॥ ਸਾਧਸੰਗਿ ਓਇ ਦੁਸਟ ਵਸਿ ਹੋਤੇ ॥੩॥

Un tay raakhai baap na maa-ee. Un tay raakhai meet na bhaa-ee.

Darab si-aanap naa o-ay rahtay. Saadhsang o-ay dusat vas hotay.

||3|| {182}

In Essence : From those five negative forces, neither father and mother nor friends and brothers can save us. Intellectual wisdom cannot keep them away; however, in the company of His Saints, the five enemies come under control.

ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਸਾਰਿੰਗਪਾਣਿ ॥ ਸੰਤਨ ਧੂਰਿ ਸਰਬ ਨਿਧਾਨ ॥

ਸਾਬਤੁ ਪੁੰਜੀ ਸਤਿਗੁਰ ਸੰਗਿ ॥ ਨਾਨਕੁ ਜਾਗੈ ਪਾਰਬ੍ਰਹਮ ਕੈ ਰੰਗਿ ॥੪॥

Kar kirpaa mohi saaringpaan. Santan dhoor sarab nidhaan.

Saat poonjee satgur sang.

Naanak jaagai paarbarahm kai rang. ||4|| {182}

In Essence : Oh Prabh! By showing mercy on me, put me in Saints' company so that I can live with them in utter humility. This

gift will be equal to all treasures. In the company of True Guru, Capital of His Name remains intact. Nanak says that by being drenched in Prabh's love, one can remain awake (From the attacks of five thieves/Maya-influences)

We need to pray to the Creator to have the company of Saints to control the five thieves and liberate our minds from Maya influences. Through the true Guru, this path is trodden successfully. In the company of Saints, victory over five forces is obtained by remaining always aware of these five ones.

ਸੋ ਜਾਗੈ ਜਿਸੁ ਪ੍ਰਭੁ ਕਿਰਪਾਲੁ ॥

ਇਹ ਪੁੰਜੀ ਸਾਬਤੁ ਧਨੁ ਮਾਲੁ ॥੧॥ ਰਹਾਉ ਦੁਜਾ ॥੨੦॥੮੮॥

So jaagai jis parabh kirpaal. Ih poonjee saat dhan maal. ||1||

Rahaa-o doojaa. ||20||89|| {182}

In Essence : Only those remain awake upon whom Akalpurakh bestows His Grace. Thus, His Name-capital remains intact. (Means Maya cannot influence that mind which is in love with His Name; also here grace of the Creator is fortified). [Pause Second]

If He wills, He causes us to turn toward Him; otherwise, we remain in that show that is destined to continue and our liberation from this show remains on hold. He provides us chances to become His devotees without failure, but our interest in Maya causes us to miss those chances. It will be sad situation if we do not do any effort to grab the chance He offers to us. If we do some efforts with dishonesty; chances of getting His grace become dim.

TAKING THE RESPONSIBILITY

As Sikhs of our Guru, we have a responsibility to follow our Guru honestly. Merely listening to Gurbani or singing Gurbani will not bear any fruits if the mind is not kept tracked on the Guru-path. We should do our own self-analysis in context of following the Guru. To judge what others do, should never be our priority; it will be hypocritical approach to talk about Gurbani if we do so. If we want to live as we think is right and ignore what our Guru says, we are indeed hypocrites. That is what I am pointing out here in this book otherwise I have no intention to judge anyone. After all, it is His Will that prevails in all circumstances. Besides, **if I cannot judge myself rightfully in context of the Guru—teachings, what right I have to judge others?**

Guru Ji addresses this issue of responsibility on 217–218, SGGS, Gauri Majh, Mehla 5. People hear and read about Akalpurakh and learn how to be worthy of the Creator. Besides, there are scriptures that inspire the mortals to be virtuous. What happens then? Why all what is told in religious scriptures is not taken into consideration to have spiritual improvement? Even after an encounter with the enlightened ones or after hearing their message, why influence of Maya keeps dominating us? In the following Shabada, Guru hints at our due responsibility and our destined tragedy in this regard. Before we ponder over that Shabada I just want to repeat a Guru Vaaka we referred earlier about the basic elements of His show that help it run. Please bear with this repetition but it is very important here to repeat, it is on 15, SGGS, Sri Raag, Mehla 1:

**ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ ਅਮਲੁ ਗਲੋਲਾ ਕੂੜ ਕਾ ਦਿਤਾ ਦੇਵਣਹਾਰਿ ॥
ਮਤੀ ਮਰਣੁ ਵਿਸਾਰਿਆ ਖੁਸੀ ਕੀਤੀ ਦਿਨ ਚਾਰਿ ॥
ਸਚੁ ਮਿਲਿਆ ਤਿਨ ਸੋਫੀਆ ਰਾਖਣ ਕਉ ਦਰਵਾਰੁ ॥੧॥**

**Sireeraag mehlaa 1: Amal galolaa koorh kaa ditaa dayvanhaar.
Matee maran visaari-aa khusee keetee din chaar.
Sach mili-aa tin sofee-aa raakhan ka-o darvaar. ||1|| {15}**

In Essence : Giver-Akalpurakh has given Maya-attachment which is like an intoxicating pill. Under its intoxication, the mortal forgets death and involves into revelling for a short time; however,

those are free from this intoxicating Maya, who remain above the influence of this intoxication (who do efforts to be with the Creator), obtain the Eternal Prabh for ever.

Doubtless, there are some who take responsibility of not getting lost in the intoxication of Maya and do efforts to get out of this Maya show. Now let us read the Guru Shabada that elaborates on the tragedy of our not becoming worthy of Him, it is in Raag Gaurhi Maajh by Fifth Nanak on 217, SGGS:

**ਤੂੰ ਮੇਰਾ ਬਹੁ ਮਾਣੁ ਕਰਤੇ ਤੂੰ ਮੇਰਾ ਬਹੁ ਮਾਣੁ ॥
ਜੋਰਿ ਤੁਮਾਰੈ ਸੁਖਿ ਵਸਾ ਸਚੁ ਸਬਦੁ ਨੀਸਾਣੁ ॥੧॥ ਰਹਾਉ ॥**

**Toon mayraa baho maan kartay toon mayraa baho maan.
Jor tumaarai sukh vasaa sach sabad neesaan. ||1|| Rahaa-o. {217}**

In Essence : O Creator! I am greatly proud of you. It is because of your power that I live in peace; the bani of your eternal praise is my badge of your acceptance. [Pause]

This is what His Saints think and feel. For them, everything begins and ends with Akalpurakh. Contrary to this, mind-slaves have different thinking; they hear about Akalpurakh, but they consider Maya as the main goal of their lives; here is an example:

**ਸਭੇ ਗਲਾ ਜਾਤੀਆ ਸੁਣਿ ਕੈ ਚੁਪ ਕੀਆ ॥
ਕਦ ਹੀ ਸੁਰਤਿ ਨ ਲਧੀਆ ਮਾਇਆ ਮੋਹਤਿਆ ॥੧॥**

**Sabhay galaa jaatee-aa sun kai chup kee-aa.
Kad hee surat na ladhee-aa maa-i-aa mohrhi-aa. ||1|| {217}**

In Essence : The mortal even after knowing everything (About His Name and the importance of His Name), remains quiet (doesn't act), being bewitched by Maya, thus the mortal doesn't pay attention to the Creator.

Such is the power of Maya! Even after learning from the one who is enlightened, the mortals do not change. In other words, after listening about the importance of His Name for the soul, their minds do not move at all; they remain unchanged.

**ਦੇਇ ਬੁਝਾਰਤ ਸਾਰਤਾ ਸੇ ਅਖੀ ਡਿਠਤਿਆ ॥
ਕੋਈ ਜਿ ਮੂਰਖੁ ਲੋਭੀਆ ਮੂਲਿ ਨ ਸੁਣੀ ਕਹਿਆ ॥੨॥**

**Day-ay bujhaarat saartaa say akhee dith-rhi-aa.
Ko-ee je moorakh lobhee-aa mool na sunee kahi-aa. ||2|| {217-218}**

In Essence : Even if someone (*Gurmukh*) gives hints to such a person through riddles about death, and even if he or she sees that factual occurrence of death with his or her own eyes, still the fool doesn't pay attention to what is said and seen.

The mortal still remains drowned in Maya not only after hearing from the enlightened ones about the death and the purpose of life but also after witnessing how after death the gathered wealth is left out for others. The greed makes the mortal a complete fool about spirituality and His Name; On 218, SGGs:

**ਇਕਸੁ ਦੁਹੁ ਚਹੁ ਕਿਆ ਗਣੀ ਸਭ ਇਕਤੁ ਸਾਦਿ ਮੁਠੀ ॥
ਇਕੁ ਅਪੁ ਨਾਇ ਰਸੀਅੜਾ ਕਾ ਵਿਰਲੀ ਜਾਇ ਵੁਠੀ ॥੩॥**

***Ikas duhu chahu ki-aa ganee sabh ikat saad muthee.
Ik adh naa-ay rasee-arhaa kaa virlee jaa-ay vuthee. ||3|| {218}***

In Essence : What to speak of one or two, the entire world is defrauded by the same worldly tastes; there is a rare person whose heart-place blooms (with His Name).

Guru Ji expresses how most of the mortals are doomed due to Maya influences. Those who truly rise above it, are very rare, and only in the minds of such persons, love of Akalpurakh blooms.

Here is the plight of those who are drenched in Akalpurakh's love:

**ਭਗਤ ਸਚੇ ਦਰਿ ਸੋਹਦੇ ਅਨਦ ਕਰਹਿ ਦਿਨ ਰਾਤਿ ॥
ਰੀਗਿ ਰਤੇ ਪਰਮੇਸਰੈ ਜਨ ਨਾਨਕ ਤਿਨ ਬਲਿ ਜਾਤ ॥੪॥੧॥੧੬੯॥**

***Bhagat sachay dar sohday anad karahi din raat.
Rang ratay parmaysrai jan naanak tin bal jaat. ||4||1||169|| {218}***

In Essence : His devotees obtain glory through the Eternal Akalpurakh and enjoy praising Him day and night. Nanak says that he sacrifices to those who are drenched in the love of Akalpurakh.

His devotees remain above this Maya influence, and they love only the Creator. Guru ji praises such persons extremely through out Sri Guru Granth Sahib.

We have seen that Guru Ji not only addresses the plight of those who do not take responsibility to over come Maya

intoxication, but also the state of minds of those who never let Maya intoxicate them. Guru Ji makes this comparison to make us understand the miracle of divine knowledge. Therefore, in this regard, it is our responsibility to understand what our Guru says; it is our Guru that leads us to our goal. Mere talk or discussion about obtaining virtues will not change the landscape drawn in Maya—colors. In Gurbani, Guru Nanak Dev Ji points out the hypocritical ways of lives of those people who consider them to be religious. Today many of his followers fall in the same category of the people whom once the Guru questioned. It is stressed that there is no value of hypocritical acts performed with filthy minds under Maya influences in pursuit of the Creator. **Guru Ji's questions are applicable to us too.**

First action we should take is to surrender to our Guru by not letting our own intellect interfere in the Guru—advice, because we are entering into a realm where personal intellect just doesn't work (and will not).

Once we surrender to our Guru, we should test it if it is real. Let's look at another Guru Shabada in which he describes how the true followers should feel after surrendering to the Guru. If our thinking doesn't align with the thinking expressed in the following Guru Shabada, we haven't surrendered to our Guru, and thus we are merely into "talking-business". The Shabada is on 214–215, SGGs, Gauri Mala Mehla 5:

**ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫ ॥
ਭਾਵਨੁ ਤਿਆਗਿਓ ਰੀ ਤਿਆਗਿਓ ॥ ਤਿਆਗਿਓ ਮੈ ਗੁਰ ਮਿਲਿ ਤਿਆਗਿਓ ॥
ਸਰਬ ਸੁਖ ਆਨੰਦ ਮੰਗਲ ਰਸ ਮਾਨਿ ਗੋਬਿੰਦੈ ਆਗਿਓ ॥੧॥ ਰਹਾਉ ॥**

***Ga-orhee maalaa mehlaa 5:
Bhaavan ti-aagi-o ree ti-aagi-o. Ti-aagi-o mai gur mil ti-aagi-o.
Sarab sukh aanand mangal ras maan gobindai aagi-o.
||1|| Rahaa-o.. {214}***

In Essence : Through the Guru, I have abandoned the desires, and by obeying Akalpurakh, I have obtained all comforts, joys, rejoicing and relishes. [Pause]

This is the real surrendering. In simple words, personal desires, hunger to be pleased and to please others in this pursuit

must go once the refuge of the Guru is taken. Guru follower should take every thing as a part of His Ordinance; this kind of faith in the Guru and Akalpurakh will bring a lot of comforts to the mind; then there will be no anxieties and nonsense questions left in the mind to bother.

**ਮਾਨੁ ਅਭਿਮਾਨੁ ਦੋਊ ਸਮਾਨੇ ਮਸਤਕੁ ਡਾਰਿ ਗੁਰ ਪਾਗਿਓ ॥
ਸੰਪਤ ਹਰਖੁ ਨ ਆਪਤ ਦੁਖਾ ਰੰਗੁ ਠਾਕੁਰੈ ਲਾਗਿਓ ॥੧॥**

***Maan abhimaan do-oo samaanay mastak daar gur paagi-o.
Sampat harakh na aapat dookhaa rang thaakurai laagi-o. ||1|| {215}***

In Essence : Now for me, the honor and the dishonor given by others are alike, since I am drenched in the love of the Master; now, the wealth neither pleases me nor any calamity causes me discomfort.

See what Guru Ji talks in above Vaakas! It is about a state of mind obtained after surrendering to the Guru. Guru Ji asks us to rise above conceit, favors and animosity. Is it possible? Yes it is if our own intellect doesn't inflate our conceit and we do not get into a business of pleasing others for some reasons.

How one can live in His Hukam then? What does happen afterward? This is what Guru ji points out here. Please read on:

**ਬਾਸ ਬਾਸਰੀ ਏਕੈ ਸੁਆਮੀ ਉਦਿਆਨ ਦ੍ਰਿਸਟਾਗਿਓ ॥
ਨਿਰਭਉ ਭਏ ਸੰਤ ਕ੍ਰਮੁ ਡਾਰਿਓ ਪੂਰਨ ਸਰਬਾਗਿਓ ॥੨॥**

***Baas baasree aykai su-aamee udi-aan daristaagi-o.
Nirbha-o bha-ay sant bharam daari-o pooran sarbaagi-o. ||2|| {215}***

In Essence : I behold Akalpurakh in every house and in the wilderness as well. Through Guru-Saint all doubts are gone, I have become fearless, and now I see Omniscient Prabh in all.

After surrendering to the Guru, one goes in that changed-state of mind where one is in love only with the Creator; one sees nothing but the Creator. In such a state, all the illusions and doubts about the Creator, the soul and the Maya go away (self-defense or others' protection is also occurred in this state of mind to stop negative actions and to save the goodness in His Show. For that, one needs to be fearless). That state of mind is amazing; whatever happens to His devotees doesn't hurt their minds because in their heart the conceit doesn't exist anymore. Only the feelings to

support goodness in His show remain active in them In all cases; their minds strongly starts believing that it is His Ordinance that prevails and it is unnecessary to question Akalpurakh's Will.

**ਜੋ ਕਿਛੁ ਕਰਤੈ ਕਾਰਣੁ ਕੀਨੋ ਮਨਿ ਬੁਰੇ ਨ ਲਾਗਿਓ ॥
ਸਾਧਸੰਗਤਿ ਪਰਸਾਦਿ ਸੰਤਨ ਕੈ ਸੋਇਓ ਮਨੁ ਜਾਗਿਓ ॥੩॥**

***Jo kichh kartai kaaran keeno man buro na laagi-o.
Saadhsangat parsaad santan kai so-i-o man jaagi-o. ||3|| {215}***

In Essence : Whatever the situation the Creator brings in, it doesn't seem unpleasant to me. Being in the company of His devotees, my sleeping soul has awakened with the blessings of Saints.

This is the way the soul establishes real relation with the Creator; duality is eradicated totally. Love for Akalpurakh blooms within, and living in His Hukam becomes much easier than ever.

**ਜਨ ਨਾਨਕ ਓੜਿ ਤੁਹਾਰੀ ਪਰਿਓ ਆਇਓ ਸਰਣਾਗਿਓ ॥
ਨਾਮ ਰੰਗ ਸਹਜ ਰਸ ਮਾਣੇ ਫਿਰਿ ਦੁਖੁ ਨ ਲਾਗਿਓ ॥੪॥੨॥੧੬੦॥**

***Jan naanak orh tuhaaree pari-o aa-i-o sarnaagi-o.
Naam rang sahj ras maanay fir dookh na laagi-o. ||4||2||160|| {215}***

In Essence : Since Nanak, yours servant, has come to your refuge, no pain comes to him and he enjoys supreme bliss by being drenched in love of your Name.

Please reread the whole Shabada; First Guru Ji addresses the surrendering to the Guru and then advises us to tread on His path in a way that His Hukam is understood and His presence is felt in all. The conceit that blocks us from envisioning Him should be eliminated as we surrender to our Guru. Then, the mind can be peaceful because this is the way the mind is stilled. Nothing hurts the mind in that state of mind. The waves of happiness and the dips of sorrow do not ever touch the soul.

A lot of people claim to be Guru's followers and devotees of Akalpurakh; they also claim to meditate on Him every day; Guru Ji addresses the claims that lack sincerity. It is on 158-159, SGGS, Gauri Guareri, Mehla 3:

**ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥ ਇਕਿ ਗਾਵਤ ਰਹੇ ਮਨਿ ਸਾਦੁ ਨ ਪਾਇ ॥
ਹਉਮੈ ਵਿਚਿ ਗਾਵਹਿ ਬਿਰਥਾ ਜਾਇ ॥ ਗਾਵਣਿ ਗਾਵਹਿ ਜਿਨ ਨਾਮ ਪਿਆਰੁ ॥
ਸਾਚੀ ਬਾਣੀ ਸਬਦ ਬੀਚਾਰੁ ॥੧॥**

Ga-orhee gu-aarayree mehlaa 3: Ik gaavat rahay man saad na paa-ay. Ha-umai vich gaavahi birthaa jaa-ay. Gaavan gaavahi jin naam pi-aar. Saachee banee sabad beechaar. ||1|| {158}

In Essence : There are some who sing His praise, but they don't get mental joy out of that because they sing His praise in conceit. Thus, such singing goes in vain. Those who are in love with Him, when they sing, they sing truly because they enshrine eternal praise of Eternal Prabh—Shabada Bani—in their hearts (In utter sincerity).

The real devotees contemplate His virtues, adopt His virtues and live in His love, but other people just keep sticking in show off. They just perform conditional ritual of singing His praise. **This is also applicable to those who claim to recite and study Gurbani every day but never bend to change their behavior that must be changed as per the Guru—teachings.**

ਗਾਵਤ ਰਹੈ ਜੇ ਸਤਿਗੁਰ ਭਾਵੈ ॥ ਮਨੁ ਤਨੁ ਰਾਤਾ ਨਾਮਿ ਸੁਹਾਵੈ ॥੧॥ ਰਹਾਉ ॥
Gaavat rahai jay satgur bhaavai.
Man tan raataa naam suhaavai. ||1|| Rahaa-o. {158}

In Essence : When the True Guru is pleased, only then the singing of His praise is true; then the mortal is drenched in love of His Name, and his or her life becomes dignified with His Name. [Pause]

What Guru Ji is saying here? He is pointing that one needs to make a change in the behavior tainted with conceit and greed. The Guru is pleased by seeing sincerity, and his blessings help the followers. Therefore, do as Guru Ji says, and live as Guru Ji says.

ਇਕਿ ਗਾਵਹਿ ਇਕਿ ਭਗਤਿ ਕਰੇਹਿ ॥ ਨਾਮੁ ਨ ਪਾਵਹਿ ਬਿਨੁ ਅਸਨੇਹ ॥
ਸਚੀ ਭਗਤਿ ਗੁਰ ਸਬਦ ਪਿਆਰਿ ॥ ਅਪਨਾ ਪਿਰੁ ਰਾਖਿਆ ਸਦਾ ਉਰਿ ਧਾਰਿ ॥੨॥
Ik gaavahi ik bhagat karayhi. Naam na paavahi bin asnayh.
Sachee bhagat gur sabad pi-aar.
Apnaa pir raakhi-aa sadaa ur dhaar. ||2|| {158}

In Essence : Some sing and some perform devotional service, but **without falling in love with Him, His Name is not obtained.** Those persons only perform true devotional services who get drenched in Guru—Shabada by keeping their Husband Prabh in their hearts.

In the above Vaakas Guru ji points out **that falling in love**

with Akalpurakh is very important to sing His praises because only being in His love, His true devotion occurs. Here the use of “fear of Akalpurakh” becomes clearer than ever. Basically it means to die (totally eliminating self-conceit) in His love. This is the reason I repeatedly state that in Gurbani, falling in love with the Creator is deemed a vital act.

In the following Vaakas, those people are questioned who are into show-business of religious devotion, on 159, SGGS:

ਭਗਤਿ ਕਰਹਿ ਮੂਰਖ ਆਪੁ ਜਣਾਵਹਿ ॥ ਨਚਿ ਨਚਿ ਟਪਹਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਹਿ ॥
ਨਚਿਐ ਟਪਿਐ ਭਗਤਿ ਨ ਹੋਇ ॥ ਸਬਦਿ ਮਰੈ ਭਗਤਿ ਪਾਏ ਜਨੁ ਸੋਇ ॥੩॥
Bhagat karahi moorakh aap janaaveh.
Nach nach tapeh bahut dukh paavahi.
Nachi-ai tapi-ai bhagat na ho-ay.
Sabad marai bhagat paa-ay jan so-ay. ||3|| {159}

In Essence : Those who perform devotional service and make a show of it are fools. They dance and jump and they suffer because by dancing and jumping, His devotional service is not done. Only those who eradicate the conceit through Guru—Shabada can perform His devotion truly.

You should see the clarity in Guru' Jis words about the singing and dancing performed in His devotion: when the mind is not changed and the conceit and selfishness remain in control, devotional service remains useless. To praise Him why singing while dancing is required? Only pure and sincere feelings of love for Akalpurakh matter. A Sikh should not indulge in such a kind of show off? Again I should say that it is all about falling in love with Him. First Nanak in Sri Raag on 60, SGGS explains us what kind of our love should be for our Creator. The analogies he gives are a display of strong longing and unshakable love. Don't ever read and forget by only thinking that Shabada is beautified with analogies of fish and water, pied—cuckoo and rain, milk and water, and ruddy goose and the sun, get it enshrined in the heart. Its application tests our love for the Creator and about which we often boast. Love for Him goes beyond robes and rituals. It eventually turns into a state of mind where nothing but He is seen. While only walking on His path, such strong feelings are felt, and how it is felt at its peak, is

sheer a miracle.

**ਭਗਤਿ ਵਛਲੁ ਭਗਤਿ ਕਰਾਏ ਸੋਇ ॥ ਸਚੀ ਭਗਤਿ ਵਿਚਹੁ ਆਪੁ ਖੋਇ ॥
ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਸਭ ਬਿਧਿ ਜਾਣੈ ॥ ਨਾਨਕ ਬਖਸੇ ਨਾਮੁ ਪਛਾਣੈ ॥੧॥੧॥੨੪॥**

Bhagat vachhal bhagat karaa-ay so-ay.

Sachee bhagat vichahu aap kho-ay.

Mayraa parabh saachaa sabh bidh jaanai.

Naanak bakhsay naam pachhaanai. ||4||4||24|| {159}

In Essence : Akalpurakh, who loves His devotion, actually causes people to perform His devotion. His true devotion occurs when the self conceit is eradicated. My Prabh knows about all who do devotion or who don't. Nanak says, whom Prabh blesses, recognizes His Name.

Again Guru Ji Stresses on His grace, it is His Will that leads the mortals to His devotion. Whom He inspires, they eradicate their self-conceit and fall in love with Him, and they understand His Hukam.

When the conceit is gone, the mind gets into His devotion intuitively because the Guru-teachings are followed without question and doubts. Controlling the mind by eradicating self-conceit is the right way to proceed on the Guru-Path. It is the conceited mind that becomes its own block in realizing Him. How can we kill our mind? It is a metaphoric expression; to kill the mind means to eradicate the self-conceit it is enveloped in.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

**ਮਨੁ ਮਾਰੇ ਧਾਤੁ ਮਰਿ ਜਾਇ ॥ ਬਿਨੁ ਮੁਏ ਕੈਸੇ ਹਰਿ ਪਾਇ ॥
ਮਨੁ ਮਰੈ ਦਾਰੁ ਜਾਣੈ ਕੋਇ ॥ ਮਨੁ ਸਬਦਿ ਮਰੈ ਬੁਝੈ ਜਨੁ ਸੋਇ ॥੧॥**

Ga-orhee gu-aarayree mehlaa 3:

Man maaray dhaat mar jaa-ay. Bin moo-ay kaisay har paa-ay.

Man marai daaroo jaanai ko-ay.

Man sabad marai boojhai jan so-ay. ||1|| {159}

In Essence : When the conceit of mind is eradicated, the element of desiring Maya disappears. How a person can obtain the Creator without eliminating the self-conceit? (It is not possible). Only that person can have a control over the conceit who knows how to control it, and only that person knows how to control it who eradicates the conceit through Guru Shabada. (Ponder over

the dependency on the Guru—guidance)

We, Sikhs, must understand that the stress is given on eradicating self-conceit in Gurbani; it is done through Guru Shabada. Faith in the Guru Shabada inspires the mind to get changed and to eradicate its conceit; however, His grace is still needed for that.

ਜਿਸ ਨੋ ਬਖਸੇ ਦੇ ਵਡਿਆਈ ॥ ਗੁਰ ਪਰਸਾਦਿ ਹਰਿ ਵਸੈ ਮਨਿ ਆਈ ॥੧॥ ਰਹਾਉ ॥

Jis no bakhsay day vadi-aa-ee.

Gur parsaad har vasai man aa-ee. ||1|| Rahaa-o. {159}

In Essence : Upon whom He showers mercy and grants glory, with the blessings of the Guru, Akalpurakh abides in their minds. [Pause]

Here the same ideas are stressed: the ideas about the importance of His Grace and Guru-blessings. Through out Sri Guru Granth Sahib, the ideas of having a true Guru, eliminating the conceit through the Guru, loving the Creator with high gravity of sincerity and having Akalpurakh's grace are repeated in different ways. A True Sikh cannot live Sikhi by ignoring these facts about His path.

ਗੁਰਮੁਖਿ ਕਰਣੀ ਕਾਰ ਕਮਾਵੈ ॥ ਤਾ ਇਸੁ ਮਨ ਕੀ ਸੋਝੀ ਪਾਵੈ ॥

ਮਨੁ ਮੈ ਮਤੁ ਮੈਗਲ ਮਿਕਦਾਰਾ ॥ ਗੁਰੁ ਅੰਕਸੁ ਮਾਰਿ ਜੀਵਾਲਣਹਾਰਾ ॥੨॥

Gurmukh karnee kaar kamaavai. Taa is man kee sojhee paavai.

Man mai mat maigal mikdaaraa.

Gur ankas maar jeevaalanhaaraa. ||2|| {159}

In Essence : If a person through the Guru practices virtuous life (living by being in His love as per the Guru's directions), only then he or she understands the mind (one knows how to control it). The mind is just like an intoxicated elephant, but with his teaching-rod, the Guru is capable of enabling the mind to become aware of worthy living.

The importance of taking Guru's refuge and staying in his refuge is elaborated in above Guru Vaakas. The Guru-follower listens to the Guru, starts living as per Guru-advice and his or her mind is corrected by the Guru frequently, because how the mind is controlled and directed is learned with the help of the Guru-advice. The mind intoxicated like an elephant, comes under control

only this way to proceed on His path.

ਮਨੁ ਅਸਾਧੁ ਸਾਧੈ ਜਨੁ ਕੋਇ ॥ ਅਚਰੁ ਚਰੈ ਤਾ ਨਿਰਮਲੁ ਹੋਇ ॥

ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਲਇਆ ਸਵਾਰਿ ॥ ਹਉਮੈ ਵਿਚਹੁ ਤਜੇ ਵਿਕਾਰਿ ॥੩॥

Man asaadh saadhaj jan ko-ay. Achar charai taa nirmal ho-ay.

Gurmukh ih man la-i-aa savaar.

Ha-umai vichahu tajay vikaar. ||3|| {159}

In Essence : The mind is uncontrollable; rare people subjugate it. When the mortal succeeds in controlling the uncontrollable mind; he or she becomes pure. (In other words, Guru-follower embellishes the mind by getting rid of conceit and vices out of it).

ਜੋ ਧੁਰਿ ਰਾਖਿਅਨੁ ਮੇਲਿ ਮਿਲਾਇ ॥ ਕਦੇ ਨ ਵਿਛੁੜਹਿ ਸਬਦਿ ਸਮਾਇ ॥

ਆਪਣੀ ਕਲਾ ਆਪੇ ਹੀ ਜਾਣੈ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੈ ॥੪॥੫॥੨੫॥

Jo dhur raakhi-an mayl milaa-ay.

Kaday na vichhurheh sabad samaa-ay.

Aapnee kalaa aapay hee jaanai.

Naanak gurmukh naam pachhaanai. ||4||5||25|| {159}

In Essence : Who are destined to be saved, Akalpurakh saves them by inspiring them to become attentive to the Guru—teachings. They get united with Him never to separate from Him. Only Akalpurakh knows His power, Nanak says that through the Guru, His Name is realized.

If a person has good luck, he or she meets the Guru (Please remember, Meeting of a Guru is not limited to seeing). When a person does so, he or she changes as per the Guru—advice; with His blessings, the union between the soul and the Creator occurs.

To develop responsibility, Guru Ji points out the uselessness of self-conceit and the priceless time that is being wasted in feeding it. Instead of feeding it, we should make efforts for the liberation of the soul from various bonds; just read on, you will see how big blunder we commit by not listening to our Guru and taking our responsibility, Guru Vaakas are on 154, SGGs, Gauri Guareri Cheti, Mehla 1:

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥ ਅੰਮ੍ਰਿਤ ਕਾਇਆ ਰਹੈ ਸੁਖਾਲੀ ਬਾਜੀ ਇਹੁ ਸੰਸਾਰੋ ॥

ਲਬੁ ਲੋਭੁ ਮੁਚੁ ਕੂੜੁ ਕਮਾਵਹਿ ਬਹੁਤੁ ਉਠਾਵਹਿ ਭਾਰੋ ॥

ਤੂੰ ਕਾਇਆ ਮੈ ਰੁਲਦੀ ਦੇਖੀ ਜਿਉ ਧਰ ਉਪਰਿ ਛਾਰੋ ॥੧॥

Ga-orhee chaytee mehlaa 1:

Amrit kaa-i-aa rahai sukhaalee baajee ih sansaaro.

Lab lobh much koorh kamaaveh bahut uthaaveh bhaaro.

Toon kaa-i-aa mai ruldee daykhee ji-o dhar upar chhaaro. ||1|| {154}

In Essence : Deeming to be immortal, the body is into pleasures and comforts. This world is just a play (nothing is here permanent but Him). The soul in the body practices a great deal of avarice, greed and falsehood. Thus, it carries a lot of load (of vice). Oh body! I have seen you ending up like ashes. (Soul's act of using the body is addressed)

A person who follows his or her own mind, gets into pleasures, and remains under the influence of greed and falsehood. He or she doesn't think that the given life-span is limited, and at due time, he or she will end like ashes. This time-span can be utilized by obeying the Guru, but mind-slave doesn't listen to the Guru and thus fails to understand the importance of given time-span.

When death is certain, why to act like an immortal? Every one who comes into existence has to vanish. Shouldn't we seek His union in?

ਸੁਣਿ ਸੁਣਿ ਸਿਖ ਹਮਾਰੀ ॥

ਸੁਕ੍ਰਿਤੁ ਕੀਤਾ ਰਹਸੀ ਮੇਰੇ ਜੀਅਤੇ ਬਹੁੜਿ ਨ ਆਵੈ ਵਾਰੀ ॥੧॥ ਰਹਾਉ ॥

Sun sun sikh hamaaree.

Sukarit keetaa rahsee mayray jee-arhay bahurh na aavai vaaree.

||1|| Raha-o. {154}

In Essence : Listen to my teachings, only good deeds will be with you. (If this opportunity-life-is wasted in pleasures) You will not get another chance again. [Pause]

Please read carefully what Guru Ji says here. It is the only good deeds (As per Gurmat, the most important deed is to praise Him by keeping His memory in the heart always) that can help the soul; otherwise, all done to satisfy mind's conceit will ruin the chance of getting close to the creator. Then, there will be no surety of the second chance. Human life is the only life to realize the Creator, as per Gurmat. If it is wasted, only the Creator knows when it will come again.

Can we afford to waste this time? No, we cannot; we should

be aware of its importance, and we should abandon our wisdom which so far has failed in helping us to realize Him. Guru Ji gives examples after examples to make us understand who should be our guide and how the self-conceit should be eradicated; are we listening? Here is another example through which Guru Nanak Dev Ji takes his followers toward the path of union of Akalpurakh; it is in Raag Gauri Guareri, Mehla 1 on 220–221, SGGS:

ਤੁਝ ਬਿਨੁ ਕੋਇ ਨ ਦੇਖਉ ਮੀਤੁ ॥ ਕਿਸੁ ਸੇਵਉ ਕਿਸੁ ਦੇਵਉ ਚੀਤੁ ॥

ਕਿਸੁ ਪੁਛਉ ਕਿਸੁ ਲਾਗਉ ਪਾਇ ॥ ਕਿਸੁ ਉਪਦੇਸਿ ਰਹਾ ਲਿਵ ਲਾਇ ॥੫

Tujh bin ko-ay na daykh-a-u meet. Kis sayva-o kis dayva-o cheet.

Kis poochha-o kis laaga-o paa-ay. Kis updays rahaa liv laa-ay.

||5|| {221}

In Essence : Oh Prabh! I don't see anyone my real friend but you. Whom should I serve and give my heart (be in love)? Whom should I ask direction and whose shelter I should seek? With whose teachings I should contemplate you (The answers of these questions are given in the following Guru Vaakas)?

ਗੁਰ ਸੇਵੀ ਗੁਰ ਲਾਗਉ ਪਾਇ ॥ ਭਗਤਿ ਕਰੀ ਰਾਚਉ ਹਰਿ ਨਾਇ ॥

ਸਿਖਿਆ ਦੀਖਿਆ ਭੋਜਨ ਭਾਉ ॥ ਹੁਕਮਿ ਸੰਜੋਗੀ ਨਿਜ ਘਰਿ ਜਾਉ ॥੬॥

Gur sayvee gur laaga-o paa-ay. Bhagat karee raacha-o har naa-ay.

Sikhi-aa deekhi-aa bhojan bhaa-o.

Hukam sanjogee nij ghar jaa-o. ||6|| {221}

In Essence : (The answers) I shall serve my Guru and cling to his feet (will be in his refuge in utter humility). I shall perform His devotion by being drenched in His Name (As per the Guru Guidance). Thus, my Guru's ceremonial discourse and love for the Creator will be diet of my soul. As per His Will, I shall go in His house to which I belong.

The questions like whom Sikhs should follow and to whom they should worship are answered. Sikhs are to follow Sri Guru Granth Sahib strictly in utter humility and should remain drenched in the love of Akalpurakh. This is the way the mind is stilled and it remains fixed on the Creator. **Sikhs do not need guidance from any other entity. Sikhs do not need other knowledge for the union with the Creator. If a Sikh imparts guidance, it should be Guru-given guidance not Sikh's own coined philosophy. Sikhs' should follow only Sri Guru Granth Sahib.**

ਗਰਬ ਗਤੰ ਸੁਖ ਆਤਮ ਧਿਆਨਾ ॥ ਜੋਤਿ ਭਈ ਜੋਤੀ ਮਾਹਿ ਸਮਾਨਾ ॥
ਲਿਖਤੁ ਮਿਟੈ ਨਹੀ ਸਬਦੁ ਨੀਸਾਨਾ ॥ ਕਰਤਾ ਕਰਣਾ ਕਰਤਾ ਜਾਨਾ ॥੭॥

Garab gatan sukh aatam dhi-aanaa.

Jot bha-ee jotee maahi samaanaa.

Likhat mitai nahee sabad neesaanaa.

Kartaa karnaa kartaa jaanaa. ||7|| {221}

In Essence : (With the Guru-guidance). My conceit is eradicated and my mind, in bliss, is fixed on Him. Thus, I am enlightened and blended in His Light. The impact of Guru-teachings is permanent, and now I believe that the Creator and His creation are the same.

In above Vaakas, Guru Ji expresses the out come of “following the Guru strictly in utter humility?” He explains his own position:

ਨਹ ਪੰਡਿਤੁ ਨਹ ਚਤੁਰੁ ਸਿਆਨਾ ॥ ਨਹ ਭੂਲੋ ਨਹ ਭਰਮਿ ਭੁਲਾਨਾ ॥

ਕਥਉ ਨ ਕਥਨੀ ਹੁਕਮੁ ਪਛਾਨਾ ॥ ਨਾਨਕ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਨਾ ॥੮॥੧॥

Nah pandit nah chatur si-aanaa.

Nah bhoolo nah bharam bhulaanaa.

Katha-o na kathnee hukam pachhaanaa.

Naanak gurmat sahj samaanaa. ||8||1|| {221}

In Essence : Neither I am a scholar nor a clever wise person. Neither I am lost nor do the doubts delude me. I just don't merely talk, but I have known His Ordinance truly. Nanak says that with the Guru-guidance, he is intuitively absorbed in Prabh. (As Akalpurakh guides him, he lives being imbued with Him, and here Guru Ji writes this to guide his followers. It is also a verification of what the Guru experienced.)

To have that state of mind where the mind remains fixed on the Creator and sees the Creator and His Creation as the same, the Guru's refuge is mandatory. For that, one doesn't need to be an intellectual or a scholar; it is just a sincere act to fall in love with the Creator through the Guru-guidance. After that, in the mind, only humbleness starts rising to the peak where all other claims or desires become insignificant.

OUR GURU JI ADDRESSES SOME ISSUES

We should understand that the enlightened ones differ from the worldly people in thinking. Guru Nanak Dev Ji in Rag Gauri states very clearly about that, let's ponder over it and learn about what stops worldly people to reach to the peak to where enlightened ones do reach with sure-success; please read on in this regard, it is on 223, SGGS:

ਗਉੜੀ ਮਹਲਾ ੧ ॥ ਦੂਜੀ ਮਾਇਆ ਜਗਤ ਚਿਤ ਵਾਸੁ ॥
ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰ ਬਿਨਾਸੁ ॥੧॥

*Ga-orhee mehlaa 1: Doojee maa-i-aa jagat chit vaas.
Kaam krodh ahankaar binaas. ||1|| {223}*

In Essence : **In the heart of the world, the love of Maya is enshrined, and due to this, it gets ruined in lust, wrath and conceit.** (We should check it out by doing self-analysis; it will help us to know if we are also in the same boat)

As the world is lost in three modes of Maya, how its thinking can be aligned with the thinking of enlightened ones who remain detached to Maya? Think about it. The Maya-entanglements block us from reaching to Him, and the weapons of Maya like conceit, anger, and lust, totally ruin us spiritually. Do we admit it? Do we believe in it?

We cannot realize it because we embrace conceit, anger, lust, duality and discriminating behavior. Thus, we fall for entanglements. Some of us consider these entanglements as an important part of our lives forgetting the difference between living in their bonds and living without their bonds. If we try to find answers of these questions from ourselves, it will be easy to analyze our positions in this context. In other words, by analyzing the situations we are in, we can find out on whose side we are standing. Do we stand by the side of Maya or by the side of our Guru? There is a line drawn here, on one side there is indulgence in Maya and at the other side, there is belief of living life in this Maya but free from its bonds. The entanglements of Maya create duality but living in His love creates total harmony in the heart with others; it can also be called a concept of uniformity in conflicting surroundings.

ਦੂਜਾ ਕਉਣੁ ਕਹਾ ਨਹੀ ਕੋਈ ॥
ਸਭ ਮਹਿ ਏਕੁ ਨਿਰੰਜਨੁ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥

*Doojaa ka-un kahaa nahee ko-ee.
Sabh meh ayk niranjan so-ee. ||1|| Rahaa-o. {223}*

In Essence : How can I say there is another one because there is none other than Akalpurakh; the Immaculate Prabh permeates in all. [Pause]

Here is the mystery: Although He is immaculate and He is present in all beings including the ones who are inflicted with Maya influences. Another reality about the Creator we need to understand is that there is none other than Him regardless the claims made by people of different ideologies about His being away from His Creation. His presence in His creation is too expressed by Guru Nanak Dev Ji in very beautiful way; let us have a look on that too in this context; this expression of His is an eye opening; it is on 411, SGGS, Asa Mehla 1:

ਜਲ ਮਹਿ ਉਪਜੈ ਜਲ ਤੇ ਦੂਰਿ ॥ ਜਲ ਮਹਿ ਜੋਤਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ ਆਖਾ ਦੂਰਿ ॥ ਨਿਧਿ ਗੁਣ ਗਾਵਾ ਦੇਖਿ ਹਦੂਰਿ ॥੨॥
*Jal meh upjai jal tay door. Jal meh jot rahi-aa bharpoor.
Kis nayrhai kis aakhaa door.
Nidh gun gaavaa daykh hadoor. ||7|| {411}*

In Essence : As the light of the Sun (or the moon) shines in the pool of water but in reality it remains very far away, in the same way, the light of Prabh permeates in His creation. I cannot tell from whom He is close or far away (His presence is in all). Nonetheless, beholding Him very much present in all, I sing praise of Prabh who is a treasure of virtues.

His presence in His creation is just like the light of the Sun and the Moon as it shines in the water, but as we know, the sources of that light shining in the water-pool is separate and very far away from it. In the same way, Akalpurakh's light is present in all His creation though He remains immaculate from it.

Note:- Some interpreters refer to Lotus while interpreting above Vaakas, but that doesn't sound right in the context of "**Jal te duur-far away from water**" because the existence of Lotus is not

separated from the water. So I agree with Dr. Sahib Singh's interpretation that refers to the light of the Moon (or the Sun); on 223, SGGS, Guru Nanak Dev Ji says:

**ਦੂਜੀ ਦੁਰਮਤਿ ਆਖੈ ਦੋਇ ॥
ਆਵੈ ਜਾਇ ਮਰਿ ਦੂਜਾ ਹੋਇ ॥੨॥**
Doojee durmat aakhai do-ay.
Aavai jaa-ay mar doojaa ho-ay. ||2|| {223}

In Essence : It is the bad—intellect that causes the mortal to say that His creation is separate from Him, and due to that bad—thinking, the mortal comes and goes and remains separated (from Him).

Above, Guru Ji has made clear that those who deem the Creator separate from His creation are in duality. Those out there, who beat the drums of their own intellect that Sikhi is a continuity of Christianity, are totally unaware of Guru Nanak Dev Ji's thought on the Creator. If it were, let us accept it for a second, why Guru Nanak Dev would call “thought of His being totally separate from His creation” a misgiving? People just try to come up with their own new ideas to gain recognition as new seers. Facts are the facts, Guru Nanak Dev Ji says clearly that every one doesn't need to come to him; if one can find a true Guru who has envisioned the Creator within and can help others to see Him, follow that true Guru and envision Him. Akalpurakh's ways out to enlighten people are various; we should not judge who are close to Him and who are not.

Guru Ji is stressing that there is only one Akalpurakh permeating in all, which means in His creation, He exists. Therefore, His creation is not without His presence. This belief must change our behavior toward others in a positive way.

It is the duality or faith in others than the Creator that puts the mortal on a wrong path. To understand the above idea, let's understand the word, “ਦੋਇ/Doē.” It is explained in the following :

**ਧਰਣਿ ਗਗਨ ਨਹ ਦੇਖਉ ਦੋਇ ॥
ਨਾਰੀ ਪੁਰਖ ਸਬਾਈ ਲੋਇ ॥੩॥**
Dharan gagan nah daykh-a-u do-ay.
Naaree purakh sabaa-ee lo-ay. ||3|| {223}

In Essence : I don't see any other than Him on the earth, in

the sky, among women and men and in the entire universe; Prabh permeates in all.

In simple words, there is nothing without Him.

**ਰਵਿ ਸਸਿ ਦੇਖਉ ਦੀਪਕ ਉਜਿਆਲਾ ॥
ਸਰਬ ਨਿਰੰਤਰਿ ਪ੍ਰੀਤਮੁ ਬਾਲਾ ॥੪॥**
Rav sas daykh-a-u deepak uji-aalaa.
Sarab nirantar pareetam baalaa. ||4|| {223}

In Essence : I see the light of the Sun and the moon, and I see the young (ever fresh and evergreen) Beloved Prabh present in all.

Throughout this whole Shabada Guru Ji keeps identifying Him in all:

**ਕਰਿ ਕਿਰਪਾ ਮੇਰਾ ਚਿਤੁ ਲਾਇਆ ॥
ਸਤਿਗੁਰਿ ਮੇ ਕਉ ਏਕੁ ਬੁਝਾਇਆ ॥੫॥**
Kar kirpaa mayraa chit laa-i-aa.
Satgur mo ka-o ayk bujhaa-i-aa. ||5|| {223}

In Essence : As He showered mercy on me, through the True Guru I have got involved with Him, and I have realized the One Creator.

Guru Ji is saying that it is His mercy which causes the mind to get fixed on Him. The true Guru makes his followers realized that Akalpurakh who permeates in all and pervades everywhere is one. When we see Him separate from His creation, we fall in duality and our behavior toward others becomes cause of that duality.

**ਏਕੁ ਨਿਰੰਜਨੁ ਗੁਰਮੁਖਿ ਜਾਤਾ ॥
ਦੂਜਾ ਮਾਰਿ ਸਬਦਿ ਪਛਾਤਾ ॥੬॥**
Ayk niranjan gurmukh jaataa.
Doojaa maar sabad pachhaataa. ||6|| {223}

In Essence : The one Immaculate Prabh is known through the Guru, and through the Guru—teachings, the concept of “two” (the Creation is away from Him) is eradicated.

ਏਕੋ ਹੁਕਮੁ ਵਰਤੈ ਸਭ ਲੋਈ ॥ ਏਕਸੁ ਤੇ ਸਭ ਓਪਤਿ ਹੋਈ ॥੭॥
Ayko hukam vartai sabh lo-ee.
Aykas tay sabh opat ho-ee. ||7|| {223}

In Essence : His Ordinance alone is prevalent in all the

worlds, and from the One Prabh all have emanated.

Please note it down “**ਏਕਸੁ ਤੇ ਸਭ ਓਪਤਿ ਹੋਈ**” He is the source of all.

Here the idea of separating the Creator from His creation again condemned, and the idea of accepting Him and His creation as one is stressed; He is our origin and He is our home.

ਰਾਹ ਦੋਵੈ ਖਸਮੁ ਏਕੋ ਜਾਣੁ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਹੁਕਮੁ ਪਛਾਣੁ ॥੮॥

Raah dovai khasam ayko jaan.

Gur kai sabad hukam pachhaan. ||8|| {223}

In Essence : There are **two ways**, worldly way and spiritual path, but the master of both is Akalpurakh (They both exist there as per His Will). His Ordinance of both ways is understood through Guru Shabada.

The master of these two paths is Prabh Himself; one should try to understand through Guru—teachings how His “Will” works.

ਸਗਲ ਰੂਪ ਵਰਨ ਮਨ ਮਾਹੀ ॥ ਕਹੁ ਨਾਨਕ ਏਕੋ ਸਾਲਾਹੀ ॥ ੯॥੫॥

Sagal roop varan man maahee.

Kaho naanak ayko saalaahae. ||9||5|| {223}

In Essence : Nanak says that he praises only one Prabh who is in the all forms, castes and the minds of all (because there is no other than Him in all, period).

As per Guru Ji, we will be ignorant if we choose to remain in duality. Thus, this choice is wrong to begin with; here is that Shabada where Guru guides us from that dilemma of seeking both Akalpurakh and Maya: it is on 222, SGGS, Raag Gauri Guareri, Mehla 1:

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ॥ ਹਉਮੈ ਕਰਤਿਆ ਨਹ ਸੁਖੁ ਹੋਇ ॥

ਮਨਮਤਿ ਝੂਠੀ ਸਚਾ ਸੋਇ ॥

ਸਗਲ ਬਿਗੁਤੇ ਭਾਵੈ ਦੋਇ ॥ ਸੋ ਕਮਾਵੈ ਧੁਰਿ ਲਿਖਿਆ ਹੋਇ ॥੧॥

Ga-orhee gu-aarayree mehlaa 1: Ha-umai karti-aa nah sukh ho-ay.

Manmat jhoothee sachaa so-ay. Sagal bigootay bhaavai do-ay. {222}

In Essence : There is no peace in displaying conceit, (usually) the mind’s wisdom is to go after Maya but it is false because it is only Akalpurakh who is eternal. All are deluded by Maya. All the

same, the mortals act as per the destiny.

The mortals should make a choice to fall in love with the Creator. If they fall for others as well, obviously the duality is there; as per Gurbani, it is there as per the destiny of the mortals (which is also called His Will).

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

Aisaa jag daykhi-aa joo-aaree.

Sabh sukh maagai naam bisaaree. ||1|| Rahaa-o {222}

In Essence : The world is such a gambler that it seeks all peace and comforts by forsaking His Name. [Pause] (It is not possible to have comforts and peace without Him, even if people buy comforts with power and money; they never get free from worries and anxieties, do they?)

It is His Name that satiates the mind forever contrary to the Maya that takes away its stability; it fails to bring peace of mind; therefore, pursuing it is like gambling.

ਅਦਿਸਟੁ ਦਿਸੈ ਤਾ ਕਹਿਆ ਜਾਇ ॥ ਬਨੁ ਦੇਖੇ ਕਹਣਾ ਬਿਰਥਾ ਜਾਇ ॥

ਗੁਰਮੁਖਿ ਦੀਜੈ ਸਹਜਿ ਸੁਭਾਇ ॥ ਸੇਵਾ ਸੁਰਤਿ ਏਕ ਲਿਵ ਲਾਇ ॥੨॥

Adisat disai taa kahi-aa jaa-ay. Bin daykhay kahnaa birthaa jaa-ay.

Gurmukh deesai sahj subhaa-ay.

Sayvaa surat ayk liv laa-ay. ||2|| {222}

In Essence : If the Invisible Prabh is seen, then His Name can be uttered. Without envisioning Him, uttering His Name goes in vain (Here hint is at realizing Him/beholding Him through His Creation and then remembering Him. In other words, though He is invisible but He should be seen through His creation. If that concept is cleared in the mind, then uttering His Name doesn’t go in vain. Seeing Him in His creation is a way of realizing Him; for instance, a Gurmukh sees that but most of the mortals cannot. Why, in next Vaakas, answer is given) **Through the Guru, one fixes one’s attention on only one Akalpurakh; thus, envisions Him intuitively.**

As we are drowned in Maya; we do not see Him; we say we do but in reality we don’t because we are torn apart in duality. Because of that duality, the realization of His being present in all

doesn't occur though we often claim about it. When **He is not seen present in all and all over, uttering His Name goes in vain because the mind keeps behaving in duality.** It is through the Guru, we can learn how to see Him in all. The duality continues misguiding us. That is why we seek those things that bring uncertainty to our minds in various ways.

**ਸੁਖ ਮਾਂਗਤ ਦੁਖੁ ਆਗਲ ਹੋਇ ॥ ਸਗਲ ਵਿਕਾਰੀ ਹਾਰੁ ਪਰੋਇ ॥
ਏਕ ਬਿਨਾ ਝੁਠੇ ਮੁਕਤਿ ਨ ਹੋਇ ॥ ਕਰਿ ਕਰਿ ਕਰਤਾ ਦੇਖੈ ਸੋਇ ॥੩॥**

Sukh maangat dukh aagal ho-ay.

Sagal vikaaree haar paro-ay. Ayk binaa jhoothay mukat na ho-ay.

Kar kar kartaa daykhai so-ay. ||3|| {222}

In Essence : The mortals wish to have comfort and peace that increase the discomforts, and due to bad inclinations, discomforts become garlands around their necks. Without Prabh, no one can liberate false mortals. The Creator does all this and beholds His creation.

Unlike His devotees, we chase comforts which bring discomforts. This way in fact, we keep adding them to our negative achievements (spiritually); consequently, the chance of getting liberated from these bonds of Maya becomes impossible. This is the show Akalpurakh keeps running; nonetheless, His devotees do not seek comforts but His Name in utter love. That is the reason that they get out of this show forever. Whenever the enlightened ones were put into sufferings, their love for Him remained intact. Those Historical events related to His devotees show that only His devotees were successful in their goal: loving the Creator. Gurmat teachings if taken seriously can play miracles. Please remember the younger sons of Guru Gobind Singh Ji! Gurmat teachings were imparted to them. Regardless the threats and sugary offers they received from their captors, they didn't give in. Such is the power in Gurmat if it is imparted rightfully!

**ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਸਬਦਿ ਬੁਝਾਏ ॥ ਦੂਜਾ ਭਰਮੁ ਸਹਜਿ ਸੁਭਾਏ ॥
ਗੁਰਮਤੀ ਨਾਮੁ ਰਿਦੈ ਵਸਾਏ ॥ ਸਾਚੀ ਬਾਣੀ ਹਰਿ ਗੁਣ ਗਾਏ ॥੪॥**

Tarisnaa agan sabad bujhaa-ay. Doojaa bharam sahj subhaa-ay.

Gurmatee naam ridai vasaa-ay.

Saachee bancee har gun gaa-ay. ||4|| {222}

In Essence : Fire of desire is quenched by Gurbani. Naturally duality is ceased to exist. Through the Guru—guidance, Akalpurakh is kept in the heart and through the true Bani, one sings the virtues of Akalpurakh.

Gurbani enables the mind to rise above temptations to come out of duality. When the mind comes out of duality, love for Him blossoms within:

ਤਨ ਮਹਿ ਸਾਚੋ ਗੁਰਮੁਖਿ ਭਾਉ ॥ ਨਾਮ ਬਿਨਾ ਨਾਹੀ ਨਿਜ ਠਾਉ ॥

ਪ੍ਰੇਮ ਪਰਾਇਣ ਪ੍ਰੀਤਮ ਰਾਉ ॥ ਨਦਰਿ ਕਰੇ ਤਾ ਬੂਝੈ ਨਾਉ ॥੫॥

Tan meh saacho gurmukh bhaa-o. Naam binaa naahee nij thaa-o.

Paraym paraa-in pareetam raa-o.

Nadar karay taa boojhai naa-o. ||5|| {222}

In Essence : Though Eternal Prabh exists within all, only through the Guru, His love blossoms within. Without His Name, the mind has no stable place (it wanders around). Prabh, the Beloved King is pleased with love. If He shows mercy, the mortal can realize His Name. (Remember Bhagat Ravidas's Vaakas on 658, SGGS that state that Akalpurakh gets bonded with love!)

Above, Guru Ji stresses that his path is to fall in love with Him; it is the true love that binds the Creator. Preferring Akalpurakh to all others is real Sikhi; keeping Him always in our hearts is living in His love.

ਮਾਇਆ ਮੋਹੁ ਸਰਬ ਜੰਜਾਲਾ ॥

ਮਨਮੁਖ ਕੁਚੀਲ ਕੁਛਿਤ ਬਿਕਰਾਲਾ ॥

ਸਤਿਗੁਰੁ ਸੇਵੇ ਚੁਕੈ ਜੰਜਾਲਾ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਸੁਖੁ ਨਾਲਾ ॥੬॥

Maa-i-aa moh sarab janjaalaa.

Manmukh kucheel khuchhit bikraalaa.

Satgur sayvay chookai janjaalaa.

Amrit naam sadaa sukh naalaa. ||6|| {222}

In Essence : Love of Maya is an entanglement because of which the mind—slave is condemned and becomes filthy and dreadful with vice. If one serves the True Guru, all entanglements are broken; through His Nectar—Name, peace is obtained forever.

Maya entangles the minds with various temptations but Guru breaks these entanglements by giving His Name to the souls.

ਗੁਰਮੁਖਿ ਬੂਝੈ ਏਕ ਲਿਵ ਲਾਏ ॥ ਨਿਜ ਘਰਿ ਵਾਸੈ ਸਾਚਿ ਸਮਾਏ ॥
ਜੀਮਣੁ ਮਰਣਾ ਠਾਕਿ ਰਹਾਏ ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਇਹ ਮਤਿ ਪਾਏ ॥੨॥

Gurmukh boojhai ayk liv laa-ay.

Nij ghar vaasai saach samaa-ay.

Jaman marnaa thaak rahaa-ay.

Pooray gur tay ih mat paa-ay. ||7|| {222}

In Essence : Through Guru, the mortal knows Prabh by meditating on the one Creator. (Eventually because of that) The soul gets stabled by merging with Him. Thus, the cycle of birth and death is stopped. This understanding (a way out) is obtained through the perfect Guru.

Guru ji points out here that when the mind learns to meditate on Him in love, it stills within forever, and eventually the soul merges with the creator for ever:

ਕਥਨੀ ਕਥਉ ਨ ਆਵੈ ਓਰੁ ॥ ਗੁਰੁ ਪੁਛਿ ਦੇਖਿਆ ਨਾਹੀ ਦਰੁ ਹੋਰੁ ॥

ਦੁਖੁ ਸੁਖੁ ਭਾਣੈ ਤਿਸੈ ਰਜਾਇ ॥ ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਲਿਵ ਲਾਇ ॥੮॥੪॥

Kathnee katha-o na aavai or. Gur puchh daykhi-aa naahee dar hor.

Dukh sukh bhaanai tisai rajaa-ay.

Naanak neech kahai liv laa-ay. ||8||4|| {223}

In Essence : I express but there is no end of expressing Akalpurakh's virtues. I have consulted the Guru; there is no other door of refuge but of Akalpurakh. Pain and comfort come as per His Will. Nanak, the meek, praises Him by contemplating Him.

His endless virtues are beyond expression. Without Him, there is no right refuge. All pains and comforts should be taken as His Hukam. We should keep our minds fixed on Him without complaining about His Ordinance; this is the way one can honor His Hukam rightfully.

Before the above Guru Shabada, there is another shabada, in SGGs, in which Guru States about the same idea of our falling for that stuff which becomes hindrance in the way of union with the Creator.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ॥

ਨਾ ਮਨੁ ਮਰੈ ਨ ਕਾਰਜੁ ਹੋਇ ॥

ਮਨੁ ਵਸਿ ਦੂਤਾ ਦੁਰਮਤਿ ਦੋਇ ॥ ਮਨੁ ਮਾਨੈ ਗੁਰ ਤੇ ਇਕੁ ਹੋਇ ॥੧॥

Ga-orhee gu-aarayree mehlaa 1: Naa man marai na kaaraj ho-ay.

Man vas dootaa durmat do-ay.

Man maanai gur tay ik ho-ay. ||1|| {222}

In Essence : When the mind is under the influence of evil passions, it doesn't detach itself from them; therefore, the goal of praising Akalpurakh remains incomplete. Nonetheless, when the mind is convinced to change through the Guru, it becomes one with the Creator. (Because the duality is eradicated through the Guru)

It is not easy to change the mind fallen for Maya, a True Guru is needed to guide it toward the Creator. It can be done only if there is a complete faith in the Guru.

ਨਿਰਗੁਣ ਰਾਮੁ ਗੁਣਹ ਵਸਿ ਹੋਇ ॥ ਆਪੁ ਨਿਵਾਰਿ ਬੀਚਾਰੇ ਸੋਇ ॥੧॥ ਰਗਉ ॥

Nirgun raam gunah vas ho-ay.

Aap nivaar bechaaray so-ay. ||1|| Rahaa-o. {222}

In Essence : Formless Akalpurakh is pleased through obtaining virtues. By effacing self, one should contemplate Akalpurakh. [Pause]

Here “*ਵਸਿ Vas*” doesn't mean “under control,” it means “due to.” In other words, virtues please the creator. When efforts are done to obtain virtues, His blessings come but for all that, the self-conceit must go.

ਮਨੁ ਭੂਲੋ ਬਹੁ ਚਿਤੈ ਵਿਕਾਰੁ ॥ ਮਨੁ ਭੂਲੋ ਸਿਰਿ ਆਵੈ ਭਾਰੁ ॥

ਮਨੁ ਮਾਨੈ ਹਰਿ ਏਕੰਕਾਰੁ ॥੨॥

Man bhoolo bahu chitai vikaar. Man bhoolo sir aavai bhaar.

Man maanai har aykankaar. ||2|| {222}

In Essence : As long as the mind remains stray, it thinks about vice and takes the load of bad deeds. When it is persuaded with the Creator, it becomes one with one Prabh.

It means nothing when we say that we love the Creator if our minds remain in love with others as well. Besides, there should be no doubt about the Creator at all. If the doubts are there, how the mind can persuade Him with His love? To be one with Him, one needs to be ready for Him without the slightest doubt in mind. The path to have union with the Creator is very hard; it has no place for doubts or divided mind.

**ਮਨੁ ਭੂਲੋ ਮਾਇਆ ਘਰਿ ਜਾਇ ॥
ਕਾਮਿ ਬਿਰੁਧਉ ਰਹੈ ਨ ਠਾਇ ॥ ਹਰਿ ਭਜੁ ਪ੍ਰਾਣੀ ਰਸਨ ਰਸਾਇ ॥੩॥**
*Man bhoolo maa-i-aa ghar jaa-ay.
Kaam biroodha-o rahai na thaa-ay.
Har bhaj paraanee rasan rasaa-ay. ||3|| {222}*

In Essence : Being strayed, it falls for Maya, and remains absorbed in lust. Therefore, it doesn't remain stable. Oh mortal! Utter the Name of Akalpurakh and taste its nectar.

If the mind is in doubts and believes in other than Akalpurakh, it would continue chasing Maya. It may go one step further and consider the Creator as a toy. It will perform worship with special techniques and demand something in return.

**ਗੈਵਰ ਹੈਵਰ ਕੰਚਨ ਸੁਤ ਨਾਰੀ ॥
ਬਹੁ ਚਿੰਤਾ ਪਿੜ ਚਾਲੈ ਹਾਰੀ ॥ ਜੁਐ ਖੇਲਣੁ ਕਾਚੀ ਸਾਰੀ ॥੪॥**
*Gaivar haivar kanchan sut naaree. Baho chintaa pih chalaai haaree.
Joo-ai khaylan kaachee saaree. ||4|| {222}*

In Essence : Love of elephants, horses, gold, sons and wife is like a game of gambling. It brings a great deal of anxiety, and this way the mortal departs from here by losing this game eventually. (That is why the Guru advises us to attach to Him only)

Mind's getting entangled in materialistic things invite anxieties. Then, instead of going on the path leading to the Creator, it gets detoured from that route, and it chases worldly materialistic things. Consequently, it remains unable to devote itself to Akalpurakh. Those people entangled deeply in materialistic things, gamble their priceless lives that should be devoted toward Akalpurakh. Unlike His devotees of Akalpurakh, their goal is Maya not Akalpurakh. And, always remember, His mercy comes as per the goal the soul prefers to choose.

In His staged Show, the Maya plays a vital role. Repeatedly, Guru Ji advises his followers to take everything as perishable instead of getting attached to it. In other words, the Guru—teachings encourages us to live in the Maya without getting attached to it and to perform responsibility toward family in truthful way without ever getting carried away by its attachment.

There is no proof in Sri Guru Granth Sahib, where a Sikh is asked to leave everything and go to seclusion. To obtain Him while living a family-life is encouraged in Gurbani.

Doubtless, the Guru-guidance negates the influences of Maya. And, being liberated from it, a normal life is lived. Presence of Maya has no role to play when one reaches to that state of mind where the mind remains focused on the Creator. Let me give you one example here in context of it. There are Liquor shops out there; if a person does not drink, the presence of liquor stores has no meaning for him or her. Same way, the people who do not gamble, gambling casinos have no meaning for them. When mind stops taking interest in something, that “something” loses its importance for the mind. His devotees lose their interest in Maya exactly the way people lack interest in Alcohol or gambling as stated in the example. Sikhi is to reach to a state of mind through Sr Guru Granth Sahib where temptations of worldly things lose their tempting luster, and the mind sits stilled in His love; that state is also known as “the Void” state or “*sehaj awastha*.”

Coming back to the Shabada we are discussing:

**ਸੰਪਉ ਸੰਚੀ ਭਏ ਵਿਕਾਰ ॥ ਹਰਖ ਸੋਕ ਉਭੇ ਦਰਵਾਰਿ ॥
ਸੁਖ ਸਹਜੇ ਜਪਿ ਰਿਦੈ ਮੁਰਾਰਿ ॥੫॥**
*Sampa-o sanchee bha-ay vikaar. Harakh sok ubhay darvaar.
Sukh sehjay jap ridai muraar. ||5|| {222}*

In Essence : One gathers wealth and indulges into vice and experiences sometimes happiness and sometimes pain. (Actually) Peace and comfort are obtained by uttering His Name in the heart intuitively.

When a person is in the game of gathering materialistic things, he or she experiences some time temporary joy, but then again gets into sorrows. The only stable peace is obtained by living life by remembering Him heartily.

**ਨਦਰਿ ਕਰੇ ਤਾ ਮੇਲਿ ਮਿਲਾਏ ॥ ਗੁਣ ਸੰਗ੍ਰਹਿ ਅਉਗਣ ਸਬਦਿ ਜਲਾਏ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਏ ॥੬॥**
*Nadar karay taa mayl milaa-ay. Gun sangrahi a-ugan sabad jalaa-ay.
Gurmukh naam padaarath paa-ay. ||6|| {222}*

In Essence : If Prabh shows mercy, unites the mortals with Him. Thus, through the Guru—teachings, one abandons demerits and gathers virtues. The mortal obtains His Name—wealth through the Guru.

We cannot come out of that show to unite with Him without the Guru. Please read on:

**ਬਿਨੁ ਨਾਵੈ ਸਭ ਦੁਖ ਨਿਵਾਸੁ ॥ ਮਨਮੁਖ ਮੂੜ ਮਾਇਆ ਚਿਤ ਵਾਸੁ ॥
ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਧੁਰਿ ਕਰਮਿ ਲਿਖਿਆਸੁ ॥੨॥**

Bin naavai sabh dookh nivaas.

Manmukh moorh maa-i-aa chit vaas.

Gurmukh gi-aan dhur karam likhi-aas. ||7|| {222}

In Essence : Without His Name, the mortals remain in miseries. The minds of mind—slaves remain fixed on Maya. As per destiny, Guru—followers obtain the knowledge (of remaining detached to Maya to be with Prabh).

It is His Will when we go for His union, or we let our minds rest at Maya—deck; with destiny, the Guru—followers learn how to be with Him.

**ਮਨੁ ਚੰਚਲੁ ਧਾਵਤੁ ਫੁਨਿ ਧਾਵੈ ॥ ਸਾਚੇ ਸੁਚੇ ਮੈਲੁ ਨ ਭਾਵੈ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥੮॥੩॥**

Man chanchal dhaavat fun dhaavai.

Saachay soochay mail na bhaavai.

Naanak gurmukh har gun gaavai. ||8||3|| {222}

In Essence : Mercurial mind runs after Maya again and again; the Immaculate Prabh doesn't like the filth (attachment becomes filth) of Maya. (That is why the mortal remains separate from the Creator) Nanak says through the Guru, the follower sings the virtues of Akalpurakh.

Here Guru Ji sums up the idea that hypocrisy and indulgence in vices are not appreciated by the Creator. Therefore, one should be pure and honest and should sing His praise through the help of the Guru. To merge with Him, one should be free of Maya—filth (detached) as the Creator Himself is immaculate. As He is immaculate, His devotees must be immaculate to merge with Him. People out there, who talk loudly about their sir names, education

and establishments even when they talk about Gurbani, clearly display their conceit that builds a wall between the Creator and them. There is nothing to learn for them as per Gurbani. In surrendering to the Guru and Akalpurakh, all show off ends, and utter humbleness blooms in the heart; even love for special garb goes away.

Sikhs are advised to pray to Him to have His blessings to do His Simran truly, and to obtain the company of those who live in His love; following Guru Shabda is very much clear on that, it is on 673, SGGGS, Dhanasri, Mehla 5:

**ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥ ਪਾਨੀ ਪਖਾ ਪੀਸਉ ਸੰਤ ਆਗੈ ਗੁਣ ਗੋਵਿੰਦ ਜਸੁ ਗਾਈ ॥
ਸਾਸਿ ਸਾਸਿ ਮਨੁ ਨਾਮੁ ਸਮੁਰੈ ਇਹੁ ਬਿਸੁਮ ਨਿਧਿ ਪਾਈ ॥੧॥**

Dhanaasree mehlaa 5:

*Paanee pakhaa peesa-o sant aagai gun govind jas gaa-ee.
Saas saas man naam samhaarai ih bisraam nidh paa-ee. ||1|| {673}*

In Essence : (A Prayer to Prabh) Akalpurakh! Bless me to serve the Saints perfectly so that I can sing your praises (I want to praise you as they do)! Bless me in such a way that with every breath, my mind should contemplate your Name. And thus, through your Name, I obtain the treasure of peace and stability of my mind.

Look at the utter humility expressed to serve those saints (His true devotees) who prefer Akalpurakh to the world! Repeatedly in Gurbani such humbleness of the soul to the Guru is demanded. **What is asked for in return in the prayer? It is not materialistic things but the chance to serve the ones who are His true devotees. Also a blessing is sought to have meditation on the Creator.** All desires to seek more and more things are totally ignored in the above offered prayer. Sincere service to His devotees and mind's fixation on the Creator's Name are more valuable than known treasures, because it is the only source to bring peace and stability to the mind for ever. Therefore, being a Guru follower, a Sikh should pray to Him to have a chance to serve His devotees and to perform His devotion. Isn't this what Guru says? Yes, Guru Ji says that we should pray to Him for His Name and service of His devotees only; in other words, **we should**

try to avoid a long wish-list of things while praying to Him. If ever in Gurubani, anything other than His Naam and the company of His Saints is asked, it is about modest things just to show that we beg from Him to live.

ਤੁਮ ਕਰਹੁ ਦਇਆ ਮੇਰੇ ਸਾਈ ॥

ਐਸੀ ਮਤਿ ਦੀਜੈ ਮੇਰੇ ਠਾਕੁਰ ਸਦਾ ਸਦਾ ਤੁਧੁ ਧਿਆਈ ॥੧॥ ਰਹਾਉ ॥

Tumh karahu da-i-aa mayray saa-ee.

Aisee mat deejai mayray thaakur sadaa sadaa tudh dhi-aa-ee.

||1|| Rahaa-o. {673}

In Essence : Oh my Master! Show mercy on me and enlighten me in a way that I meditate on you ever. [Pause]

Please note it down the stress given on the prayer; it is all about His guidance, it's about His Grace that is begged for. Here self-claim of contemplating Him is totally missing because according to Gurmat, His true devotion also comes as per His Grace. The Idea is centered at two things: asking for mercy to enable the soul to contemplate Him, and to have perfection in that devotion. This idea is illustrated further in the next vakaas:

ਤੁਮ੍ਹਰੀ ਕ੍ਰਿਪਾ ਤੇ ਮੋਹੁ ਮਾਨੁ ਛੁਟੈ ਬਿਨਸਿ ਜਾਇ ਭਰਮਾਈ ॥

ਅਨਦ ਰੂਪੁ ਰਵਿਓ ਸਭ ਮਯੇ ਜਤ ਕਤ ਪੇਖਉ ਜਾਈ ॥੨॥

Tumhree kirpaa tay moh maan chhootai binas jaa-ay bharmaa-ee.

Anad roop ravi-o sabh madhay jat kat paykha-o jaa-ee. ||2|| {673}

In Essence : With your grace my conceit and doubts are eradicated, and thus where I see, I see you, the embodiment of beatitude pervading all over.

Even self-conceit that brings spiritual disasters in our lives, is eradicated if Prabh shows mercy. When He bestows His grace upon the souls, not only conceit of the souls goes away but also all doubts and illusions vanish. In that situation, their hearts are filled with bliss, and in that bliss their eyes see Akalpurakh's reflection everywhere. His presence becomes crystal clear and the duality disappears. It is the state of mind where His *Sargun* and *Nirgun* forms appear to be one. This is the experience the enlightened ones shared with us, and due to being unable to reach to that state of mind, our doubts remain strong. In above prayer, obviously the

urge to experience that state of mind is also expressed.

ਤੁਮ ਦਇਆਲ ਕਿਰਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ਪਤਿਤ ਪਾਵਨ ਗੋਸਾਈ ॥

ਕੋਟਿ ਸੂਖ ਆਨੰਦ ਰਾਜ ਪਾਏ ਮੁਖ ਤੇ ਨਿਮਖ ਬੁਲਾਈ ॥੩॥

Tumh da-i-aal kirpaal kirpaa nidh patit paavan gosaa-ee.

Kot sookh aanand raaj paa-ay mukh tay nimakh bulaa-ee. ||3|| {673}

In Essence : Oh Master of the Earth! You are merciful, compassionate, treasure of kindness and purifier of sinners. When your name is uttered for a second, it is as having millions of joys and kingdoms.

Such a kind of power is in the Master's Name! His blessings are magical! He is the only one who can purify the sinners. No wonder, none other is equal to Him, and no other deserves that status. Guru Ji stresses that the miracles are embedded in His mercy.

ਜਾਪ ਤਾਪ ਭਗਤਿ ਸਾ ਪੁਰੀ ਜੋ ਪ੍ਰਭ ਕੈ ਮਨਿ ਭਾਈ ॥

ਨਾਮੁ ਜਪਤ ਤ੍ਰਿਸਨਾ ਸਭ ਬੁਝੀ ਹੈ ਨਾਨਕ ਤ੍ਰਿਪਤਿ ਅਘਾਈ ॥੪॥੧੦॥

Jaap taap bhagat saa pooree jo parabh kai man bhaa-ee.

Naam japat tarisnaa sabh bujhee hai naanak taripat aghaa-ee.

||4||10|| {673}

In Essence : Only that penance and devotional services are perfect which please Prabh. Nanak says that uttering His Name quenches the thirst of desires, and the mind gets satiated (with His Name).

We also need to have a longing to live in the company of those who are imbued with His Name. We should only pray to Him for materializing our union with Him. He is our source as He provides everything to us; obviously He is our home.

The problem indulging in Maya is created by negative forces within us; to negate their effect, Guru Ji asks us to **pray to Him to enable us to love Him**. On 205-SGGS, Gauri Mehlā 5:

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਰਾਖੁ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ ॥ ਮੋਹਿ ਨਿਰਗੁਨੁ ਸਭ ਗੁਨ ਤੇਰੇ ॥੧॥ ਰਹਾਉ ॥

Ga-orhee mehlā 5: Raakh pitaa parabh mayray.

Mohi nirgun sabh gun tayray. ||1|| Rahaa-o. {205}

In Essence : Oh my Father Prabh! Save me! I have no virtues (humbleness!), you have all virtues. (bless me with virtues because the virtues come from you) [Pause]

In utter humbleness, a prayer is performed to have His grace to obtain virtues and abandon demerits. Here “I” is negated, and the need of His Grace is fortified.

ਪੰਚ ਬਿਖਾਦੀ ਏਕੁ ਗਰੀਬਾ ਰਾਖਹੁ ਰਾਖਨਹਾਰੇ ॥

ਖੇਦੁ ਕਰਹਿ ਅਰੁ ਬਹੁਤੁ ਸੰਤਾਵਹਿ ਆਇਓ ਸਰਨਿ ਤੁਹਾਰੇ ॥੧॥

Panch bikhaadee ayk gareebaa raakho raakhanhaaray.

Khayd karahi ar bahut santaaveh aa-i-o saran tuhaaray. ||1|| {205}

In Essence : Oh Prabh! Within me are five quarrelsome primal forces, and my soul is alone. They cause me pain and annoy me a lot; I have come to your refuge, protect me from them.

We are His creation, what is within us is also created by Him; so prayer is performed to have change in our behavior in such a way that five negative forces shouldn't create a problem for us in having union with the Creator. To get rid of five forces, only those people pray to Him who have longing to be with Him forever. Otherwise, most of us enjoy the presence of these five forces even though we suffer due to them subsequently.

On 206-SGGS, Guru Ji completes the idea of ending the powerful effect of the five negative forces:

ਕਰਿ ਕਰਿ ਹਾਰਿਓ ਅਨਿਕ ਬਹੁ ਭਾਤੀ ਛੋਡਹਿ ਕਤਰੂ ਨਾਹੀ ॥

ਏਕ ਬਾਤ ਸੁਨਿ ਤਾਕੀ ਓਟਾ ਸਾਧਸੰਗਿ ਮਿਟਿ ਜਾਹੀ ॥੨॥

Kar kar haari-o anik baho bhaatee chhodeh katahoon naahee.

Ayk baat sun taakee otaa saadhsang mit jaahie. ||2|| {206}

In Essence : I have grown weary of getting rid of them (five primal forces) by doing various efforts, but these five ones do not leave me at all. I have heard that in the company of your Devotees, they are eliminated (and thus I have taken refuge in your devotees).

We need right help to overcome these five negative forces. In the company of His devotees, there is such help available because in there, the environment is different from the company of Maya—lovers. Instead of hypocritical behavior, sincere behavior is

developed and the wrong intentions are abandoned in the company of Saints. Then, the thinking of enlightened ones, dominates our thinking, and it keeps us on the right track.

ਕਰਿ ਕਿਰਪਾ ਸੰਤ ਮਿਲੇ ਮੋਹਿ ਤਿਨ ਤੇ ਧੀਰਜੁ ਪਾਇਆ ॥

ਸੰਤੀ ਮੰਤੁ ਦੀਓ ਮੋਹਿ ਨਿਰਭਉ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇਆ ॥੩॥

Kar kirpaa sant milay mohi tin tay dheeraj paa-i-aa.

Santee mant dee-o mohi nirbha-o

gur kaa sabad kamaa-i-aa. ||3|| {206}

In Essence : With your mercy I have met your Saints, and I have obtained peace of mind. The Saints have given me the sermon that has caused me to be fearless from all fears, and I have started living as per Guru—Shabada.

In the company of Saints, the Guru—advice is imparted, the fears coming from illusions are dispelled, and the five ones are aligned with the mind to seek His union.

ਜੀਤਿ ਲਏ ਓਇ ਮਹਾ ਬਿਖਾਦੀ ਸਹਜ ਸੁਹੇਲੀ ਬਾਣੀ ॥

ਕਹੁ ਨਾਨਕ ਮਨਿ ਭਇਆ ਪਰਗਾਸਾ ਪਾਇਆ ਪਦੁ ਨਿਰਬਾਣੀ ॥੪॥੪॥੧੨੫॥

Jeet la-ay o-ay mahaa bikhaadee sahj suhaylee banee.

Kaho naanak man bha-i-aa pargaasaa paa-i-aa pad nirbaanee.

||4||4||125|| {206}

In Essence : (by practicing the Guru—teachings) I have obtained victory over those five quarrelsome with the help of Gurbani which provides natural peace. Utter this Nanak, “The mind is enlightened and a state of being immaculate is obtained.”

Look at the miracle of being in the company of His Saints; in there, the mind is guided totally toward the goal of getting imbued with Him without the disturbance of five negative forces.

If we stay in the company of Maya—lovers, we have no chance to get on right track, because in their company, no Guru—advice is followed. It is the self conceit that rules the mind in there. Seeking their company is a bad choice. It is matter of making a right choice.

Guru Ji says that our bad choice takes us to nowhere. Love of Maya makes us filthy, and we try to appear like pure ones but we are not because our actions are louder than the words. Therefore,

our show will be exposed soon. We should have love only for our Creator that brings purity. Comparing ourselves to those who have reached to that peak where He is seen pervading everywhere, or our questioning those who have experience of seeing Him pervading in all, is nothing but an act of feeding our own conceit. His devotees get drenched in His love, and they have that quality of getting imbued with Him. This is the reason their company makes life successful in obtaining His union. Look at on 85, SGGs, Mehla 1:

ਮਃ ੧ ॥ ਗਲੀ ਅਸੀ ਚੰਗੀਆ ਆਚਾਰੀ ਬੁਰੀਆਹ ॥
ਮਨਹੁ ਕੁਸੁਧਾ ਕਾਲੀਆ ਬਾਹਰਿ ਚਿਟਵੀਆਹ ॥
ਰੀਸਾ ਕਰਿਹ ਤਿਨਾੜੀਆ ਜੋ ਸੇਵਹਿ ਦਰੁ ਖੜੀਆਹ ॥
ਨਾਲਿ ਖਸਮੈ ਰਤੀਆ ਮਾਣਹਿ ਸੁਖਿ ਰਲੀਆਹ ॥
ਹੋਦੈ ਤਾਣਿ ਨਿਤਾਣੀਆ ਰਹਹਿ ਨਿਮਾਣੀਆਹ ॥
ਨਾਨਕ ਜਨਮੁ ਸਕਾਰਥਾ ਜੇ ਤਿਨ ਕੈ ਸੰਗਿ ਮਿਲਾਹ ॥੨॥

Mehla 1: Galeen asee changee—aa aachaaree buree—aah.

Manhu kusudhaa kaalee—aa baahar chitvee—aah.

Reesaa karih tinaarhee—aa jo sayveh dar kharhee—aah.

Naal khasmai ratee—aa maaneh sukh ralee—aah.

Hodai taan nitaanee—aa raheh nimaanee—aah.

Naanak janam sakaartha jay tin kai sang milaah. ||2|| {85}

In Essence : We are good at mere talks, but according to our actions, we are bad; our minds are dark with impurity. We just appear to be clean. Being in that kind of plight, we compare ourselves with those devotees who are completely drenched in love of their Master, and enjoy His blessed “bliss”. Even having power, they (His True Devotees) live in utter humility. Nanak says if their company is met, life becomes useful.

This is the mirror we should look into to see how far away we are from spiritual progression. In His love there is no place for gimmicks, ritual show off, garb—show off and power—show off. In His love the virtue of sincerity and humbleness is required.

Love blossoms in sincerity; contrary to it, hypocrisy kills it. We as His lovers want His love bloom in our hearts. For that, our Guru wants us to devote our lives to His love so that no other distraction should take our minds away from Him; please read on 97, SGGs, Raag Majh, Mehla 5, He is the Giver and only He is the Care Taker.

ਰਾਗੁ ਮਾਝ ਮਹਲਾ ੫ ॥

ਸਾ ਰੁਤਿ ਸੁਹਾਵੀ ਜਿਤੁ ਤੁਧੁ ਸਮਾਲੀ ॥ ਸੋ ਕੰਮੁ ਸੁਹੇਲਾ ਜੋ ਤੇਰੀ ਘਾਲੀ ॥
ਸੋ ਰਿਦਾ ਸੁਹੇਲਾ ਜਿਤੁ ਰਿਦੈ ਤੂੰ ਵੁਠਾ ਸਭਨਾ ਕੇ ਦਾਤਾਰਾ ਜੀਉ ॥੧॥

Raag maajh mehlaa 5:

Saa rut suhaavee jit tudh samaalee.

So kamm suhaylaa jo tayree ghaalee. So ridaa suhaylaa jit ridai toon vuthaa sabhnaa kay daataaraa jee—o. ||1|| {97}

In Essence : That season becomes pleasant when I remember you oh Prabh! That deed is sublime which is done in your service. Oh Giver of all! That heart is in peace in which you dwell.

These are not simple statements but are a pure display of that mind's plight that is completely imbued with Him. Guru followers are asked to think about it and live that way. Working on any job cannot taint this kind of thinking; it could be helpful to remain honest in performing the job. We do jobs to make our living and to perform responsibility toward our families. While doing that, the virtues we have must be kept intact. **In Gurbani, always holding Him in the heart is stressed while performing our responsibilities.** If He is in the mind, then conceit or other negative instincts will not get enough powerful to mislead us since His memory is pure, sweet and powerful.

ਤੂੰ ਸਾਝਾ ਸਾਹਿਬੁ ਬਾਪੁ ਹਮਾਰਾ ॥ ਨਉ ਨਿਧਿ ਤੇਰੈ ਅਖੁਟ ਭੰਡਾਰਾ ॥
ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਸੁ ਤ੍ਰਿਪਤਿ ਅਘਾਵੈ ਸੋਈ ਭਗਤੁ ਤੁਮਾਰਾ ਜੀਉ ॥੨॥

Toon saajhaa saahib baap hamaaraa.

Na—o nidh tayrai akhut bhandaaraa.

Jis toon deh so taripat aghaavai so—ee bhagat tumaaraa jee—o. ||2|| {97}

In Essence : You are the father of all of us. You have nine inexhaustible treasures. Whom you give your Name, gets satiated with it, and only such a person can be called your Devotee. (The one who is not satiated with His Name and longs for Maya, cannot be His devotee; that is the difference shown here)

His devotees are satiated with His love. His sweet memory in their hearts guides them to remain virtuous. They believe that everything belongs to Him, He is the real owner of all treasures. His devotees remain above duality and Maya influences. Guru Ji says that even if worldly power comes in the hands of His devotees, they remain humble.

The eternal peace is found in His love; through the Guru, His love may blossom in our hearts, but to remain in His love, Prabh's grace is mandatory. This is the way Gurmat unfolds the path leading to Him. Please read it on 180, SGGS (quoted earlier too), Guru ji puts up a question while elaborating plight of the mortals further, and then he also answers that question:

**ਕਵਨ ਸੁ ਬਿਧਿ ਜਿਤੁ ਰਾਮ ਗੁਣ ਗਾਇ ॥
ਕਵਨ ਸੁ ਮਤਿ ਜਿਤੁ ਤਰੈ ਇਹ ਮਾਇ ॥੧॥ ਰਹਾਉ ॥**
*Kavan so bidh jit raam gun gaa-ay.
Kavan so mat jit tarai ih maa-ay. ||1|| Rahaa-o. {180}*

In Essence : What is the way out to sing the virtues of Akalpurakh? What is the wisdom that helps the mortal to overcome influences of Maya? [Pause].

Answers are in Guru Vaakas given below:

ਤਉ ਕਿਰਪਾ ਤੇ ਮਾਰਗੁ ਪਾਈਐ ॥ ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਨਾਮੁ ਧਿਆਈਐ ॥
*Ta-o kirpaa tay maarag paa-ee-ai.
Parabh kirpaa tay naam dhi-aa-ee-ai. {180}*

In Essence : Oh Prabh, with your grace, the right way is obtained. With your grace Prabh! Your Name is meditated upon.

Please note it down through answers of the above questions, all success on the Guru-path is credited to Akalpurakh.

Now after answering the questions, Guru Ji performs prayer for all his followers to have His grace. Again in these following Vaakas, it is stated that the elimination of "I force" is necessary. To claim that "I do His devotion", and to declare that "I know Him" are the statements that display conceit, and in His love, conceit has no place.

ਤੁਮ ਲਾਵਹੁ ਤਉ ਲਾਗਹ ਸੇਵ ॥ ਹਮ ਤੇ ਕਛੁ ਨ ਹੋਵੈ ਦੇਵ ॥ ੧॥ ਰਹਾਉ ॥
*Tum laavhu ta-o laagah sayv.
Ham tay kachhoo na hovai dayv. ||1|| Rahaa-o. {180}*

In Essence : We cannot do anything at our own, if you cause us to do your service, only then we can do that. [Pause] (quoted earlier too)

Obviously, the importance of "I-force" is totally eliminated.

His blessings are asked in a very humble way. The importance of His Grace is actually aligned with the concept of His Ordinance. In simple words, "His Will" prevails. Guru Ji keeps alerting us from falling for any kind of temptation that leads to a display of conceit. This world is His show. In this show, He guides the mortals toward Him but He also guides the mortals toward Maya. This is the way His Show continues. The people whom He guides toward Maya, He still gives them a chance to comprehend how to become indifferent to Maya influences. He gives the mortals an opportunity to make choices. Who get indulged in Maya, He keeps them in the Maya; however, who are less impressive by the Maya, He guides them toward Him. Let me give an example to understand it. We know, in this world, the most of the people gather wealth with all bad means, and then we witness them leaving it for others [Ref. 178, SGGS]. How many of us learn that for what we mortgage our decency and ethics, is literally gathered for others and never ever it could procure a stable peace of mind for us. We actually follow those who have left it here without ever having stable peace of mind. **Akalpurakh sees our love for this Maya; therefore, He keeps us in it.** In other words, He gives what we adore. In that case, we must get Maya not the Creator whom His devotees obtain.

CONCLUSION

Only if a religion is practiced with high gravity of sincerity by eradicating self-conceit, it can be beneficial. Otherwise, it cannot give what it is meant for. To have what Sikh Guru Sahiban have promised for the life, it is mandatory that Sikhi is practiced in utter sincerity otherwise in its landscape, hypocritical claims will remain its part. Sikh Guru Message is above any contradiction because it needs to be understood in its full version. To follow that, it must be a part of our focus that in His entire creation, He is very much present. Words used in various contexts convey totally different meaning though they appear alike. So in the same way, nature of the words used in Gurbani must be understood to decipher its meaning in complete prospect. His creation cannot be looked separate from Him to define it. Guru Ji names His creation as His “*Sargun (visible) form*”. Away from this thinking, people keep dividing the totality of **His Oneness**. I cannot find more crystal clear explanation of this idea expressed in a Shabada on 206, SGGS, Gauri Mehla 5. To reach to that state of mind where the difference between His creation and Him disappears, our Guru lays out a procedure, and he wants us to attain that state of mind through it:

**ਗੁਰਿਤੀ ਮਹਲਾ ੫ ॥ ਓਹੁ ਅਬਿਨਾਸੀ ਰਾਇਆ ॥
ਨਿਰਭਉ ਸੰਗਿ ਤੁਮਾਰੈ ਬਸਤੇ ਇਹੁ ਡਰਨੁ ਕਹਾ ਤੇ ਆਇਆ ॥੧॥ ਰਹਾਉ ॥**
*Ga-orhee mehlaa 5: Oh abhinaasee raa-i-aa.
Nirbha-o sang tumaarai bastay
ih daran kahaa tay aa-i-aa. ||1|| Rahaa-o. {206}*

In Essence : Oh Imperishable King! Those who abide with you, become fearless because from whom should they fear when you are with them? (So they don't fear from anyone at all) [Pause]

**ਏਕ ਮਹਲਿ ਤੂੰ ਹੋਹਿ ਅਫਾਰੋ ਏਕ ਮਹਲਿ ਨਿਮਾਨੋ ॥
ਏਕ ਮਹਲਿ ਤੂੰ ਆਪੇ ਆਪੇ ਏਕ ਮਹਲਿ ਗਰੀਬਾਨੋ ॥੧॥**
*Ayk mahal toon hohi afaaro ayk mahal nimaano.
Ayk mahal toon aapay aapay ayk mahal gareebaano. ||1|| {206}*

In Essence : In one person, you are conceited one, but in other person, you are humble. In one person, you have absolute power, but in other you have nothing (poor).

Guru expresses His presence in all human beings (actually in all lives).

**ਏਕ ਮਹਲਿ ਤੂੰ ਪੰਡਿਤੁ ਬਕਤਾ ਏਕ ਮਹਲਿ ਖਲੁ ਹੋਤਾ ॥
ਏਕ ਮਹਲਿ ਤੂੰ ਸਭੁ ਕਿਛੁ ਗ੍ਰਾਹਜੁ ਏਕ ਮਹਲਿ ਕਛੁ ਨ ਲੇਤਾ ॥੨॥**
*Ayk mahal toon pandit baktaa ayk mahal khal hotaa.
Ayk mahal toon sabh kichh garaahaj
ayk mahal kachhoo na laytaa. ||2|| {206}*

In Essence : In one person, you are scholar and an orator, but in other person, you are just a fool. In one person, you are the one who snatches from others, but in other person you take nothing.

The Idea of His being permeated in all continues:

**ਕਾਠ ਕੀ ਪੁਤਰੀ ਕਹਾ ਕਰੈ ਬਪੁਰੀ ਖਿਲਾਵਨਹਾਰੋ ਜਾਨੈ ॥
ਜੈਸਾ ਭੇਖੁ ਕਰਾਵੈ ਬਾਜੀਗਰੁ ਓਹੁ ਤੈਸੋ ਹੀ ਸਾਜੁ ਆਨੈ ॥੩॥**
*Kaath kee putree kahaa karai bapuree khilaavanhaaro jaanai.
Jaisaa bhaykh karaavai baajeegar oh taiso hee saaj aanai. ||3|| {206}*

In Essence : What the poor wooden puppets can do? Only play—master knows what they will play. Whatever the role the puppeteer makes them play, that is the role they play (humans are like wooden puppets who cannot act at their own though they think they can; only the Master Prabh knows what they will have to play).

Above, Guru Ji elaborates His power over all and His presence in all. He gives roles to all; however, He provides choices also. Never forget that when one makes a choice (with given “*Surat*”) from the given—choices—bad one or wrong one—it is also considered as His Will in Gurbani.

Here let me address a few questions about above stated scenario. If He causes all beings to act as He wants, why those people suffer in coming and going who just act as He wills? How some persons get detached from Maya, turn totally toward Him and get saved from Maya bonds? Where is the space to make personal choice in His Hukam. To answer that, let's look at the whole landscape. All of the human beings are introduced to spirituality in various ways. This is His offer to all. It is an offer to tread on spirituality; along with that, He also offers Maya—pursuits. Interestingly, all do not go either for spirituality or Maya.

This is a nature of His Ordinance. How some persons seek spirituality and how the rest get intoxicated in Maya, is an inexpressible aspect of His Ordinance [Jap Ji]. It is His realm, and we will never know. Who are invalid (in a form), they are there because of a cause, which is also beyond expression. Actions trigger reactions as on a dusty road, dust comes up if the surface is hit with force. It is very important to see everyone living under His command; putting blame on this or that should be avoided. When some people blame Him, they make a choice to blame Him instead of accepting His Ordinance. Interestingly, that also becomes His Will. In His Show, no one is blamed, though there is an outcome of the actions of the actors, and they have to face it. Thus, the continuity of His show goes on. Can they change the outcome of their reactions? Yes, remember, He offers both ways out. How to take that offer is “a choice” that human beings make, and that choice determines the inclination of His Will. Why some people after seeing the offer of spirituality, move away from it, and why a few do stick on it? The answer of this question can wake up a person in slumber.

The behavior of the mortals is also God’s will in contexts of continuity of His show as per Gurbani. Considering that His Ordinance prevails, the mortals should make a choice of His given offer of spirituality regardless where this choice leads to. If all understand this and decide to make a right. His show designed in duality will end eventually. The question is: will all people do that? The answer is: there is not a chance. Why? We don’t know, but it appears that all the mortals will not prefer Him to Maya. The way He designs the micro-chips in the mortals, it is highly unlikely that His Maya Show will ever end unless He decides Himself to finish it.

Anyone, who understands this Gurmat–fact, will realize the Creator. Gurbani stresses on this point very strongly. His being immaculate from His Created Maya is His virtue, but to look for Him separate from His creation, is not right approach to realize Him. In Gurbani, that is the reason, it is stressed numerous times to find Him within His nature which means to realize His presence within [152, SGGs]. If still our minds remain into illusions of getting special rewards by doing good things, or we stick to an

agenda in the name of the Creator, it is a very unfortunate thing. All the same, such a thinking of the mortals also falls in His Will that runs His continuous show.

**ਅਨਿਕ ਕੋਠਰੀ ਬਹੁਤੁ ਭਾਤਿ ਕਰੀਆ ਆਪਿ ਹੋਆ ਰਖਵਾਰਾ ॥
ਜੈਸੇ ਮਹਲਿ ਰਾਖੈ ਤੈਸੈ ਰਹਨਾ ਕਿਆ ਇਹੁ ਕਰੈ ਬਿਚਾਰਾ ॥੪॥**
*Anik kothree bahut bhaat karee—aa aap ho—aa rakhvaaraa.
Jaisay mahal raakhai taisai rahnaa
ki—aa ih karai bichaaraa. ||4|| {206}*

In Essence : Akalpurakh has made numerous kinds of beings with different kinds of bodies, and He Himself guards them. In whatever the body He places the soul, it abides in there. Otherwise, what this poor thing can do?

Above, a hint, how all beings are settled in their bodies as per His Will, is expressed. This is the Gurmat faith, who does not believe in it, is free to think otherwise. The enlightened souls have been trying to share this spiritual phenomenon with other souls from the beginning. In other words, a chance has been given to us by Him, how we make our choice will become our destiny and His Will as well.

**ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੋਈ ਜਾਨੈ ਜਿਨਿ ਇਹੁ ਸਭ ਬਿਧਿ ਸਾਜੀ ॥
ਕਹੁ ਨਾਨਕ ਅਪਰੰਪਰ ਸੁਆਮੀ ਕੀਮਤਿ ਅਪੁਨੇ ਕਾਜੀ ॥੫॥੫॥੧੨੬॥**
*Jin kichh kee—aa so—ee jaanai jin ih sabh bidh saajee.
Kaho naanak aprampar su—aamee keemat apunay kaajee.
||5||5||126|| {206}*

In Essence : Who has fashioned this creation and set up this show, knows all about that. Say Nanak, “Akalpurakh is Infinite Master, only He knows value of His show.”

Therefore, no guesses or no assumptions are needed to express Him; those who do, display their limitations [Jap Ji].

It is just not possible to express how systematically His Show is run; only Akalpurakh knows the depth of Him and His Show [Jap Ji]. We should only concentrate on grabbing that choice which is good for our souls as Guru Ji points out: a chance of getting attached to Him.

The second form of the Creator is called “*Nirgun/Formless*,”

Sri Guru Granth Sahib starts with the explanation of His being “*Nirgun/formless*.” As stated earlier, separating His two forms from each other is a spiritual suicide. Only He knows His infinity, and we, with numerous limitations, can never be able to define His infinity. Describing His *Nirgun* Form, Guru Ji uses the word “*Swambh*,” which means He is from Himself. Please again read on and try to grasp the point Guru Ji stresses on:

“*ਏਕ ਮਹਲਿ ਤੂੰ ਪੰਡਿਤੁ ਬਕਤਾ ਏਕ ਮਹਲਿ ਖਲੁ ਹੋਤਾ ॥*”

ਏਕ ਮਹਲਿ ਤੂੰ ਸਭੁ ਕਿਛੁ ਗੁਰਜੁ ਏਕ ਮਹਲਿ ਕਛੁ ਨ ਲੇਤਾ ॥੨॥ (Quoted above)

Ayk mahal toon pandit baktaa ayk mahal khal hotaa.

Ayk mahal toon sabh kichh garaahaj

ayk mahal kachhoo na laytaa. ||2|| {206}

In Essence : In one person you are scholar and orator but in another person, you are just a fool. In one person, you are the one who snatches from others, but being in another person, you take nothing.”

To grasp the reality expressed in above quoted (repeated) Guru Vaakas, we must understand that no one exists without His presence. His presence is in all, and that is **His Sargun form but not His totality**. He has the power to be present in His all creation. His presence must be respected and accepted as His part; that is the point Guru Ji expresses. When people ignore His presence in existing lives, they show disrespect toward Him. Heinous behavior shown toward His creation is an act against Him; it is done by making a bad choice though that also becomes a part of His Will. Such a behavior should also be considered as an offensive act against His Ordinance. Negative behavior pushes the mortals away from Him. In Gurmat, The Creator and His Creation must be considered as one. Another point that can lead to contradiction is that if some people display negative behavior against Him (as explained above), **why they should be blamed? Isn't He the doer?** To find the answer, it should be kept in mind that Gurbani openly also urges not to blame others but to deal it as per His Ordinance. Let us understand it with an example. If someone's behavior is dangerous for all others, it should be handled positively without any malice or animosity against that person. **Tenth Nanak put this thought in practice by teaching**

his followers how to exercise “self-defense, or how to defend the weak” In that situation without going against His Ordinance, he stressed on remaining above animosity or hatred even while exercising self-defense or defending the weak. That strategy fortifies the idea to understand His Ordinance in worse situation without showing defiance toward His Ordinance and hurting Gurmat-thought. Gurbani too verifies it by stating that His presence in others should never be forgotten. In it, the Guru-followers are repeatedly advised not to forget Him while dealing with others. How mercilessly we step over Guru-advice and feed our own conceit? Here in this context, I can just give one example, when a Sikh believes in the caste system, doubtlessly he or she steps over Guru-advice: on 83, SGGŚ, Mehla 1:

ਫਕੜ ਜਾਤੀ ਫਕੜੁ ਨਾਉ ॥ Fakarh jaatee fakarh naa-o.

In Essence : Nonsense is taking pride in the caste; nonsense is to take pride in the Name-glory.

As Sikhs, what are we doing by following caste-system? Aren't we enjoying having relation with so called better caste? In fact, we are following others whose ancestors sown the seed of caste to create a division and bitterness in the society and literally poisoned the society. In other words, they made a choice to create negativity in His Show. The bait of caste-superiority is thrown to our conceit and it takes it without caring what Guru ji says about it. During the time of Tenth Nanak or after him, Gursikhs avoided using their “*sir names*.” Now a day, some Sikhs use their “*sir names*” and write only “S” as an abbreviation for “*Singh*” (some of them have eliminated “*Singh*.” In western countries, the “*sir names*” are not related with filthy caste ideology; if that kind of “*sir names-practice*” is needed, please also clean the minds from the filth of caste ideology that drenches Indian “*sir names*” in it). All Sikhs should be very aware of what Guru Ji says in his own words in context of “*caste*”. **It takes hard work to stay on the Guru-path, but it takes a second to fall away from it.** When anyone throws such bait to us, we must understand that it is thrown to us to keep us away from the peak Guru takes us to. Believing in castes is doing disservice to the Guru.

Back to the point we were discussing above, how to see a total Harmony between Him and His creation is the way to realize Him. It is a special state of mind which is obtained through the Guru's blessings. That is another reason that “*Ikkankaar Saigunparsaad*” (There is only One all Pervading Akalpurakh, He is realized through the True Guru–blessings) is repeated in Sri Guru Granth Sahib numerous times. In fact, it is the main core of Sikhi. Sikh Guru Sahiban perform that duty perfectly. First they define the problem that defeats our efforts to be united with Him, and then they address it to solve it with a possible remedy. They take the seeker directly toward Him and stress on finding Him within. It is also defined in SGGS how Guru is followed to reach to that state of mind where difference between Him and His Creation disappears. Please read on 51, SGGS, Sri Raag, Fifth Nanak:

ਮਾਨ ਅਭਿਮਾਨ ਮੰਧੇ ਸੋ ਸੇਵਕੁ ਨਾਹੀ ॥
ਤਤ ਸਮਦਰਸੀ ਸੰਤਹੁ ਕੋਈ ਕੋਟਿ ਮੰਧਾਹੀ ॥੨॥

Maan abhimaan mandhay so sayvak naahee.

Tat samadrsee santahu ko-ee kot mandhaahee. ||2|| {51}

In Essence : Who is into self–pride, and who embraces feelings of insults or honor, cannot be His devotee. There is one in millions who sees Him everywhere, and sees all with equal love.

We must admit as Sikhs that feeling pride or superiority is nothing but a display of conceit; it is an unquenchable thirst. Above Guru Vaaka is not a mere statement, it is an experience expressed beautifully.

Guru Ji takes us to the right path where the conceit carries no importance; please read again in Sree Raag on 57, SGGS, Guru ji guides us further. It is a simple advice but it is very hard to practice. To put it in practice, a battle within should be begun, and then He helps surely.

ਹਉ ਗੁਰ ਪੁਛਉ ਆਪਣੇ ਗੁਰ ਪੁਛਿ ਕਾਰ ਕਮਾਉ ॥
ਸਬਦਿ ਸਲਾਹੀ ਮਨਿ ਵਸੈ ਹਉਮੈ ਦੁਖੁ ਜਲਿ ਜਾਉ ॥
ਸਹਜੇ ਹੋਇ ਮਿਲਾਵੜਾ ਸਾਚੇ ਸਾਚਿ ਮਿਲਾਉ ॥੫॥

Ha-o gur poochha-o aapnay gur puchh kaar kamaa-o.

Sabad salaahie man vasai ha-umai dukh jal jaa-o.

Sehjy ho-ay milaavrhaa saachay saach milaa-o. ||5|| {58}

In Essence : I shall consult my Guru and live as my Guru directs. Through Guru–shabada, I shall praise Him. As He comes to my mind, the pain of self–conceit goes away. Thus, naturally His union will occur, and I shall merge with the Eternal Prabh.

We should hold on to the idea stated in above Vaakas without any doubt because this is the given–direction of our Guru who experienced Him; it is all about realizing Him through the Guru's experience and there is no guess or imagination. Gurbani is given to us to experience the experience our Guru Sahiban had. Salok Mehla 1, Vaar Sree Raag Kee on 83, SGGS:

ਸਲੋਕ ਮਃ ੧ ॥ ਕੁਦਰਤਿ ਕਰਿ ਕੈ ਵਸਿਆ ਸੋਇ ॥ ਵਖਤੁ ਵੀਚਾਰੇ ਸੁ ਬੰਦਾ ਹੋਇ ॥
ਕੁਦਰਤਿ ਹੈ ਕੀਮਤਿ ਨਹੀ ਪਾਇ ॥ ਜਾ ਕੀਮਤਿ ਪਾਇ ਤ ਕਹੀ ਨ ਜਾਇ ॥
ਸਰੈ ਸਰੀਅਤਿ ਕਰਹਿ ਬੀਚਾਰੁ ॥ ਬਿਨੁ ਬੁਝੇ ਕੈਸੇ ਪਾਵਹਿ ਪਾਰੁ ॥
ਸਿਦਕੁ ਕਰਿ ਸਿਜਦਾ ਮਨੁ ਕਰਿ ਮਖਸੂਦੁ ॥ ਜਿਹ ਧਿਰਿ ਦੇਖਾ ਤਿਹ ਧਿਰਿ ਮਉਜੂਦੁ ॥੧॥

Salok mehlaa 1: Kudrat kar kai vasi-aa so-ay.

Vakhat veechaaray so bandaa ho-ay.

Kudrat hai keemat nahee paa-ay.

Jaa keemat paa-ay ta kahee na jaa-ay.

Sarai saree-at karahi beechaar.

Bin boojhay kaisay paavahi paar.

Sidak kar sijdaa man kar makhsood.

Jih dhir daykhaa tih dhir ma-ujood. ||1|| {83-84}

In Essence : Akalpurakh, after having created the nature, abides in it; whoever ponders over the purpose of this life becomes His devotee. His nature cannot be appraised; if one knows it, even then it cannot be expressed fully. Many people keep pondering over the religious rules, but without realizing Him, no one can swim across this worldly ocean. **If we keep a full faith in Him, it is our bowing to Him; when we make our goal of life to fix our minds on Him, then, wherever we see, we will see HIM.**

Establishing religious rules or rites is not actually a way out to reach to Him; it is the concentration of the mind that needs to be fixed on Him in His love. There should be not the slightest doubt about Him or His presence in His fashioned creation. When this idea becomes clear in the mind, His presence everywhere becomes visible. It is in Raag Tilang Mehla 1, on 725, SGGS:

ਜੋ ਦਿਲਿ ਮਿਲਿਆ ਸੁ ਮਿਲਿ ਰਹਿਆ ਮਿਲਿਆ ਕਹੀਐ ਰੇ ਸੋਈ ॥
ਜੇ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਬਾਤੀ ਮੇਲੁ ਨ ਹੋਈ ॥੨॥

*Jo dil mili-aa so mil rahi-aa mili-aa kahee-ai ray so-ee.
Jay bahutayraa lochee-ai baatee mayl na ho-ee. ||7|| {725}*

In Essence : That person is really imbued with Akalpurakh who involves in love with Him heartily; otherwise, by merely talking about Him and longing Him, Akalpurakh is not met.

Our minds remain divided between our longing of Maya and Him; we keep excusing ourselves from what Guru Ji asks us to do. Our needs trigger fears and doubts. Our desires blind us from seeing what our Guru asks us to see. Our faith in Him always remains at the verge of shattering. Therefore, it is important to follow the Guru and be ready to face worldly losses or hardships by putting trust in Him. If we reach to that state of mind, the curtain between Him and us will disappear.

Unfortunately, the most of the time, we, Sikhs, fail in our mission when we do not follow our Guru. What we should understand is that the Creator and His creation are one; a show is being played by Him through His creation. Evilness and goodness are parts of His show, but only He knows what is good or bad. He is realized while understanding His Ordinance that prevails in His Creation. Becoming aware of all this, **we should prefer to maintain goodness (virtuous substance) to other things in His Show through all circumstances.** Guru Nanak Dev Ji hints at Muslim Pathan in one of His Shabada [Raag Asa Ashtpadeea Mehla 1 on 417, SGGS] that instead of being aware of outside threats and to act proper way with due preparation for such threats, they (*Pathanas*) sought refuge in unnecessary magic games. Babar the invader and His men totally finished them without getting harmed. Guru Ji points out at their non responsible behavior towards self defense. Tenth Master put this precious advice in practice by creating Khalsa to fight against tyranny and to create a psyche of self-defense in Sikhs. Even today, it is well known fact that self defense is the right and the duty of all human beings. Protest is a weapon that works only in a civilized and progressive society. In a society where human rights are buried alive openly, protecting ourselves and the weak becomes our duty. It won't be

exaggeration if it is considered as a necessity to survive in hostile and horrible circumstances. **Non-violence technique doesn't work in barbarian atmosphere. Sometime self-sacrifice is given to make a statement; if the ruler fails to make note of that, it is necessary to exercise self-defense with weapons.** Let's here take an example of two countries heading towards collision. If Country A is simply trying to protest in UNO about a possible threat of invasion from Country B, and let the country B invade the country, what will be the consequences? What is the right step then? First, it should be ready for the "self-defense" in case an invasion occurs. Second, at the same time, it should report about the possible threat to UNO aggressively. Defending becomes necessary when there is a threat to the lives. That is what Tenth Nanak did literally. Some non Sikh leaders of India couldn't go beyond the symbol of sword to understand Tenth Nanak; I have always felt pity for such leaders and scholars.

There is a well accepted saying "If you want the peace, be prepared for the war." This statement doesn't provoke violence but inspires to have preparation to end it in case it occurs. Here lies the reason why a Sikh is led from a saint to a soldier. Here are those Guru Vaakas I am referring to:

ਅਗੋ ਦੇ ਜੇ ਚੇਤੀਐ ਤਾਂ ਕਾਇਤੁ ਮਿਲੈ ਸਜਾਇ ॥
ਸਾਹਾਂ ਸੁਰਤਿ ਗਵਾਈਆ ਰੰਗਿ ਤਮਾਸੈ ਚਾਇ ॥
ਬਾਬਰਵਾਣੀ ਫਿਰਿ ਗਈ ਕੁਇਰੁ ਨ ਹੋਈ ਖਾਇ ॥੫॥

*Ago day jay chaytee-ai taan kaa-it milai sajaa-ay.
Saahaan surat gavaa-ee-aa rang tamaasai chaa-ay.
Baabarvaanee fir ga-ee ku-ir na rotee khaa-ay. ||5|| {417}*

In Essence : If the duty is remembered beforehand, why should then we need to go through punishment. The Rulers lost their senses and got indulged in sensual revelling and spectacles. Thus, Babar's dominance prevailed and *Pathan-Princes* wouldn't be able to eat even.

Note:- Traditional scholars take the meaning of "chetia?" as "remembering the Creator"; the context of the next Vaakas doesn't support that meaning because our Sixth Nanak and Tenth Nanak used to go into His meditation everyday; nonetheless, they were

also attacked. Maya inflicted people have been into such crimes since the beginning. What Guru ji says is here that when the responsibility is not remembered painful occurrences become inevitable. Sixth and Tenth Nanak bore arms as per Guru Nanak Dev Ji's advice about getting ready to face lawlessness of Maya slaves for survival. Guru ji in His another Shabada on 723, SGGS in Raag Tilang, calls Sher Shah Suri "*Marad Ka Chela/ disciple of a man (masculine power of a man is expressed)*". It is a way of showing how a man performs his duty to dethrone the invaders. Obviously Guru ji reminds us of our duties in all circumstances.

Please think about what Guru ji says in the above Vaakas. If we remain aware of our surroundings, we can figure out the problems that can come to us. If we can foresee what can happen in near future, we can be ready for that instead of getting caught in a surprise. Pathans, who were rulers of India, didn't anticipate any invasion from outside. They indulged in self satisfying pleasures. Result was disaster. Mughal Babar attacked them, defeated them and took over their power. What they went through, Guru Ji writes about that; however, he gives the causes of the sufferings they went through by hinting at their being irresponsible. Guru Nanak Dev introduced a path to have Creator's union; and his descendants' duty was to make sure the followers were made aware of the inevitable opposition due to its stand against the storm of "self-conceited and mindless" people in power. To keep that path to continue, the training to survive through any calamity brought by the mindless tyrants, took the Guru-followers to self-defense strategy. Sixth and Tenth Nanak spent most of their lives to train their followers to put a stop on the tyrannical suppression of rulers of that time. They infused in them a sense of freedom and a duty to defend themselves and the weak. Today still that strategy is necessary. We should know how to deal with the opposition of Guru Nanak's path. In today's world, the opposition (depending on the kinds of opposition) of Sikhi is there, but it is not done in the way it was during the Guru Sahiban's times. During the times of Tenth Master, it was lawless state because only officials of the regime and their associates were living freely, and all others who would not submit to them, became victims of their wrath. It was necessary to do what Tenth Nanak did in context of surviving

through the storms of tyranny by keeping element of goodness in His Show; to understand how brutal they were, we should look at today's people in ultimate power.

Today Sikh's fight is different from the Sikhs of old times. Physical threat is almost dim but necessarily it is not gone. This idea of threat is applicable to all minorities in the whole worlds like *Sikhs, Buddhist, Hindus, Christian and Muslims*. The above Guru Shabada makes us aware of bad times that can come on us or on any minority. Please read the following Vaakas to understand how Guru Ji expresses weak persons' choice made during a big attack of Mughal Babur, and how that choice looks laughable today.

Again Guru ji expresses how the acts of ignorance fail to protect when the reality of outside invasion is not faced with sensible approach. [Raag Asa Mehla 1, 417, SGGS]

*ਕੋਟੀ ਹੁ ਪੀਰ ਵਰਜਿ ਰਹਾਏ ਜਾ ਮੀਰੁ ਸੁਣਿਆ ਧਾਇਆ ॥
ਥਾਨ ਮੁਕਾਮ ਜਲੇ ਬਿਜ ਮੰਦਰ ਮੁਛਿ ਮੁਛਿ ਕੁਇਰ ਕੁਲਾਇਆ ॥
ਕੋਈ ਮੁਗਲੁ ਨ ਹੋਆ ਅੰਧਾ ਕਿਨੈ ਨ ਪਰਚਾ ਲਾਇਆ ॥੩॥*

*Kotee hoo peer varaj rahaa-ay jaa meer suni-aa dhaa-i-aa.
Thaan mukaam jalay bij mandar muchh muchh ku-ir rulaa-i-aa.
Ko-ee mugal na ho-aa andhaa
kinai na parchaa laa-i-aa. ||4|| {417-418}*

In Essence : On hearing of the invasion of Mir Babur, Pathan rulers summoned religious leaders to halt him with magic tricks, but all their strong built places and mansions were burnt, and the princes were cut into pieces. Due to the magic, no Mughal got blinded (as the men of miracle claimed) and no miracle occurred (in this regard).

What *Pathan* rulers did? They took refuge in miracles of "*Peers*" instead of realizing the duty before hand. Black magic was placed in force. Their acts were pitiable and laughable. The History of India was changed once for all just because they didn't remain aware of out side threat.

Tenth Nanak practically taught his devotees the awareness of maintaining goodness in His show by putting lives on the line. No land or area was acquired by Tenth Nanak after defeating armies of

then rulers, because the fight was not to gain rule and convert people into this new faith but to keep goodness a part of His show. Sixth Nanak, who also fought against attackers, even built Mosque for the Muslims who chose to remain Muslims while being on his side. That also shows that to commit to Guru Nanak Dev Ji was solely volunteered choice. Many fanatics felt that Sikhi was a threat to their religion which was nothing more than their ignorance. That is why I feel that most of non Sikhs totally fail to understand this concept of Guru Nanak Dev Ji which was put it in practice by Tenth Nanak. Actually it is a perfect balance that needs to be kept all the time in His created circus. His devotees live in His Hukam, while facing evil activities loaded with violence; they battle it fearlessly; however, when violence is not in force, they live in His Hukam and inspire others to live in His love. Sikhi is not against any religion or believers of various ideologies. **Sikhi strongly believes that Akalpurakh has created every faith or sect for a reason that plays a role in His show.** Guru Nanak Dev Ji says that His entire world is beautiful and all are better than the one who thinks that others are bad [Raga Soohi Mehla 1, 728, SGGS], also on 991, SGGS, Raag Maru Mehla:

ਤਉ ਦੇਵਾਨਾ ਜਾਣੀਐ ਜਾ ਸਾਹਿਬ ਧਰੇ ਪਿਆਰੁ ॥
ਮੰਦਾ ਜਾਣੈ ਆਪ ਕਉ ਅਵਰੁ ਭਲਾ ਸੰਸਾਰੁ ॥੪॥੭॥

Ta-o dayvaanaa jaanee-ai jaa saahib dharay pi-aar.

Mandaa jaanai aap ka-o avar bhalaa sansaar. ||4||7|| {991}

In Essence : Only then one can be called crazy in His love, when one cherishes love for Him, (being in His love, look at His creation with love instead of criticizing or hating it), and one doesn't deem oneself better than the rest of the world (Deem the world good not bad, if it appears bad, one should first look at one's own limitations before judging others).

Here hint is toward eliminating self conceit and to embrace other people respectfully instead of criticizing or hating them due to their opposite views. This is the behavior that is displayed by His true devotees. Only in His love one can be like this; as long as that kind of love for Him doesn't exist in one's heart, one is destined to protect selfishly one's own interest at all cost. Most of us behave with others unfairly, don't we?

The above statements of Guru Ji help us to understand His Ordinance well played in His show. From stars to the earthly material, from human to all lives, His presence is everywhere. His presence itself is beautiful. Let's sit with Guru Nanak Dev Ji and find out what he says about the reasons of our failures in His path. Shabada is on 222, SGGS, Gauri Guareri Mehla 1. It becomes clear after reading it that our destiny hangs on negativity, and we know why after understanding Guru-advice, our minds keep control of our souls and mortgage them for Maya?

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ॥ ਨਾ ਮਨੁ ਮਰੈ ਨ ਕਾਰਜੁ ਹੋਇ ॥

ਮਨੁ ਵਸਿ ਦੂਤਾ ਦੁਰਮਤਿ ਦੋਇ ॥ ਮਨੁ ਮਾਨੈ ਗੁਰ ਤੇ ਇਕੁ ਹੋਇ ॥੧॥

Ga-orhee gu-aarayree mehlaa 1: Naa man marai na kaaraj ho-ay.

Man vas dootaa durmat do-ay.

Man maanai gur tay ik ho-ay. ||1|| {222}

In Essence : When the mind is under the influence of evil passions, it doesn't detach from them; thus, the goal of praising Akalpurakh remains incomplete. When the mind is convinced to change through the Guru, it becomes one with the Creator.

First we should understand the goal we want to achieve and the hindrances that block our success. Our goal should be to get united with our Creator forever because we are separated from our Origin—the Creator. This separation is created by Him and is kept in force through His own created love of Maya. Second is to become worthy of Him to get united with Him. Guru Ji imparts this divine knowledge to us. If we choose a goal of obtaining union with Him, we need to remain detached from Maya. If after deciding about this goal, we still remain indulgent in Maya, there is no chance of achieving our chosen goal. Maya hinders this progress. Detaching from Maya doesn't mean to run away from it but to remain aware that under its influence, our love for Him is tainted. **Guru Ji says if wealth goes in this pursuit; let it go (934, SGGS, Mehla 1). Our concern shouldn't be wealth or anything but to have ultimate union with Him.** If our attachment to Maya, which drags us away from Him, still remains strong, failure to obtain union with Him is inevitable. To avoid influence of Maya on our intellect, we need our Guru's help.

ਨਿਰਗੁਣ ਰਾਮੁ ਗੁਣਹ ਵਸਿ ਹੋਇ ॥ ਆਪੁ ਨਿਵਾਰਿ ਬੀਚਾਰੇ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

Nirgun raam gunah vas ho-ay.

Aap nivaar beecharay so-ay. ||1|| Rahaa-o. {222}

In Essence : Formless Prabh is pleased through obtaining virtues. First efface self-conceit, and then reflect on Akalpurakh. [Pause]

We cannot love Him if we don't gather virtues; we cannot gather virtues if we are grounded in conceit. Maya—slaves play a game with themselves; they love Maya dearly and put the praise of the Creator in their schedule. The Maya keeps building conceit and other faults in them and they fail to gather virtues. If we act like Maya—slaves, regardless how much we talk about the Guru and the Creator, we are sailing in the same boat with Maya—slaves. **It must be understood that believing in Him by being in love with Him solves all our problems.**

His devotees make the right choice unlike us who remain in a dilemma. His devotees are not in frustration to beg doors of other people/entities but the Creator. Their motto is to live in His love and achieve union with Him; they think living in His love will not let His created temptations detour their minds away from Him. Death is a chance to have that union in the end so how can it be fearful? We should look at the lives of His devotees that lived (and live) solely in His love. When their lives come to an end, they do not dream to go to heaven to receive many attractive goodies as some people claim to have after death but to be with Him for ever. Remember Bhagat Kabir ji's words about death on 1365, SGGS:

ਕਬੀਰ ਜਿਸੁ ਮਰਨੇ ਤੇ ਜਗੁ ਡਰੈ ਮੇਰੇ ਮਨਿ ਆਨੰਦੁ ॥

ਮਰਨੇ ਹੀ ਤੇ ਪਾਈਐ ਪੂਰਨੁ ਪਰਮਾਨੰਦੁ ॥੨੨॥

Kabeer jis marnay tay jag darai mayray man aanand.

Marnay hee tay paa-ee-ai pooran parmaanand. ||22|| {1365}

In Essence : Kabir ! The death, from which the whole world fears, fills my mind with bliss. After death the most perfect blissful Akalpurakh is obtained.

Please see the clarity of goal of Bhagat Kabir Ji in the above Vaakas. The goal is to be with the Creator eventually—our

origin—as the current body of the soul crumbles. It is a vital point in Sikhi. People are fearful of death due to their attachment to Maya; however, His devotees take it as a chance to be with Him. How anyone can define the concept of death here otherwise? Sikhi goes beyond this given life. As we read Sri Guru Granth Sahib, no doubt remains that after the death, stability of the soul is also sought in Gurmat.

Why? The death has been illustrated in Gurbani contrarily to worldly approach. His devotees are neither in over joy nor in sadness in routine life. They live in a balanced state of mind because they are in love with Him. Living in His love gets rid of all fears, anxieties or over joys as the motto of life remains “to be with Him”. What is the death and why is there the fear of death? Isn't it the loss of something we attached to dearly that scares us? Isn't it the separation from Maya we fear to lose? In fact, that is why the death becomes dreadful? It is the love for others that scares us when we think of death; to be separated from dear ones through death appears dreadful. It is this duality the Guru talks about repeatedly. Due to the duality, the love we claim for the Creator is tainted by His own created Maya we cling to. Whoever becomes aware of this thing through a true Guru gets liberated from all bonds and fears. **Thanks to Guru Nanak Dev Ji who has liberated true Sikhs from all worries and rituals. Bow to Guru Nanak Dev ji who has saved the souls from enduring endless anxieties and pains. I humbly surrender to Guru Nanak Dev Ji who has filled me with an urge to see Him who has created me.** Through the Guru, it is realized that He is very much present in His creation, and falling in love with Him is necessary to behold His presence in everyone and everywhere; Tenth Nanak taught us how He should be seen in all even during worse circumstances. Let's go back to Guru Nanak Dev Ji who expresses Him to be beyond birth and death and who is from Himself [Jap Ji]. This part of His description was elaborated by Shiban in various Shabadas. Guru Ji continues expressing about Him to dispel our doubts about Him and His Ordinance. His all over presence and His abundance power are repeatedly expressed in Gurbani. **The idea of, “Ek Onkaar and Ajooni”, continues to answer the questions raised in context of His Sargun Form. When He is “All pervading”**

how can He be established at one place or in one body? His being infinite alone proves that no one ever existed on this planet that could be equal to Him or be Him. Let us take another example to understand His presence in His creation. The air is everywhere but the air in a pot or a room is not the “all air”. And interestingly, there is no open place without air on this earth. To understand His being separate while being present in His creation, we can take another example of the Sun’s image in a pond of water as discussed earlier. By the same token, as He is present in His creation, how can He be understood without realizing His being present in His creation? **Who sticks to partial description of Akalpurakh, as per Gurubani, is an ignoramus. It is very important for a Sikh to see Him separate and present in His creation as well. His being formless with infinite power of permeating in all is His virtue that remains inexpressible. His power of permeating in His creation also defines His being separate as well.** The Guru defines the enlightenment that helps us to get closer to Him while expressing Him above “fear and animosity.” These are some of His major virtues. We, mortals, can obtain them only if we live as directed by our Guru. Once these virtues are obtained, other numerous virtues come along to bedeck our souls. At one point, virtuous soul becomes immaculate like the Creator.

If one is fearless from all others but Him, that person will not perform those deeds which are done under various kinds of fears. His devotees do not care what people will say or how the people in power will react toward their views. His devotees do not attempt to appease others for their feared break-up or for their favor. In the same way, if the mortals rise above animosity, hatred, jealousy, and anger, they hold control over these negative forces. **Virtues are contagious, one virtue brings many more.** This is the way our Guru Ji wants to clean us with His Name that brings virtues instead of vice. Obtaining virtues means to obtain power to defeat negative tendencies. Those people, who do that in His love, change totally. Their behavior displays the light of enlightenment. No wonder Guru Ji calls such persons as the Creator’s “own forms” or “like Him.” (Gurbani—quotation regarding this, was already given earlier in the book). Sikhi is to battle a war against all

those negative primal forces within that rob the souls off its virtues. The virtues help us in succeeding in our chosen goal even though the negative forces exist in our lives as a part of His show. It is all about winning over negative forces. That is why His creation is perfect and to govern it, His Ordinance is perfect. Whoever sacrifices mind’s temptations to obtain virtues recommended by the Guru, can see how life itself changes, and how purpose of life defined by the Guru becomes possible. I am giving a quotation from a Shabada of Fifth Nanak that lifts us to put on His path. It inspires us to move on by working on the mind to obtain the virtues Guru Ji recommends to attain; it is on 430, SGGGS, Rag Asa:

ਪੰਚ ਮਨਾਏ ਪੰਚ ਰੁਸਾਏ ॥ ਪੰਚ ਵਸਾਏ ਪੰਚ ਗਵਾਏ ॥੧॥

Panch manaa-ay panch rusaa-ay.

Panch vasaa-ay panch gavaa-ay. ||1|| {430}

In Essence : I have persuaded by the five virtues (**truth, contentment, kindness, righteousness and tolerance**) and turn away from five negative forces (**lust, anger, greed, deep attachment and conceit**).

This is the task Guru Ji expects from us to accomplish the goal of attaining His union.

ਇਨ੍ਹ ਬਿਧਿ ਨਗਰੁ ਵੁਠਾ ਮੇਰੇ ਭਾਈ ॥

ਦੁਰਤੁ ਗਇਆ ਗੁਰਿ ਗਿਆਨੁ ਦਿੜਾਈ ॥੧॥ ਰਹਾਉ ॥

Inh bidh nagar vuthaa mayray bhaa-ee.

Durat ga-i-aa gur gi-aan darithaa-ee. ||1|| Rahaa-o. {430}

In Essence : This is the way my body—village is settled stably (in peace), and with the Guru—guidance, my sinful tendencies have departed. [Pause]

ਸਾਚ ਧਰਮ ਕੀ ਕਰਿ ਦੀਨੀ ਵਾਰਿ ॥ ਫਰਹੇ ਮੁਹਕਮ ਗੁਰ ਗਿਆਨੁ ਬੀਚਾਰਿ ॥੨॥

Saach dharam kee kar deenee vaar.

Farhay muhkam gur gi-aan beechaar. ||2|| {430}

In Essence : I have fenced my body with the righteous duty (praise of Eternal Akalpurakh), and put a strong gate of the Guru’s divine teachings on it. (To protect from five negative forces, the Guru—guidance should be the base of our lives, and praising Him should be our priority.)

Guru Ji reminds us to be careful; out there are sources that may steal our virtues we earn with work—hard. We should keep the Guru—teachings in our minds to remain in love with Him. We should praise Him honestly. Guru Ji in Sukhmani defines what the most righteous duty of a mortal is. It is His praise that helps us to protect ourselves; with His praise, we can be victorious while facing outside storms of temptations of Maya. It is further elaborated:

ਨਾਮੁ ਖੇਤੀ ਬੀਜਹੁ ਭਾਈ ਮੀਤ ॥ ਸਉਦਾ ਕਰਹੁ ਗੁਰੁ ਸੇਵਹੁ ਨੀਤ ॥੩॥
Naam khaytee beejahu bhaa—ee meet.
Sa—udaa karahu gur sayvhu neet. ||3|| {430}

In Essence : Sow the Name—crop oh my friend in this body—field! Do it always through doing Guru’s service. Please read on 621, SGGS, Sorath Mehla 5:

ਸੌਰਠਿ ਮਹਲਾ ੫ ॥ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਇਹੁ ॥
ਘਰਿ ਬੈਠੇ ਗੁਰੁ ਧਿਆਇਹੁ ॥ ਗੁਰਿ ਪੂਰੈ ਸਚੁ ਕਹਿਆ ॥ ਸੋ ਸੁਖੁ ਸਾਚਾ ਲਹਿਆ ॥੧॥
Sorath mehlaa 5.
Hirdai naam vasaa—iho. Ghar baithay guroo dhi—aa—iho.
Gur poorai sach kahí—aa.
So sukh saachaa lahi—aa. ||1|| {621}

In Essence : Enshrine the Name of the Creator in your heart. In your own home (heart), remember the Guru (what the Guru has preached, keep it in your heart). Whom the Guru preaches Simran of His Name (That is also known as “*suchi karan?*”), they obtain stable peace. (That peace doesn’t come and go, it stays.)

ਸਾਂਤਿ ਸਹਜ ਸੁਖ ਕੇ ਸਭਿ ਹਟ ॥ ਸਾਹ ਵਾਪਾਰੀ ਏਕੈ ਥਾਟ ॥੪॥
Saant sahj sukh kay sabh haat.
Saah vaapaaree aykai thaat. ||4|| {430}

In Essence : Those who become one with Guru—Banker, intuitively their hearts become stores of peace and comforts.

This is the result of that victorious battle through which the negative tendencies are defeated to gather virtues.

ਜੇਜੀਆ ਡੰਨੁ ਕੇ ਲਏ ਨ ਜਗਾਤਿ ॥ ਸਤਿਗੁਰਿ ਕਰਿ ਦੀਨੀ ਧੁਰ ਕੀ ਛਾਪ ॥੫॥
Jayjee—aa dann ko la—ay na jagaat.
Satgur kar deenee dhur kee chhaap. ||5|| {430}

In Essence : Through Guru, Prabh’s approval is attained, and this body village is not taxed in various ways (doesn’t suffer], because the True Guru has got me a stamp of His ultimate approval. (If approval of Akalpurakh and Guru—blessings bestowed upon, nothing can bother then)

ਵਖਰੁ ਨਾਮੁ ਲਦਿ ਖੇਪ ਚਲਾਵਹੁ ॥ ਲੈ ਲਾਹਾ ਗੁਰਮੁਖਿ ਘਰਿ ਆਵਹੁ ॥੬॥
Vakhar naam lad khayp chalaavahu.
Lai laahaa gurmukh ghar aavhu. ||6|| {430}

In Essence : Through Guru—guidance, load the life with the capital of His name, and thus having this bargain, return to the Creator.

Turning to Him is “Home—coming,” and it is achieved by obtaining virtues through Guru—advice and His praise. Readers can note that some ideas (as surrendering to the Guru, loving Akalpurakh flawlessly and keep replacing demerits with virtues) are often repeated in Gurbani; the reason behind it is to fill the hearts of Gurbani followers with important factors that help them in achieving His union.

ਸਤਿਗੁਰੁ ਸਾਹੁ ਸਿਖ ਵਣਜਾਰੇ ॥ ਪੁੰਜੀ ਨਾਮੁ ਲੇਖਾ ਸਾਚੁ ਸਮੁਾਰੇ ॥੭॥
Satgur saahu sikh vanjaaray.
Poonjee naam laykhaa saach samhaaray. ||7|| {430}

In Essence : Guru is the banker and his Sikhs are his traders who deal in the capital of His Name. They keep Eternal Prabh in their hearts; this is the account of deeds they have.

Sikhs are only listeners of the Guru—teachings, and their Guru promotes only His love. For them, through their Guru’s blessings, His love alone becomes an inseparable relation between the Creator, Guru and them.

ਸੋ ਵਸੈ ਇਤੁ ਘਰਿ ਜਿਸੁ ਗੁਰੁ ਪੂਰਾ ਸੇਵ ॥
ਅਬਿਚਲ ਨਗਰੀ ਨਾਨਕ ਦੇਵ ॥੮॥੧॥
So vasai it ghar jis gur pooraa sayv.
Abichal nagree naanak dayv. ||8||1|| {430}

In Essence : Nanak says that who serves the perfect Guru, remains stilled and his or her body becomes stable place of Akalpurakh. (Prabh Ji’s becomes manifested)

Attained virtues through the Guru—teachings never let this village—body become unworthy of the Creator. (Note:- Dr. Sahib Singh Ji interprets these Vaakas a little differently).

Some people say that remembering Akalpurakh will not put food on their tables, and remembering Him will not help them in attaining the success they long to have. Who obtained His blessings; they also worked to make a living; Bhagatas and Guru Sahiban are examples of this. Who take Naam—Simran as a hobby of lazy persons, they know very little that Naam Simran doesn't stop anyone from working hard, and the purpose of life is to be with Him. Living in His creation is a part of His Ordinance. Getting drowned in its temptations doesn't help us to achieve our life time goal—His union. **When the goals are different, thinking also differs. That is why a clash of thinking of His devotees and Maya-lovers is eminent.** Kabir Ji in Raag Gauri on 324, SGGS expresses this situation:

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥ ਜਬ ਹਮ ਏਕੋ ਏਕੁ ਕਰਿ ਜਾਨਿਆ ॥
ਤਬ ਲੋਗਹ ਕਾਰੇ ਦੁਖੁ ਮਾਨਿਆ ॥੧॥

*Ga-orhee kabeer jee. Jab ham ayko ayk kar jaani-aa.
Tab logah kaahay dukh maani-aa. ||1|| {324}*

In Essence : When I have realized that there is only one Akalpurakh, why people are upset?

Kabir Ji is talking about the people of his times who had belief in many Gods or who deemed Him to be up in the sky, and contrary to them, he believed only in one Creator. Humans are fond of trashing others just because they cannot take disagreement positively. Talking about Him, they act in ignorance. Considering themselves as genius, they create and establish the Creator in their own ways; Obviously Kabir Ji stands in disagreement with them due to his belief of Almighty's being permeated in His creation. Now he questions them about their unnecessary anger over his belief, because they accuse him of losing his honor in the society by not following their convictions. It is very important to know that no story has anything to do with Kabir's Shabada; it is just "Kabir ji's realized ultimate truth about the Creator" which is being passed on to us.

Then Bhagat Kabir ji reacts to the accusation of his being dishonored person:

ਹਮ ਅਪਤਹ ਅਪੁਨੀ ਪਤਿ ਖੋਈ ॥ ਹਮਰੈ ਖੋਜਿ ਪਰਹੁ ਮਤਿ ਕੋਈ ॥੧॥ ਰਹਾਉ ॥

*Ham aptah apunee pat kho-ee.
Hamrai khoj parahu mat ko-ee. ||1|| Rahaa-o. {324}*

In Essence : (as per your thought) I am dishonored one, and I have lost the honor; on what path I tread, you do not need to do (Therefore, you remain honored ones; it is ironical expression!) [Pause]

Kabir ji says, "If following me takes away your honor, you just don't need to do that. So let me remain as I am, and let me believe what I want to. If you think that real honor is in your way, keep thinking that way."

ਹਮ ਮੰਦੇ ਮੰਦੇ ਮਨ ਮਾਹੀ ॥ ਸਾਝ ਪਾਤਿ ਕਾਹੁ ਸਿਉ ਨਾਹੀ ॥੨॥

*Ham manday manday man maahee.
Saajh paat kaahoo si-o naahee. ||2|| {324}*

In Essence : If I am bad, it is me (what to others?) I am not into establishing relationships with others. (You, so called honored ones! Stay away from me to keep your honor! It is very sarcastic statement.)

Kabir ji is very clear about His mission of having His union as he sees the hypocritical religious trends in others through which people establish "receiving and giving honors to one another to feed their conceit." He declares that their cover of hypocrisy will be torn off at the end:

ਪਤਿ ਅਪਤਿ ਤਾ ਕੀ ਨਹੀ ਲਾਜ ॥ ਤਬ ਜਾਨਹੁਗੇ ਜਬ ਉਘਰੈਗੇ ਪਾਜ ॥੩॥

*Pat apat taa kee nahee laaj.
Tab jaanhugay jab ughraigo paaj. ||3|| {324}*

In Essence : I don't care to have honor or dishonor (from you), but you will know the reality when your "cover up" will be exposed.

Bhagat Kabir ji is hinting at the false honor for which people live; in his views, for His devotee, it is His acceptance that supersedes all worldly honors. Please also ponder over why Kabir ji

is saying that the “put up show” of people (of his time) will be exposed eventually. This is what all enlightened one say because they consider His acceptance as a real honor, and His Name is real wealth. It shows how both “*sansaree/worldly*” and “*Bhgas/His devotees*” go opposite directions. Spiritual experience enables the enlightened ones to stand up against all worldly believed “honors and dishonors.” On other side, worldly honor pleases people for limited time.

ਕਹੁ ਕਬੀਰ ਪਤਿ ਹਰਿ ਪਰਵਾਨੁ ॥ ਸਰਬ ਤਿਆਗਿ ਭਜੁ ਕੇਵਲ ਰਾਮੁ ॥੪॥੩॥

Kaho kabeer pat har parvaan.

Sarab ti-aag bhaj kayval raam. ||4||3|| {324}

In Essence : The real honor is in fact Prabh’s acceptance; for that, Kabir says, forsake everything else and meditate only on Akalpurakh.

Here Kabir Ji puts the secret about His path wide open. It is His acceptance not of the worldly opinion that matters for His devotees. His devotees do not need to worry about worldly honor or dishonor. Remembering only one Creator is first priority of His devotees. Regardless the opposition they face, they remain stick to Him.

Guru Ji also stresses on giving priority to His Name. Guru Ji also gives a warning about the hindrances in remembering His Name because falling for Him is not that simple as it appears. Only those who follow the Guru sincerely and live in His love as the Guru directs, can reach to that perfect—devotion that remains intact even if storms of Maya—temptations keep hitting it.

I would like to share with you Guru Ji’s elevating advice, on 39 SGGs:

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥ ਜਗਿ ਹਉਮੈ ਮੈਲੁ ਦੁਖੁ ਪਾਇਆ ਮਲੁ ਲਾਗੀ ਦੂਜੈ ਭਾਇ ॥

ਮਲੁ ਹਉਮੈ ਧੋਤੀ ਕਿਵੈ ਨ ਉਤਰੈ ਜੇ ਸਉ ਤੀਰਥ ਨਾਇ ॥

ਬਹੁ ਬਿਧਿ ਕਰਮ ਕਮਾਵਦੇ ਦੁਣੀ ਮਲੁ ਲਾਗੀ ਆਇ ॥

ਪਤਿਐ ਮੈਲੁ ਨ ਉਤਰੈ ਪੁਛਹੁ ਗਿਆਨੀਆ ਜਾਇ ॥੧॥

Sireeraag mehlaa 3:

Jag ha-umai mail dukh paa-i-aa mal laagee doojai bhaa-ay.

Mal ha-umai dhotee kiva na utrai jay sa-o tirath naa-ay.

Baho bidh karam kamaavday doonee mal laagee aa-ay.

Parhi-ai mail na utrai poochhahu gi-aanee-aa jaa-ay. ||1||. {39}

In Essence : Being filthy of conceit, the world endures pain, and this filth is there due to the love for Maya. If one tries to get rid of this filth by doing hundreds of pilgrimages, it doesn’t get washed off. Performing such various rituals actually adds more filth to it. Also by acquiring more and more education, this filth is not washed off; in this regard, those can be consulted who have sublime knowledge.

As stated in Fifth Nanak’s earlier quoted Shabada, virtues purify the soul. Doing rituals or to have a lot of education, doesn’t help us in cleaning our souls that become filthy due to the conceit and the deeds triggered by it. Then how this filth of soul can be cleaned, the answer is given in the next Guru Vaakas:

ਮਨ ਮੇਰੇ ਗੁਰ ਸਰਣਿ ਆਵੈ ਤਾ ਨਿਰਮਲੁ ਹੋਇ ॥

ਮਨਮੁਖ ਹਰਿ ਹਰਿ ਕਰਿ ਥਕੇ ਮੈਲੁ ਨ ਸਕੀ ਧੋਇ ॥੧॥ ਰਹਾਉ ॥

Man mayray gur saran aavai taa nirmal ho-ay.

Manmukh har har kar thakay mail na sakee dho-ay.

||1|| Rahaa-o. {39}

In Essence : Oh my mind! When one takes the Guru’s refuge, one gets pure. The mind-slaves get weary of uttering Prabh’s Name, but their filth is not washed off. [Pause]

We must understand that by simply uttering His Name as a part of a ritual or to put a show, doesn’t clean the filth; contrarily, filth keeps growing because of duality. Sincerity is mandatory in this regard, and continuous efforts are necessary to clean that filth.

The deeds that load the soul with filth should be abandoned as the Guru directs. Consequently, the soul is purified with His praise because then there is no conceit left that can make the soul dirty. This way the soul turns totally pure.

ਮਨਿ ਮੈਲੈ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾਮੁ ਨ ਪਾਇਆ ਜਾਇ ॥

ਮਨਮੁਖ ਮੈਲੇ ਮੈਲੇ ਮੁਏ ਜਾਸਨਿ ਪਤਿ ਗਵਾਇ ॥

ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਮਲੁ ਹਉਮੈ ਜਾਇ ਸਮਾਇ ॥

ਜਿਉ ਅੰਧੇਰੈ ਦੀਪਕੁ ਬਾਲੀਐ ਤਿਉ ਗੁਰ ਗਿਆਨਿ ਅਗਿਆਨੁ ਤਜਾਇ ॥੨॥

Man mailai bhagat na hova-ee naam na paa-i-aa jaa-ay.

Manmukh mailay mailay mu-ay jaasan pat gavaa-ay.

*Gur parsaa-dee man vasai mal ha-umai jaa-ay samaa-ay.
 Ji-o andhayrai deepak baalee-ai
 ti-o gur gi-aan agi-aan tajaa-ay. ||2|| {39}*

In Essence : Prabh's devotion cannot be performed with filthy mind (devoted to Maya), and His Name is not obtained. The mind's slaves remain filthy and depart from here without His honor; however, in whose minds with the blessings of Guru, His Name abides, their filth of conceit is eradicated, and they merge with Him. Just as the lamp dispels darkness, through Guru's divine knowledge, darkness of ignorance goes away.

We do get filthy because of our ignorance about divine knowledge. We remain slaves of our minds, and naturally negative tendencies guide us. The only solution to get pure is to follow the Guru sincerely.

*ਹਮ ਕੀਆ ਹਮ ਕਰਹਗੇ ਹਮ ਮੁਰਖ ਗਾਵਾਰ ॥ ਕਰਣੈ ਵਾਲਾ ਵਿਸਰਿਆ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ ॥
 ਮਾਇਆ ਜੇਵਡੁ ਦੁਖੁ ਨਹੀ ਸਭਿ ਭਵਿ ਥਕੇ ਸੰਸਾਰੁ ॥
 ਗੁਰਮਤੀ ਸੁਖੁ ਪਾਈਐ ਸਚੁ ਨਾਮੁ ਉਰ ਧਾਰਿ ॥੩॥
 Ham kee-aa ham karhagay ham moorakh gaavaar.
 Karnai vaalaa visri-aa doojai bhaa-ay pi-aar.
 Maa-i-aa jayvad dukh nahee sabh bhav thakay sansaar.
 Gurmatee sukh paa-ee-ai sach naam ur dhaar. ||3|| {39}*

In Essence : What are we? We claim to do this and that, obviously we are idiots. Actually by indulging into Maya—love, we have forgotten Him who is the real doer. There is no pain greater than indulging in Maya because one gets weary of collecting it. (Contrary to that) Only by following the Guru—advice and keeping the Creator in the mind, the peace and comfort can be attained

The Guru states that the real Doer is the Creator, and we play as He makes us play. He guides us that it is only through love for His Name that can procure peace for us. **What we love becomes our destiny.**

*ਜਿਸ ਨੇ ਮੇਲੇ ਸੇ ਮਿਲੈ ਹਉ ਤਿਸੁ ਬਲਿਹਾਰੈ ਜਾਉ ॥
 ਏ ਮਨ ਭਗਤੀ ਰਤਿਆ ਸਚੁ ਬਾਣੀ ਨਿਜ ਥਾਉ ॥
 ਮਨਿ ਰਤੇ ਜਿਹਵਾ ਰਤੀ ਹਰਿ ਗੁਣ ਸਚੇ ਗਾਉ ॥
 ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਚੇ ਮਾਹਿ ਸਮਾਉ ॥੪॥੩੧॥੬੪॥*

*Jis no maylay so milai ha-o tis balihaarai jaa-o.
 Ay man bhagtee rati-aa sach bantee nij thaa-o.
 Man ratay jihvaa ratee har gun sachay gaa-o.
 Naanak naam na veesrai sachay maahi samaa-o. ||4||31||64|| {39}*

In Essence : (actually nothing is in the hands of the mortals, and this is the approach we should have toward those who get strayed). Whom Prabh causes to unite with Him, they meet Him. I sacrifice to such persons. When the mind is drenched in the devotion of the Eternal Prabh through true Bani, it is stilled within. Thus, the mind and the tongue get drenched in His love and sing His virtues. Nanak says such persons never forget His Name and remain imbued with Him. As Sikhs, we should strongly believe in the following:

*ਸਭਿ ਆਏ ਹੁਕਮਿ ਖਸਮਾਹੁ ਹੁਕਮਿ ਸਭ ਵਰਤਨੀ ॥
 ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਖੇਲੁ ਸਭੁ ਹਰਿ ਧਨੀ ॥੧॥
 Sabh aa-ay hukam khasmaahu hukam sabh vartanee.
 Sach saahib saachaa khayl sabh har dhancee. ||1|| {723}*

In Essence : All have come here as per His Command and are subject to it. Prabh is eternal and His true show is being played under His eternal law. The Master of all of this pervades everywhere.

Truly believing in Him and our Guru can certainly get us out of negative tendencies. We should work hard to get out of His show. We should bear His memory all the times in our minds as our Guru directs us. Uttering His Name is the beginning; once one gets drenched in His empowering—love, his or her mind begins to utter His name without using the tongue (*Ajaap*). The state of mind where His Name is uttered without the use of tongue comes with His grace. To attain that state of mind must be our goal, and we should work hard for that. We should understand that when in the mind nothing exists but Him, it is “*Turiavastha*” repeatedly mentioned in Gurbani.

A REMINDER FROM OUR GURU

ਜਿਸ ਨੇ ਦਇਆਲੂ ਹੋਵੇ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥
ਜਨੁ ਨਾਨਕੁ ਧੁਤਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥

*Jis no da-i-aal hovai mayraa su-aamee
tis gursikh guroo updays sunaavai.
Jan naanak dhoorh mangai tis gursikh kee
jo aap japai avrah naam japaavai. ||2|| {306, SGGS}*

In Essence : Upon whom Akalpurakh showers His mercy, the Guru imparts his teachings to such a Guru-follower. Nanak, the servant of Akalpurakh in utter humility, seeks the company of such Guru-follower who contemplates on His Name and inspires others to do so.

Why Guru Ji is saying that Prabh causes others to listen to the Guru? Because Guru ji sees everything under His command. If the Guru is met, it is because of His Will and if the Guru inspires others, it also occurs because of His Will. Once who learns from the Guru, also takes responsibility of remaining imbued with Him, and such a Gurmukh loves to inspire others to do the same and thus becomes a medium of the Guru-mission. Such a person deserves all respect. In this act (inspiring others to contemplate His Name), Gurmukh doesn't seek any personal gain; it is a service without reward because it is based on true love. **Who write on Gurbani and make money, are not serving the Guru but themselves.** Those who serve their own agenda, they don't care what the Guru says; they keep trying to make living out of writing on Gurbani. Gurbani doesn't approve their acts. [1245, SGGS, Mehl 1]

I would like to share with readers some Guru Vaakas that express Sikhi in a nutshell, let's ponder over these Guru Vaakas and guide ourselves to be true Gurmukh:

ਕਰਣ ਕਾਰਣ ਏਕੁ ਓਹੀ ਜਿਨਿ ਕੀਆ ਆਕਾਰੁ ॥
ਤਿਸਹਿ ਧਿਆਵਹੁ ਮਨ ਮੇਰੇ ਸਰਬ ਕੋ ਆਧਾਰੁ ॥੧॥

*Karan kaaran ayk ohee jin kee-aa aakaar.
Tiseh dhi-aavahu man mayray sarab ko aadhaar. ||1|| {51}*

In Essence : Oh mind! Remember the Creator, who has fashioned the universe and is capable of doing everything.

Therefore, who is the support of all, meditate on Him.

This is the first step: being in His love, deeming Him only worthy of loving and worshipping Him. All other entities regardless their established reputation as Gods and Seers shouldn't be worshiped. The second point is defined here is to have a true Guru and take his refuge in utter humbleness because through the Guru He is known (*Gurparsaad*). Therefore, follow the Guru to meditate on Him. True Guru who shows Him within is also worth worshipping as His blessing. Worshipping our revered Guru doesn't mean to forget the Creator for a moment or by pass Him. Sikhs see Akalpurakh through their Guru too because in the Guru He has installed Himself to guide the souls. [72, 466, SGGS, Mehl 1]

ਗੁਰ ਕੇ ਚਰਨ ਮਨ ਮਹਿ ਧਿਆਇ ॥
ਛੋਡਿ ਸਗਲ ਸਿਆਣਪਾ ਸਾਚਿ ਸਬਦਿ ਲਿਵ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥

*Gur kay charan man meh dhi-aa-ay.
Chhod sagal si-aanpaa saach sabad liv laa-ay. ||1|| Rahaa-o. {51}*

In Essence : **Fix your attention on the Guru in utter humility and abandon all your wisdom** (This is the hardest part to do for many of us); through the Guru-teachings, get imbued with Eternal Akalpurakh. [Pause]

This is the Gurmat way. If still other seers or philosophers are in our minds to direct us toward the Creator, we must abandon their influence; otherwise, our own thinking developed under various influences, will continue to block us from following our Guru. **If a Sikh is unable to change as per Sri Guru Granth Sahib—advice, no other scripture can help him or her either.** A Sikh cannot afford to take advice on this path from other than Sri Guru Granth Sahib. If any Sikh feels otherwise, it is his or her own mind's choice; however, our Guru wants “a sincere surrendering to the Guru and Akalpurakh.” If that is done sincerely, no other source can mislead the follower. This is the second step:

ਦੁਖੁ ਕਲੇਸੁ ਨ ਭਉ ਬਿਆਪੈ ਗੁਰ ਮੰਤ੍ਰੁ ਹਿਰਦੈ ਹੋਇ ॥
ਕੋਟਿ ਜਤਨਾ ਕਰਿ ਰਹੇ ਗੁਰ ਬਿਨੁ ਤਰਿਓ ਨ ਕੋਇ ॥੨॥

*Dukh kalays na bha-o bi-aapai gur mantr hirdai ho-ay.
Kot jatnaa kar rahay gur bin tari-o na ko-ay. ||2|| {51}*

In Essence : If the Guru–teachings are enshrined in the heart, distress, agony and fear do not bother. Millions have tried to get emancipated at their own efforts but couldn't do without the Guru.

Our Guru declares that without a true Guru who experienced Him, no one ever can realize Him. Guru Ji also alerts us not to fall for others in this regard, because only the Guru, who has envisioned Akalpurakh, has the power to enable others to see Him. That is why Guru Ji says that without the Guru, anxieties and tides of joy and pains keep hitting the mortals. Only the Guru–advice can reverse the course of such tides (of anxieties and fears). In other words, neither agony nor any kind of fear touches the soul if the Guru's way is adopted.

ਦੇਖਿ ਦਰਸਨੁ ਮਨੁ ਸਾਧਾਰੈ ਪਾਪ ਸਗਲੇ ਜਾਹਿ ॥

ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜਿ ਗੁਰ ਕੀ ਧੈਰੀ ਪਾਹਿ ॥੩॥

Daykh darsan man sadhaarai paap saglay jaahi.

Ha-o tin kai balihaarnai je gur kee pairee paahi. ||3|| {51}

In Essence : Those who, seeing Guru, take his refuge, all their sins get negated (the virtues take over the sins). I sacrifice to those who take Guru's refuge in utter humility. (Going to other sources to realize Him is not a surrendering to the Guru)

In the following Guru Vaakas, he is expressing the third step, and he wants us to take it without hesitation:

ਸਾਧਸੰਗਤਿ ਮਨਿ ਵਸੈ ਸਾਚੁ ਹਰਿ ਕਾ ਨਾਉ ॥

ਸੇ ਵਡਭਾਗੀ ਨਾਨਕਾ ਜਿਨਾ ਮਨਿ ਇਹੁ ਭਾਉ ॥੪॥੨੪॥੯੪॥

Saadhsangat man vasai saach har kaa naa-o.

Say vadbhaagee naankaa jinaa man ih bhaa-o. ||4||24||94|| {51}

In Essence : Nanak says that those who live in the company of Saints and love to be with them are fortunate ones, because in the Saint's company only, the Eternal Almighty's name dwells in their hearts.

The Third step is to be in the right environment; that is the company of His true devotees. In there, practice of living in His love and keeping Him in the heart, and avoiding Maya influences are taught. In the following Guru Vaakas, ideas are the same as stated above; however, they are elaborated further by explaining

why a Guru and his devotees are needed in the pursuit of Him:

**ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥ ਸੰਚਿ ਹਰਿ ਧਨੁ ਪੂਜਿ ਸਤਿਗੁਰੁ ਛੋਡਿ ਸਗਲ ਵਿਕਾਰ ॥
ਜਿਨਿ ਤੂੰ ਸਾਜਿ ਸਵਾਰਿਆ ਹਰਿ ਸਿਮਰਿ ਹੋਇ ਉਧਾਰੁ ॥੧॥**

Sireeraag mehlaa 5:

Sanch har dhan pooj satgur chhod sagal vikaar.

Jin toon saaj savaari-aa har simar ho-ay udhaar. ||1|| {51}

In Essence : Oh Mortal! Abandoning vice, revering the True Guru and gathering the wealth of His Name by remembering Him, who has adorned you, will save you!

All other temptations that trigger ill intentions and reduce the life only into Maya pursuits must be abandoned. Akalpurakh who is the real support of life should be remembered. Therefore, gather His Name and fill the heart with His love.

ਜਪਿ ਮਨ ਨਾਮੁ ਏਕੁ ਅਪਾਰੁ ॥

ਪ੍ਰਾਨ ਮਨੁ ਤਨੁ ਜਿਨਹਿ ਦੀਆ ਰਿਦੇ ਕਾ ਆਧਾਰੁ ॥੧॥ ਰਹਾਉ ॥

Jap man naam ayk apaar.

Paraan man tan jineh dee-aa riday kaa aadhaar. ||1|| Rahaa-o. {51}

In Essence : Remember only the one Creator who is infinite, and who has given you life with mind and body. Remember Him who is the support of your heart (life). [Pause]

Stress is given on remembering the Creator since only He holds the power to support us. In the next Vaakas, Guru Ji gives a warning about getting lost in worldly pursuits. Whole world and its pursuits are based on conceit, anger, greed and lustful thinking; however, in that very world, there are His devotees who harbor thinking quiet contrary to that. They are drenched in His love. They pass over the virtues to others. Therefore, instead of following the world, we should follow His devotees.

ਕਾਮਿ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਮਾਤੇ ਵਿਆਪਿਆ ਸੰਸਾਰੁ ॥

ਪਉ ਸੰਤ ਸਰਣੀ ਲਾਗੁ ਚਰਣੀ ਮਿਟੈ ਦੁਖੁ ਅੰਧਾਰੁ ॥੨॥

Kaam krodh ahankaar maatay vi-aapi-aa sansaar.

Pa-o sant sarnee laag charnee mitai dookh andhaar. ||2|| {51}

In Essence : The world is engrossed in lust, anger and conceit; take refuge of the Saints in utter humility so that your pain and darkness of your mind will be gone.

The comparison between the company of Maya lovers and His devotees is done above to diagnose the right environment for the soul. Now what we get from His devotees? Answer is in the next Vaakas:

ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਕਮਾਵੈ ਏਹ ਕਰਣੀ ਸਾਰ ॥

ਆਪੁ ਛੋਡਿ ਸਭ ਹੋਇ ਰੇਣਾ ਜਿਸੁ ਦੇਇ ਪ੍ਰਭੁ ਨਿਰੰਕਾਰੁ ॥੩॥

Sat santokh da-i-aa kamaavai ayh karnee saar.

Aap chhod sabh ho-ay raynaa jis day-ay parabh nirankaar. ||3|| {51}

In Essence : Whom the Formless Creator blesses (with His Name), they get rid of their conceit and behave with others in utter humbleness, and they practice charity, contentment and passion because it is the essence of virtuous deeds.

Self conceit needs to go; only after getting rid of that, practicing charity, contentment and passion in utter humility is possible. Importance of “Self” here is totally negated. Once with His blessing, when the Guru imparts his teaching to his followers, they learn the spiritual truth about “His all pervading existence.” Please read on:

ਜੋ ਦੀਸੈ ਸੋ ਸਗਲ ਤੁਹੈ ਪਸਰਿਆ ਪਾਸਾਰੁ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ ਕਾਟਿਆ ਸਗਲ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥੪॥੨੫॥੯੫॥

Jo deesai so sagal toonhai pasti-aa paasaar.

Kaho naanak gur bharam kaati-aa sagal barahm beechaar.

||4||25||95|| {51}

In Essence : Whose doubts are dispelled by the Guru, they comprehend all divine knowledge. Utter this Nanak, “Whatever they see, they see Akalpurakh extended in the entire universe.”

There is no place without Him [Jap Ji]; Guru Ji has removed our all kinds of doubts about Him. In the following, he questions the prevailed worldly judgment which doesn't align with His Ordinance. If we follow worldly judgment, we may end up taking sides without knowing the ultimate truth. If a disaster or calamity occurs, you may have heard people loudly saying, “Where is the God now?” I deem it an ignorant statement. The world has a little window to see everything; contrary to that, the Creator has all expended universe to take care of. And, He keeps His show going

on. **Narrow mindedness is always loaded with limitations.**

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਦੁਕ੍ਰਿਤ ਸੁਕ੍ਰਿਤ ਮੰਧੇ ਸੰਸਾਰੁ ਸਗਲਾਣਾ ॥

ਦੁਹਰੁ ਤੇ ਰਹਤ ਭਗਤੁ ਹੈ ਕੋਈ ਵਿਰਲਾ ਜਾਣਾ ॥੧॥

Sireeraag mehlaa 5:

Dukarit sukarit mandhay sansaar saglaanaa.

Duhhoon tay rahat bhagat hai ko-ee virala jaanaa. ||1|| {51}

In Essence : The whole world is engrossed into judging what the good or the bad deeds are (in its own prospect). His devotees are those who remain above the concept of such concept of good or bad deeds.

Let us look at the concept of good and bad deeds and understand why His devotees do not get into it. Dr. Sahib Singh refers to the good and bad deeds described in *Vedas* and *Shastras*, possibly true. But, Guru Ji is not limiting His Message to one community. It has huge application. Guru Ji states here that the world has set up its own good or bad concepts which are very lame and often fall short of divine thinking. In His show, all are performers. The society punishes that individual who doesn't follow its norms and its created laws (which are also based on narrow concepts many times and differ from the laws of one society to another significantly). The society applauds those people who accept its norms, and criticizes those who violate them. In Spiritual realm, Good deeds and bad deeds occur under His Ordinance. What a human should do then? As per Gurbani, He or she should live in the love of Creator who has a big family. To learn to live in that family with harmony, virtues like tolerance, compassion, humility, charity, truthfulness and positive behavior are mandatory. These are the qualities that add positivity in His big family. Although its members are different from one another, still the animosity has no place in it. In the mind, there should be fear, love and attachment toward the Creator. What happens in today's life can be good or bad only in His judgment. That is an example of understanding “His rule over His creation.” Contrary to it, in worldly prospect, since the norms of various societies differ (some are totally contrary to one another), what is really good or bad, remains questionable. Guru Ji says that in His love, surrendering to

Him is enough to live in peace; living in His love alone fills the mortals with various virtues, which keep them above negativity. Therefore, in a spiritual realm, what is good and bad is not looked as the society does. The Creator has established a show with its own laws and has created the Maya that influences its characters. World's role is to seek success in those materialistic pursuits, but the Guru's goal is to take these characters out of this show by imparting divine knowledge to realize Him. The Guru aims at ending the separation of the mortals from Him with His acceptance. The Maya influences work contrary to the Guru's mission which is also a part of His Will. When a mortal totally devotes toward Him in His love, the virtues direct his or her life. In His big family, no one is bad as portrayed by the society. His devotees feel that negativity occurs due to Maya influences but that is also part of His Ordinance. In enlightened ones' minds, there is forgiveness; there is no animosity toward anyone, and there are no blames to be put on others. In them, there is an urge to keep harmony with all regardless of others being good or bad as per the norms of a society. To an advocate of a society, it can appear strange, but in a spiritual realm, it is well settled and subtle truth. If someone kills someone, it is a crime. Is it a crime as per His Ordinance? We cannot address that rightfully because His Ordinance is beyond expression. What is there in such occurrence, only He knows? A society will punish that individual who kills someone, but how Akalpurakh serves the justice only He knows. How He does that and what is the reason behind all that will not be clear to the people. He is very much present in the society; what ever the society does, also falls under His Ordinance. What can be done if someone attacks someone? In such a kind of situation, self defense is supported not only by the society but also by enlightened ones. If one kills someone under His Ordinance, should his or her actions be ignored as His Ordinance? No, self defense is part of His Show, saving a life which is set up in His staged show also falls under His Hukam. Does the society always go against His Ordinance? No, it is there as per His Will. It plays its due roles. His Show is an open game. When a ball is hit, if it is not stopped, it will continue to be in action till the force of the hit ends. Why then His devotees do not agree with a society? Answer

is very simple. The society rather promotes its own set up goals which are well accepted. Nonetheless, His devotees are only into attaining His union. Both, the society and His devotees have different goals; therefore, the disagreement is inevitable.

Guru Ji continues teaching his followers to see Him in His creation and realize His power over His creation [51, SGGs].

ਠਾਕੁਰੁ ਸਰਬੇ ਸਮਾਣਾ ॥

ਕਿਆ ਕਹਉ ਸੁਣਉ ਸੁਆਮੀ ਤੂੰ ਵਡ ਪੁਰਖੁ ਸੁਜਾਣਾ ॥੧॥ ਰਹਾਉ ॥

Thaakur sarbay samaanaa.

Ki-aa kaha-o suna-o su-aamee toon vad purakh sujaanaa.

||1|| Rahaa-o. {51}

In Essence : Oh Master! You permeate in all, and the supporter of all. You are the highest Master and well aware of all beings' hearts (by permeating in them). What more I can say about you? [Pause]

Right here, Guru ji states that when He permeates in all, why we should not deal everyone equally? Many people just don't get this idea. His devotees live the truth of "His being permeated in all;" yes, they just don't merely say so but live this truth. Those who long compliments or worldly honors, they just cannot serve Him truly because such longings disable their minds to rise above selfishness and animosity to keep fairness within intact; they cannot preserve the feeling of treating all equally.

ਮਾਨ ਅਭਿਮਾਨ ਮੰਧੇ ਸੇ ਸੇਵਕੁ ਨਾਹੀ ॥

ਤਤ ਸਮਦਰਸੀ ਸੰਤਹੁ ਕੋਈ ਕੋਟਿ ਮੰਧਾਹੀ ॥੨॥

Maan abhimaan mandhay so sayvak naahee.

Tat samadrasee santahu ko-ee kot mandhaahee. ||2|| {51}

In Essence : Who is into embracing self-pride and dishonor, cannot be called Prabh's servant. There are a few Saints in millions who see Him everywhere and deal with all equally.

This is the character of His devotees, unfortunately, such devotees are very rare. For instance in a debate, people argue, they try to beat others in argument, and try to prove how more intelligent they are than others to seek acceptance of their dominance. Such behavior fills them with conceit and self

gratification. If we, who intend to follow our Guru—path, try to stay in such environment, we will be consumed bit by bit by the compliments or scastic comments of opposition even if they are layered in sugary words. It is like entering into an endless tunnel. It is a very big fall the morals take (I personally have realized it by experiencing it). After taking that fall, one rarely can get up again gracefully. Guru Ji asks us to change that kind of behavior by eradicating self conceit that triggers it. If we have views to share, do that but do not involve in arguments to lose the virtues acquired with hard work. Trust me; I have learned my lesson in this regard. Try to remember what Bhagat Kabir Ji writes in this context in earlier quoted Vaakas; get over with the tendency of dominating others while sharing views whether they understand what is expressed or they are adamant to listen to it. Better choice is just to move on and let others enjoy what they believe in. Guru ji hits at right on the nail in this context in the following:

**ਕਹਨ ਕਹਾਵਨ ਇਹੁ ਕੀਰਤਿ ਕਰਲਾ ॥
ਕਥਨ ਕਹਨ ਤੇ ਮੁਕਤਾ ਗੁਰਮੁਖਿ ਕੋਈ ਵਿਚਲਾ ॥੩॥
Kahan kahaavan ih keerat karlaa.**

Kathan kahan tay muktaa gurmukh ko-ee virlaa. ||3|| {51}

In Essence : Talking and discussing about knowledge is a way of having worldly honor; there is a rare Guru—follower who remains above this talk. (When a person really starts developing love for the Creator, one’s mind considers these things as futile issue).

Above advice of our Guru is enough to avoid that quagmire of futile debates that not only takes away our virtues but also stops our spiritual progress for which we work hard. Why in a debate people get personal? The answer is, “due to the conceit and the anger gushing out of it,” and that is what Guru ji targets in the above Vaakas. For sure people will keep playing this game, and their goal itself will become their chain. They can break this chain if His grace is eventually bestowed upon them. Our Guru alerts about it, and we should get out of it gracefully.

The True Guru—followers know and understand the conflict created in His show. Guru Ji several times reminds us that who are strayed by Him, no one can change them. Why to bend upon

changing them? Why to waste time in trivial discussions? Shouldn’t this time be used to improve our own short comings instead? What is a Mukti, what this word means and so on? Why do we need to even discuss these things when we ourselves are deep down in a quagmire of Maya? When we start working on the Guru—path, all the answers of such questions come one by one as we progress on it. Isn’t it necessary to do first what our Guru says? The same idea is beautifully stated in the following Vaakas on 51, SGGS :

**ਗਤਿ ਅਵਿਗਤਿ ਕਛੁ ਨਦਰਿ ਨ ਆਇਆ ॥
ਸੰਤਨ ਕੀ ਰੇਣੁ ਨਾਨਕ ਦਾਨੁ ਪਾਇਆ ॥੪॥੨੬॥੯੬॥
Gat avigat kachh nadar na aa-i-aa.**

Santan kee rayn naanak daan paa-i-aa. ||4||26||96|| {51}

In Essence : Nanak says, when one becomes utterly humble in the refuge of Saints, one receives the gift of His name. Then one doesn’t take interest in knowing what salvation is. (Such futile talk then ceases to exist in the mind)

Please open the door and look how Akalpurakh’s lover and Maya—lover act differently; in Raag Soohi, First Nanak first defines the mind which is totally inclined toward Maya and its inability to unite or envision the Creator. It is expressed beautiful way why this inclination toward Maya limits the mind; consequently, it leads to a failure in obtaining virtues to be worthy of the Creator. Guru Vaakas are fully loaded with metaphoric expressions to paint a landscape of Maya; however, in the next Vaakas, Guru Ji pictures the plight of the devoted—minds inclined toward the Creator. This comparison makes “*Braham—Gyan*” easy to understand. Guru Nanak Dev Ji rejects importance of Maya achievements in context of obtaining His union. The real achievement is all about meeting the Creator as His lover, and the real loss is to be a Maya—lover.

KUCHAJI: HAVING NO VIRTUE

ਮੰਵ ਕੁਚਜੀ ਅੰਮਾਵਣਿ ਡੋਸਤੇ ਹਉ ਕਿਉ ਸਹੁ ਰਾਵਣਿ ਜਾਉ ਜੀਉ ॥
 ਇਕ ਦੂ ਇਕਿ ਚੜਦੀਆ ਕਉਣੁ ਜਾਣੈ ਮੇਰਾ ਨਾਉ ਜੀਉ ॥
 ਜਿਨੀ ਸਖੀ ਸਹੁ ਰਾਵਿਆ ਸੇ ਅੰਬੀ ਛਾਵੜੀਏਹਿ ਜੀਉ ॥
 ਸੇ ਗੁਣ ਮੰਵ ਨ ਆਵਨੀ ਹਉ ਕੈ ਜੀ ਦੋਸ ਧਰੇਉ ਜੀਉ ॥
 ਕਿਆ ਗੁਣ ਤੇਰੇ ਵਿਥਰਾ ਹਉ ਕਿਆ ਕਿਆ ਘਿਨਾ ਤੇਰਾ ਨਾਉ ਜੀਉ ॥
 ਇਕਤੁ ਟੋਲਿ ਨ ਅੰਬੜਾ ਹਉ ਸਦ ਕੁਰਬਾਣੈ ਤੇਰੇ ਜਾਉ ਜੀਉ ॥
 ਸੁਇਨਾ ਰੁਪਾ ਰੰਗੁਲਾ ਮੌਤੀ ਤੈ ਮਾਣਿਕੁ ਜੀਉ ॥
 ਸੇ ਵਸਤੂ ਸਹਿ ਦਿਤੀਆ ਮੈ ਤਿਨੁ ਸਿਉ ਲਾਇਆ ਚਿਤੁ ਜੀਉ ॥
 ਮੰਦਰ ਮਿਟੀ ਸੰਦੇ ਪਥਰ ਕੀਤੇ ਰਾਸਿ ਜੀਉ ॥
 ਹਉ ਏਨੀ ਟੋਲੀ ਭੁਲੀਅਸੁ ਤਿਸੁ ਕੰਤ ਨ ਬੈਠੀ ਪਾਸਿ ਜੀਉ ॥
 ਅੰਬਰਿ ਕੁੰਜਾ ਕੁਰਲੀਆ ਬਗ ਬਹਿਠੇ ਆਇ ਜੀਉ ॥
 ਸਾ ਧਨ ਚਲੀ ਸਾਹੁਰੈ ਕਿਆ ਮੁਹੁ ਦੇਸੀ ਅਗੈ ਜਾਇ ਜੀਉ ॥
 ਸੁਤੀ ਸੁਤੀ ਝਾਲੁ ਥੀਆ ਭੁਲੀ ਵਾਟੜੀਆਸੁ ਜੀਉ ॥
 ਤੈ ਸਹ ਨਾਲਹੁ ਮੁਤੀਅਸੁ ਦੁਖਾ ਕੁੰ ਧਰੀਆਸੁ ਜੀਉ ॥
 ਤੁਧੁ ਗੁਣ ਮੈ ਸਭਿ ਅਵਗਣਾ ਇਕ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਜੀਉ ॥
 ਸਭਿ ਰਾਤੀ ਸੋਹਾਗਣੀ ਮੈ ਡੋਹਾਗਣਿ ਕਾਈ ਰਾਤਿ ਜੀਉ ॥੧॥

Manj kuchjee ammaavan dosrthay ha-o ki-o saho raavan jaa-o jee-o.
 Ik doo ik charhandee-aa ka-un jaanai mayraa naa-o jee-o.
 Jinhee sakhee saho raavi-aa say ambee chhaavrhee-ayhi jee-o.
 Say gun manj na aavnee ha-o kai jee dos dharay-o jee-o.
 Ki-aa gun tayray vithraa ha-o ki-aa ki-aa ghinaa tayraa naa-o jee-o.
 Ikat tol na ambrhaa ha-o sad kurbaanai tayrai jaa-o jee-o.
 Su-inaa rupaa rangulaa motee tai maanik jee-o.
 Say vastoo seh ditee-aa mai tinh si-o laa-i-aa chit jee-o.
 Mandar mitee sand-rhay pathar keetay raas jee-o.
 Ha-o aynee tolee bhulee-as tis kant na baithee paas jee-o.
 Ambar koonjaa kurlee-aa bag bahithay aa-ay jee-o.
 Saa dhan chalee saahurai ki-aa muhu daysee agai jaa-ay jee-o.
 Sutee sutee jhaal thee-aa bhulee vaatrhee-aas jee-o.
 Tai sah naalahu mutee-as dukhaa koon dharee-aas jee-o.
 Tudh gun mai sabh avganaa ik naanak kee ardaas jee-o.
 Sabh raatee sohaagane mai dohaagan kaa-ee raat jee-o. ||1|| {762}

In Essence : I am flawed with numerous demerits, how can I please my spouse? With Him are those who are better than each other and I am unknown (compared to them). The friends who are enjoying Company of the Spouse are enjoying the cool comfort like

of the shadow of mango—tree. They have the virtues, I don't; whom should I blame for it? Oh my Spouse Prabh! What is that virtue of yours that I should express (They are numerous!)? Which Names of yours should I utter? I cannot express gratitude of your even one precious gift; I just sacrifice to you! He (Prabh—Spouse) has given the precious gifts like gold, silver, pearls and rubies; I am deluded with these precious gifts and am attached my heart to them. I have thought that mansions with all that decorations are my wealth and I haven't got close to my Spouse. Now, I am turned old and the signs of end are obvious. (With having no virtues) His soul—bride is ready to depart for the Spouse's place; how will she face her Spouse? Being in slumber of Maya, my final time has come and I have lost my way. Oh Prabh! I am separated from you and that is why I have pains. You are virtuous and I have no virtue. Nanak prays, "Bless your unfortunate bride (me) with some of your time as well."

SUCHAJI: virtuous.

ਸੁਹੀ ਮਹਲਾ ੧ ਸੁਚਜੀ ॥ ਜਾ ਤੂ ਤਾ ਮੈ ਸਭੁ ਕੋ ਤੂ ਸਾਹਿਬੁ ਮੇਰੀ ਰਾਸਿ ਜੀਉ ॥
 ਤੁਧੁ ਅੰਤਰਿ ਹਉ ਸੁਖਿ ਵਸਾ ਤੂੰ ਅੰਤਰਿ ਸਾਬਾਸਿ ਜੀਉ ॥
 ਭਾਣੈ ਤਖਤਿ ਵਡਾਈਆ ਭਾਣੈ ਭੀਖ ਉਦਾਸਿ ਜੀਉ ॥
 ਭਾਣੈ ਥਲ ਸਿਰਿ ਸਰੁ ਵਹੈ ਕਮਲੁ ਫੁਲੈ ਆਕਾਸਿ ਜੀਉ ॥
 ਭਾਣੈ ਭਵਜਲੁ ਲੰਘੀਐ ਭਾਣੈ ਮੰਤਿ ਭਰੀਆਸਿ ਜੀਉ ॥
 ਭਾਣੈ ਸੋ ਸਹੁ ਰੰਗੁਲਾ ਸਿਫਤਿ ਰਤਾ ਗੁਣਤਾਸਿ ਜੀਉ ॥
 ਭਾਣੈ ਸਹੁ ਭੀਹਾਵਲਾ ਹਉ ਆਵਣਿ ਜਾਣਿ ਮੁਈਆਸਿ ਜੀਉ ॥
 ਤੂ ਸਹੁ ਅਗਮੁ ਅਤੋਲਵਾ ਹਉ ਕਹਿ ਕਹਿ ਢਹਿ ਪਈਆਸਿ ਜੀਉ ॥
 ਕਿਆ ਮਾਗਉ ਕਿਆ ਕਹਿ ਸੁਣੀ ਮੈ ਦਰਸਨ ਭੂਖ ਪਿਆਸਿ ਜੀਉ ॥
 ਗੁਰ ਸਬਦੀ ਸਹੁ ਪਾਇਆ ਸਚੁ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਜੀਉ ॥੨॥

Soohee mehlaa 1 suchjee.

Jaa too taa mai sabh ko too saahib mayree raas jee-o.
 Tudh antar ha-o sukh vasaa toon antar saabaas jee-o.
 Bhaanai takhat vadaa-ee-aa bhaanai bheekh udaas jee-o.
 Bhaanai thal sir sar vahai kamal fulai aakaas jee-o.
 Bhaanai bhavjal langhee-ai bhaanai manjh bharee-aas jee-o.
 Bhaanai so saho rangulaa sifata rataa guntaas jee-o.
 Bhaanai saho bhechaavala ha-o aavan jaan mu-ee-aas jee-o.
 Too saho agam atolvaa ha-o kahi kahi dheh pa-ee-aas jee-o.
 Ki-aa maaga-o ki-aa kahi sunee mai darsan bhookh pi-aas jee-o.
 Gur sabdee saho paa-i-aa sach naanak kee ardaas jee-o. ||2|| {762}

In Essence : When you are with me, I have everything; you are my capital oh my Master! When I have you in my heart, I am in peace. When you manifest in me, I get praised. (Now talk is about the Creator in third person) In His will, people sit on a throne and get glory, and in His will people beg door to door as despondent. (Now addressing Him directly again) In your will, the ocean flows over desert, and the lotus blooms in the sky. In your Will, we swim across dreadful worldly ocean and in your will we drown in it. In your will, the soul—bride gets drenched in your love and praises you, the treasure of virtues. In your will, you, my Prabh—spouse, appear dreadful to some, and they keep into coming and going. You are inaccessible and immeasurable; praying, I am fallen in your refuge. What should I ask from you? And what can I say that you can hear that? I am hungry and thirsty for your vision. Nanak says that through Guru Shabada, the eternal Akalpurakh is obtained, and the prayer of Nanak has been granted.

Mehla 5 on 763, SGGS:

GUNWANTI : Virtuous

ਸੂਹੀ ਮਹਲਾ ੫ ਗੁਣਵੰਤੀ ॥
ਜੋ ਦੀਸੈ ਗੁਰਸਿਖੜਾ ਤਿਸੁ ਨਿਵਿ ਨਿਵਿ ਲਾਗਉ ਪਾਇ ਜੀਉ ॥
ਆਖਾ ਬਿਰਥਾ ਜੀਅ ਕੀ ਗੁਰੁ ਸਜਣੁ ਦੇਹਿ ਮਿਲਾਇ ਜੀਉ ॥
ਸੋਈ ਦਸਿ ਉਪਦੇਸੜਾ ਮੇਰਾ ਮਨੁ ਅਨਤ ਨ ਕਾਹੁ ਜਾਇ ਜੀਉ ॥
ਇਹੁ ਮਨੁ ਤੈ ਕੂੰ ਭੇਵਸਾ ਮੈ ਮਾਰਗੁ ਦੇਹੁ ਬਤਾਇ ਜੀਉ ॥
ਹਉ ਆਇਆ ਦੂਰਹੁ ਚਲਿ ਕੈ ਮੈ ਤਕੀ ਤਉ ਸਰਣਾਇ ਜੀਉ ॥
ਮੈ ਆਸਾ ਰਖੀ ਚਿਤਿ ਮਹਿ ਮੇਰਾ ਸਭੋ ਦੁਖੁ ਗਵਾਇ ਜੀਉ ॥
ਇਤੁ ਮਾਰਗਿ ਚਲੇ ਭਾਈਅੜੇ ਗੁਰੁ ਕਹੈ ਸੁ ਕਾਰ ਕਮਾਇ ਜੀਉ ॥
ਤਿਆਗੋਂ ਮਨ ਕੀ ਮਤੜੀ ਵਿਸਾਰੋਂ ਦੁਜਾ ਭਾਉ ਜੀਉ ॥
ਇਉ ਪਾਵਹਿ ਹਰਿ ਦਰਸਾਵੜਾ ਨਹ ਲਗੈ ਤਤੀ ਵਾਉ ਜੀਉ ॥
ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉ ਜੀਉ ॥
ਹਰਿ ਭਗਤਿ ਖਜਾਨਾ ਬਖਸਿਆ ਗੁਰਿ ਨਾਨਕਿ ਕੀਆ ਪਸਾਉ ਜੀਉ ॥
ਮੈ ਬਹੁੜਿ ਨ ਤ੍ਰਿਸਨਾ ਭੁਖੜੀ ਹਉ ਰਜਾ ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਜੀਉ ॥
ਜੋ ਗੁਰ ਦੀਸੈ ਸਿਖੜਾ ਤਿਸੁ ਨਿਵਿ ਨਿਵਿ ਲਾਗਉ ਪਾਇ ਜੀਉ ॥੩॥

Soohee mehlaa 5 gunvantee.

Jo deesai gursikh-rhaa tis niv niv laaga-o paa-ay jee-o.

Aakhaa birthaa jee-a kee gur sajan deh milaa-ay jee-o.

So-ee das updaysrhaa mayraa man anat na kaahoo jaa-ay jee-o.

Ih man tai koon dayvsaa mai maarag dayh bataa-ay jee-o.

Ha-o aa-i-aa dhoorahu chal kai mai takee ta-o sarnaa-ay jee-o.
Mai aasaa rakhee chit meh mayraa sabho dukh gavaa-ay jee-o.
It maarag chalay bhaa-ee-arhay gur kahai so kaar kamaa-ay jee-o.
Ti-aagayn man kee mat-rhee visaarayn doojaa bhaa-o jee-o.
I-o paavahi har darsaavarhaa nah lagai tatee vaa-o jee-o.
Ha-o aaphu bol na jaandaa mai kahi-aa sabh hukmaa-o jee-o.
Har bhagat khajaanaa bakhsi-aa gur naanak kee-aa pasaa-o jee-o.
Mai bahurh na tarisnaa bhukh-rhee ha-o rajaa taripat aghaa-ay jee-o.
Jo gur deesai sikh-rhaa tis niv niv laaga-o paa-ay jee-o. ||3|| {763}

In Essence : (Expression of readiness to seek the Guru and a request) If I see a Guru—follower, very humbly I shall bow to him repeatedly; I shall explain the plight of my heart and make a request to him to unite me with the Guru. Guide me with that Guru—teaching through which my heart doesn't wander. I shall surrender my mind to you, please show me the path. I have come a long way and I have sought your refuge. I have hope that all my pain will be eradicated. (Answer) Oh brother! Do what the Guru says, and tread on the Guru—path this way: **abandon your own wisdom and don't love any other than the Creator (Very important factors to pursue Akalpurakh)**. This is the way He can be envisioned, and then no bad thing will touch. **I am not simply saying what I think but it is His Ordinance. Guru Nanak is pleased with me and has blessed me with the treasure of His devotion.** Now all desires and hunger for anything do not bother me because I am fully satiated (with His Name). If I see a Guru—follower, I repeatedly bow to him in utter humility.

Please try to get depth of this Shabada; indeed, if one follows Guru Nanak Dev Ji truly, becomes worth of extreme respect because he or she can guide others through Guru Nanak Dev Ji's message. In first part of this Shabada, a seeker is looking for a Sikh of Guru Nanak Dev Ji. Fifth Nanak, in the last part of this shabada explains how a Guru Nanak Dev's Sikh can guide others through the Guru—guidance.

SOME IMPORTANT WORDS AND THEIR MEANINGS IN DIFFERENT CONTEXTS

There are a few words which must be clear while studying Gurbani; Guru Ji has interpreted them by using them in various contexts. These words are: *Akalpurakh* (Creator), *Naam* (His Name), *Hukam* (Ordinance), *Surat* (inclination of mind/intellect), *Haomai* (Conceit), *Maya* (All that detours the mind away from the Creator with its three modes), *Turiamastha/Dasamdumar* (Immaculate State of mind, state of void), *Shabad* (The Creator, Guru Shabada), *Gur Seva* (Guru service/truly following the Guru), *Charan-dhoor* (dust of feet/remaining close in utter humility), *Anhad* (Automatic melody), *Guru Sant*, *Gurpermeshar* (Guru, Guru as a form of the Creator) and *Mukti* (Liberation/salvation/freedom from bods of Maya).

Let us start with the names of Akalpurakh which are used to identify Him to praise Him. There are many names used for Akalpurakh, and some of these names were also given to those persons who were here on this planet once, and who attained very revered status in this world. A lot of distortion of Gurbani occurred due to these names used in Gurbani. Though Guru Sahiban and Bhagatas have done their best to clear inevitable doubts about these names; however, some people just refuse to accept the truth. On 435, SGGS, Second Nanak says:

ਰਾਹੈ ਰਾਮੁ ਚਿਤਿ ਕਰਿ ਮੁਝੇ ਹਿਰਦੈ ਜਿਨੁ ਕੈ ਰਵਿ ਰਹਿਆ ॥
ਗੁਰ ਪਰਸਾਦੀ ਜਿਨੀ ਰਾਮੁ ਪਛਾਤਾ ਨਿਰਗੁਣ ਰਾਮੁ ਤਿਨੀ ਬੁਝਿ ਲਹਿਆ ॥੧੭॥
Raarai raam chit kar moorhay hirdai jinh kai rav rahi-aa.
Gur parsaaadee jinhee raam pachhaataa
nirgun raam tinhee boojh lahi-aa. ||17|| {435}

In Essence : Oh Fool! Remember Ram in your heart. Through the Guru—blessings, in whose hearts Ram abides, **they realize Ram and understand the Formless Ram (nirgun Ram).**

In above Vaakas, the use of word “*Ram*” is defined at the end of the Vaaka. Ram is used frequently in Hindu faith for Ram Chandra Ji, the son of Dasrath Ji. When Guru Sahiban or Bhagat use this word “*Ram*”, it is used for Akalpurakh, who is formless and beyond birth. If a virtuous deed of Ram Chandra Ji is referred in any Vaaka, it is used

to give credit to the Creator just to stress that actually the Creator is the Doer who does and causes others to do. The same feelings have been expressed while expressing His “*Sargun*” form. The word “*Nirgun*”, used in above Vaakas, means without any attributes which means “the formless;” obviously it has nothing to do with Ram Chandra Ji in such usage. All Bhagatas Ji also addresses Him “*Ram*” which means,” all pervading Creator not Revered Ram Chandra Ji who came and departed as per the Will of the Creator.”

In Sri Guru Granth Sahib, “*Ikkankar*” who is beyond birth and death is worshiped and recommended to meditate on. Only He is sought, and Guru Sahiban and Bhagatas give inspiration to fall in love with Him only through a Guru who has seen Him and is able to show Him to others as well. No other entity is singled out to equal to Him. Sri Guru Granth Sahib is all about the eternal Creator. **No direct criticism is done about established Devtas like Ram Chandra Ji or Krishana Ji except in context of their limits compared to the Creator. No religious scripture is a criticized save for the infinity of the Creator that goes beyond any scripture.**

There is another name that is “*Krishan*.” Many other names are also attached to Krishan Jadev Ji to praise his power in Hindu faith. Krishan Ji was the son of Sri Nand Ji. Because of the use of this word, a lot of confusion was created by the ignorant who were interpreting Gurbani; however, interestingly the Guru and Bhagatas have defined the use of these names by clearly stating that it is used strictly for the Creator who is formless, beyond death and birth and is pervading all over. Again look at Second Nanak on 469, SGGS, no doubt is left here about the use of the word, “*Krishan*” in Gurbani.

ਮਃ ੨ ॥ ਏਕ ਕ੍ਰਿਸਨੰ ਸਰਬ ਦੇਵਾ ਦੇਵ ਦੇਵਾ ਤ ਆਤਮਾ ॥
ਆਤਮਾ ਬਾਸੁਦੇਵਸਿ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ ॥
ਨਾਨਕ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥੪॥
Mehlaa 2: Ayk krisann sarab dayvaa dayv dayvaa ta aatmaa.
Aatmaa baasdayvsi-y jay ko jaanai bhay-o.
Naanak taa kaa daas hai so-ee niranjan day-o. ||4|| {469}

In Essence : The one Creator is the soul of all Devtas and their Devtas. If anyone knows the mystery of the soul and the Creator; Nanak says that he is servant of such a person because he is like the pure Creator.

There is only one Krishan that is the Creator whose soul pervades in all devtas. Guru Ji further elaborates that this mystery of His soul's presence in all must be understood. Who does so, realizes Him, and such a person deserves extreme respect. Now if we take the case of Krishan Ji, obviously, Krishan Ji cannot be the soul that permeates in all Devtas and other people because when he was alive, other contemporary souls were also having Divine light in them (As He permeates in all). If it were true otherwise, Guru Nanak Dev Ji would not have questioned Sri Krishan Ji's stand on some issues (We will discuss that later on). With another example, this thing becomes clearer when Guru Nanak Dev Ji addresses on these established Devtas in a different ways just to prove that these are not the personalities the Guru Sahiban and Bhagtas are in love with; on Krishan Jadev Ji, on 559, SGGS:

ਕਿਸਨੁ ਸਦਾ ਅਵਤਾਰੀ ਰੂਪਾ ਕਿਤੁ ਲਗਿ ਤਰੈ ਸੰਸਾਰਾ ॥

ਗੁਰਮੁਖਿ ਗਿਆਨਿ ਰਤੇ ਜੁਗ ਅੰਤਰਿ ਚੁਕੈ ਮੋਹ ਗੁਬਾਰਾ ॥੩॥

Kisan sadaa avtaaree roodhaa kit lag tarai sansaaraa.

Gurmukh gi-aan ratay jug antar chookai moh gubaaraa. ||3|| {559}

In Essence : Krishan Ji is ever busy in reincarnating, how the world will be saved? Nonetheless, the true Guru followers remain imbued with gnosis imparted by the Guru, and get rid of worldly love (Obviously, the Guru who realizes him is ahead of the devta who is into reincarnations because he is not liberated from reincarnations).

As per given stories, they say that Krishan Ji (*Vishnu*) keeps incarnating; then how he can save others if he remains in incarnating. Sikhi is all about merging with its source—Akalpurakh. In other words, it is all about to put a stop basically on the reincarnation of the soul. If a soul itself keeps reincarnating, how it can stop other souls from reincarnating? Now how anyone, by merely reading the word “*Krishan*” in Gurbani, can claim that it is used for Krishan Ji, the son of Nand Ji? Even Bhagat Kabir ji points out if Nand Lal Ji was the father of God then who created Nanad Lal Ji? [338, SGGS, quotation will be given later on] It is not a criticism of Sri Krishan Ji but a simple way of saying that the Creator is above Sri Krishan Ji, and it is the Creator to whom we mortals should attach.

Now look at what Guru Nanak Dev ji says about Krishan Yadav Ji; after reading it, obviously a fanatic in “*Sattyarth*” attacked Guru Nanak Dev Ji and called Him atheist:

ਮਃ ੧ ॥ ਸਾਮ ਕਹੈ ਸੇਤੰਬਰੁ ਸੁਆਮੀ ਸਚ ਮਹਿ ਆਛੈ ਸਾਚਿ ਰਹੇ ॥
ਸਭੁ ਕੋ ਸਚਿ ਸਮਾਵੈ ॥ ਰਿਗੁ ਕਹੈ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਰਾਮ ਨਾਮੁ ਦੇਵਾ ਮਹਿ ਸੂਰੁ ॥ ਨਾਇ ਲਇਐ ਪਰਾਛਤ ਜਾਹਿ ॥
ਨਾਨਕ ਤਉ ਮੋਖੰਤਰੁ ਪਾਹਿ ॥
ਜੁਜ ਮਹਿ ਜੋਰਿ ਛਲੀ ਚੰਦਾਵਲਿ ਕਾਨੁ ਕ੍ਰਿਸਨੁ ਜਾਦਮੁ ਭਇਆ ॥
ਪਾਰਜਾਤੁ ਗੋਪੀ ਲੈ ਆਇਆ ਬਿੰਦਾਬਨ ਮਹਿ ਰੰਗੁ ਕੀਆ ॥
ਕਲਿ ਮਹਿ ਬੇਦੁ ਅਬਰਬਣੁ ਹੁਆ ਨਾਉ ਖੁਦਾਈ ਅਲਹੁ ਭਇਆ ॥
ਨੀਲ ਬਸਤ੍ਰੁ ਲੇ ਕਪੜੇ ਪਹਿਰੇ ਤੁਰਕ ਪਠਾਣੀ ਅਮਲੁ ਕੀਆ ॥
ਚਾਰੇ ਵੇਦ ਹੋਏ ਸਚਿਆਰ ॥ ਪੜਹਿ ਗੁਣਹਿ ਤਿਨੁ ਚਾਰ ਵੀਚਾਰ ॥
ਭਉ ਭਗਤਿ ਕਰਿ ਨੀਚੁ ਸਦਾਏ ॥ ਤਾਉ ਨਾਨਕ ਮੋਖੰਤਰੁ ਪਾਏ ॥੨॥

Mehlaa 1:

Saam kahai saytambar su-aamee sach meh aachhai saach rahay.

Sabh ko sach samaavai. Rig kahai rahi-aa bharpoor.

Raam naam dayvaa meh soor. Naa-ay la-i-ai paraachhat jaahi.

Naanak ta-o mokhantar paahi.

Juj meh jor chhalee chandraaval kaanh krisan jaadam bha-i-aa.

Paarjaat gopee lai aa-i-aa bindraaban meh rang kee-aa.

Kal meh bayd atharban hoo-aa naa-o khudaa-ee alhu bha-i-aa.

Neel bastar lay kaprhay pahiray turak pathaaneer amal kee-aa.

Chaaray vayd ho-ay sachiaar. Parheh guneh tinh chaar veechaar.

Bhaa-o bhagat kar neech sadaa-ay.

Ta-o naanak mokhantar paa-ay. ||2|| {470}

In Essence : According to Saam Ved, Master of universe is “*Setanber*” who remained imbued with the truth, thus all remained imbued in the Truth. *Rig Veda* said that among all devtas, Ram was the shining name, and Ram was pervading all over. Nanak says that it was said that the sins were dispelled and people would get liberation by uttering that name. **According to *Yujjar Veda*, the Master of the world was Krishan Ji (From Jadd lineage) who with force and treachery brought Chandravali;** who for his Gopi brought Elysian tree and revelled in Bindraaban (Please look how Guru ji is trying to differentiate the Creator from Krishan ji by explaining his favors; Gurbani states clearly that the Creator is beyond these things like favors and treachery). In *Kalyug* (Dark

Age), *Atharva Veda* dominated, and the Master of the world is called “*Allah*.” *Turk* and *Pathanas* have got rule and wore blue clothes (Here Guru ji is hinting at the power of ruling through which some people in power force other people to call God with the Name they gave to the God and think themselves right and force others to believe that their given name is real. Please ponder over, how the only one Creator can be different in different *Yugas*? He was there but not the way people describe. He was there by permeating in all and pervading all over. Indeed, He was, He is and He will be there). Thus, all four of the Vedas turn to be true (In different ages the Master of the World was called with different names, and uttering those different names used to be considered as a way out to get salvation; this way, the saying of these Vedas turn to be true because it happened that way and it was His Will to be like that. **Now the question is this; how can one Creator be different in different ages? Doubtless, He is different from those entities or given names as He has been defined in Gurmat. Uttering these names mentioned above doesn't bring salvation; it is obtained through falling in love with the Creator, His creation, and living in utter humility. By reading and studying them—the references in Vedas—they get these thoughts. In the next Vaakas Guru Ji clarifies all doubts about the Creator). Nanak says (actually) when a person, by cherishing love for Him (The Creator), performs the devotion of the Creator, and deems to be low (to be utterly humble), then he or she gets liberation.**

Guru ji says that by merely uttering the names stated above, no one gets liberated; the Creator is above favors, animosity; all the characters mentioned above were into favors; however, *Ikkankaar* is not. As it is said in Jap Ji “*ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਨਿਰਭਾਓ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਨਿਰਭਾਓ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ* *Nir Bhao and Nirvair, Akaalmoorat, Ajoonee*” He is beyond fear, animosity, death and birth;” therefore, none of them mentioned in the shabada were the Creator. **How people relate Devi Devtas to Sikhi is utter nonsense.**

Guru ji doesn't criticize any of the entity in the above Shabada, he just wants to promote honest devotion of the Creator in utter humility. He stresses that He is above human traits and

doesn't act as the entities referred in the Shabada. If other people want to stick with them, it is their choice. Gurmat settles up with His being all pervading and His all prevailing Will. It is said in Gurbani that He is beyond birth and death. Who comes into birth cannot be the Creator in His totality. The Creator causes the beings to exist and orders them to leave from here and it happens exactly as per His wishes.

Kabir ji also refuses to accept Krishan Ji as an incarnation of God.

ਤੁਮੁ ਜੁ ਕਹਤ ਹਉ ਨੰਦ ਕੋ ਨੰਦਨੁ ਨੰਦ ਸੁ ਨੰਦਨੁ ਕਾ ਕੋ ਰੇ ॥
ਧਰਨਿ ਅਕਾਸੁ ਦਸੋ ਦਿਸ ਨਾਹੀ ਤਬ ਇਹੁ ਨੰਦੁ ਕਹਾ ਥੋ ਰੇ ॥ ੧॥ ਰਹਾਉ ॥
Tumh jo kahat ha-o nand ko nandan nand so nandan kaa ko ray.
Dharan akaas daso dis naahee tab ih nand kaha tho ray.
||1|| *Rahaa-o.*{338}

In Essence : You say that God was a son of Nand, whose son was Nand himself? When there was no earth, sky, and nothing was visible in all directions, where was this Nand then? [Pause]. (How anyone can dare to relate Bhagatas to any devta or other established entity? who do so, I wonder at such people's relentless obstinacy).

Here Kabir ji is expressing his views in context of stories about Krishan Ji whom people called God and declared his father Nand Ji as a father of God. He simply says that the Creator doesn't take birth, and has no biological father; **it is demeaning Him to call Him a son of a human being.**

To elaborate it further, Kabir Ji stresses:

ਸੰਕਟਿ ਨਹੀ ਪਰੈ ਜੋਨਿ ਨਹੀ ਆਵੈ ਨਾਮੁ ਨਿਰੰਜਨੁ ਜਾ ਕੋ ਰੇ ॥
ਕਬੀਰ ਕੋ ਸੁਆਮੀ ਐਸੋ ਠਾਕੁਰੁ ਜਾ ਕੈ ਮਾਈ ਨ ਬਾਪੋ ਰੇ ॥੨॥੧੯॥੨੦॥
Sankat nahee parai jon nahee aavai naam niranjan jaa ko ray.
Kabeer ko su-aamee aiso thaakur jaa kai maa-ee na baapo ray.
||2||19||70|| {339}

In Essence : Prabh's Name is Immaculate; He is beyond birth and trouble. Kabir's Master is such a Master who has neither any mother nor any father.

Kabir ji, rejects other people's claim about Krishan Ji as God

once for all and declares that he is the devotee of that Prabh who is beyond the trouble of birth and death; therefore, calling Krishan Ji “Prabh” is not acceptable to him. Guru Ji also says that Akalpurakh individually doesn’t take birth in a single body. Although there is no difference between Him and His devotees, it is not appropriate to say that Akalpurakh takes birth individually even in the form of His devotees. In reference to “*Gurupermesbar*”, **Akalpurakh doesn’t take birth as a Guru but installs Himself as a Guru in an enlightened soul to guide the other motals.** Of course, apparently **He is manifested in enlightened ones to guide others who are not so fortunate.** When an ordinary person becomes His ultimate devotee, then no difference is left between him and the Creator because the devotee attains the virtues of the Creator like being immaculate, fearless and being beyond animosity. **Sikhs should follow their Guru and abandon all other entities to seek help if they truly love the Creator.** Repeatedly Guru Ji stresses on it. In Sikhi there is no third party; there is the Creator, the Guru and His devotees. If other people trust in other entities, it is also His Will, and His Will must be respected. To do that, we must respect what other people believe in instead of trashing them. In reaction to some bigoted persons’ unbalanced and uncivilized views, we must show decency and respect toward seers of other faiths. **I personally feel that I have nothing to learn from Ram Chandra Ji and Krishan Ji; however, I have great regard for them; after all, they are Devtas of my brothers and sisters, and I respect that doubtlessly.**

On 340, SGGS Kabir ji openly declares that for his love, only the Creator is worth not those whom He created. By saying so, he totally opposes worshipping of other entities, and recommends worshipping only Akalpurakh.

**ਓਅੰਕਾਰ ਆਦਿ ਮੈ ਜਾਨਾ ॥ ਲਿਖਿ ਅਰੁ ਮੈਟੈ ਤਾਰਿ ਨ ਮਾਨਾ ॥
ਓਅੰਕਾਰ ਲਖੈ ਜਉ ਕੋਈ ॥ ਸੋਈ ਲਿਖਿ ਮੇਟਣਾ ਨ ਹੋਈ ॥੬॥**

*O-ankaar aad mai jaanaa. Likh ar maytai taahi na maanaa.
O-ankaar lakhai ja-o ko-ee. So-ee lakh maytnaa na ho-ee. ||6|| {340}*

In Essence : I believe only in all Pervading Prabh who is the source of all, and I do not consider a person as God whom Prabh creates and destroys. If anyone sees Onkaar, no one can negate that experience of seeing Him.

On 953, SGGS Guru Nanak Dev Ji further describes Ram Chandra ji as a person who cries when a loss comes by. He was affected badly by sorrows though he was revered as Devta. How can he be Akalpurakh who doesn’t take comfort and pain equally? Krishan Ji couldn’t save Pandavas from becoming laborers, why? The answer is: **He couldn’t change the Will of the Creator.** Indeed, who takes birth cannot change His Will. Please read on:

**ਸਲੋਕੁ ਮਃ ੧ ॥ ਸਹੰਸਰ ਦਾਨ ਦੇ ਇੰਦੁ ਰੋਆਇਆ ॥
ਪਰਸ ਰਾਮੁ ਰੋਵੈ ਘਰਿ ਆਇਆ ॥ ਅਜੈ ਸੁ ਰੋਵੈ ਭੀਖਿਆ ਖਾਇ ॥
ਐਸੀ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥ ਰੋਵੈ ਰਾਮੁ ਨਿਕਾਲਾ ਭਇਆ ॥
ਸੀਤਾ ਲਖਮਣੁ ਵਿਛੁੜਿ ਗਇਆ ॥ ਰੋਵੈ ਦਹਸਿਰੁ ਲੰਕ ਗਵਾਇ ॥
ਜਿਨਿ ਸੀਤਾ ਆਦੀ ਭਉਰੁ ਵਾਇ ॥ ਰੋਵਹਿ ਪਾਂਡਵ ਭਏ ਮਜੂਰ ॥
ਜਿਨ ਕੈ ਸੁਆਮੀ ਰਹਤ ਹੁਦੂਰਿ ॥ ਰੋਵੈ ਜਨਮੇਜਾ ਖੁਇ ਗਇਆ ॥
ਏਕੀ ਕਾਰਣਿ ਪਾਪੀ ਭਇਆ ॥ ਰੋਵਹਿ ਸੇਖ ਮਸਾਇਕ ਪੀਰ ॥
ਅੰਤਿ ਕਾਲਿ ਮਤੁ ਲਾਗੈ ਭੀੜ ॥ ਰੋਵਹਿ ਰਾਜੇ ਕੰਨ ਪੜਾਇ ॥
ਘਰਿ ਘਰਿ ਮਾਗਹਿ ਭੀਖਿਆ ਜਾਇ ॥ ਰੋਵਹਿ ਕਿਰਪਨ ਸੰਚਹਿ ਧਨੁ ਜਾਇ ॥ ਪੰਡਿਤ
ਰੋਵਹਿ ਗਿਆਨੁ ਗਵਾਇ ॥ ਬਾਲੀ ਰੋਵੈ ਨਾਹਿ ਭਤਾਰੁ ॥
ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥ ਮੰਨਿ ਨਾਉ ਸੋਈ ਜਿਣਿ ਜਾਇ ॥
ਅਉਰੀ ਕਰਮ ਨ ਲੇਖੈ ਲਾਇ ॥੧॥**

Salok mehlaa 1: Sahansar daan day indar ro-aa-i-aa.

Paras raam rovai ghar aa-i-aa.

Ajai so rovai bheekhi-aa khaa-ay.

Aisee dargeh milai sajaa-ay. Rovai raam nikaalaa bha-i-aa.

Seetaa lakhman vichhurh ga-i-aa. Rovai dehsir lank gavaa-ay.

Jin seetaa aadee da-uroo vaa-ay. Roveh paandav bha-ay majoor.

Jin kai su-aamee rahat hadoor. Rovai janmayjaa khu-ay ga-i-aa.

Aykee kaaran paapee bha-i-aa. Roveh saykh masaa-ik peer.

Ant kaal mat laagai bheerh. Roveh raajay kann parhaa-ay.

Ghar ghar maageh bheekhi-aa jaa-ay.

Roveh kirpan sancheh dhan jaa-ay. Pandit roveh gi-aan gavaa-ay.

Baalee rovai naahi bhataar. Naanak dukhee-aa sabh sansaar.

Mannay naa-o so-ee jin jaa-ay. A-uree karam na laykhai laa-ay.

||1|| {953-954}

In Essence : Rishi made Devta Indra cry by a curse—punishment. Parsram came home crying. Ajay cried when he had to eat his own given charity (In bad form), such a kind of punishment he endured. Ram (Here Ram is used for Devta named Ram

Chandra ji, son of Dasrath Ji; therefore, now it is clear in Gurbani whom Guru Sahiban and Bhgata Ji call “*Ram*.” Obviously, He is Akalpurakh who pervades everywhere and is beyond birth and death) cried when he was exiled and separated from Lakhshman and Seeta Ji. Ten-headed Rawan cried as he lost Sri Lanka because he brought Seeta Ji with a disguise of a Sadhu and his tambourine. The Pandava cried who eventually became laborers even though their Master Krishan Ji was on their side (Again Guru ji is pointing out here that it was Krishana Ji, known as Master/God, on the side of Pundavas; even then they suffered because of Akalpurakh’s Will which Krishan Ji couldn’t change) Janmeja cried by going strayed and making just one mistake. Religious teachers and seers cry lest they should suffer in the last moment. Kings (like Gopichand) cried who pierced his ears and begged house to house. The miser cries on losing his gathered wealth, and Pundit cries due to loss of the real knowledge (Please also keep in mind that in Punjabi “*rona paina/crying*” is also an expression to convey repentance and enduring sufferings). Young woman cries for losing her spouse, and Nanak says that thus the whole world is in distress (it is crying due to this or that. Now Guru ji inserts his opinion) Only those who believe in His Name go victorious (they do not need to cry for any reason because they believe in Him and His ordinance. They believe that everything occurs as per His Will; so why to cry?) **No deed other than praising His Name is of any use.** (This is a vital point in Gurmat)

The last Vaakas is very important, nothing other than praising the Creator is important, and only those cry who do not understand this and His Will.

Now note it down how the Creator, who is formless and pervades all over, is addressed with so many names. In the quote below, He is addressed as Allah, a name given to Him by Muslims; therefore, given names to Him doesn’t make any difference to His devotees; the important thing is to love and worship only the One Creator with any name.

**ਭਗਤਿ ਨਿਰਾਲੀ ਅਲਾਹ ਦੀ ਜਾਪੈ ਗੁਰ ਵੀਚਾਰਿ ॥
ਨਾਨਕ ਨਾਮੁ ਹਿਰਦੈ ਵਸੈ ਤੈ ਭਗਤੀ ਨਾਮਿ ਸਵਾਰਿ ॥੯॥੧੪॥੩੬॥**

***Bhagat niraalee alaaah dee jaapai gur veechaar.
Naanak naam hirdai vasai bhai bhagtee naam savaar.***
||9||14||36|| {430}

In Essence : Through Guru–teachings, it is learned that devotion of **Allah** is distinct and useful; Nanak says in whose hearts His Name abides, the devotion and respect/fear of Him embellish them.

In the following, Bhagat Namdev talks about the real doer of deeds even though the deeds are credited to others by the world. **He starts with Dhru Bhagata who happened to be before Ram Chandra Ji** (A point to be noted down to understand the message). On 657, SGGS:

**ਬੇਢੀ ਕੇ ਗੁਣ ਸੁਨਿ ਰੀ ਬਾਈ ਜਲਧਿ ਬਾਂਧਿ ਸੁ ਬਾਪਿਓ ਹੋ ॥
ਨਾਮੇ ਕੇ ਸੁਆਮੀ ਸੀਅ ਬਹੋਰੀ ਲੰਕ ਭਭੀਖਣ ਆਪਿਓ ਹੋ ॥੪॥੨॥੬੫॥**
***Baydhee kay gun sun ree baa-ee jaladh baandh dharoo thaapi-o ho.
Naamay kay su-aamee sec-a bahoree lank bhabheekhan aapi-o ho.***
||4||2|| {657}

In Essence : **Oh Sister! Listen about the virtues of that Carpenter (who built my cottage). He inducted Dhru to the highest status** (Please bear in mind, at the time of Bhagat Dhru, Ram Chandra Ji was not there), **controlled the ocean (put bridge on it), and the Master of Namdev brought back Seeta and made Bhabhikhan the king of Lanka** (Looking at the deeds done, it is very much clear that Bhagat Namdev ji is crediting the deeds done by Ram Chandra Ji to the Creator; by referring to Bhagat Dhru, He makes clear that he is not talking about Ram Chandra Ji as his Master).

Sikhi believes that the Creator does everything through His mediums, and Sikhs should only worship Him; however, they should respect people of other faiths considering them as the followers of His Will. How does He plays this all show, only He knows. We are separated from Him; we should make His Naam the support of our lives and should live in His love to unite with Him.

NAAM

Naam introduces us to the Creator and His virtues. He is remembered with so many given names. Gurbani stresses on uttering

His Name by keeping His memory in the mind. On 21, SGGS:

ਰਾਮ ਨਾਮੁ ਜਪਿ ਦਿਨਸੁ ਰਾਤਿ ਗੁਰਮੁਖਿ ਹਰਿ ਧਨੁ ਜਾਨੁ ॥

Raam naam jap dinas raat gurmukh har dhan jaan. {21}

In Essence : Day and night, utter Akalpurakh's Name; through Guru, you deem Prabh's Name your wealth.

Here Akalpurakh is identified as infinite then it is asked to utter His Name; on 202, SGGS:

ਅਗਾਧਿ ਬੋਧਿ ਹਰਿ ਅਗਮ ਅਪਾਰੇ ॥ ਨਾਮੁ ਜਪਤ ਨਾਮੁ ਰਿਦੇ ਬੀਚਾਰੇ ॥

ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੇ ॥੪॥੧੧੧॥

Agaadh bodh har agam apaaray.

Naam japat naam riday beechaaray.

Naanak ka-o parabh kirpaa dhaaray. ||4||111|| {202}

In Essence : (With His grace) one should utter the Name of the Creator, who is infinite and incomprehensible. One should contemplate His Naam within the heart. (Prayer) Oh Prabh! Bless Nanak (to utter your Naam).

Naam has been defined in detail on page 206 to 211 in this book.

HUKAM (Ordinance/Will)

We cannot obey His Hukam as long as we, consciously or unconsciously, keep pleasing our minds with different kinds of thoughts like falling for Maya attractions. In other words, we cannot tread on Prabh-path if our minds remain influenced by Maya. Even if we say “Yes, all is His Hukam” we still defy it as we are misled by our intellect that dances to the tunes of our conceit. Understanding His Hukam, which is beyond favor and punishment, is to accept it with no complains. Complaining about it is to show displeasure about it. We feel happy when it goes in our favor but we get up set when it goes otherwise. Guru Ji addresses that mentality. The Creator doesn't do favor, and He doesn't punish anyone either. If that fact is understood, His Hukam is understood though it is inexpressible. Guru ji stresses, on 722, SGGS:

ਲਬ ਲੋਭ ਅਹੰਕਾਰ ਕੀ ਮਾਤੀ ਮਾਇਆ ਮਾਹਿ ਸਮਾਣੀ ॥

Lab lobh ahankaar kee maatee maa-i-aa maahi samaanee. {722}

In Essence : The soul-bride is into greed, conceit, and it is engrossed in Maya. (idea continues in the next Vaakas)

ਇਨੀ ਬਾਤੀ ਸਹੁ ਪਾਈਐ ਨਾਹੀ ਭਈ ਕਾਮਣਿ ਇਆਣੀ ॥੨॥

Inee baatee saho paa-ee-ai naahee bha-ee kaaman i-aanee. ||2|| {722}

In Essence : The soul-bride has become a fool (ignorant) because this is not the way Prabh Spouse is obtained.

Right after expressing the inexpressibility of the Creator in Mool Mantra, Guru Nanak Dev Ji asks his followers to seek Him through a Guru. When we go to the Guru to seek Him, we are supposed to go there leaving our “*Self/intellect/wisdom*” behind, but unfortunately, most of us don't. We keep gluing to our own intellect and wisdom. Read on what Guru ji says on 602, SGGS:

ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਈਐ ॥੪॥੬੬੦੨॥

Naanak naam vasai man antar vichahu aap gavaa-ee-ai. ||4||6|| {602}

In Essence : **When self conceit is eliminated, Nanak says that Prabh's Name dwells in the mind.**

It has been said in Gurbani repeatedly to get rid of conceit and one's own intellect to envision the Creator. We go to our Guru with our conceit intact (We have developed a kind of thinking or we have certain ways to look at things, and we follow them. How it is possible to realize Him with our thinking which is contrary to our Guru's advice?)

Now question is how to get rid of this conceit?, in the above Vaakas, Guru puts a question and then answers it in the following:

ਜਾਇ ਪੁਛਹੁ ਸੋਹਗਣੀ ਵਾਰੈ ਕਿਨੀ ਬਾਤੀ ਸਹੁ ਪਾਈਐ ॥

Jaa-ay puchhahu sohaagane vaahai

kinee baatee saho paa-ee-ai. {722}

In Essence : **Ask, those soul brides who abide with their Spouse, how have they obtained their Prabh-Spouse?**

Only those who are with their Prabh Spouse can answer it correctly:

ਜੋ ਕਿਛੁ ਕਰੇ ਸੋ ਭਲਾ ਕਰਿ ਮਾਨੀਐ ਹਿਕਮਤਿ ਹੁਕਮੁ ਚੁਕਾਈਐ ॥

Jo kichh karay so bhalaa kar

maanee-ai hikmat hukam chukhaa-ee-ai. {722}

In Essence : **(Answer) Whatever the Creator does, consider that as good one; do away with your own cleverness and controlling-power.** (It is advised here that one's own conceit and certain way of thinking must be eradicated as one follows the Guru)

In other simple words, we do not understand His Hukam because we side with our own "self" more than we side with our Guru.

The problem most of the time we feel is that we keep our self guiding—intellect fully active. It's very simple to understand it: either we should make our intellect to be aligned with His Will or just give it up totally and follow the Guru. We should never let it interfere with the Guru—guidance because what our Guru says is quite contrary to our way of thinking developed under the influence of others.

We have a physical body. This body is subject to physical laws. Some of which we understand. With our limited understanding of His Hukam, we fail to understand that there are also higher laws other than already existing laws of nature. Our limit is limited to our limited senses. Whenever an enlightened one writes about the automatic melody heard in a state of mind where the mind gets totally absorbed in the Creator, we seldom understand that because we are unable to experience that to confirm it, and our reactions result in guesses.

Why we don't understand the limit of the physical body? Answer is very simple: we just do not understand the totality of His Ordinance which is in force because we are involved deeply in Maya. And, it becomes hard to figure out how His Hukam works. We need to get out of figuring it out. Guru Ji doesn't say to abandon everything. One can keep doing what job or profession one is in, and one should take care of all responsibilities. All this doesn't stop us from surrendering to our Guru. Surrendering of self to the Guru is an act of getting free from the game of pleasing others and temptations of Maya while following the Guru. His Ordinance just beyond expression; on SGGS, 53:

ਤੇਰਾ ਹੁਕਮੁ ਨ ਜਾਪੀ ਕੇਤੜਾ ਲਿਖਿ ਨ ਜਾਣੈ ਕੋਇ ॥

Tayraa hukam na jaapee kayt-rhaa likh na jaanai ko-ay. {53}

In Essence : The extent of Your Command cannot be seen; no one knows how to write about it.

Our Reactions Toward His Ordinance

Guru Ji advises us to overcome the influence of personal wisdom to follow a path of His realization; on 43, SGGS, we are advised to get rid of our own cleverness that wastes our time in futile questioning that drags us into doubts. Guru Ji guides through that situation as well; so how we should learn to react to His Ordinance? Here is the advice, please read on:

ਮਨ ਮੇਰੇ ਕਰਤੇ ਨੋ ਸਾਲਾਹਿ ॥ ਸਭੇ ਛਡਿ ਸਿਆਣਪਾ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਹਿ ॥੧॥ ਰਹਾਉ ॥

Man mayray kartay no saalaahi.

Sabhay chhad si-aanpaa gur kee pairee paahi. ||1|| Rahaa-o. {43}

In Essence : **Oh my mind! Praise the Creator. Give up all your wisdom/clever tricks, and fall at the Feet of the Guru. (Do what Guru says without any doubt, if the mind thinks contrary to the Guru advice, just counsel it) [Pause]**

Why it is so? Read the answer below, on 17-SGGS:

ਜਲੀਆ ਸਭਿ ਸਿਆਣਪਾ ਉਠੀ ਚਲਿਆ ਰੋਇ ॥

Jalee-aa sabh si-aanpaa uthee chali-aa ro-ay. {17}

In Essence : All wisdom is burned away (gone), and one departs crying. (In the end, no clever trick helps; this is the warning about personal wisdom/tricks of cleverness).

We need to understand the concept of His Ordinance as expressed by our Guru. What is the use of that wisdom that doesn't bring eternal peace and stillness to the mind? Why we need to stick to our own wisdom that has failed to bring us peace? Shouldn't we simply follow the Guru flawlessly? Guru Ji says it is beyond expression, why our "Self" is not satisfied with our Guru's statement about His Ordinance? Do we want to satisfy this "Self" or walk on the path Guru leads to? If we keep satisfying this self, there is no chance to follow the Guru, or to attain a goal of union with the Creator. In Gurbani, it is defined how His Ordinance should be obeyed, and that should be enough for a person who has trust in the Guru. Who are only into questions which are already answered, it could be a sheer endless self-gratification. Such nature

of the mind doesn't align with the Guru—teachings. Here are a few points to be considered:

ਸੁਖ ਦੁਖ ਦੋਨੋ ਸਮ ਕਰਿ ਜਾਨੈ ਅਉਰੁ ਮਾਨੁ ਅਪਮਾਨਾ ॥
ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਤਿਨਿ ਜਗਿ ਤਤੁ ਪਛਾਨਾ ॥੧॥

Sukh dukh dono sam kar jaanai a-or maan apmaanaa.
Harakh sog tay rahai ateetaa tin jag tat pachhaanaa. ||1|| {219}

In Essence : Those who deem pain, pleasure, honor and dishonor alike and remain aloof from joy or sorrow, they realize the reality of this world (In context of His Hukam).

Obtaining above stated “state of mind” is only possible if priority is given to the Guru—teachings, and the “Self” is molded by following the Guru.

In this world, there are two ways of living: one is to be pleased and to please others, and the second one is to be in love with the Creator and to pay no attention to what the world says in pursuit of the Creator. There are some people who want to do the both things, and that is why they are stuck in duality. There are those who just harbor care and love for the Creator; certainly they progress to the highest spiritual level. **There are two offers offered by the Creator as per His Hukam. The offer that attracts us individually, decides our purpose of life and our destiny, it is like a law of nature.** It also falls under His Hukam as well.

HUKAM AND OUR ACTIONS

Let us take an example of a drama, directed by a genius director. If players act totally as per the director's will, drama is played well because it is the director that knows how to convey the message through various acts of emotions and occurrences. The whole drama is in the mind of the director. To succeed in obtaining a goal set up by the director, the actors need to ignore their own thinking and follow what director says. Who does make the show bad? It is the one who tries to enforce his or her opinion in the assigned act. We are just players, if we play by accepting His ordinance without any complain, nothing can affect us. When we indulge in it with our own thoughts, we try to go against it. As a result of that, we suffer tremendously, and the irony is this that the

course of His Ordinance goes on intact even then. Our faltering occurs due to our chosen choice of His given choices. It means it is the preference we exercise in context of His given choices that matters. To elaborate it further, let us face another question which is: when He is the doer, how can we act/play at our own then? He has blessed all with “*surat/intellect to act/awareness to act,*” and all actors act as per given “*surat*”. Why He gives a different Surat to different people, it is His realm to deal with, we cannot reflect on it at all. Our questioning about His gifts given to various people leads us to the conceit that demands to be satisfied. Contrarily, His devotees are not bothered by such kind of questioning because they don't have the conceit. Their interest is to take happily what He does instead of questioning Him. In His ordinance, the “*surat*” plays both positive and negative roles. In context of those who somehow are invalid or paralyzed, how His Hukam does work, it is difficult to answer. If we do, we will be acting like the ignorant. Please read on 24, SGGS, Sri Raag Mehla 1:

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥ ਏਕਾ ਸੁਰਤਿ ਜੇਤੇ ਹੈ ਜੀਅ ॥
ਸੁਰਤਿ ਵਿਹੁਣਾ ਕੋਇ ਨ ਕੀਅ ॥

ਜੇਹੀ ਸੁਰਤਿ ਤੇਹਾ ਤਿਨ ਰਾਹੁ ॥ ਲੇਖਾ ਇਕੋ ਆਵਹੁ ਜਾਹੁ ॥੧॥

Sireeraag mehlaa 1 ghar 4: Aykaa surat jaytay hai jee-a.
Surat vihoonaa ko-ay na kee-a. Jayhee surat tayhaa tin raahu.
Laykhaa iko aavhu jaahu. ||1|| {24-25}

In Essence : There is the given mind—awareness in all created beings. None has been created without this awareness (mind). As is the awareness (mind), so is their way. According to His account, subjects come and go.

Do you see the difference between His ordinance and the actions of an individual as per His given “*Surat*”? This Surat is given to make a choice from His given two kinds of offers explained earlier. We must understand that this given “*Surat*” also changes if He Wills.

He also sends some blessed ones with enlightening—Surat to put spiritual color in the drama of Maya being played on this world stage. Those Seers try to mold the Surat of others to divert it toward the Creator. As per His Will, some listen and some don't,

and the choices are made due to the individual—Surat. Some become ready to change and others don't. It is a thin line to cross while deciding about two offers given by the Creator as per our "surat." Even in this situation, no one is needed to blame because whatever offer one accepts also falls under His Will.

The state of mind of those, who are blessed ones and are imbued with Him, is beyond expression; indeed, this is the outcome of choosing Him over Maya:

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ Mannay kee gat kahee na jaa-ay. {3}

In Essence : Who believes in Him truly, his or her state of mind is inexpressible

Our Guru explains the ways to be united with Him. The only thing they ask us to give them is "our surat/attention/awareness." Those who give their Surat to the Guru are sculptured again:

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥

Tithai gharhee-ai surat mat man budh. {8}

In Essence : There the intuitive consciousness, intellect and understanding of the mind are shaped.

Now let us see how His Hukam prevails even when one acts in defiance:

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥

Punnee paapee aakhan naahi. Kar kar karnaa likh lai jaahu.

Aapay beej aapay hee khaahu.

Naanak hukmee aavhu jaahu. ||20|| {4}

In Essence : Virtuous and evil deeds are not just to talk about; often repeated actions are engraved on the psyche of the soul. The mortals thus reap what they sow. O Nanak! Mortals come and go under His Ordinance.

It is a system well designed; some Sikhs question on a few parts of the whole system and get confused. They should understand that after expressing Him as an Infinite Power, our Guru says that the whole show is under His control. It is not very easy to understand or explain how His whole show works. [Japji]

This complex game of His Show is said to be in His hands and that is another reason He is called wondrous. **All fall in His ordinance because none is beyond it. Even for individual acts, one just works as He wants. Just as an employee, having his own brains, works for the employer. Every one represents and works for the Creator as an employee represents the employer.** In totality, all the things that happen or are done by the people having different Surat fall in His ordinance because everything is provided by Him including brain and body and "surat." Understanding the whole system dispels all the doubts about it. Looking at it partially, clouds the truth of His big show. Just by realizing that we are just working for Him, our "I—force" may settle in peace.

CONCEIT—HAOMAI/ HANKAAR

In Gurbani, conceit is considered as a block in realization of the Creator; it includes personal thinking that triggers behavior of putting others down with the feelings of superiority or anger. It also questions what Guru Ji expresses as his experience. It must be abandoned totally when a Sikh takes refuge in the Guru. Conceit is a source of endless conflict. It takes away the peace of the mind, and it keeps its identity so separate that merging with the Creator becomes impossible. On 362, SGGS, about it, Guru Ji is very much clear:

ਆਸਾ ਮਹਲਾ ੩ ॥ ਲਾਲੈ ਆਪਣੀ ਜਾਤਿ ਗਵਾਈ ॥

ਤਨੁ ਮਨੁ ਅਰਪੇ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥

ਹਿਰਦੈ ਨਾਮੁ ਵਡੀ ਵਡਿਆਈ ॥ ਸਦਾ ਪ੍ਰੀਤਮੁ ਪ੍ਰਭੁ ਹੋਇ ਸਖਾਈ ॥੧॥

Aasaa mehlaa 3: Laalai aapnee jaat gavaa-ee.

Tan man arpay satgur sarnaa-ee. Hirdai naam vadee vadi-aa-ee.

Sadaa pareetam parabh ho-ay sakhaa-ee. ||1|| {362-363}

In Essence : The servant of Guru ends his "self" (own thinking) by surrendering completely to the True Guru. Such a Guru-servant keeps Eternal Beloved Prabh in the heart and considers it (having in Him in the mind) as the greatest honor. The beloved Akalpurakh is always helpful.

Guru says that as the conceit goes away, a full trust in Him builds up. This is the way He is loved and kept in the heart.

ਗੁਰੂੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ॥ ਹਉਮੈ ਕਰਤਿਆ ਨਹ ਸੁਖੁ ਹੋਇ ॥
ਮਨਮਤਿ ਝੂਠੀ ਸਚਾ ਸੋਇ ॥

ਸਗਲ ਬਿਗੂਤੇ ਭਾਵੈ ਦੋਇ ॥ ਸੋ ਕਮਾਵੈ ਧੁਰਿ ਲਿਖਿਆ ਹੋਇ ॥੧॥

Ga-orhee gu-aarayree mehlaa 1: Ha-umai karti-aa nah sukh ho-ay. Manmat jhoothee sachaa so-ay. Sagal bigootay bhaavai do-ay.

So kamaavai dhur likhi-aa ho-ay. ||1|| . {222}

In Essence : There is no peace in displaying conceit. Mind's wisdom is to go **after Maya but it—wisdom— is false, because it is only Akalpurakh who is eternal.** All deluded mortals want both Akalpurakh and Maya (It can also be interpreted as “all are into duality;” to me both applications of this idea, appears to be right). Thus, the mortals act as per their destiny.

MAYA

Maya has a huge concept; its meanings are not limited to worldly wealth and property. It means all those things, beings and feelings that trigger attachment and desires in the soul. In other words, it is all that stuff as wealth, property, relationships, deep attachment to anything, lust, anger, greed and conceit; it ultimately blocks the spiritual progress toward the Creator. The mind loses its stability due to Maya.

Three Modes of Maya :

Rajo, Tamo, Sato

Dr. Sahib Singh explains these words in very simple words:

ਰਜੁ ਗੁਣ = ਮਾਇਆ ਦਾ ਉਹ ਗੁਣ ਜੋ ਅੰਕਾਰ ਆਦਿਕ ਦਾ ਮੂਲ ਹੈ

Rajo = It is a source of deep attachment and conceit

ਤਮ ਗੁਣ = ਉਹ ਗੁਣ ਜਿਸ ਦੇ ਕਾਰਨ ਆਤਮਕ ਜੀਵਨ ਦਾ ਸਾਹ ਘਟਿਆ ਜਾਏ
(ਤਮ = ਸਾਹ ਘਟਿਆ ਜਾਣਾ)

Tamo = Because of it, spirituality is negated, and it brings the darkness into the mind.

ਸਤ ਗੁਣ = ਮਾਇਆ ਦੇ ਗੁਣਾਂ ਵਿਚੋਂ ਪਹਿਲਾ ਗੁਣ ਜਿਸ ਦਾ ਨਤੀਜਾ ਸ਼ਾਂਤੀ, ਦਇਆ, ਦਾਨ, ਖਿਮਾ, ਪ੍ਰਸੰਨਤਾ ਆਦਿਕ ਹੈ (ਇਸ ਅਵਸਥਾ ਵਿਚ ਮਨੁਖ ਸ਼ਾਂਤੀ, ਦਇਆ ਆਦਿਕ ਕੰਮਾਂ ਤੇ ਜ਼ੋਰ ਦੋਦਾ ਹੈ, ਤੇ ਇਹਨਾਂ ਦੇ ਕਰਨ ਨਾਲ ਹੀ ਉਸ ਨੂੰ ਜੀਵਨ-ਹੁਲਾਰਾ ਆਉਦਾ ਹੈ)

Sato = It brings peace, passion, charity, forgiveness and joy.

In Mahankosh, these three modes are expressed.

Rajo = ਰਜੋ, ਮਾਇਆ ਦੇ ਤਿੰਨਾਂ ਗੁਣਾਂ ਵਿਚੋਂ ਇਕ ਜੋ ਅੰਕਾਰ ਤੇ ਮੋਹ ਦਾ ਉਤੇਜਕ ਹੈ (source of conceit/greed)

ਜੋ ਮੋਹ ਅੰਕਾਰ ਆਦਿ ਦਾ ਕਾਰਣ ਹੈ (“ਰਜ ਤਮ ਸਤ ਕਲ ਤੇਰੀ ਛਾਇਆ”)

Rajo, Tamo and Sato are His shadow; It is a cause of deep attachment and conceit

Tamo

ਅੰਧਕਾਰ ਅੰਧੋਰਾ “ਤਮ ਅਗਿਆਨ ਮੋਹਤ ਘੁਪ” (*The Darkness about* Divine knowledge). (ਬਿਲਾਵਲ ਮ: ੧) It is a cause of Darkness.

Sato

ਉੱਚਾ/ਸੁੱਚਾ ਆਚਰਨ (ਦਾਨ, ਦੁਜਿਆਂ ਦੀ ਸੇਵਾ (ਸ਼ਾਂਤੀ, ਸਹਿਜ ਅਵਸਥਾ)

It is a cause of bringing high morality, passion, charity and peace.

One thing to remember here is that His devotees go above all the three modes of Maya; amazingly they rise above “*sato*” too. Obviously the state of mind of His true devotee is unique.

TURI AWASTHA/ SEHJTA/DASAMDUAR

Our Guru Sahiban and Bhagatas express “*Turi Awastha*” as a different state of mind; it is a kind of personal experience. In the following, Guru Ji first defines “*Turiawastha*” then expresses it as an obtained goal:

ਆਸਾ ਮਨਸਾ ਦੋਊ ਬਿਨਾਸਤ ਤ੍ਰਿਹੁ ਗੁਣ ਆਸ ਨਿਰਾਸ ਭਈ ॥

ਤੁਰੀਆਵਸਥਾ ਗੁਰਮੁਖਿ ਪਾਈਐ ਸੰਤ ਸਭਾ ਕੀ ਓਟ ਲਹੀ ॥੪॥

Aasaa mansaa do-oo binaasat tarihu gun aas niraas bha-ee.

*Turee-aavasthaa gurmukh paa-ee-ai
sant sabhaa kee ot lahee. ||4|| {356}*

In Essence : Through the Guru and in the company of Saints, three modes of Maya, hopes and desires are finished and one gets detached. Then the ecstatic state of mind (where nothing exists but the Creator) is obtained.

Desires and hopes have facets of negativity too. When they are not materialized, they trigger anxiety, stress and sorrow. If they are materialized, the mind wants them more like an addict of drugs. In “*turi awastha*,” the mind becomes devoid of both. It can also be named as “the state of void.” The mind being in it (as it is fixed on

Him), obtains harmony with all kinds of surroundings in His memory. Nothing can affect that state of mind because the effectiveness of these things ceases to exist due to the devoid of hopes and desires.

On 333, SGGS Kabir ji defines *Sehaj awastha* which is just like “*Turi Awastha*”

**ਗਉੜੀ ॥ ਤਹ ਪਾਵਸ ਸਿੰਧੁ ਧੂਪ ਨਹੀ ਛਹੀਆ ਤਹ ਉਤਪਤਿ ਪਰਲਉ ਨਾਹੀ ॥
ਜੀਵਨ ਮਿਰਤੁ ਨ ਦੁਖੁ ਸੁਖੁ ਬਿਆਪੈ ਸੁੰਨ ਸਮਾਧਿ ਦੋਉ ਤਹ ਨਾਹੀ ॥੧॥**

***Ga-orhee. Tah paavas sindh dhoop nahee chhahee-aa tah utpat
parla-o naahee. Jeevan mirat na dukh sukh bi-aapai sunn samaadh
do-oo tah naahee. ||1|| {333}***

In Essence : In that state of mind, there is no acknowledgment of rainy season, sea, sun-shine, shade, creation or destruction, life or death, pain or comforts and duality; it is a sheer meditation in emptiness (state of void).

In above Vaakas, all words are used in metaphoric expressions. The mind being imbued with the Creator, stops acknowledging the existence of hope, desires and so on. Everything in His Show is active but the mind gets free from Maya influences. It is a supreme experience for the mind. It is an amazing state of mind! It is also called “*Dasm Duar*” through which He is envisioned.

Only through experiencing it, one can know it fully.

The Guru’s thought replaces all kinds of thinking and feelings. First Nanak refers to it on 940, SGGS by telling that the follower takes new birth in Guru’s house. Then, no other person, thought and anything can drive the mind another way, and His union becomes a done deal. It is also briefly explained by Guru Nanak Dev Ji on 678, SGGS where the difference in a gender is gone, and He is seen all over.

SHABAD

Shabad is often used for teachings of enlightened ones like Gurbani. It means “*Guidance*” and “*Praise of Akalpurakh*”; however, Shabad is also used in a concept of “*Akalpurakh*” as Naam is used for Him. In Sidhgosht, both usages of Shabad are expressed. It is

also used as Hukam on 173, SGGS. Teachings of the Guru, on 1342, SGGS:

**ਇਸੁ ਜਗ ਮਹਿ ਸਬਦੁ ਕਰਣੀ ਹੈ ਸਾਰੁ ॥ ਬਿਨੁ ਸਬਦੈ ਹੋਰੁ ਮੋਹੁ ਗੁਬਾਰੁ ॥
ਸਬਦੇ ਨਾਮੁ ਰਖੈ ਉਰਿ ਧਾਰਿ ॥ ਸਬਦੇ ਗਤਿ ਮਤਿ ਮੋਖ ਦੁਆਰੁ ॥੨॥**
***Is jag meh sabad karnee hai saar. Bin sabdai hor moh gubaar.
Sabaday naam rakhai ur dhaar.
Sabaday gat mat mokh du-aar. ||7|| {1342}***

In Essence : To live as per **Guru-teachings** is the supreme way of life. Without it, all the rest is darkness of emotional attachment. Through the Guru-teachings, His Name is enshrined in the heart, and sublime state of mind and liberation are obtained.

The Creator is also addressed as SHABAD

**ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ॥ ਆਪੇ ਸਬਦੁ ਆਪੇ ਨੀਸਾਨੁ ॥ ਆਪੇ ਸੁਰਤਾ ਆਪੇ ਜਾਨੁ ॥
ਆਪੇ ਕਰਿ ਕਰਿ ਵੇਖੈ ਤਾਣੁ ॥ ਤੂ ਦਾਤਾ ਨਾਮੁ ਪਰਵਾਣੁ ॥੧॥**
***Bilaaval mehlaa 1: Aapay sabad aapay neesaan.
Aapay surtaa aapay jaan. Aapay kar kar vaykhai taan.
Too daataa naam parvaan. ||1|| {795}***

In Essence : The Creator Himself is the Divine word and badge of acceptance. He Himself is the Listener (of all prayers) and the Knower (of what is in the hearts of the beings) of all. After fashioning the creation, He himself beholds His might. Oh Prabh! You are the Giver of all gifts, and with your Name, one is accepted

GURU SEVA

Guruseva/Service of Guru or *Gur Chakri* means following the Guru with sincerity in utter humility. Everyday physical “*seva*” of Guru was not possible for everyone even when Sikh Guru Sahiban were available in person. In Gurbani, in the context of “*Guru Seva*” stress is given on becoming devoted to the Guru. Sikh means a learner who is devoted totally toward the Guru-teachings. Third Nanak describes how Guru is met, [84, SGGS]; he says that meeting the Guru doesn’t mean being present physically with the Guru but to have the Guru teachings enshrined in hearts all the time to guide the soul to live in a virtuous way:

**ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਜੇ ਚਲਹਿ ਸਤਿਗੁਰ ਭਾਇ ॥
ਆਪੁ ਗਵਾਇ ਸਤਿਗੁਰੁ ਨੋ ਮਿਲੈ ਸਹਜੇ ਰਹੈ ਸਮਾਇ ॥**

*Satgur kee sayvaa chaakree jay chaleh satgur bhaa-ay.
Aap gavaa-ay satguroo no milai sehjay rahai samaa-ay. {1246}*

In Essence : **Guru Service is to live as Guru—wishes by eradicating the conceit.** Guru Service is to take his (Guru's) refuge by remaining merged intuitively with the Guru—thought.

“*Guru Guru Japna*” and “*Guru Seva*” is the same; remembering the Guru keeps us inclined toward our Creator. Doing what our minds say and uttering the Guru's name as a ritual are nothing but a hypocritical act. **Obeying the Guru is a real service to the Guru.**

CHARNA DEE DHOOR

“*Charna dee dhoor*” or “*charna vich rakbna*” is an idiomatic expression to display utter humility. Its translation often is done incorrectly. To live in the feet of His Saints or the Guru or to seek dust of the Guru or the Saints' means to live in utter humbleness in their association or in the atmosphere created by the Guru or the Saints; it means to follow the Guru or the Saints without giving importance to one's own thinking, and very humbly obeying what is being said by them (Saints/Guru) in pursuit of the Creator.

ANHAD

Although the meaning of “*Anhad*” is “*automatic melody*,” it can be used for the Creator as “*Anhad/Infinite*.” Its usage conveys the state of mind in which the mind, imbued with the Creator, hears melodious music without any musical instrument played. It also indicates the continuity of its existence; melody. That melody can be enjoyed with the mind that goes in “*Sehaj Awastha*.”

GURU, SANT, GURPARMESHAR

In Sri Guru Granth Sahib, the Guru who makes others to envision the Creator is promoted. Bhagatas and our Guru Sahiban do not promote only one name in context of the Guru. For a Sikh, Guru Nanak Dev Ji is deemed as the highest Guru [750, SGGS, Mehla 5]. Nowhere in Sri Guru Granth Sahib, it is indicated that other than Guru Nanak Dev Ji, there was/is/will be no Guru ever. It is said that many of His devotees merged with the Creator through a True Guru even before Guru Nanak Dev Ji. To understand that, we must understand how our Guru expresses

about those who totally get absorbed in the Creator. **Our Guru Sahiban keep asking others to tread on Prabh path through a True Guru who can see Him and make other people see Him.** Fifth Nanak (So does First Nanak) states that those who truly have envisioned Akalpurakh and are absorbed in Him, become just like Akalpurakh; it is on 397, SGGS. They rise above Maya influences and remain beyond enmity and attachment like Akalpurakh. Bhai Gurdas writes about First Nanak: “*Ikk Baba Akaal Roop (form), Vaar 1, stanza 35*”).

If we understand the implication of the above Guru Vaakas [397, SGGS], it will become easy to know why our Guru Calls the Guru “*Gurparmeshar*.” Ponder over it. **Even Bani of the Guru is revered as “Nirankar.” Guru Ji doesn't want us to take a fall on this path by choosing others over the Creator in all circumstances because it is the Creator who is above all, and above that is His praise [62, SGGS].** Reference is toward the word “*ACHAAR*” which means praise. Our Guru thus keeps stressing that without a Guru, no one has ever realized HIM. Sikhs are advised not to see any difference between Akalpurakh and the Guru and His Saints. In Gurmat, the position of the Guru is higher than other religious guides (Bhai Veer Singh, SGGS). As per Gurbani, a True Guru remains **one with the Creator all the time and becomes immaculate like Him.** Bhai Veer Singh ji in “*Santhya Sri Guru Granth Sahib*” expresses beautifully why Guru is addressed as “*Gurparmeshar*,” it is the light of Akalpurakh that is installed in the Guru to guide others; that is why Guru's Word is called “*Nirankar*.” In this context, it can be said that Guru is beyond body. Please read on for more clarity on 864, SGGS:

ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਣੁ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਪਰਵਾਣੁ ॥੧॥ ਰਹਾਉ ॥

Gur parmaysar ayko jaan. Jo tis bhaavai so parvaan.

||1|| Rahaa-o. {864}

In Essence : Deem Akalpurakh and Guru as the same (why? answer of this question, is very important to understand “*Gurparmeshar*”). **Whatever pleases Akalpurakh, only that is what Guru accepts** (the Guru acts and inspires others to do what pleases Akalpurakh, because the Guru—message comes from Akalpurakh as the Guru remains absorbed in Akalpurakh. Guru

Nanak Dev Ji makes it clear on 722, SGGS, *“Jaisee mai avai Khasam Kee Bani...”*

Guru Ji doesn't say that Akalpurakh takes birth as a Guru but stresses that **the Guru has obtained virtues of Akalpurakh and Akalpurakh has installed Himself to guide the mortals** (That is why the Guru has become immaculate like the Creator), and through him (Guru), Akalpurakh converses with other people. In Sri Guru Granth Sahib, in praise of the Guru, it is said that Akalpurakh Himself has come in the form of the Guru; it means that Prabh is openly manifested in the Guru. Sikhs should always keep in their minds the concept of Akalpurakh described in the Mool Mantra which means He is beyond birth and death. Now to feel this truth about His being openly manifested in the Guru, let us remember our Guru. When we do, the memory of Akalpurakh will come into our minds quickly because our Guru talks about Him all the time. Both, Akalpurakh and the Guru are connected with each other. There is no Shabada without the name of Akalpurakh. Even the Guru—advice revolves around the Creator. Indeed, the Guru is an embodiment of the virtues of Akalpurakh.

Obviously the Guru guides his followers only toward Him and explains how to secure His union. **Guru Ji verifies that the divine knowledge of Akalpurakh is imparted to other people through a Guru**; please read on:

*ਗੁਰੁ ਕਰਤਾ ਗੁਰੁ ਕਰਣੈ ਜੋਗੁ ॥ ਗੁਰੁ ਪਰਮੇਸਰੁ ਹੈ ਭੀ ਹੋਗੁ ॥
ਕਰੁ ਨਾਨਕੁ ਪ੍ਰਭਿ ਇਹੈ ਜਨਾਈ ॥ ਬਿਨੁ ਗੁਰੁ ਮੁਕਤਿ ਨ ਪਾਈਐ ਭਾਈ ॥੪॥੫॥੨॥*
*Gur kartaa gur karnai jog. Gur parmaysar hai bhee hog.
Kaho naanak parabh ihai janaa-ee.
Bin gur mukat na paa-ee-ai bhaa-ee. ||4||5||7|| {864}*

In Essence : The Guru is the form of the Creator who is actually potent to do everything. The Guru is form of Permeshar, who was in the beginning and will be in the future (It's about His **eternity**, Guru was and will be there because of the eternity of Akalpurakh; through Akalpurakh, the importance of the Guru is learned as stated in above Vaaka). Utter this Nanak, “Oh brother! Without a Guru, the liberation is not obtained, and Akalpurakh has given me this understanding.” (Please note down the last Vaakas

“without the Guru liberation is not attained,” it is the advice the Guru receives from the Creator.)

On 864, SGGS, Fifth Nanak expresses about Guru Nanak Dev Ji implying the meaning of above Vaakas, and inspires us to consider Guru Nanak Dev Ji as Akalpurakh's form:

*ਗੁਰੁ ਪੂਰਾ ਪਾਈਐ ਵਡਭਾਗੀ ॥ ਗੁਰੁ ਕੀ ਸੇਵਾ ਦੂਖੁ ਨ ਲਾਗੀ ॥
ਗੁਰੁ ਕਾ ਸਬਦੁ ਨ ਮੇਟੈ ਕੋਇ ॥ ਗੁਰੁ ਨਾਨਕੁ ਨਾਨਕੁ ਹਰਿ ਸੋਇ ॥੪॥੨॥੯॥*
*Gur pooraa paa-ee-ai vadbhaagee.
Gur kee sayvaa dookh na laagee. Gur kaa sabad na maytai ko-ay.
Gur naanak naanak har so-ay. ||4||7||9|| {864}*

In Essence : **Perfect Guru is obtained with a great luck. By following the Guru, the mortals do not suffer from pain, and no one can negate the effect of Guru Shabada. Brother! Guru Nanak is himself a form of Akalpurakh. (What Guru Nanak says is said by Akalpurakh).**

After having said all this, **we should bear in mind that our Guru never ever puts Akalpurakh on a secondary position. If our Guru doesn't say that Akalpurakh takes birth, why should we (Sikhs) say so?** Therefore, no Sikh should get confused about the concept of Akalpurakh. Literally, Fifth Nanak is advising us in the following Vaakas that Guru Nanak Dev Ji has shown Prabh—path; he is the savior and the ultimate help of the souls to get connected to the Creator. Therefore, we do not need help from any other seer, scripture or faith/sect but Guru Nanak Dev Ji.

Guru Ji doesn't leave any doubt in context of a Guru who leads mortals toward Eternal Akalpurakh on 1339, SGGS:

*ਤਿਸੁ ਗੁਰੁ ਕਉ ਹਉ ਸਦ ਬਲਿ ਜਾਈ ॥ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥
ਐਸਾ ਗੁਰੁ ਪਾਈਐ ਵਡਭਾਗੀ ॥ ਜਿਸੁ ਮਿਲਤੇ ਰਾਮ ਲਿਵ ਲਾਗੀ ॥੩॥*
*Tis gur ka-o ha-o sad bal jaa-ee. Jis parsaad har naam dhi-aa-ee.
Aisaa gur paa-ee-ai vadbhaagee.
Jis miltay raam liv laagee. ||3|| {1339}*

In Essence : I sacrifice to that Guru (Guru Nanak Dev Ji) with whose blessings I meditate on Akalpurakh's Name; however, such a Guru, by whom meeting one gets imbued with Almighty, is met luckily.

BRAHMGYANI

It means the person who has realized “*Brahm/the Creator.*” Brahmgyani has the perfect knowledge of the Creator and by realizing Him he lives in “*Sehaj awastha*” or “*Turi awastha.*” Bhagat Kabir ji defines that state of mind of a Brahmgyani in Vaakas quoted above. In Sukhmani, Fifth Nanak goes in detail about a Brahmgyani.

MUKTI

Sikhi is all about Mukti from bonds of Maya that block envisioning the Creator. There are Vaakas that explain that His devotees don't worry about the Mukti about which people have been talking for centuries: Mukti after death. It means if a person remains attached to Maya, there is no use of Mukti hereafter. Once the soul shatters the bonds of Maya while living in it, indeed, it is liberation. Being liberated, the soul remains imbued with its Creator. Once that occurs, the fear of death appears a chance to be with the Creator forever. As long as there are Maya influences, there are bonds of Maya, and as long there are bonds of Maya, there is no mukti (liberation) regardless one's effort of performing His devotion. Mukti from Maya bonds is obtained while being alive and hereafter. Sikhi is a way out to merge with the Creator by ending instability of the soul forever.

Understanding Naam And Naam Simran

We Sikhs, most of us, still feel that we do not understand what is meant by “*Naam,*” and how it's Simran should be done as per Guru—guidance? It doesn't mean we have no idea about Naam, but our dilemma increases as confusing concepts of “*Naam and Naam-Japna*” are put before us. Fifth Nanak makes sure that his followers should first know what is most important in life, and how to understand that. While compiling Sri Guru Granth Sahib, he starts with First Nanak's definition of Akalpurakh for whom Sikhs are advised to fall for. It is also known as “*Mool Mantra*”. Let's first start to understand the definition of Akalpurakh to whom Sikhs are supposed to surrender.

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ
ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ik-oankaar sat naam kartaa purakh nirbha-o nirvair akaal moorat ajoonee saibhan gur parsaad. {1}

Meaning

Ekkankaar, Ikk is Gurmukhi number (ੴ). It is used to qualify ONKAAR which means the Creator pervading everywhere continuously. God is only one. It also conveys a reference to His power of permeating in His creation. Obviously ONKAAR is used here only for One Creator who permeates in all, on 296, SGGS. He has the power to permeate and manifest in His creation. Please read:

ਅਨਿਕ ਭਾਂਤਿ ਹੋਇ ਪਸਰਿਆ ਨਾਨਕ ਏਕੰਕਾਰੁ ॥੧॥

anik bhaant ho-ay pasri-aa naanak aykankaar. ||1|| {296}

In Essence : One Akalpurakh is prevailing in many folds

On 838, SGGS ੴ *Ekkankar* (Ikkankar) is elaborated further. In Gurbani, ੴ is repeated to give stress on oneness of the Creator; Guru ji also tells us how to pronounce it, please read on:

ਏਕਮ ਏਕੰਕਾਰੁ ਨਿਰਾਲਾ ॥ ਅਮਰੁ ਅਜੋਨੀ ਜਾਤਿ ਨ ਜਾਲਾ ॥ ਅਗਮ ਅਗੋਚਰੁ ਰੂਪੁ ਨ
ਰੇਖਿਆ ਖੋਜਤ ਖੋਜਤ ਘਟਿ ਘਟਿ ਦੇਖਿਆ ॥ ਜੋ ਦੇਖਿ ਦਿਖਾਵੈ ਤਿਸ ਕਉ ਬਲਿ ਜਾਈ ॥
ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਈ ॥੧॥

Aykam aykankaar niraalaa. Amar ajonee jaat na jaalaa.

Agam agochar roop na raykh-i-aa.

Khajat khojat ghat ghat daykhi-aa. {838}

In Essence : Ekkankaar is one and unique (none is like Him). He is eternal; He is beyond birth, caste and involvements (of Maya as we are in). He is inaccessible and incomprehensible and He has no form. **Through an intensive search, He can be seen in all. Who after seeing Him, makes others to see Him, I sacrifice to that person.** With the blessings of the Guru (such) Supreme status is obtained.

This is the way Guru Ji sees Him, how can we see Him different? Naam is literally used for Akalpurakh, even in Sri Guru Granth Sahib; it has been made clear that there is no difference between Akalpurakh and the “*Naam*”. On 1083, SGGS, Guru Ji says: “*ਕਿਰਤਮ ਨਾਮ ਕਥੇ ਤੇਰੇ ਜਿਹਬਾ ॥ ਸਤਿਨਾਮੁ ਤੇਰਾ ਪਰਾਪੁਰਬਲਾ ॥ kirtam naam kathay tayray jihbaa.*”

In Essence : We utter your given names, but “*Satnaam*” is your primal name.”

Guru Ji calls Him *ਕਰਤਾਪੁਰਖ Kartapurakh* which means who does and creates everything In Gurbani, this is also further defined on 64, SGGS as “*ਕਾਦਰ ਕਰਣ ਹਾਰੁ ਕਰੀਮੀ॥ kādar karanhār karīm* : The Master, The Creator and The Merciful;” That clears the doubt that the meaning of Akalpurakh is not limited to natural laws as some people call Him “a principle” because a principle cannot be defined as merciful. He is beyond fear and animosity, birth and death. **He is self existent. With the blessings of the Guru He is known. Please note it down a point here: it is not said that He is known through the Guru but through the Guru’s blessings. The Guru’s blessings come when the Guru is followed sincerely.** *Moolmantra* has been described in detail in the beginning of this book. The expression of Guru–blessings is repeated in Gurbani. It is the Guru who has envisioned Him and enables others to envision Him.

Now let us try to understand “*Naam/Name*,” and learn how to do *Naam–Simran* successfully through Gurbani. First, we need to understand what is meant by Naam as per Gurbani; on 21, SGGS:

ਰਾਮ ਨਾਮੁ ਜਪਿ ਦਿਨਸੁ ਰਾਤਿ ਗੁਰਮੁਖਿ ਹਰਿ ਧਨੁ ਜਾਨੁ ॥

Raam naam jap dinas raat gurmukh har dhan jaan. {21}

In Essence : Day and night, utter Akalpurakh’s Name; through Guru, you deem Akalpurakh your wealth. (Here with His name “*Ram*” Naam is used to refer to Him, at the end though, it is said “*ਹਰਿ ਧਨੁ*” which means He is wealth. Using His name as Ram, instead of saying “*ਨਾਮ ਧਨੁ*,” Guru ji calls Him “*ਹਰਿ ਧਨੁ*”. Obviously there is no difference between Him and His Name because His “*Naam*” is also addressed as “*ਧਨ*” as on 62, SGGS:

ਰਾਮ ਨਾਮੁ ਧਨੁ ਨਿਰਮਲੋ ਗੁਰੁ ਦਾਤਿ ਕਰੇ ਪ੍ਰਭੁ ਸੋਇ ॥੧॥ ਰਗਉ ॥

Raam naam dhan nirmalo gur daat karay parabh so-ay.

||1|| Rahaa-o.

In Essence : Akalpurakh’s name—wealth is pure, Akalpurakh Himself gives it through the Guru. (In simple words His Name is used to bring Him in our memory to focus our minds on Him.)

There are many names given to the Creator that all do not attribute all of His virtues; however, these names are not enough to express Him fully. This has been discussed earlier in detail

Obviously contemplating His Naam is contemplating Him. Also remember that “*Naam*” is given to the follower by the Guru. A lot of stress is given on having His Name from the Guru in Gurbani. Why? Can’t we just pick up a Name for Him and start contemplating Him? No, it is not possible to succeed in that mission because when the Guru gives Naam, he also prepares the follower to be worthy of Him. Picking up a name for Him is not enough. The Guru gives his follower a lot of detail about His–path. **Naam is received when one surrenders completely to the Guru.** Surrendering to the Guru is very much important to make Naam Simran useful. No wonder after defining Ikkankar, Guru Nanak Dev Ji stresses on the Guru Blessings [*ਗੁਰ ਪ੍ਰਸਾਦਿ*]

Sikhs’ Guru, Sri Guru Granth Sahib, loudly gives His Name to Sikhs; it is not a secret. Those, who do not follow the Guru, do not get His Name regardless of their frequent visits to the Gurduwaras. It is not right that Naam should be given to the followers secretly as Pundits used to do. Whoever meets Guru Nanak Dev, he gives His Naam. **The Guru aims only at leading the mortals to the Creator.** He gives His Naam to his followers along with the comprehensive directions to follow. Let me give an example to understand it. If I give you a destination to reach along with the directions but you do not follow given directions, does it mean you will reach to the destination? Not really. Obviously what you have got from me is in reality remains with me because your act of following those directions doesn’t exist. Therefore, following the Guru—directions is as important as taking the Naam from the Guru. **We get Naam when we follow our Guru.**

Let us now move on to “*Naam Japna*” or “*Naam Simran*.” In Gurbani, “*Naam Simran or Naam Japna*” is considered above all religious deeds.

ਪ੍ਰਭ ਕਾ ਸਿਮਰਨੁ ਸਭ ਤੇ ਉਚਾ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਉਪਰੇ ਮੁਚਾ ॥ (SGGS 263)

Parabh kaa simran sabh tay oochaa.

Parabh kai simran udhray moochaa. {263}

In Essence : Prabh’s meditation is the highest of all

(deeds), many have been saved through His meditation.

Meditation on Akalpurakh is His Simran. Singing His praises with tongue eventually ends in “*Ajaap*” which means uttering His Naam without the use of the tongue. It’s a progression in meditation on Him. Thus, through Simran the mind is fixed on Him.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ॥ ਨਾਨਕ ਪਾਵਹੁ ਸੁਖ ਘਨੇਰੇ ॥੧॥ (SGGS 264)

Gurmukh naam japahu man mayray.

Naanak paavhu sookh ghanayray. ||1|| {264}

In Essence : Oh my mind! Through Guru, utter Prabh’s Name. Nanak says that in this way, one obtains a lot of comforts.

Are the above Vaakas are only saying about His Naam or they are also expressing a process to be adopted as per the Guru-guidance? Indeed, they express the process to get lost in His memory through the Guru.

What is the meaning of Naam japna? How can it be done, and how can the Creator be realized through that? How can the Naam be achieved through the Guru? A lot of scholars have tried to answer these questions; the more they defined this concept, the more difficult it became to comprehend it for a layman. Is it all about just reciting His Name, or it is more than that? Doesn’t Guru Ji talk about uttering His Name in the heart also [232, SGGS]. If just reciting His Name were enough, then why the Brahmins, who would recite “*mantras*” like parrots, were questioned by Guru Nanak Dev Ji? Obviously it is more than that. We need to go to its depth and follow how our Guru explains it. Here, we must realize that Guru—directions must be followed. There are Guru Vaakas that say clearly that by merely saying His name, HE is not obtained? Here it is on Gujri Mehta 3, SGGS, 491:

ਰਾਮ ਰਾਮ ਸਭੁ ਕੋ ਕਹੈ ਕਹਿਐ ਰਾਮੁ ਨ ਹੋਇ ॥

Raam raam sabh ko kahai kahi-ai raam na ho-ay. {491}

In Essence : Everyone says repeatedly “*Ram/All pervading Creator,*” but by merely saying Ram, one doesn’t obtain Him.

This has been my struggle for a while. Every time I studied Gurbani, I kept looking for an answer to this puzzling question. I

knew it would be there. Finally I came across a Guru Vaaka in context of “*bowing;*” surprisingly I found out what I was looking for. Guru Ji has given a new meaning to the word “*bowing,*” and he has cleared the meaning of Naam—Jaap (reciting of His Name); please have a look at that Guru Vaak, this becomes a part of Guru—directions toward His path on SGGS, 878:

ਤੁਧਨੋ ਨਿਵਣੁ ਮੰਨਣੁ ਤੇਰਾ ਨਾਉ ॥ *Tudhno nivan manan tayraa naa-o. {878}*

In Essence : To have faith in your Name is an obeisance to you.

Here the stress is given on “*keeping faith in Him.*” Without strong faith in Him, merely reciting Creator’s name is not enough. If I just say “*I believe in Him,*” it is not enough either. Believing in HIM means “*totally surrendering to Him and putting all trust in Him, and becoming obedient to His ordinance.*” Merely reciting His Name remains a self deception because we worry about everything even though we claim to have trust in Him. When we worry, we do not remember the trust we put in Him, do we? We are naturally torn apart in duality.

ਜਪੁ ਤਪੁ ਸਭੁ ਕਿਛੁ ਮੰਨਿਐ ਅਵਰਿ ਕਾਰਾ ਸਭਿ ਬਾਦਿ ॥

ਨਾਨਕ ਮੰਨਿਆ ਮੰਨੀਐ ਬੁਝੀਐ ਗੁਰ ਪਰਸਾਦਿ ॥੨॥ (SGGS 954)

Jap tap sabh kichh mani-ai avar kaaraa sabh baad.

Naanak mani-aa mannee-ai bujhee-ai gur parsaad. ||2|| {954}

In Essence : All like meditation and austerity come in **believing (truly) in Akalpurakh**, and other all acts are useless. Nanak says that one gets respect by believing in Him, and through the Guru blessings, He is known.

Let’s think here and do a step by step progression: Believe in His existence and trust that He is beyond birth and death. Now also trust that He is beyond animosity and is utterly fair. After doing that now also trust that He creates and takes care of His Creation. His care—taking is enveloped in His Ordinance that must be accepted gracefully. Since He is the only one who is our Caretaker, our love and attention should be reserved for Him. Now, start falling in love with Him by feeling His separation. Even being an exceptional intelligent, behave like His servant. As true

love for Him starts developing within, the love for others that we have should start getting faded. As the mind starts getting enveloped in His love, His memory in the heart will start illuminating our thoughts; slowly, the mind limited by narrow thoughts will grow bigger and will start jumping from one step to another high step. Then, even if the narrow thoughts thrown on us, they will melt like the ice and this small journey starts at our Guru's guidance, and it will seal our destiny with Him because He will become our world. That is what our Guru wants: our attention fixed on Him. To measure this height, check out this new thinking by comparing it with the thinking of those who are absorbed into Maya. Seeing successful signs thank Him and pray to have strength to reach to the state of mind our Guru wants us to attain.

Once that high gravity of trust is built in Him, behavior toward everything changes. Then, the mind becomes sincere in His devotion; the heart is filled with His memory; thus, remembering Him in the heart leads to "*Turiamastha*."

He accepts His true believer; however, the realization of Prabh also comes with the Guru—blessings. **Believing in Him means there is nothing that can shatter our trust in Him.** Therefore, believing starts the real journey with a ticket to the destination. If unshakable trust in Him is lacked, what we talk is just a sheer talk. Sorry to say so but it is true. Whether we accept this truth or not but we experience it. We say His Name every day, don't we? Where is the change we should have in our behavior? The truth is that after saying His Name, we come back to our "business as usual." If we believe in HIM, why don't we change ourselves as our Guru says, and why do we keep awareness of our "I" in front seat? Why we want that thing more and more that actually builds a barrier between Him and us? There is another truth: we want more and more stuff because **we don't believe that without asking, He gives us; our greed tries to over ride His Ordinance, and thus our efforts to get close to Him end in failure.** (It doesn't mean we should just sit and trust Him, and we should hope that due to that trust in Him, He will provide us everything; no, this is not how trust in Him works. It is all about keeping trust in Him while we keep working hard). When we keep

asking more and more stuff, we display our "tainted trust and uncontrollable greed." That is the fall we take all the time (Guru—guidance in this context is to rise above greed and conceit). That is very strange too. If we do not believe that He would take care of us without asking anything, how can we say that we have faith in Him then? To have basics of life, praying to Him goes on. In Gurbani, it is said, "if we need our affairs settled rightful way we should pray to Him" [91, SGGs, Mehla 4]. Through this advice the Guru builds our trust in the Creator. But it is nowhere stated in Gurbani to pray to Him for more and more money, property and so on. We can see so called Sikhs in full swing of this kind of greed. In Gurbani too, it is called "greed," and the greed must be abandoned; that is what Guru stresses on again and again.

I have stressed repeatedly on falling in love with Him heartily in this book. It is not my own thought. Actually it is described by the Guru repeatedly, and it is very important part of our Guru—directions. **Guru Ji says that with this love, His Naam comes into mind to rejuvenate the body and the mind,** please read on 640, SGGs, Sorath Mehla 5:

ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਨਾਮੁ ਹੈ ਭਾਈ ਮਾਇਆ ਮੋਹ ਬਿਨਾਸੁ ॥ ਤਿਸੁ ਭਾਵੈ ਤਾ ਮੇਲਿ ਲਏ ਭਾਈ
ਹਿਰਦੈ ਨਾਮ ਨਿਵਾਸੁ ॥ ਗੁਰਮੁਖਿ ਕਮਲੁ ਪ੍ਰਗਾਸੀਐ ਭਾਈ ਰਿਦੈ ਹੋਵੈ ਪਰਗਾਸੁ ॥
ਪ੍ਰਗਟੁ ਭਇਆ ਪਰਤਾਪੁ ਪ੍ਰਭ ਭਾਈ ਮਉਲਿਆ ਧਰਤਿ ਅਕਾਸੁ ॥੫॥
Paraym padaarath naam hai bhaa-ee maa-i-aa moh binaas.
Tis bhaavai taa mayl la-ay bhaa-ee hirdai naam nivaas.
Gurmukh kamal pargaasee-ai bhaa-ee ridai hovai pargaas.
Pargat bha-i-aa partaap parabh bhaa-ee
ma-oli-aa dharat akaas. ||5|| {640}

In Essence : In whose heart the wealth of love for Akalpurakh exists, they have His Naam. His Naam eradicates the love of Maya. Whom He wills, unites with Him and His Naam starts abiding in the heart. Through the Guru, one's lotus heart blooms, and the mind is enlightened with divine knowledge. Then, His power is seen manifested through which the earth and the sky get blossomed.

Bhagat Kabir ji states on 324, SGGs that without the complete faith in Him, all recitation of His Name will materialize in

nothing. He stresses on eliminating duality.

ਕਬੀਰ ਜੀ ਗਉੜੀ ॥ ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਕਿਆ ਬੜ ਪੂਜਾ ॥
ਜਾ ਕੈ ਰਿਦੈ ਭਾਉ ਹੈ ਦੁਜਾ ॥੧॥

*Kabeer jee ga-orhee. Ki-aa jap ki-aa tap ki-aa barat poojaa.
Jaa kai ridai bhaa-o hai doojaa. ||1||{324}*

In Essence : What is the use of meditation, penance, fasting and worship when in the heart the love for others exists (duality)? (When we pray to get more and more stuff, we show how much love we have for other things. Where does the faith go according to which we say that He takes care of us? Why we don't pray to Him to bless us with His Name with the same kind of zeal we show when we ask for other things?)

While being attracted to Maya, faith in Him remains fragile. Kabir ji's warning is a fact; we hear it but we have become habitual of ignoring it. If the element of *"tudh no nivan manan tera Nao"* (keeping faith in your Name is bowing to you.) lacks, Jap or Simran remains a kind of conditional ritual. Believing and trusting need a total change in our behavior. The change occurs if the conceit is eradicated and the other five negative forces that taint our trust in Him come under control.

What is that reason that negates all our efforts of getting close to Him? What is that really? Guru ji addresses that in the following:

ਮਃ ੩ ॥ ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ ॥ ਸਬਦੁ ਨ ਸੁਣਈ ਬਹੁ ਰੋਲੁ ਘਰੋਲਾ ॥
*Mehlaa 3: Maa-i-aadhaaree at annaa bolaa.
Sabad na sun-ee baho rol ghacholaa. {313}*

In Essence : The mortal being in love of Maya, becomes blind and deaf. Being in tumult of Maya, he or she doesn't hear to Guru Shabada. (Doesn't take interest in the Guru—advice and often ignores it when personal priority demands otherwise).

As stated above, when there is no change in our behavior and our minds are still drowned in Maya temptations, our trust in Him remains shaky, and what we claim means **nothing**.

What is the right way then to proceed on this path of Naam Simran? If His Naam Simran is attached to a personal gain, it is not

His Simran but a display of our selfish behavior. We need things to live in this world. Gurbani doesn't advocate abandoning those things; actually, it supports the idea to be immaculate while living right in the Maya and enjoy the state of mind where it remains fixed on HIM. To have that kind of state of mind, a full trust should be kept in Him as stated earlier. As per one's capacity, one should remain determined to work hard. We need to change ourselves as per Guru—directions. Guru Ji says that we can have liberation that comes through His Naam while living in His love.

Neither the Simran should be done just for the sake of doing it, nor should it be done to show others. Some do Simran as a favor to Him by saying, "I remember you, and I do Bani recitation; therefore, you take care of me, or why don't you solve my problems?" When we behave like that, we show the lowest behavior toward the Creator. Those who really follow the Guru, look what they do, 313, SGGs, Mehlā 3:

ਗੁਰਮੁਖਿ ਜਾਪੈ ਸਬਦਿ ਲਿਵ ਲਾਇ ॥ ਹਰਿ ਨਾਮੁ ਸੁਣਿ ਮੰਨੇ ਹਰਿ ਨਾਮਿ ਸਮਾਇ ॥
*Gurmukh jaapai sabad liv laa-ay.
Har naam sun manay har naam samaa-ay. {313}*

In Essence : True Guru follower meditates on the Guru—Shabada, hears Prabh's Name, believes in Him, and absorbs in His Name. (Totally contrary to Maya lover or a hypocrite)

As a part of our Guru—guidance, our surrendering to Him (technically, do we rarely surrender to Him? Think about it) is required. We say that we love His "ordinance" but never stop complaining on an incident that does not go in our way. Bhagat Trilochan strongly says **that it is not right to blame Akalpurakh in any circumstances.** [695, SGGs] We should hold ourselves responsible for our deeds even though we are aware that what we do falls under His Will (Doesn't He give us choices? We make a choice and it has its natural results. Then why to blame Him or anybody? When that understanding comes to our mind, we get rid of our conceit and obey Him without any complain). It is another way to live without self—conceit that triggers blame—game; it is on 695, SGGs in Raag Dhanasri:

ਨਾਰਾਇਣ ਨਿੰਦਸਿ ਕਾਇ ਭੁਲੀ ਗਵਾਰੀ ॥ ਦੁਕ੍ਰਿਤੁ ਸੁਕ੍ਰਿਤੁ ਥਾਰੇ ਕਰਮੁ ਹੀ ॥੧॥ ਰਹਾਉ ॥

*Naaraa-in nindas kaa-ay bhoolee gavaaree.
Dukarit sukarit thaaro karam ree. ||1|| Rahaa-o. {695}*

In Essence : Oh erring and ignorant person! Why do you slander Akalpurakh? Good or bad deeds are your own acts (that bring pains; it is all due to the choice we make at the time of two offers given to us by Him). [Pause]

His devotees in History went through enormous sufferings, but they never pointed finger at Him. Indeed, this is the true living in His Ordinance without a complaint regardless the circumstances. In His love, blaming-game doesn't exist.

We do not in true sense believe in His care. While surrendering to Him, we should put the faith only in Him, and we should take all things good or bad as they come on our way as a token of His ordinance. There should be no “cry-baby” attitude. There should be an awareness of His being in control, and our unshakable trust in Him should remain intact. Those who put full trust in Him go through any calamity without shattering their trust in Him for a second; only such persons describe the ecstasy of that calamity they experience. **In a solid trust in Him, when His Naam Simran is done, miracles occur. It is our trust in Him that makes us understand that we all are subject to His Ordinance.** [313, SGGS]:

*ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਕਰੇ ਕਰਾਇਆ ॥ ਨਾਨਕ ਵਜਦਾ ਜੰਤੁ ਵਜਾਇਆ ॥੨॥
Jo tis bhaavai so karay karaa-i-aa.
Naanak vajdaa jant vajaa-i-aa. ||2|| {313}*

In Essence : Whatever it pleases to Akalpurakh, He does and causes the mortals to do. Nanak says that all beings are just like a musical instrument that sounds only if it is played.

Unless an effort to comprehend His Ordinance is done, we remain prone to slip away from Him; thus our practice of uttering His Name remains a ritual (To try to understand His Ordinance is also a part of Guru—directions). Due to the net of desires we ourselves weave (because of multifarious influences of Maya), we fail in doing His Naam—Simran. In Jap Ji, understanding His Ordinance or abiding by it through understanding, is considered a key in progressing in His pursuit. Sometimes when we follow our minds,

His Hukam is misunderstood, and that is why a Guru is needed. **For the success of Naam—Simran, His Hukam must be understood through the Guru. Our Guru is the one who understands Him and His ordinance;** he verifies it on 221, SGGS:

*ਕਥਉ ਨ ਕਥਨੀ ਹੁਕਮੁ ਪਛਾਨਾ ॥ ਨਾਨਕ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਨਾ ॥੮॥੧॥
Katha-o na kathnee hukam pachhaanaa.
Naanak gurmat sahj samaanaa. ||8||1|| {221}*

In Essence : “I don’t just merely talk,” Nanak says, “through the Guru—guidance I have understood His Ordinance, and I am intuitively settled in stability.”

We read Gurbani, we discuss it and try to understand it, but still we are not able to understand His Ordinance. We tell stories about healing through the Gurbani, but why are we empty-handed in context of His Naam? Is there a reason of our inability to have His grace? Here is the answer on 221, SGGS, Gauri Guareri Mevla 1 :

*ਚਤੁਰਾਈ ਨਹ ਚੀਨਿਆ ਜਾਇ ॥
ਬਿਨੁ ਮਾਰੇ ਕਿਉ ਕੀਮਤਿ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥
Chaturaa-ee nah cheeni-aa jaa-ay.
Bin maaray ki-o keemat paa-ay. ||1|| Rahaa-o. {221}*

In Essence : Akalpurakh is not known through cleverness of the mind, without conquering the mind, His worth is not realized. [Pause]

Sometimes we try to be cute by proving that the concept of Gurbani is rationality based, and sometimes we try to distort Gurbani to meet our own life styles and sometimes to please rational people, we do so.

Basically, it is the mind that creates hindrances in understanding Him and His Ordinance. This has been verified in Gurbani that due to the mind’s being in duality, and because of its lack of faith in one Creator, it keeps wandering to all directions in search of its own gratification. Therefore, it is not possible to have “undisturbed and successful meditation” on HIM. This way, with distracted attention, reciting His Naam remains a conditional ritual, on SGGS, 565, Wadhans Mevla 1:

ਮਨੁਆ ਦਹ ਦਿਸ ਧਾਵਦਾ ਓਹੁ ਕੈਸੇ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥
ਇੰਦ੍ਰੀ ਵਿਆਪਿ ਰਹੀ ਅਧਿਕਾਈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਨਿਤ ਸੰਤਾਵੈ ॥੧॥

*Manoo—aa dah dis dhaavdaa oh kaisay har gun gaavai.
Indree vi—aap rahee adhikaa—ee kaam krodh nit santaavai. ||1|| {565}*

In Essence : The mortal's mind keeps wandering in ten directions—how he or she can sing the praise of the Creator? The Sense—organs dominate the mind heavily, thus due to lust and anger, the mortal suffers.

It is very crucial to turn the mind toward the Creator with a strong longing for HIM through the Guru—guidance. **Love happens with focused attention. After falling in love with Him, concentrating on Him becomes very natural because in the mind then there is nothing but His love;** in His love everything appears to us His gift which can be suitable or unsuitable to us. The awareness of His being with us inspires us to keep working in all situations without worrying about anything at all. With this kind of thinking infused by the Guru, the mind never ever gets carried away by any temptation that can put a chain around it. This is the way “*Naam—Simran*” becomes an aid to keep walking on this virtuous—path intact. In *Naam—Simran*, then, ecstasy of union with Him is felt strongly and “home—coming melody” starts sounding.

Below is a Shabada by Bhagat Ravidas Ji in which he says, “we say His name, listen to others who say His name, then why do we fail in pursuit of Him? Why our concerns and fears do not leave us.” He answers that question beautifully: lust, anger, ego and jealousy and Maya involvements, rob us off our capability to realize Him. **The complex of superiority doesn't leaves us ever.** This is the fact that shows how deep our feet are into a quagmire of Maya. In this case, where is the chance left to love Him with sincerity? Now ponder over Bhagat Ravi Das's Shabada. It answers completely why our *Simran* of Him remains a ritual than to be a reality. On 973 and 974 SGGs:

ਪੜੀਐ ਗੁਨੀਐ ਨਾਮੁ ਸਭੁ ਸੁਨੀਐ ਅਨਭਉ ਭਾਉ ਨ ਦਰਸੈ ॥
ਲੋਹਾ ਕੰਚਨੁ ਹਿਰਨੁ ਹੋਇ ਕੈਸੇ ਜਉ ਪਾਰਸਹਿ ਨ ਪਰਸੈ ॥੧॥

*Parhee—ai gunee—ai naam sabh sunee—ai anbh—o bhah—o na darsai.
Lohaa kanchan hiran ho—ay kaisay ja—o paarseh na parsai. ||1|| {973}*

In Essence : People read and reflect on His Name and hear His Name in all places; even then love for Him doesn't develop, and His direct perception is not obtained. How can iron become pure gold unless it is caressed with the philosopher's stone (Paras/philosopher's stone that supposedly turns the iron into pure gold)?

ਦੇਵ ਸੰਸੈ ਗਾਂਠਿ ਨ ਛੁਟੈ ॥

ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਤਸਰ ਇਨ ਪੰਚਹੁ ਮਿਲਿ ਲੁਟੇ ॥੧॥ ਰਹਾਉ ॥

*Dayv sansai gaanth na chhootai.
Kaam krodh maa—i—aa mad matsar in panchahu mil lootay.
||1|| Rahaa—o. {974}*

In Essence : Oh Prabh! The knot of doubts of mortals doesn't open because they are plundered by the fives: lust, anger, Maya, conceit and jealousy. [Pause]

Self conceit lands us in total failure, below is an elaboration of it.

ਹਮ ਬਭ ਕਬਿ ਕੁਲੀਨ ਹਮ ਪੰਡਿਤ ਹਮ ਜੋਗੀ ਸੰਨਿਆਸੀ ॥

ਗਿਆਨੀ ਗੁਨੀ ਸੂਰ ਹਮ ਦਾਤੇ ਇਹ ਬੁਧਿ ਕਬਹਿ ਨ ਨਾਸੀ ॥੨॥

*Ham bad kab kuleen ham pandit ham jogee sani—aasee.
Gi—aanee gunee soor ham daatay ih budh kabeh na naasee.
||2|| {974}*

In Essence : (Being conceited, this is what we think) “I am great, I am a poet, I belong to high status family, I am learned, I have all qualities, I am a warrior and I am a donor;” this kind of thinking never leaves the mortals.

ਕਹੁ ਰਵਿਦਾਸ ਸਭੈ ਨਹੀ ਸਮਝਸਿ ਭੂਲਿ ਪਰੇ ਜੈਸੇ ਬਉਰੇ ॥

ਮੋਹਿ ਅਧਾਰੁ ਨਾਮੁ ਨਾਰਾਇਨ ਜੀਵਨ ਪ੍ਰਾਨ ਧਨ ਮੋਰੇ ॥੩॥੧॥

*Kaho ravidas sabhai nahee samjhas bhool paray jaisay ba—uray.
Mohi adhaar naam naaraa—in jeevan paraan dhan moray.
||3||1|| {974}*

In Essence : Say this Ravidas, “They all do not understand Akalpurakh (and His need for our souls), and they go strayed like crazy individuals. My support is the Name of Akalpurakh who is my wealth and my life.”

Guru Nanak Dev Ji also says that we are enveloped in different pleasures; due to that, there is no place left in our hearts

to hold His love. This mentality needs to be dismantled; otherwise, self deception will remain our destiny. On 15, SGGs, Mehlā 1:

**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 ॥੨॥**

*Ras su–inaa ras rupaa kaaman ras parmal kee vaas.
Ras ghorhay ras sayjaa mandar ras meethaa ras maas.
Aytay ras sareer kay kai ghat naam nivaas. ||2|| {15}*

In Essence : The mortals take pleasure in gold, silvers, women, sandal—fragrance, horses, couches, palaces, sweats and meat. When their hearts are filled up with so many pleasures, where His name can abide in?

We should make sure that we live as our Guru directs us and our trust in Him remains unshakable. Guru says only those people obtain success in this regard whose prayer Akalpurakh hears. Akalpurakh unites them with a True Guru. And, the true Guru imparts comprehensive knowledge about Naam Simran. Therefore, we must first become true Guru-followers. As Prabh has blessed us with a Guru (Sri Guru Granth Sahib), we should strictly start living as our Guru guides us. In no circumstances, no other source should confuse us about Sri Guru Granth Sahib's Message: On 187, SGGs, Mehlā 5:

**ਕਵਨ ਗੁਨੁ ਜੋ ਤੁਝੁ ਲੈ ਗਾਵਉ ॥ ਕਵਨੁ ਬੋਲੁ ਪਾਰਬਰਹਮੁ ਰੀਝਾਵਉ ॥੧॥ ਰਹਾਉ ॥
Kavan gun jo tujh lai gaava–o.**

Kavan bol paarbarahm reejhaava–o. ||1|| Rahaa–o. {187}

In Essence : Oh Prabh! Out of your virtues, which one I should sing? What is the speech that can please you? [Rahao/pause]

**ਕਵਨੁ ਸੁ ਪੂਜਾ ਤੇਰੀ ਕਰਉ ॥ ਕਵਨੁ ਸੁ ਬਿਧਿ ਜਿਤੁ ਭਵਜਲ ਤਰਉ ॥੨॥
Kavan so poojaa tayree kara–o.**

Kavan so bidh jit bhavjal tara–o. ||2|| {187}

In Essence : What kind of your worship I should perform? Which way I can ferry across this dreadful ocean (worldly ocean)?

**ਕਵਨੁ ਤਪੁ ਜਿਤੁ ਤਪੀਆ ਹੋਇ ॥ ਕਵਨੁ ਸੁ ਨਾਮੁ ਹਉਮੈ ਮਲੁ ਖੋਇ ॥੩॥
Kavan tap jit tapee–aa ho–ay.**

Kavan so naam ha–umai mal kho–ay. ||3|| {187}|

In Essence : What is that penance that can make me a penitent? What is that Name (I should utter; please note it down here, Guru ji is pointing out if there is any special Name of Him that can please Him better?) that can eradicate filth of self-conceit?

First, Guru Ji raises questions, then answers them through his experience; these questions address prevailed special ways and given Names to Him. Guru Ji says that if Akalpurakh bestows His grace on the mortals, then they meet a True Guru through whom they learn how to realize Him. Again bear in mind that for Naam Simran, the Guru—directions must be followed; however, this also happens with the grace of Akalpurakh:

**ਗੁਣ ਪੂਜਾ ਗਿਆਨ ਧਿਆਨ ਨਾਨਕ ਸਗਲ ਘਾਲ ॥
ਜਿਸੁ ਕਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ਦਇਆਲ ॥੪॥**

*Gun poojaa gi–aan dhi–aan naanak sagal ghaal.
Jis kar kirpaa satgur milai da–i–aal. ||4|| {187}*

In Essence : Nanak says that virtues, worshiping, and meditation of those persons are successful upon whom Akalpurakh bestows His grace, and he unites them with a True Guru.

Above Guru ji also points out that it is not the special Name given to Him, or a special virtue or a special meditation that can help us to be successful in attaining Him, but it is His grace through which a true Guru is met. Guru Ji further elaborates that whose prayer Prabh hears can know Him. It also means that we can follow the Guru only with His grace otherwise we just talk about the Guru. It implies the concept of His Will: nothing happens without His wish. It doesn't matter what Name of Akalpurakh one chooses, the success is achieved only when the Guru is followed truly. After reading the following Vaakas, we can infer that it is His Will that runs His world show:

ਤਿਸ ਹੀ ਗੁਨੁ ਤਿਨ ਹੀ ਪ੍ਰਭੁ ਜਾਤਾ ॥

ਜਿਸ ਕੀ ਮਾਨਿ ਲੇਇ ਸੁਖਦਾਤਾ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੩੬॥੧੦੫॥

Tis hee gun tin hee parabh jaataa.

Jis kee maan lay–ay sukh–daata. ||1|| Rahaa–o doojaa.

||36||105|| {187}

In Essence : The person, whose prayer is accepted by the peace giving Prabh, has the real virtue (of meditating on Him) and

has known Him [Pause Second].

We just need to do our duty sincerely: following our Guru, changing ourselves as he directs us, and doing His devotion with (any of) His Name. How much sincerity we put in, will be decided by Him. Guru Nanak Dev Ji says (about this game of love of Akalpurakh and part of this is His Naam Simran as well) that it is very serious commitment. Guru ji makes sure we understand it to get ready for that and are prepared to set aside “self-conceit” and “worries about what people will say about it.” Indeed, it is a difficult game; it is highly possible that people may ridicule this game as it doesn’t fit in their deceptive and doubtful nature. Guru Nanak Dev Ji on 1412, SGGS:

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥
ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥੨੦॥

Ja-o ta-o paraym khaylan kaa chaa-o.
Sir dhar talee galee mayree aa-o.

it maarag pair dhareejai. Sir deejai kaan na keejai. ||20|| {1412}

In Essence : If you yearn to play this game of love (falling in love with the Creator), come to this way with readiness to eliminate “self.” Once you set a foot on this path, be ready to die for it without any hesitation.

On 590, SGGS, nothing is accepted that makes the mind forget Him; this is the love we need while performing His Naam Simran:

ਮਹਲਾ ੧ ॥
ਜਾਲਉ ਐਸੀ ਰੀਤਿ ਜਿਤੁ ਮੈ ਪਿਆਰਾ ਵੀਸਰੈ ॥
ਨਾਨਕ ਸਾਈ ਭਲੀ ਪਰੀਤਿ ਜਿਤੁ ਸਾਹਿਬ ਸੇਤੀ ਪਤਿ ਰਹੈ ॥੨॥

Mehlaa 1:

Jaala-o aisee reet jit mai pi-aaraa veesrai.
Naanak saa-ee bhalee pareet jit saahib saytee pat rahai. ||2|| {590}

In Essence : Nanak says, “I would not follow that custom which can cause me to forget my beloved Prabh. I like to have that kind of love for Him through which I get honor from my Master.” (Honor = to be accepted by Him)

On 680, SGGS, Dhanasri Mehla 5, please read on in this context:

ਠਾਕੁਰੁ ਗਾਈਐ ਆਤਮ ਰੰਗਿ ॥
ਸਰਣੀ ਪਾਵਨ ਨਾਮ ਧਿਆਵਨ ਸਹਜਿ ਸਮਾਵਨ ਸੰਗਿ ॥੧॥ ਰਹਾਉ ॥

Thaakur gaa-ee-ai aatam rang.

Sarnee paavan naam dhi-aavan sahj samaavan sang.

||1|| Rahaa-o. {680}

In Essence : Master should be praised with heartily love. Remaining in His refuge and doing His Naam Simran, help us to blend with Akalpurakh.[Pause]

Path of loving the Creator is meant to live in His love; to do that, becoming detached from all dear and fine things about which the world boasts about, is necessary. If that path is chosen, no need to hesitate by thinking what people will say in this regard and, no hesitation should be shown by deeming everything perishable but love of Akalpurakh. In His love, when His Name Simran is done, it blooms the heart with bliss and helps the soul to drench in His love further deeper. Fruits of Naam Simran are amazing; who have that, can verify it. Todi Mehla 5 on 716 SGGS:

ਟੋਡੀ ਮਹਲਾ ੫ ॥ ਮਾਈ ਮੇਰੇ ਮਨ ਕੀ ਪ੍ਰੀਤਿ ॥
ਏਹੀ ਕਰਮ ਧਰਮ ਜਪ ਏਹੀ ਰਾਮ ਨਾਮ ਨਿਰਮਲ ਹੈ ਰੀਤਿ ॥ ਰਹਾਉ ॥

Todee mehlaa 5: Maa-ee mayray man kee pareet.
Ayhee karam dharam jap ayhee

raam naam nirmal hai reet. Rahaa-o. {716}

Raag Todi, Bani of Fifth Nanak:

In Essence : Oh mother! My mind is in love with Prabh. My love for Him is my Karma, Dharma and meditation. Prabh’s Name is the way to purify life. [Pause]

Once one falls in love with Akalpurakh at the given directions of the Guru, Naam-Simran will become everyday diet of the soul, and the soul will remain drenched in His love. After that, uttering His Name doesn’t then need a tongue, it occurs with every breath. Indeed, He is remembered, felt and experienced then.

THE CONCEPT OF INCARNATION AND REINCARNATION IN GURBANI

First of all I must mention here that talking about the Creator bears no rationality, it is a personal belief or experience that doesn't need verification from those who while following rationality turn hyper-rational. In Sikhi, the concept of incarnation and reincarnation exists and I shall prove it in detail with the help of Guru's own words; I will also share with you if the expressions that express concept of reincarnation are merely metaphors or simple analogies? The word "incarnation" is taken here as "a form taken by a soul." When the soul repeats the act of incarnating, it is called "reincarnation". Therefore, I use the word "incarnation" to clear the concept of incarnation in Gurbani that includes its repetition. If the concept of reincarnation is taken away from Sikhi, as I have learned from studying Gurbani, there are many questions about some references given in Gurbani about "after death" scenario that can never be answered reasonably, for instance the statement like "nothing goes with the soul but His Name [595, SGGS; 1342, SGGS, Mehla 1]." I have been a student of literature, so I am very well aware of usage of metaphors and analogies. Only thing that bothers me is that whenever people start talking about "unique Nanakian-philosophy," (indeed it is) they forget one thing that to prove that uniqueness we do not need to distort Gurbani to satisfy rational minds, and we should never try to make numbers by declaring that actually Sikhi is a scientific religion. No religion can be scientific in the first place. There are people out there who are trying to teach science from their religious scripture but unfortunately the followers of that religion have failed to contribute anything of significance into science so far. It becomes a joke if any person does so.

Distortion occurs when people use "*Janam-maran*" as "stages of life," there are some usages where "*janam-maran*" indeed, is used for "zigzag" (up and down) which occurs in the life because of joy and pains; however, when there is a direct expressed reference to reincarnation, it should be accepted as it is; when some people say that the talk about reincarnation is there because Guru Sahiban and

Bhagatas didn't want to get in controversy openly; therefore, they used it as metaphors or references to established thoughts (It is totally laughable idea though); I wonder what are they are thinking! All enlightened ones have been into controversy due to their different approach than the rest of the population; History verifies it. It remains a fact that they have never shown fear while expressing their experience; we shall check that as well. Let's start with Guru Nanak Dev's own words, 752, SGGS, Raag Suhee, Mehla 1:

ਸੁਹੀ ਮਹਲਾ ੧ ॥ ਜਿਉ ਆਰਣਿ ਲੋਹਾ ਪਾਇ ਭੰਨਿ ਘੜਾਈਐ ॥
ਤਿਉ ਸਾਕਤੁ ਜੋਨੀ ਪਾਇ ਭਵੈ ਭਵਾਈਐ ॥੧॥

*Soohee mehlaa 1: Ji-o aaran lohaa paa-ay bhann gharhaa-ee-ai.
Ti-o saakat jonee paa-ay bhavai bhavaa-ee-ai. ||1|| {752}*

In Essence : Just as the iron is put in a furnace to melt it to refashion it, Maya-lover is put through various existences.

In the above Vaakas, a comparison of refashioning of the iron and repeatedly putting the Maya-lover mortals into existences is done. There is no other metaphoric expression here than this comparison that can change its meaning. Let's for a moment, assume it is a metaphor referring to miseries; then a question rises, why a mortal is put through various miseries? Is it done to make him or her better? Well what about those who never become better though they go through miseries? Here above it is said that something is done to accomplish something, right? Only by putting into miseries, what is accomplished? Refashioning of iron means sculpturing it again, what is it that is accomplished in case of putting Maya-lovers into miseries? Most of the Maya-lovers remain devoid of eternal happiness, then what is accomplished, nothing. Obviously, here it is not a metaphor that is used to convey miseries and so on. Guru Ji makes it easy to understand the concept of reincarnation by comparing it with the process of iron-refashioning; the mortals who do not live in His love (without His Naam), go through various existences like the iron put on furnace **to reshape** it. And it is a simple comparison of the iron and the plight of the Maya lovers who are put into existences. There is no way anyone can deny this concept of reincarnation in Gurbani. Please read on the next Vaakas of "*Rahao*" this ideas becomes crystal clear:

ਬਿਨੁ ਬੂਝੇ ਸਭੁ ਦੁਖੁ ਦੁਖੁ ਕਮਾਵਣਾ ॥ ਹਉਮੈ ਆਵੈ ਜਾਇ ਭਰਮਿ ਭੁਲਾਵਣਾ ॥੧॥ ਰਹਾਉ ॥

Bin boojhay sabh dukh dukh kamaavanaa.

Ha-umai aavai jaa-ay bharam bhulaavanaa. ||1|| Rahaa-o. {752}

In Essence : Without knowing Him/realizing Him, all what the mortals get is distress, and because of conceit, one keeps **coming and going** and thus doubt keeps deluding them. [Pause]

From where they come and to where they go? For the hyper-rational, everything finishes here because nothing is left to recycle. So what is being talked here?

Actually the meaning of “coming and going” is to be born to die as a routine. From where mortals come and to where they go is answered in the first Vaakas. Here the concept of coming and going is also made clear. The coming and going is not any metaphor that can change the meaning of Guru Vaakas quoted above. If anyone doesn’t believe in it, it is his or her choice, but Guru Nanak–path actually is based on getting the soul saved from this coming and going by obtaining union with the Creator.

In Sri Raag, In First Nanak’s Bani named “Pehre” on 76, SGGS, there is a phrase “*awan jana/coming and going*,” and Fourth Nanak and Fifth Nanak interpret that phrase on 77, SGGS. Fourth Nanak interprets it as a pain of “*janam maran/taking birth and dying*” and Fifth Nanak interprets it as a pain of “*babu jooni/many existences*.” Here it is:

First Nanak

ਅਖੀ ਅੰਧੁ ਜੀਭ ਰਸੁ ਨਾਹੀ ਰਹੇ ਪਰਾਕਉ ਤਾਣਾ ॥

ਗੁਣ ਅੰਤਰਿ ਨਾਹੀ ਕਿਉ ਸੁਖੁ ਪਾਵੈ ਮਨਮੁਖ ਆਵਣ ਜਾਣਾ ॥

Akhee andh jeebh ras naahee rahay paraaka-o taanaa.

Gun antar naahee ki-o sukh paavai manmukh aavan jaanaa. {76}

In Essence : (As the life inches toward the old age) the eyes cannot see, the tongue cannot taste and the body becomes weak; without virtue how one can have peace/comfort? **Thus the mind slave comes and goes.**

Fourth Nanak:

ਹਰਿ ਸੇਵਹੁ ਖਿਨੁ ਖਿਨੁ ਢਿਲ ਮੁਲਿ ਨ ਕਰਿਹੁ ਜਿਤੁ ਅਸਥਿਰੁ ਜੁਗੁ ਜੁਗੁ ਹੋਵਹੁ ॥

ਹਰਿ ਸੇਤੀ ਸਦ ਮਾਣਹੁ ਰਲੀਆ ਜਨਮ ਮਰਣ ਦੁਖ ਖੋਵਹੁ ॥

Har sayvhu khin khin dhil mool na karihu jit asthir jug jug hovhu.

Har saytee sad maanhu ralee-aa janam maran dukh khovhu. {77}

In Essence : Don’t be lazy, contemplate Akalpurakh every breath and become stable for ever. Thus, enjoy the company of Akalpurakh and over come **the pain of taking birth and dying.**

Fifth Nanak:

ਅੰਤਰਿ ਲਹਰਿ ਲੋਭਾਨੁ ਪਰਾਨੀ ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵੈ ॥

ਸਾਧਸੰਗਤਿ ਸਿਉ ਸੰਗੁ ਨ ਕੀਆ ਬਹੁ ਜੋਨੀ ਦੁਖੁ ਪਾਵੈ ॥

Antar lahar lobhaan paraanee so parabh chit na aavai.

Saadhsangat si-o sang na kee-aa baho jonee dukh paavai. {77}

In Essence : When the waves of greed are high within, the mortal doesn’t remember Akalpurakh; he or she doesn’t associate with company of Saints and endures **the pain of many existences.**

In Pehre on 76, First Nanak expresses life being wasted in Maya pursuit and advises to turn toward the Creator and end the cycle of coming and going. While interpreting his “*Pehre*” Fourth Nanak and Fifth Nanak doubtlessly define what is meant by coming and going. This reference of reincarnation and how to end it is vigorously advocated through out Sri Guru Granth sahib. In Gurbani, it is said that soul’s home is to be with Him [20, SGGS, Mehla 1].

In this very Shabada, Guru keeps explaining how the loss of not having union with the Creator occurs, and how it is possible to be with Him. It is a simple concept: a part of the Creator (soul) is away from Him, and it will continue going into existences until it settles with the Creator. In the last Vaakas, Guru concludes that if one turns toward Him, it is possible that His grace occurs and due to that, the union with Him will occur. Otherwise, the Maya-lover passes through various existences; however, in this human life a chance to realize Him comes. If it is lost, who knows when such chance will come? On725, SGGS, Mehla 1:

ਜਿਨਿ ਰੀਗਿ ਕੰਤੁ ਨ ਰਾਵਿਆ ਸਾ ਪਛੋ ਰੇ ਤਾਣੀ ॥

ਹਾਥ ਪਛੋੜੈ ਸਿਰੁ ਧੁਣੈ ਜਬ ਰੈਣਿ ਵਿਹਾਣੀ ॥੨॥

*Jin rang kant na raavi-aa saa pachho ray taanee.
Haath pachhorhay sir dhunai jab rain vihaanee. ||2|| {725}*

In Essence : That soul repents who doesn't enjoy being in love with her Spouse (Creator) eventually; when the life-night ends, she repents seriously (by hitting head with something, an expression of repentance).

*ਪਛੋਤਾਵਾ ਨਾ ਮਿਲੈ ਜਬ ਚੁਕੈਗੀ ਸਾਰੀ ॥
ਤਾ ਫਿਰਿ ਪਿਆਰਾ ਰਾਵੀਐ ਜਬ ਆਵੈਗੀ ਵਾਰੀ ॥੩॥*

*Pachhotaavaa naa milai jab chookaigee saaree.
Taa fir pi-aaraa raavee-ai jab aavaigee vaaree. ||3|| {725}*

In Essence : (Idea from first Vaakas continues) nothing is gained by repenting when the life ends; she can contemplate Him only then when she gets her turn again. (*Vari: turn*)

Above, there is not only the use of “*Vari/turn*” but with it “*Fir/again*” is also used to explain the occurrence of “that turn” more times.

After the end of life, what is that “turn” Guru ji is talking about? Living life to the fullest doesn't need any Divine knowledge; such goals are put into the heads by Maya-inflicted societies anyway. Divine knowledge is all about Him, to understand Him, love Him and to live this given life in His love; other than that the rest as conquering area and becoming Master of that area has nothing to do with the Divine knowledge. Those urges to get power are enforced by “self-conceit” that blocks spiritual progression. So called warriors of establishing Islam or other religions didn't think for a second to kill their own brothers to fetch power. Often religion is used to satisfy one's own conceit but where the conceit exists, the growth of spirituality related with the Creator remains stagnant. As per Gurbani, human birth is a chance to realize Him, to rise above rubbish of the worldly talk, and to live totally in His love. If doing so, He is realized, the purpose of this birth is accomplished; otherwise, when such chance/turn will come, nobody knows but the Creator. Talking about the Creator and to remain in lust-pursuit, and talking about praises of the Creator and to establish empires by killing others is not a religious goal but a conceite-guided goal. His devotee divorces from such

pursuits because he or she doesn't live for these goals but to be one with Him.

In the above Vaakas, it is stressed to live by being in His love to go to Home, means to Him. If this life is wasted in other pursuits, a given chance is missed. Guru Nanak Dev Ji is not interested in science; Guru Nanak Dev is not worried if some rational people will not be convinced with what he says; he simply keeps stressing the need of the Creator in life to get free from all bonds as per His personal experience with the Creator.

Sometimes some people try to be cute by proving Gurbani-concepts as rationality-based concepts; sometimes they try to distort Gurbani to meet their own life styles, and sometimes to please hyper-rational people by claiming that they belong to a faith that is totally scientific. Having such approach, they claim Guru Nanak Dev Ji doesn't believe in an incarnation (or reincarnation of the soul) and they try to give new meanings to the words like “*maran/Jaman/joon/dieing/taking birth/existence*” forgetting that this concept is also described in Gurbani with a clear cut word “*Garbh joon/womb existence*,” the list of such expressions goes on. To deny it is an outcome of cleverness of the mind. Not to understand the apparent truth that goes beyond rationality is sheer blindness. That is why Guru-directions stress on abandoning our own intellect to follow the Guru. **Going into “garbh” is not a metaphor, it is all about taking birth through a mother; it is that simple.**

Since I am not a scholar of other religions, I shall talk about Sikhi only which is based on our Guru's own words. Gurbani deals with rationality but on some avenues, it detours from it and talks about paranormal issues like nothing goes with the being but His Naam or a journey of the souls into different existences. Those Sikhs (As they believe to be) who do not believe in the concept of reincarnation, claim that Sikhi has nothing to do with going into various existences; however, they have no way out to interpret the words like “*ਗਰਭ-ਜੋਨਿ Garab-joni*” used in Gurbani. Even if someone brings the issue of birth through the egg, he or she should understand to whom the Gurbani is addressed; since we come through mother's womb, Guru Ji refers it to us; if we were coming through eggs like birds, Guru Ji would have addressed that

as well. By the way, “AWAN-JANA/coming/going” reflects births through eggs or other source of life. Keeping Gurbani statements in my mind, I must say this that they (who deny the fact of reincarnation in Gurbani) are not only naive about this concept of reincarnation in Gurbani but also in denial to accept this fact supported by our Gurus vigorously. As stated earlier, they interpret that “*Janam/marn/birth and death*” as metaphors used to define “stages of life” Well, so be it but what about the use of words like quoted above “*ਗਰਭ garbh/mother’s womb*,” what kind of metaphor is that? (Check the reference in “*Pebre*”)

**ਸੁਣਿ ਮਨ ਸੀਖ ਸਾਧੂ ਜਨ ਸਗਲੋ ਥਾਰੇ ਸਗਲੇ ਪ੍ਰਾਛਤ ਮਿਟਿਓ ਰੇ ॥
ਜਾ ਕੋ ਲਹਣੋ ਮਹਰਾਜ ਰੀ ਗਾਠੜੀਓ ਜਨ ਨਾਨਕ ਗਰਭਾਸਿ ਨ ਪਉੜਿਓ ਰੇ ॥੨॥੨॥੧੯॥**
*Sun man seekh saadhoo jan saglo
thaaray saglay paraachhat miti-o ray.
Jaa ko lahno mahraaj ree gaath-rhee-o
jan naanak garbhaas na pa-orhi-o ray. ||2||2||19|| {715}*

In Essence : Oh mind! Listen to the teachings of the Saint (Guru), your all sins will be finished; who is destined to get (Naam) from Prabh’s treasure, they do not enter into mother’s womb.

Now look at the whole concept of Sikhi given by Guru Nanak on 414, SGGS:

**ਨਿਰੰਕਾਰ ਮਹਿ ਆਕਾਰੁ ਸਮਾਵੈ ॥
ਅਕਲ ਕਲਾ ਸਚੁ ਸਾਚਿ ਟਿਕਾਵੈ ॥ ਸੋ ਨਰੁ ਗਰਭ ਜੋਨਿ ਨਹੀ ਆਵੈ ॥੪॥**
*Nirankaar meh aakaar samaavai.
Akal kalaa sach saach tikaavai.
So nar garabh jon nahee aavai. ||4|| {414}*

In Essence : The one who merges in Formless Prabh and who enshrines Eternal-Prabh, whose power is beyond measure, in the heart (through His praises), that person doesn’t enter into womb-existence.

On 604, SGGS, Third Nanak uses “*maran/die*” metaphor, it is very much clear in its use; let’s look at it but that is not the case in the Vaakas that follow these Vaakas below:

**ਸਬਦਿ ਮਰਹੁ ਫਿਰਿ ਜੀਵਹੁ ਸਦ ਹੀ ਤਾ ਫਿਰਿ ਮਰਣੁ ਨ ਹੋਈ ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਦਾ ਮਨਿ ਮੀਠਾ ਸਬਦੇ ਪਾਵੈ ਕੋਈ ॥੩॥**

***Sabad marahu fir jeevhu sad hee taa fir maran na ho-ee.
Amrit naam sadaa man meethaa sabday paavai ko-ee. ||3|| {604}***

In Essence : When one being totally involved in The Guru and die (be detached), one doesn’t die again (metaphor: once one learns how to live detached through Guru Shabada, there is no chance that he or she will ever go through painful moments again), a few obtain the ever sweet Name of Prabh through Guru Shabada.

Again stress is on the Guru-teachings that inspire the mind to be with the Name of the Creator; once that is happened, pains do not bother again. Therefore, the use of “*Maran/to die*” here is indeed a metaphor. Now look at the below Guru Vaakas, there is no way it can be a metaphoric expression in the same manner:

**ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਭਰਮਿ ਭੁਲਾਇਆ ਹਉਮੈ ਬੰਧਨ ਕਮਾਏ ॥
ਜੰਮਣੁ ਮਰਣੁ ਸਿਰ ਉਪਰਿ ਉਭਉ ਗਰਭ ਜੋਨਿ ਦੁਖੁ ਪਾਏ ॥੨॥**
*Tarai gun maa-i-aa bharam bhulaa-i-aa ha-umai bandhan kamaa-ay.
Jaman maran sir oopar oobha-o garabh jon dukh paa-ay. ||2|| {604}*

In Essence : Those who are bound due to their conceit are deluded by three modes of Maya, birth and death hang over their heads, and by going through the womb-existence, they suffer in pain.

Here if we take, “*Jaman-Maran*” as metaphor, what we will do with “*ਗਰਭ ਜੋਨਿ Garbhjoon*” used in the above Vaakas? Guru has used both “*Jaman-Maran*” and “*garbh-joon*” to express his belief in “going into existences.” What more proof we need to admit that Guru Nanak Dev believes in various existences after death? How anyone can call it metaphor and give new meanings to “*garbh-joon/womb-existence*?”

Now look how Guru stresses on “*ਫੁਨਿ FUN/again*” On 898, SGGS, Mehla 5:

**ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥ ਇਹ ਲੋਕੇ ਸੁਖੁ ਪਾਇਆ ॥
ਨਹੀ ਭੇਟਤ ਧਰਮੁ ਰਾਇਆ ॥
ਹਰਿ ਦਰਗਹ ਸੋਭਾਵੰਤ ॥ ਫੁਨਿ ਗਰਭਿ ਨਾਹੀ ਬਸੰਤ ॥੧॥**
*Raamkalee mehlaa 5: Ih lokay sukh paa-i-aa.
Nahee bhaytat dharam raa-i-aa.
Har dargeh sobhaavant. Fun garabh naahee basant. ||1|| {898}*

In Essence: In this world, I have procured peace. In His court I will be memorable. There will be no meeting with righteous judge and I shall not abide in the womb again.

Please read carefully, “*eb loke/this world,*” if this is this world, is there any other world? Guru Ji talks about that too. When Guru Ji says that there will be no meeting with the “*dharamraj/supposedly known to be the judge who serves justice on behalf of the Creator,*” obviously, Guru Ji talks about the afterlife. His statement is about going to the Creator with honor without any obstacle. After this world, after getting His honor, Guru Ji also says that there will be no going into womb again.

The words, “*ਫੁਨਿ ਗਰਭਿ ਨਾਹੀ ਬਸੰਤ*” again tell the whole story, “going into a womb again obviously means to reincarnate. Guru also uses another word “*ਫਿਰਿ*” which means “*again*”, here it is on 717, SGGs, Mehlā 5:

*ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਮਹਾ ਸਿਧਿ ਕਾਮਯੋਨੁ ਪਾਰਜਾਤ ਹਰਿ ਹਰਿ ਰੁਖੁ ॥
ਨਾਨਕ ਸਰਨਿ ਗਹੀ ਸੁਖ ਸਾਗਰ ਜਨਮ ਮਰਨ ਫਿਰਿ ਗਰਭ ਨ ਯੁਖੁ ॥੨॥੧੦॥੨੯॥
Chaar padaarath asat mahaa sidh kaamdhayn paarjaat har har rukh.
Naanak saran gahee sukh saagar janam maran fir garabh na dhukh.
||2||10||29||{717}*

In Essence : Akalpurakh Himself is the source of four blessings like eight supernatural powers of great Sidhas, the wish Elysian cow and the wish tree. Nanak says that the person who takes support of the Creator, the Ocean of peace, will not worry to go back to “*womb-existence*” **again** (Means only this life is outcome of a womb but again there will be none; well if a person remains into duality is there another life? The answer follows).

On 128, SGGs, Third Nanak explains it explicitly, and this is what the Guru believes:

*ਮਾਝ ਮਹਲਾ ੩ ॥ ਮਨਮੁਖ ਪੜਹਿ ਪੰਡਿਤ ਕਹਾਵਹਿ ॥ ਦੂਜੈ ਭਾਇ ਮਹਾ ਦੁਖੁ ਪਾਵਹਿ ॥
ਬਿਖਿਆ ਮਾਤੇ ਕਿਛੁ ਸੂਝੈ ਨਾਹੀ ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ ਆਵਣਿਆ ॥੧॥
Maajh mehlā 3: Manmukh parheh pandit kahaaveh.
Doojai bhaa-ay mahaa dukh paavahi.
Bikhi-aa maatay kichh soojhai naahee fir fir joonee aavani-aa.
||1||{128}*

In Essence : The mind study and deem themselves pundit; due to others’ love (other than the Creator’s love), they suffer greatly. **Being intoxicated in Maya, they do not understand anything; thus they go into existence repeatedly** (*ਫਿਰਿ ਫਿਰਿ* which means again and again).

It is just not a talk or a reference to the established belief, it is a part of Guru Message, and it is an explicit picture of separation of the soul from the Creator. This is the pain that needs to be ended as His true devotees have done it. On 356, SGGs, Fifth Nanak says that most of the people are in love with Maya that keeps them going into various existences

*ਏਤੁ ਮੋਹਿ ਡੂਬਾ ਸੰਸਾਰੁ ॥ ਗੁਰਮੁਖਿ ਕੋਈ ਉਤਰੈ ਪਾਰਿ ॥੩॥
Ayt mohi doobaa sansaar. Gurmukh ko-ee utrai paar. ||3||{356}*

In Essence : In this love (defined earlier as love of Maya), the world is drowned in it, a rare Guru swims across (Maya ocean).

*ਏਤੁ ਮੋਹਿ ਫਿਰਿ ਜੂਨੀ ਪਾਰਿ ॥ ਮੋਹੇ ਲਾਗਾ ਜਮ ਪੁਰਿ ਜਾਹਿ ॥੪॥
Ayt mohi fir joonee paahi. Mohay laagaa jam pur jaahi. ||4||{356}*

In Essence : Because of this love (of Maya), mortals go through existences **again**, and due to this love, they have to go through death (again)

Now read a verification that our Guru gives about this life and concept of going through various existences, it is on 769, SGGs, Mehlā 3:

*ਸਾਚੈ ਸਤਿਗੁਰਿ ਸਾਚੁ ਬੁਝਾਇਆ ਪਤਿ ਰਾਖੈ ਸਚੁ ਸੋਈ ਰਾਮ ॥ ਸਚਾ ਭੋਜਨੁ ਭਾਉ ਸਚਾ ਹੈ
ਸਚੈ ਨਾਮਿ ਸੁਖੁ ਹੋਈ ਰਾਮ ॥ ਸਾਚੈ ਨਾਮਿ ਸੁਖੁ ਹੋਈ ਮਰੈ ਨ ਕੋਈ ਗਰਭਿ ਨ ਜੂਨੀ ਵਾਸਾ ॥
ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ਸਚਿ ਸਮਾਈ ਸਚਿ ਨਾਇ ਪਰਗਾਸਾ ॥
ਜਿਨੀ ਸਚੁ ਜਾਤਾ ਸੇ ਸਚੇ ਹੋਏ ਅਨਦਿਨੁ ਸਚੁ ਧਿਆਇਨਿ ॥
ਨਾਨਕ ਸਚੁ ਨਾਮੁ ਜਿਨ ਹਿਰਦੈ ਵਸਿਆ ਨਾ ਵੀਛੁੜਿ ਦੁਖੁ ਪਾਇਨਿ ॥੨॥
Saachai satgur saach bujhaa-i-aa pat raakhai sach so-ee raam.
Sachaa bhojan bhaa-o sachaa hai sachai naam sukh ho-ee raam.
Saachai naam sukh ho-ee marai na ko-ee garabh na joonee vaasaa.
Jotee jot milaa-ee sach samaa-ee sach naa-ay pargaasaa.
Jinee sach jaataa say sachay ho-ay an-din sach dhi-aa-in.
Nanak sach naam jin hirdai vasi-aa naa veechhurh dukh paa-in.
||2||{769}*

In Essence : Whom a True Guru, a form of Eternal Prabh, has made realized the Eternal Prabh, their honor is saved. Their true love for the Creator becomes their diet, and they obtain peace. They attain peace from the Eternal Prabh, and **they don't die to go into existence because their light merges with the Eternal Prabh as His Name enlightens them.** Those who have realized the Eternal Creator, they get imbued with the Eternal One. They remain meditated on Him always. Nanak says that in whose hearts His Eternal Name abides, they never get separate to bear pain again. (Pain of what? Birth.)

The separation from the Creator is certainly full of pains. Even being alive who get imbued with Him, they don't die (death is considered as a fearful event for those who are attached to Maya), but leave this body-house to be with Him; therefore, for them, there is no "death" means there is no entry into that body which will eventually crumble. If place with Him is not procured, they will go through that coming and going again.

Above two things are very clear that those, who through their Guru, merge with the Creator; they don't die to take birth again which means when they die, there is no "Joon/existence" for them. They die to remain with the Formless. Since they don't get separate from Him, there is no pain.

On 1289, SGGS, First Nanak in very compact expression talks about stability of mind and a "full stop" to existences, please read carefully:

ਮ: ੧ ॥ ਅਜਰ ਜਰੈ ਤ ਨਉ ਕੁਲ ਬੰਧੁ ॥ ਪੂਜੈ ਪ੍ਰਾਣ ਹੋਵੈ ਥਿਰ ਕੰਧੁ ॥

Mehlaa 1: Ajar jarai ta na-o kul bandh.

Poojai paraan hovai thir kandh. {1289}

In Essence : When one learns to control the uncontrollable mind (mercurial state of mind), all his or her nine sensual organs become stable (they don't drag the mind to many directions). Then through every breath, one adores the Creator, and the body totally goes into stable state.

ਕਹਾਂ ਤੇ ਆਇਆ ਕਹਾਂ ਏਹੁ ਜਾਣੁ ॥ ਜੀਵਤ ਮਰਤ ਰਹੈ ਪਰਵਾਣੁ ॥

ਹੁਕਮੈ ਬੁਝੈ ਤਤੁ ਪਛਾਣੈ ॥ ਇਹੁ ਪਰਸਾਦੁ ਗੁਰੂ ਤੇ ਜਾਣੈ ॥

Kahaan tay aa-i-aa kahaan ayhu jaan. Jeevat marat rahai parvaan. Hukmai boojhai tat pachhaanai. Ih parsaad guroo tay jaanai. {1289}

In Essence : (the idea continues, once the mind gets imbued with the Creator, whole situation is changed) from where it has come and to where it has to go? (Through a question Guru Ji explains that everything comes to an end, and the coming and the going doesn't remain active then). One is accepted by the Creator when one lives detached. (As stated above, when uncontrollable mind is stilled, and it remains fixed on the Creator) Only the one, who understands His Ordinance, can know Him; however, this understanding comes through the Guru's blessings.

In the next Vaakas, Guru Ji states clearly that only it is the "self-conceit" that causes the mortal to get caught into this cycle of coming and going; when it is eradicated, "going into existences" stops.

ਹੋਦਾ ਫੜੀਅਗੁ ਨਾਨਕ ਜਾਣੁ ॥ ਨਾ ਹਉ ਨਾ ਮੈ ਜੁਨੀ ਪਾਣੁ ॥੨॥

Hondaa farhee-ag naanak jaan.

Naa ha-o naa mai joonee paan. ||2|| {1289}

In Essence : Nanak says that it must be understood that as long as one's "conceit/I" exists, one remains bound (to Maya, consequently, the coming and going goes on). When there is no "conceit/I" there is no "going into existences"

The same idea is explicitly expressed by Fifth Nanak on 278, SGGS:

ਜਬ ਲਗੁ ਜਾਨੈ ਮੁਝ ਤੇ ਕਛੁ ਹੋਇ ॥ ਤਬ ਇਸ ਕਉ ਸੁਖੁ ਨਾਹੀ ਕੋਇ ॥

ਜਬ ਇਹ ਜਾਨੈ ਮੈ ਕਿਛੁ ਕਰਤਾ ॥ ਤਬ ਲਗੁ ਗਰਭ ਜੋਨਿ ਮਹਿ ਫਿਰਤਾ ॥

Jab lag jaanai mujh tay kachh ho-ay.

Tab is ka-o sukh naahee ko-ay.

Jab ih jaanai mai kichh kartaa. Tab lag garabh jon meh firtaa. {278}

In Essence : As long as the mortal thinks that all is because of him or her, he or she doesn't get peace. As long as he or she says that it is he or she who is the doer of everything (dominance of conceit), he or she keeps wandering (*firta*) into existences.

Basically it is the conceit that keeps the human beings into a cycle of death and birth; once it is eradicated through the Guru,

this cycle stops as stated earlier. On 320, SGGS, Guru Ji applauds those who get attach with the Creator and get out of this cycle of existences:

ਪਉੜੀ ॥ ਤਿਨ ਕੀ ਸੋਭਾ ਕਿਆ ਗਣੀ ਜਿਨੀ ਹਰਿ ਹਰਿ ਲਧਾ ॥

ਸਾਧਾ ਸਰਣੀ ਜੋ ਪਵੈ ਸੁ ਛੁਟੈ ਬਧਾ ॥ ਗੁਣ ਗਾਵੈ ਅਬਿਨਾਸੀਐ ਜੋਨਿ ਗਰਭਿ ਨ ਦਧਾ ॥

Pa-orhee. Tin kee sobhaa ki-aa ganee jinee har har ladhaa.

Saadhaa sarnee jo pavai so chhutai badhaa.

Gun gaavai abinaasee-ai jon garabh na dadhaa. {320}

In Essence : It is not possible to express the glory of those who have realized the Creator. Those who seek the refuge of His Devotees, they get liberated from all bonds; they only sing the virtues of Imperishable Prabh and do not get **burned** through existences.

Again going through existences is considered as very painful event almost like getting burned.

On 598, SGGS, First Nanak stresses that it is through a True Guru one is saved from the cycle of existences, please read on:

ਸਤਿਗੁਰ ਬੰਧਨ ਤੋੜਿ ਨਿਰਾਰੇ ਬਹੁੜਿ ਨ ਗਰਭ ਮਝਾਰੀ ਜੀਉ ॥

ਨਾਨਕ ਗਿਆਨ ਰਤਨੁ ਪਰਗਾਸਿਆ ਹਰਿ ਮਨਿ ਵਸਿਆ ਨਿਰੰਕਾਰੀ ਜੀਉ ॥੪੮॥

Satgur bandhan torh niraaray bahurh na garabh majhaaree jee-o.

Naanak gi-aan ratan pargaasi-aa har man vasi-aa nirankaaree jee-o.

||4||8||{598}

In Essence : Whose bonds are snapped by a True Guru, they are set free from Maya-influences and do not enter into a womb again. Nanak says in whose heart Guru's jewel of Divine-knowledge is manifested, the Formless Creator abides in their minds.

On 693, SGGS, Bhagat Namdev says very interesting thing, please read on:

ਇਹ ਸੰਸਾਰ ਤੇ ਤਬ ਹੀ ਛੁਟਉ ਜਉ ਮਾਇਆ ਨਹ ਲਪਟਾਵਉ ॥

ਮਾਇਆ ਨਮੁ ਗਰਭ ਜੋਨਿ ਕਾ ਤਿਹ ਤਜਿ ਦਰਸਨੁ ਪਾਵਉ ॥੩॥

Ih sansaar tay tab hee chhoota-o ja-o maa-i-aa nah laptaava-o.

Maa-i-aa naam garabh jon kaa tih taj darsan paava-o. ||3||{693}

In Essence : Only then I can get rid of bonds of this world when I do not get caught into worldly love because this Maya-love

is the cause of womb-existences (Maya is another name of womb , means due to it, womb-existence is there).

In Gurbani, there is a concept of separation from the Creator and union with Him. A concept of union centers at the game of love of Akalpurakh, and the concept of separation centers at the game of Maya-love. Those who are into His love are set free from womb existences and eventually obtain union with the Creator; however; who are into Maya-love, are subject to existences to reenter into Maya realm. If we start thinking that all what Guru Ji says doesn't measure up to rationality, then we can also think that what is wrong if we lack His love. We are able to establish empires or mini empires in this world. So, why we should worry about anything? We can enjoy amenities of life and experience the fine things available, what is wrong with that? Regarding the soul and its journey, who cares? We just don't believe in it because there is no rationality in this belief. If it is said in Gurbani that if one indulges in Maya, ends in another existence; why should we care about it when we don't believe in it anyway. Why even to waste life by remaining detached from Maya (to become immaculate) when we can establish a lot of stuff by serving other human beings humbly, or obtain lofty aims of achievements by treachery? Well, that is the choice most of the worldly people often make in reality; it doesn't bother them if they have any faith in the Creator or not. They take whatever faith they choose as per their own terms. Their chosen faith doesn't bind them to virtues. Their gratification is to satisfy their conceit; **however, all this stuff of significance in the world is literally useless for His devotees. They think that since it is all meaningless and doesn't go with the soul as the death comes, why one needs to go through existences for this useless stuff and why to remain separated from the Creator? This is the stand of His devotees.** Their life is the Creator, their breath is the Creator and without Creator, nothing exists for them.

Having that much love for Him, obviously they go above all worldly thoughts and entanglements. In spiritual realms they are victorious. When the goal of life is changed, the approach towards world will certainly change.

Some people, who advocate that Guru Nanak Dev Ji doesn't believe in reincarnation, give a quote from Gurbani stating that in those quotes, Guru Ji is saying that no one knows where the soul goes after death. In other words there is no verification by the Guru whether the soul is there or not or what happens to it. Let me give a quote that indeed says that it is not known where the soul goes; however, we must look at its context. It is on 752-753, SGGS, Mehla 1:

ਹਉ ਨਾਹੀ ਤੂ ਹੋਵਹਿ ਤੁਧ ਹੀ ਸਾਜਿਆ ॥ ਆਪੇ ਥਾਪਿ ਉਥਾਪਿ ਸਬਦਿ ਨਿਵਾਜਿਆ ॥੫॥
Ha-o naahee too hoveh tudh hee saaji-aa.
Aapay thaap uthaap sabad nivaaji-aa. ||5|| {752-753}

In Essence : You are (seen) where there is no conceit (awareness of I), and you have created all this (conceit). You create and destroy and you through Guru Shabada exalt and elevate beings.

ਦੇਹੀ ਭਸਮ ਰੁਲਾਇ ਨ ਜਾਪੀ ਕਹ ਗਇਆ ॥
 ਆਪੇ ਰਹਿਆ ਸਮਾਇ ਸੋ ਵਿਸਮਾਦੁ ਭਇਆ ॥੬॥
Dayhee bhasam rulaa-ay na jaapee kah ga-i-aa.
Aapay rahi-aa samaa-ay so vismaad bha-i-aa. ||6|| {753}

In Essence : Leaving the body to roll in the dust, it is not known where the soul/being goes. It is a great wonder that Prabh pervades everywhere. (Expression is actually about His incomprehensible Ordinance)

Read the above Vaakas carefully; first it is stated that He is known only when the conceit departs. He creates and destroys His creation, and through Guru Shabada He exalts and elevates too. In the next Vaakas, Guru Ji talks about the soul. After death, as the body is left to become dust, where the soul goes, **it is unknown because only He knows what occurs and it is not possible to tell what happens to every one**; however, all over He pervades which is amazing itself. If we read Asa Dee Vaar, Guru Nanak Dev Ji clearly says what actually happens after death to those who chose Maya over Him (special context). Here in broad sense he is saying that it cannot be explained for surely how the Creator deals with every one after death. It doesn't mean Guru is saying that the soul just doesn't exist. In the last Vaakas of this Shabada Guru offers a

prayer to have His grace to get attached to His Naam which brings peace. Stability of the mind while being alive and stability for the soul after death is sought through displaying sincere love for Him in Gurbani. Now let's look at Vaakas from Asa Dee Vaar [462, SGGS] on 464, SGGS:

ਪਉੜੀ ॥ ਆਪੀਨੈ ਭੋਗ ਭੋਗਿ ਕੈ ਹੋਇ ਭਸਮਤਿ ਭਉਰੁ ਸਿਧਾਇਆ ॥
 ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ ਗਲਿ ਸੰਗਲੁ ਘਤਿ ਚਲਾਇਆ ॥
 ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੇਖਾ ਕਰਿ ਸਮਝਾਇਆ ॥
 ਥਾਉ ਨ ਹੋਵੀ ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ ਰੂਆਇਆ ॥
 ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ ॥੩॥
Pa-orhee.

Aapeenhai bhog bhog kai ho-ay bhasmarh bha-ur sidhaa-i-aa.
Vadaa ho-aa duneedaar gal sangal ghat chalaai-i-aa.
Agai karnee keerat vaachee-ai bahi laykhaa kar samjhaa-i-aa.
Thaa-o na hovee pa-udee-ee hun sunee-ai ki-aa roo-aa-i-aa.
Man andhai janam gavaa-i-aa. ||3|| {464}

In Essence : After enjoying revelling, the body becomes heap of ashes and the soul goes away. When mortal dies, soul is led away restrained, and mortal's account of good and bad deeds is explained. Being at fault, the mortal gets no place and then no bewailing is cared about either. Thus, the blind (in Maya) mortal wastes his life.

To understand above stanza, we must look at the second stanza of Asa Dee Vaar, here it is:

ਪਉੜੀ ॥
 ਨਾਨਕ ਜੀਆ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥
 ਓਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੈ ਜਜਮਾਲਿਆ ॥
 ਥਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਨੈ ਦੋਜਕਿ ਚਾਲਿਆ ॥
 ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ ॥
 ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥੨॥

Pa-orhee.
Naanak jee-a upaa-ay kai likh naavai dharam bahaali-aa.
Othai sachay hee sach nibrhai chun vakh kadhay jajmaali-aa.
Thaa-o na paa-in koorhi-aar muh kaalhai dojak chaali-aa.
Tayrai naa-ay ratay say jin ga-ay haar ga-ay se thagan vaali-aa.
Likh naavai dharam bahaali-aa. ||2|| {463}

In Essence : After creating beings, they are made subject to Dharma—judgment. Under that, based on the truth, **decision is taken and faulty ones are taken out**. Such false beings get no place and get dishonored through His justice and go through miseries; who are absorbed in your Name oh Prabh! They pass (that test), and the cheaters get defeated. Thus, Almighty has established the Justice.

What is all this? There is indeed His justice established [stanza 2]. It is stated in very simple language that after death the soul is taken to have justice as per the deeds done through the given body, no bewailing of the soul is heard, and justice is served. What kind of justice, Guru doesn't give detail save for hinting about bad time. It is again left to Him because it is His realm. Now talking about reincarnation, why Guru Nanak Dev is saying all that which occurs after death? Why he has to go into so much detail about what occurs after death? There are people who say that the Gurus and Bhagatas didn't want to get into controversy about all this; therefore, they kept giving such references. Wait a minute, where is the proof of this assumption? We all know that in their Bani, they openly question many prevailed concepts and beliefs without caring about the controversies; why only in case of "reincarnation" they should become hesitant. Actually they have a concept of the Creator, His Ordinance and a path that leads to merge with the Creator. They believe that there are those who are into Maya, and He keeps them into Maya through various existences. And, there are those who are into His love, He takes them out of this cycle, and He keeps them with Him. How it occurs they keep explaining through various Shabadas. **If the concept of reincarnation of the soul is taken out of Gurbani, the importance of "Naam" carries no value because it is solely done to have His grace to get united with Him and to avoid getting into a womb again. Sikhi is not designed to satisfy scientific minds; it is all about experience of the Guru who envisions the Creator and enables the followers to envision Him within and out surely.**

Remaining in Maya leads to going into existences. Once it is abandoned, the Creator is envisioned. If He is envisioned, interest

in Maya is gone. When interest in Maya is gone, the soul's going into existence stops. Systematically Guru Nanak Dev Ji expresses this whole concept of His path on 1030, SGGS:

**ਰਾਮ ਨਾਮੁ ਗੁਰ ਬਚਨੀ ਬੋਲਹੁ ॥ ਸੰਤ ਸਭਾ ਮਹਿ ਇਹੁ ਰਸੁ ਟੋਲਹੁ ॥
ਗੁਰਮਤਿ ਖੋਜਿ ਲਹਹੁ ਘਰੁ ਅਪਨਾ ਬਹੁੜਿ ਨ ਗਰਭ ਮਝਾਰਾ ਹੇ ॥੪॥**

Raam naam gur bachnee bolhu.

Sant sabhaa meh ih ras tolahu. Gurmat khoj lahhu ghar apnaa bahurh na garabh majhaaraa hay. ||4|| {1030}

In Essence : Utter the Name of all pervading Creator through Guru Shabada; find His Name in the company of Saints. Find your real place (with our origin, the Creator) through Guru , and then you will not caste into a womb again.

Gurmat revolves around this concept which is based on the idea of suffering through bonds of Maya, going through existences and a solution to end both kinds of sufferings. In above Vaakas, in a nut shell Guru Nanak Dev Ji has explained his path and the goal of life. Please remember that Guru Ji refers here to reincarnation as well because that is a part of his ideology. It is repeatedly said that nothing goes with us, on 191, SGGS, Mehla 5:

ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਭੁ ਮਨਹਿ ਸਮਾਲੇ ॥ ਸੋ ਧਨੁ ਸੰਚਹੁ ਜੋ ਚਾਲੈ ਨਾਲੇ ॥੩॥

Saas saas parabh manch samaalay.

So dhan sanchahu jo chaalai naalay. ||3|| {191}

In Essence : With every breath keep Prabh in the heart, gather (this wealth of Naam) that wealth that goes with you.

Well, it is clear this worldly wealth doesn't go with us, so we see that. How His Name goes with us? Where we go? If there is no reincarnation, what Guru ji is talking here?

In Anand Sahib Guru makes it clear that no body goes with the soul as it departs but Guru : On 918, SGGS, Mehla 3:

ਏ ਮਨ ਪਿਆਰਿਆ ਤੁ ਸਦਾ ਸਚੁ ਸਮਾਲੇ ॥

ਏਹੁ ਕੁਟੰਬੁ ਤੁ ਜਿ ਦੇਖਦਾ ਚਲੈ ਨਾਹੀ ਤੇਰੈ ਨਾਲੇ ॥

ਸਾਖਿ ਤੇਰੈ ਚਲੈ ਨਾਹੀ ਤਿਸੁ ਨਾਲਿ ਕਿਉ ਚਿਤੁ ਲਾਈਐ ॥

ਐਸਾ ਕੰਮੁ ਮੂਲੇ ਨ ਕੀਚੈ ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ ॥

ਸਤਿਗੁਰੁ ਕਾ ਉਪਦੇਸੁ ਸੁਣਿ ਤੁ ਹੋਵੈ ਤੇਰੈ ਨਾਲੇ ॥

ਕਹੈ ਨਾਨਕੁ ਮਨ ਪਿਆਰੇ ਤੁ ਸਦਾ ਸਚੁ ਸਮਾਲੇ ॥੧੧॥

*Ay man pi-aari-aa too sadaa sach samaalay.
Ayhu kutamb too je daykh-daa chalai naahee tayrai naalay.
Saath tayrai chalai naahee tis naal ki-o chit laa-ee-ai.
Aisaa kamm moolay na keechai jit ant pachhotaa-ee-ai.
Satguroo kaa updays sun too hovai tayrai naalay.
Kahai naanak man pi-aaray too sadaa sach samaalay. ||11|| {918}*

In Essence : Oh my mind! Always contemplate the Eternal Almighty. This family you behold will not go with you (as you will depart). When it will not depart along with you then why to get attached to it? Never do a deed upon which eventually you have to repent. Listen to True Guru Instruction, it shall be with you. Nanak says oh dear mind! Always meditate on the Eternal Akalpurakh.

So where do we go after death? Why only Guru and His love go with us? These answers can be found in the following Guru Vaakas on 62, SGGS, Sri Raag Mehla 1:

*ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥ ਚਿਤੇ ਦਿਸਹਿ ਧਉਲਹਰ ਬਗੇ ਬੰਕ ਦੁਆਰ ॥
ਕਰਿ ਮਨ ਖੁਸੀ ਉਸਾਰਿਆ ਦੂਜੈ ਹੇਤਿ ਪਿਆਰਿ ॥
ਅੰਦਰੁ ਖਾਲੀ ਪ੍ਰੇਮ ਬਿਨੁ ਢਹਿ ਵੇਰੀ ਤਨੁ ਫਾਰੁ ॥੧॥
Sireeraag mehlaa 1: Chitay diseh dha-ulhar bagay bank du-aar.
Kar man khusee usaari-aa doojai hayt pi-aar.
Andar khaalee paraym bin dheh dhayree tan chhaar. ||1|| {62}*

In Essence : The entire painted mansions with white washed beautiful doors we see, were constructed to please the mind drenched in Maya (It was all a game of Maya); this body crumbles without the love of Akalpurakh.

Interestingly both the beautiful mansions and body devoted to Maya crumble here, both don't go with the soul; this idea is elaborated further in the next Guru Vaakas:

*ਭਾਈ ਰੇ ਤਨੁ ਧਨੁ ਸਾਥਿ ਨ ਹੋਇ ॥
ਰਾਮ ਨਾਮੁ ਧਨੁ ਨਿਰਮਲੇ ਗੁਰੁ ਦਾਤਿ ਕਰੇ ਪ੍ਰਭੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥
Bhaa-ee ray tan dhan saath na ho-ay.
Raam naam dhan nirmalo
gur daat karay parabh so-ay. ||1|| Rahaa-o. {62}*

In Essence: The body and the wealth do not accompany with anyone, the only pure wealth is Name of All pervading Prabh which He gives through the Guru. [Pause]

*ਰਾਮ ਨਾਮੁ ਧਨੁ ਨਿਰਮਲੇ ਜੇ ਦੇਵੈ ਦੇਵਣਹਾਰੁ ॥
ਆਗੈ ਪੁਛਾ ਨ ਹੋਵਈ ਜਿਸੁ ਬੋਲੀ ਗੁਰੁ ਕਰਤਾਰੁ ॥
ਆਪਿ ਛੁਡਾਏ ਛੁਟੀਐ ਆਪੇ ਬਖਸਣਹਾਰੁ ॥੨॥
Raam naam dhan nirmalo jay dayvai dayvanhaar.
Aagai poochh na hova-ee jis baylee gur kartaar.
Aap chhadaa-ay chhutee-ai aapay bakhsanhaar. ||2|| {62}*

In Essence : The Name of Almighty is pure; one gets it if the Giver (Akalpurakh) gives. Whose friends are the Guru and Akalpurakh, he or she is not questioned hereafter because the Creator Himself saves and forgives such a person.

Please note it down, Guru Ji starts with the big things created in the love of Maya, and then explains that without His love everything crumbles (perishable). The real pure wealth is His Name. The mortal who is lucky to have friendship of the Guru and the Creator, is free from any questioning that occurs hereafter; the reason is this that the Creator Himself saves and forgives such a mortal. This thought can become easier to understand if we recall the second and the third stanzas of Asa Dee Var quoted earlier in which Guru Nanak Dev Ji says that one's deeds are subject to His justice. Here once one is got involved in Him through the Guru and ignore the Maya-love, this "hereafter-worry" is eliminated. Now look at another Guru Vaakas to understand how after death, Maya lovers get looted; however, Prabh lovers loose nothing but gain by having His Name; these Vaakas are on 756, SGGS, Mehla 3:

*ਸੁਇਨਾ ਰੁਪਾ ਪਾਪ ਕਰਿ ਕਰਿ ਸੰਚੀਐ ਚਲੈ ਨ ਚਲਦਿਆ ਨਾਲਿ ॥
ਵਿਣੁ ਨਾਵੈ ਨਾਲਿ ਨ ਚਲਸੀ ਸਭ ਮੁਠੀ ਜਮਕਾਲਿ ॥੨੭॥
Su-inaa rupaa paap kar kar sanchee-ai chalai na chaldi-aa naal.
Vin naavai naal na chalsee sabh muthee jamkaal. ||27|| {756}*

In Essence : Gold and Silver (wealth) are gathered by committing sins; however, they don't go with (when one dies). Without the Name of Akalpurakh nothing goes with the mortals; thus, all are plundered by death.

*ਮਨ ਕਾ ਤੋਸਾ ਹਰਿ ਨਾਮੁ ਹੈ ਹਿਰਦੈ ਰਖਹੁ ਸਮਾਲਿ ॥
ਏਹੁ ਖਰਚੁ ਅਖੁਟੁ ਹੈ ਗੁਰਮੁਖਿ ਨਿਬਹੈ ਨਾਲਿ ॥੨੮॥
Man kaa tosaa har naam hai hirdai rakhahu samhaal.
Ayhu kharach akhut hai gurmukh nibhai naal. ||28|| {756}*

In Essence : For the journey, Prabh's Name is real stock, hold on to it carefully; this stock is inexhaustible, and **it goes a long way with the Guru-followers.**

Why those people who gather wealth get robbed off it by the death and why Guru-followers who hold on to His Name remain ineffective when both face the death? The answer is very simple: when Maya-lovers depart, they leave behind everything they gathered by committing so many sins; however, Guru-followers loose nothing when they depart because they remain detached from Maya: nothing to lose. They gather only His Name that goes with them (and it helps them in the end too). Death is for every one but it robs those off wealth who remain attached to it; that is the point here. Again, "after death" is mentioned here. In Gurnat, the concept of reincarnation is actually stressed; it is impossible to deny it through guessed explanations. On 761, SGGs, Mehla 5, all reasons are given for this reincarnation belief:

ਸੋਧਤ ਸੋਧਤ ਸੋਧਿ ਤਤੁ ਬੀਚਾਰਿਆ ॥ ਨਾਮ ਬਿਨਾ ਸੁਖੁ ਨਾਹਿ ਸਰਪਰ ਹਾਰਿਆ ॥੪॥

Sodhat sodhat sodh tat beechaari-aa.

Naam binaa sukh naahi sarpar haari-aa. ||4|| {761}

In Essence : By repeatedly analyzing it, I have understood this fact that without Prabh's Name, there is no peace but a sure defeat.

ਆਵਹਿ ਜਾਹਿ ਅਨੇਕ ਮਰਿ ਮਰਿ ਜਨਮਤੇ ॥ ਬਿਨੁ ਬੂਝੇ ਸਭੁ ਵਾਦਿ ਜੋਨੀ ਭਰਮਤੇ ॥੫॥

Aavahi jaahi anayk mar mar janmatay.

Bin boojhay sabh vaad jonee bharmatay. ||5|| {762}

In Essence : Many come and go. They repeatedly die to be born again, and without knowing the Creator all their efforts are useless. Consequently, they wander through existences.

We see that what Guru Ji says here cannot be proved with any rational measure, but being His followers we must believe what he says if we want to be successful in pursuing the Guru-path. **If rationality still bothers us, it is obvious that our rationality is our Guru not Guru Nanak Dev Ji.** If reincarnation is not a part of Sikhi then why, in Gurbani, after death inevitable-questioning on the deeds is referred to? If this wealth and body do not go with us then why His Name and Guru-teachings said to go with us and where? Why stress is given on "after death"? Why detachment to

Maya is mandatory? Why Guru Ji talks about a state of mind where acknowledgment of the genders disappears [685, SGGs, Mehla 1]? Why Guru stresses on "luck"? In rationality, there is no luck but coincidence. In Gurbani, destiny is repeatedly referred.

There is no proof in Sri Guru Granth Sahib where Guru Ji speaks against the concept of reincarnation. Guru Ji verifies its existence repeatedly. Those people, who truly want to follow Guru Nanak Dev Ji, must understand this fact once for all that without attaching to Him our souls do not get stability. Those who are blessed with intellectuality that leads them to hyper rationality and have become able to distort The Guru-thought let them enjoy the swings of their own coined philosophy? Remember the following Guru Vaakas on 40, SGGs, Mehla 4:

ਬਿਨੁ ਭਾਗਾ ਸਤਿਗੁਰੁ ਨਾ ਮਿਲੈ ਘਰਿ ਬੈਠਿਆ ਨਿਕਟਿ ਨਿਤ ਪਾਸਿ ॥

ਅੰਤਰਿ ਅਗਿਆਨ ਦੁਖੁ ਭਰਮੁ ਹੈ ਵਿਚਿ ਪੜਦਾ ਦੂਰਿ ਪਈਆਸਿ ॥

ਬਿਨੁ ਸਤਿਗੁਰੁ ਭੇਟੇ ਕੰਚਨੁ ਨਾ ਥੀਐ ਮਨਮੁਖੁ ਲੋਹੁ ਬੂਝਾ ਬੇੜੀ ਪਾਸਿ ॥੩॥

Bin bhaagaa satgur naa milai ghar baithi-aa nikat nit paas.

Antar agi-aan dukh bharam hai vich parh-daa door pa-ee-aas.

Bin satgur bhaytay kanchan naa thee-ai

manmukh lohu boodaa bayrhee paas. ||3|| {40}

In Essence: **Without luck, the True Guru is not met** even if a person sits daily near the Guru in the house. (Why? The answer follows) when one is enveloped in ignorance and doubts, a curtain is drawn between the Creator and him or her; therefore, the Creator appears far away. Without meeting (truly Guru-meeting means **following the True Guru without a doubt**) the True Guru, the mortal doesn't become gold (doesn't obtain virtues). Thus, like the iron one drowns even though Guru-boat is close by. On 19, SGGs:

ਮਨੁ ਰੇ ਸਬਦਿ ਤਰਹੁ ਚਿਤੁ ਲਾਇ ॥

ਜਿਨਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨ ਬੁਝਿਆ ਮਰਿ ਜਨਮੈ ਆਵੈ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

Man ray sabad tarahu chit laa-ay.

Jin gurmukh naam na boojhi-aa mar janmai aavai jaa-ay.

||1|| Rahaa-o. {19}

In Essence : Oh my mind! Swim across (this worldly ocean) by following the Guru Shabada wholeheartedly; who have not realized His Naam through the Guru, they die to be born, and they keep

coming and going.[Pause]

Sikhi is not about science; Sikhi is a spiritual experience; it is designed to be one with the Creator from whom we all emanate. It is explained what is the cause of this separation, and it is also expressed how one gets out of Creator's staged show. Whom He keeps through various existences in the show are those who are totally lost in Maya. Even while following the Guru, they never get rid of their own thinking which is deeply cemented in their intellectually flavored conceit. And those whom He takes out of His show with His grace are the ones who, even being very much present in His Maya Show, remain detached to it by rejecting its influences in every way, and they totally give up their own thoughts. Those who want to convince the scientists regarding Sikhi must understand that no religion or a faith is based on scientific measures anyway. It is a Message Guru Nanak Dev Ji directly received from the Creator [Majh Kee Vaar, Stanza 27, 150, SGGGS], and he shared it with others so that others can also recognise the presence of the Creator within and in all.

First Nanak planted "Sikhi-Tree" in the love of the Creator; Second, Third, Fourth, Fifth, Sixth, Seventh, Eighth and Ninth Nanaks nourished it. Tenth Nanak bedecked it with fearlessness psyche so that it can survive through all kinds of storms.

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Mahan Kosh: Bhai Kaban Singh Nabha

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Jap Ji : Gurbachan Singh Talib

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The meanings of a few words used by the author in this book :

1. *Waheguru – The Creator*

2. *Prabb – The Creator*

3. *Akalpurakh – The Creator*

4. *Vakaas – Verses*

5. *Pauri – Stanza*

6. *Gurmukh – Real follower of the Guru turned toward the Creator*

7. *Manmukh – Mind slave*

8. *Guru Sahiban –Gurus*

9. *Ji – Respectful expression*

RELIGIONS

We are the claimants,
We are the boastful drummers
Of the religions.

Within we have created
A deep scary abyss.
Empty echoes of the passion,
The kindness, the tolerance
Quite often heard.

We are like a rock
Falling deep down.
We are the music
That has turned into commotion.
We are the singers
Without the voice.
We the claimants, the boastful drummers
Live and die in one word "We".

SEARCH

Smart people search
The beloved within.
Frustrated ones build lofty walls
To contain the beloved.

In illusion they worship,
In illusion they pray.
He is like the air
Moving all around.
He is like the sound
That can't be contained.
Smart people search
The beloved within.

[Gurdeep Singh]

*Thus speaks our Guru about the true devotees of Ikkonkar :
(Slok Mehla 1, Varan Ton Vadheek, SGGs)*

ਹੈਨਿ ਵਿਰਲੇ ਨਾਹੀ ਘਣੇ ਫੈਲ ਫਕਤੁ ਸੰਸਾਰ ॥੧੨॥
Hain virle nahi ghane fail fakar sansar ||12||

*In Essence: There are not many but a few people,
who are His devotees; otherwise the whole world is into
show off.*

*On 529, Sri Guru Granth Sahib, Fifth Nanak
interprets "Gurparsad" in Raag Devgandhari :*

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥ ਹਰਿ ਪ੍ਰਾਨ ਪ੍ਰਭੂ ਸੁਖਦਾਤੇ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਾਹੂ ਜਾਤੇ ॥੧॥ ਰਹਾਉ॥

Devgandhari Mehla 5:

*Har paraan parabhoo sukh-daataay.
Gur parsaad kaahoo jaatay. ||1|| Rahaa-o.*

*In Essence: Akalpurakh is the life supporter and
peace provider. Very rare know Him with the Guru's
blessings. (Pause)*



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