

# An Indepth Study of **ANAND SAHIB**

A Master Composition of Guru Amardas

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*To my wife  
who has stood with me  
in my all hardships*

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# Introduction

When I was young, I used to take lot of interest in listening to sakhis (religious stories) from Gurdwara Bhaias (priests). One famous sakhi, which struck in my mind was when Guru Nanak told Bhai Mardana, "Mardana, pick up rebab (one string musical instrument), God is sending His Shabad." Later in life, when I was able to understand Gurbani, I could sense how God has spoken through every Shabad recorded in Guru Granth Sahib, thus realising that every word in Gurbani is Divine.

Waheguru spoke to Guru Nanak and the words received were sung and recorded by Him. This tradition went on with other Gurus as Guru Nanak's spirit travelled in them and ultimately Guru Granth Sahib was compiled.

Waheguru, surely has spoken to the Chosen Ones and their words have become Divine. In real life Waheguru also guides all of us at large, and puts His words in our minds. We, those, who are writers, can buy pen and paper but the wisdom to write comes only from within and is ignited by the Almighty. All writers know this mystic magic of Waheguru and wait for the word to come from the skies.

As a writer, I too have this experience. Sometimes, I sit for hours and am unable to write a single word and then all of a sudden flood of words starts coming in and I go on writing without realising when the sun had risen and set.

Guru Amardas's Bani 'Anand Sahib' was on my mind for many years and it has always been very close to my heart. Then, in the beginning of this year, a voice came from skies and directed me to look deeper into Anand Sahib and produce a dossier to illustrate the unread lines of this Bani, hence this book. I hope you will like this attempt of mine and like my previous books will appreciate my new volume.

I am very thankful to my secretary Poonam Kapoor for proof reading the manuscript and making valuable suggestions.

21<sup>st</sup> January 2017

**Sukhbir Singh Kapoor OBE**  
D. Litt Ph.D.





# Guru Amardas and Early Historians

## **J Malcolm [Sketch of the Sikhs, 1812]**

Guru Amardas was distinguished for his activity in preaching the tenets of Guru Nanak

## **JD Cunningham [A History of the Sikhs, 1849]**

Guru Amardas's status can be gauged by noting that how Emperor Akbar bowed to him and ate langar with the common man.

## **E Trump [The Adi Granth, 1877]**

Guru Amardas was very humble, patient, and pious man. His great compositions have been preserved in the Guru Granth Sahib.

## **CH Payne [A Short History of the Sikhs]**

Guru Amardas was a zealous preacher and a crusader against the evil practices of 'sati' and 'purdah'.

## **Mohammed Latif [History of Punjab, 1895]**

Guru Amardas was a great teacher, and his zeal and activity in preaching combined with his genial habits and affable disposition secured for him many converts to the new faith.

## **M.A Macauliff [The Sikh Religion: its Gurus, Sacred Writings and Authors six volumes, Oxford University Press, 1909].**

During Guru Amardas pontificate Goindwal became an important centre for Sikhism. He continued to preach the principles of equality for women, the prohibition of Sati and the practise of Langar. In 1567, Emperor Akbar sat with the ordinary and poor people of Punjab to have Langar. Guru Amardas also trained 140 apostles, of which 52 were women, to manage the rapid expansion of the religion.

## **IB Bannerji [The Evolution of the Khalsa, 1936]**

Guru Amardas was a just and wise Guru. He was very humble and patient.

**Khushwant Singh [A History of the Sikhs, 1963]**

Guru Amardas showed great devotion in forwarding the work that Guru Nanak and Guru Angad had begun. He made the langar an integral institution of the Sikh church.

**Hari Ram Gupta [History of the Sikhs, 1973]**

Guru Amardas possessed a sweet and lovable personality. He was as firm as a rock (Parbat Meraan)

The pontificate of Guru Amardas was a turning point in the history of Sikhism. The Guru introduced a number of reforms and changes in the ceremonies connected with marriage and death. He made the first code of conduct for the young religion and inculcated the spirit of seva amongst the devotees.

**ANAND SAHIB**

(Pages 917-922)



## ANAND (Sahib)

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਨੰਦੁ

Ramkali Mehla 3 Anand [Ecstasy, Happiness, Joy, Delight, Trance]

ਰਾਮਕਲੀ ਸਹਲਾ ੩ ਅਨੰਦੁ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ik Oankaar Sathigur Prasaadh ||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ।

*One Universal God, immortal and treasure of bounties, benefactor*

## Pauri 1

ਅਨੰਦੁ (ਬੇਹਦ ਰਹਾਨੀ ਖੁਸ਼ੀ) ਭਇਆ ਮੇਰੀ ਮਾਏ (ਮਾਂ) ਸਤਿਗੁਰੂ (ਵਾਹਿਗੁਰੂ) ਮੈ ਪਾਇਆ ॥

Anandh Bhaeiaa Maeree Maaeae Sathiguroo Mai Paaeiaa ||

ਅਨੰਦੁ ਮਝੁਆ ਮੇਰੀ ਮਾਏ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ।

*I am in extreme eternal joy, O my mother, for I have found my Satguru (Waheguru).*

[Worldly happiness is temporary, it comes and goes; but eternal bliss remains forever. It lasts for a lifetime. While worldly happiness is based on the foundation of wealth, power and status, which may slip away any time in life, the 'Anand' is founded on true love which is imperishable and everlasting.]

ਸਤਿਗੁਰੁ ਤ ਪਾਇਆ ਸਹਜ ਸੇਤੀ ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ ॥

Sathigur Th Paaeiaa Sehaj Saethee Man Vajeeaa Vaadhhaaeaaa ||

ਸਤਿਗੁਰੁ ਤ ਪਾਇਆ ਸਹਜ ਸੇਤੀ ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ ।

*I have found Satguru, with my instinctive (in-built, inherent) ease, and my mind vibrates (throbs) with bliss.*

[One finds Satguru, when one falls in love with Him, for love is the foundation of a steadfast relationship. To find and have the Master, one must be true to one's bond with Him, and this relationship must stand on belief, loyalty, trust, confidence, commitment and acceptance. When love is true, then it rings bells in your mind, which echoes celestial cheerfulness]

ਰਾਗ ਰਤਨ ਪਰਵਾਰ ਪਰੀਆ ਸਬਦ (ਪ੍ਰਮਾਤਮਾ ਦੀ ਸਿਫਤ ਸਲਾਹ ਦੇ ਗੀਤ) ਗਾਵਣ ਆਈਆ ॥

Raag Rathan Paravaar Pareeaa Sabadh Gaavan Aaeaaa ||

ਰਾਗ ਰਤਨ ਪਰਵਾਰ ਪਰੀਆ ਸਬਦ ਗਾਵਣ ਆਈਆ ।

*The jewelled melodies and their related spiritual harmonies (ragas, raginis and raga sons) have come to sing the Word of the Shabad.*

[**Indian music** is very unique and in spiritual activities its use is a must. For example, in Sikhism, the main Sikh service is music based. The singer/artist tries to reach God through his music lores. Like all other Indian classical performing arts, classical music is a journey of the soul towards the Divine. Guru Granth Sahib is written in poetry and all compositions except Japji, Sloaks and Swayas are raga based, which, if sung in true spirit, indicated raga and specified taal (pitch), then they take the listerner in the upper region of bliss and harmony.

Comparing Western and Indian music, it is said that where Western music moves the heart, the Indian music moves the soul. [Here heart and soul are both abstract nouns and in phsychological terminology are synonym of mind.]

**Raga** is a musical **mode** in the Indian classical music tradition and is a collection of musical notes coupled with rules about how those notes should be used.

Ragas are said to have phenomenal properties if sung properly. Emperor Akbar's renowned court singer, Tansen, is said to have been able to light oil-lamps and bring rain with his music. They also have healing properties. While ragas like **Sahana** heal the body of mild ill-health, **Todi** relieves severe sinus headaches. Singing the Carnatic ragas **Bharavi** and **Athana** restores sagging spirits and bestow a feeling of well-being both on the singer and his audience.

## COMPONENTS OF A RAGA

The components of each raga has the following elements:

- A **scale**: specific pitches used in a musical piece. To more easily identify the notes of a raga scale, Indian musicians assign syllables to each note written as Sa-Re-Ga-Ma-Pa-Dha-Ni-Sa.
- **Arohana**: ascending form of the scale. **Avarohana**: descending form of the scale,
- **Vadi**: an important note that the musician plays more frequently than other notes e.g., in raga Khamaj it is Ga.
- **Samvadi**: a secondary important note. Ni is the samvadi in raga Khamaj.

The raga-ragini scheme is a classification that perhaps originated in the eleventh century. It usually consists of 6 principal 'male' ragas each with 5 'wives' (raginis) and 8 sons (raga-sons) and even 'daughters-in-laws', giving a total of 84 without counting 'daughter-inlaws'. For example, Raag Bhairav's five raginis are: Bhairavi,

Punyaki, Bilawali, Aslekhi, Bangli. Their ragas-sons are: Harakh, Pancham, Disakh, Bangal, Madhu, Madhava, Lalit, Bilawal.

The Raagmala appended to Guru Granth Sahib is not much different from the other ragamalas listed in Indian music text books. Kavi Santokh Singh writes that the author of Ragmaala in Guru Granth Sahib is poet Aalam who lived during the time period of Emperor Akbar.]

**ਸਬਦੇ ਤ ਗਾਵਹੁ ਹਰੀ ਕੇਰਾ ਮਨਿ ਜਿਨੀ ਵਸਾਇਆ ॥**

Sabadho Th Gaavahu Haree Kaeraa Man Jinee Vasaaeiaa ||

सबदो त गावहु हरी केरा मनि जिनी वसाइआ ।

*The Master dwells within the minds of those who sing the Shabad (Kirtan).*

**ਸਬਦੇ ਤ ਗਾਵਹੁ [SHABADS AND KIRTAN]**

Singing shabads (hymns) is called 'kirtan' and is the nucleus of any Sikh service. Since the times of Guru Nanak until today all Sikh services, whether they are daily service in a Gurdwara or in a private dwelling place, or special services arranged for a happy or a sad occasion, are conducted by reciting hymns from Guru Granth Sahib, Dasam Granth, Kabits and Swayas of Bhai Gurdas and compositions of Bhai Nand Lal.

Gurbani confirm the authority of Kirtan (reciting hymns):

ਕਲਜੁਗ ਮਹਿ ਕੀਰਤਨੁ ਪਰਧਾਨਾ ॥ ਗੁਰਮੁਖਿ ਜਪੀਐ ਲਾਇ ਧਿਆਨਾ ॥

*Kaljug meh kirtan pradhana. Gurmukh japiye*

In this era of Kalyuga, the Kirtan of the Master's praises is most sublime and exalted. Become Gurmukh, recite shabad and focus your mind on meditation.

*(SGGS page 1075, Guru Arjan, Maru Sohle)*

The tradition of kirtan developed over the period of the ten Gurus and until today is as follows:

- Hymns from the following collections only are permitted in kirtan: Guru Granth Sahib, Dasam Granth, Vars and Kabits of Bhai Gurdas, Poetry of Bhai Nandlal.
- The kirtan-group (usually three persons: two with harmonium and one with tabla) is generally seated on the right side of the palki of Guru Granth Sahib. [In many U.K. Gurdwars this tradition is not being followed.]
- In the morning, kirtan of entire Asa-di-var (24 pauris and 59/60 salokas and each pauri preceded by a stanza from a group of 6 chhants of Guru Ramdas – pages 448-451) is sung. The singing of Asa-di-var is not to be interrupted by katha (exposition or commentary) or explanations.
- Appropriate compositions of Gurbani are sung at certain functions. For

example at the time of Anand Karaj (Sikh wedding) four Lavan hymns composed by Guru Ramdas; at death shabads of Allhnian, composed by Guru Nanak and Kirtan Sohila, a group of 5 shabads (3 by Guru Nanak, 1 by Guru Ramdas and 1 by Guru Arjan), are recited.

- Preferably, every hymn should be sung in the suggested raga and taal. [This rule is very seldom followed, for most of the raagis do not have enough knowledge of ragas and classical music.]
- Vars should be sung as indicated by the composers with appropriate 'dhuni' if indicated.
- Correct pronunciation and pitch (tone) of Gurbani is essential.
- Any shabad that has been commenced should be completed. Lack of time is no reason for stopping the singing of a shabad before it is finished.
- No kirtan is permitted during Akhand Path at the same place.
- The listeners should not make offerings (donations) to the ragis while the kirtan is in progress. Offerings can be made at the end of the kirtan. Ragis should not interrupt kirtan to acknowledge a donation or offering, nor should mention the name of the donor. They should make a collective acknowledgement of the offerings at the end of the kirtan. This procedure is in accordance with Resolution No. 5 dated 2nd January 1976 of the Kirtan Sub-Committee of the Shromani Gurdwara Parbandhak Committee, Amritsar.). [This rule or traditions is not followed at all except certain gurdwaras, where special boxes have been installed to collect offerings for the raagis.]

#### **IMPORTANT KEERTANIAS AND RABABIS DURING GURU PERIOD**

- The history of keertanias starts from Bhai Mardana, a contemporary of Guru Nanak.
- Bhai Mardana sang hymns during the time period of Guru Nanak. He was with him throughout Guru Nanak's journeys (Udasis).
- Bhai Mardana had two sons: Rajada and Shajada.
- While Shajada stayed at Talwandi, Rajada came to Kartarpur and performed Kirtan in the darbar of Guru Nanak and then in Khadur in the darbar of Guru Angad.
- Rajada had two children: Banoo and Saloo
- They both performed Kirtan in the darbars of Guru Amardas and Guru Ramdas.
- Their son was Balwand and Balwand's son was Sata.
- Young Balwand used to perform even in front of Guru Nanak at Kartarpur, then later in life with his son Satta at Khadur Sahib in front of Guru Angad, at Goindwal in front of Guru Amardas and at Amritsar in front of Guru Ramdas and Guru Arjan. Satta and Balwand have a 'var' in Raga



Ramkali, which Guru Arjan Dev has included in the Adi Granth.

- Satta and his wife Chatra had a son name Babak who was a kirtania during the time of Guru Hargobind and afer him with Guru Harrai.
- Bhai Abdulla and Nath Mal sang 'vars' with the 'Dhad and Rabab' during the times of Guru Hargobind at Akal Takht.
- Saddu and Baddu - the rababis used to perform kirtan regularly at Amritsar before India was partitioned in 1947.
- The Sikh tradition of Kirtan (Gurmat Sangeet) started by Guru Nanak at Kartarpur in 1521 was strengthened by his successors and particularly by Guru Arjan at Amritsar. In spite of several interruptions, kirtan continued to be performed in the Golden Temple and other historical Gurdwaras.
- Kirtan at the Golden Temple, Amritsar, was repeatedly discontinued, on account of the persecution and atrocities of Muslim rulers for many years during eighteenth century. However, when the Sikh Misals (confederations) obtained control of Amritsar, kirtan was restarted..
- Bhai Mansa Singh ragi performed kirtan at the Golden Temple during the regime of Maharaja Ranjit Singh.
- Bhai Sham Singh did kirtan at the Golden Temple for about seven decades.
- Outside Amritsar, Sant Attar Singh, Bhai Sujan Singh, Bhai Randhir Singh and their groups proved to be devoted and popular kirtanias who did commendable missionary work.]

### ਮਨਿ ਜਿਨੀ ਵਸਾਇਆ [THOSE WHO HAVE KEPT HIM IN THEIR MINDS]

THE MIND (mn) IS THE ACTIVITY OF BRAIN – [It is invisible part of brain, which thinks and stores thoughts)

Mind is not, either, an organ like brain which can be dissected and operated upon, nor is a combination of cells like memory cells, but still, for primary readers, it can be said that it is an abstract bodypart located in the brain arena and controlled by it. It is where thoughts generate, thinking process takes place and resultant thoughts are stored. These functions takes place in mind's conscious and sub-conscioues tiers or sections.

In conscious tier we remain aware of our thoughts, whereas in sub conscious tier thoughts are automatically zipped in memory files and stored, and later retrieved. The retrieval may happen in dreams and in uncontrolled state of mind e.g., in extreme anger or in a druken state or in an uncontrolled condition of excitement.

Explanatopn of few technical words related to mind:

- Thoughts (noun) ideas, data, feelings, beliefs or opinions,
- Thinking (verb) the processing of thoughts
- Memory the ability to preserve, retain, and subsequently recall thoughts

Many a times, mind's and brain's activity overlap. Brain functions when information is fed to it normally through sense organs like: eyes, ears, nose, hands and tongue, but mind works independently of these sense organs, and requires no such input. Brain and mind are constantly at war. For example, when we are doing path ਪਾਠ (reading Guru Granth Sahib or a Gutka), mind tries to take over. This happens with general reading as well. This struggle goes on continuously and normally mind is the winner at the end, unless the reader is strong enough to block his/her thoughts.

It can also be said that mind observes and monitors the flow of information across time when brain refuses to cooperate.

**Example:** Consider the act of driving. To drive a car, you must both be aware of its motion and its position in space and also be able to influence how it moves. You are conscious. All organs required to drive a car e.g., eyes, ears, feet and hands are at work. Brain is active and is in control. Now, if you have your hands on the wheel but your eyes are shut, you can make the car move, but brain would refuse to cooperate because eyes's input is absent; here, now, mind would automatically take over i.e., it would start thinking what to do?

#### **Brain is different from Mind:**

Brain is a hugely complex organ, with an estimated 100 billion **neurons** (greyish or reddish granular cells) passing signals to each other via as many as 1,000 trillion **synaptic connections**. It continuously receives and analyzes **sensory information**, responding by controlling all body actions and functions.

Brain is the centre of the Nervous system and mind is only a tiny part of it without any physical existence.

**In addition to Brain, spinal cord and peripheral nerves are also part of our Nervous system.**

Major sections of brain for our study are: Sensory system, Motor system and Memory system.

#### **Sensory System**

- Sensory organs include: eyes, ears, nose, tongue and skin
- The system allows its faculties to collect information:
- The sense organs contain receptors that are sensitive to stimuli (changes in environment)
- **Receptors** are groups of specialised cells. They can detect changes in the environment, and turn them into electrical impulses. Receptors are often located in the **sense organs**, such as the ear, eye, nose, tongue and skin. Each organ has receptors sensitive to particular kinds of stimulus. These provide input to brain to function.

## Motor System

- Motor organs include: feet, hands, mouth, penis and anus

## Memory System

- The cerebrum is the largest part of our brain. It sits on top of brain, rather like a mushroom cap covering its stalk (branches). Either side of the cerebrum are the temporal (sequential) lobes (parts) which are involved in hearing and storing memory.]
- **Transmission:** Nervous system contains millions of nerve cells, called neurons. Neurons are highly specialised to transmit messages from one part of your body to another.]

ਕਹੈ ਨਾਨਕੁ ਅਨੰਦੁ ਹੋਆ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥ ੧ ॥

Kehai Naanak Anandh Hoaa Sathiguroo Mai Paaeiaa ||1||

कहै नानक अन्नदु होआ सतिगुरु मै पाइआ । 1 ।

*Says Nanak, I am extremely delighted, for I have found my Waheguru. ||1||*

[The ultimate destination of a devotee is meeting with the Almighty. Once you meet Him and create a permanent bond with Him, the Anand abides in. This Anand, then stays in our lives for ever.]

**ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ [I HAVE FOUND THE ALMIGHTY AND SEEN HIM IN PERSON]**

### How to Meet God:

There is a continuous debate amongst scholars and believers that whether in human life one can meet with the Almighty or not. No consensus has yet been reached. People have had diverse experiences and even prophets have given different statements.

### Sikhism:

According to Sikhism, one can meet God in person by doing good deeds and having pure love for Him. One must focus on Almighty with purity of heart and He (God) will, surely, manifest and be with us.

Sikhism recommends that one should remain inspired and absorbed and needs no intervention or support of others (deities, pujaris, maulvis or bhais) to be one with God.

According to different beliefs, God may manifest in-person (Sikhism, Hinduism and Christianity) or as fire (as burning bush in Judaism), or light (as in Islam). Many Sikh saints have had personal encounter with God. It is believed, that in the recent past, Baba Nand Singh Ji, a renowned Sikh saint, met Waheguru, in person, while reading Guru Granth Sahib.

### **Christianity:**

There are a number of quotations in Bible which support the view that one can meet God in person. It says:

- 'Thou meetest him ... that remembers Thee in Thy ways.'
- It means that you may meet God in person if you remember Him all times and walk on His ways.
- 'Thou meetest him that rejoiceth.'
- Here rejoiceth means purity and belief based upon the observation of God's charisma as manifested in His work.
- 'Thou meetest him that 'worketh righteousness
- It means that if your path is righteousness, you may meet Him sooner or later.

### **Hinduism:**

In Hinduism, it is very easy to meet God in person. It suggests that one should say the Divine mantra:

- 'Om Namah Shivay'
- And say it everyday and every second of your day.
- Close your eyes and imagine that lord Shiva is next to you and you are hugging him
- It wil, then, happen for sure, and you will find Him standing next to you.

### **Islam:**

The Islamic belief is that the believers will see Allah in person only on the Day of Resurrection and in Paradise.

Rendering images of God in Islam is an impossibility and amounts to disbelief, as God tells us in the Quran that nothing resembles Him:

[It is in contrast to Jewish and Christian belief that says that God made us in His own image.].

"There is nothing like Him, but He is All-Hearing, All-Seeing." (Quran 42:11)

"There is nothing comparable to Him." (Quran 112:4)

"Vision cannot grasp Him, but His Grasp is over all vision." (Quran 6:103)

Prophet Muhammad traveled in a miraculous journey through the heavens and met God. People thought that since Prophet Muhammad spoke to God in that journey, he probably saw God too. One of the companions, Abu Dahrr, asked him about it. The Prophet replied:

"There was only light, how could I see Him?"

### **SAKHI 1**

Guru Amardas was born in 1479 in village Basarke about 13 kms south-west of Amritsar. His father was Tej Bhan Bhalla, a local merchant and mother was Mata

Lakho. He had four children: two daughters – Dani (born 1519) and Bhani (born 1534), and two sons, Mohan (born 1521) and Mohri (born 1522). He (Bhai Amardas) regularly went to Hardwar and Jwalamukhi on pilgrimages and strictly observed all religious rites and ceremonies. His brother's son lived nearby his house. His wife Bibi Amro, daughter of Guru Angad, used to sing Guru Nanak's hymns. Once Bhai Amardas heard her singing and enquired whose hymns she always sang. She told that the hymns were of Guru Nanak, on whose seat is now Guru Angad, her uncle-in-law. Those recitations always impressed him a lot. One day, Bhai Amardas made up his mind to call on Guru Angad. Once there with Guru Angad, he stayed there until he moved to Goindwal after becoming the 3<sup>rd</sup> Guru of the Sikhs. He did 12 years' devoted seva (service) in Guru Angad's house.

## Pauri 2

ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥

Eae Man Maeriaa Thoo Sadhaa Rahu Har Naalae ||

ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ।

*O my mind, always remain closer to the Master.*

### HOW TO BE ONE WITH GOD?

Religious Scriptures of all religions say unanimously that the righteous and truthful people shouldn't have to feel God to know He is always there. He is, undoubtedly, always there for them, very close to them holding their hands.

In our lives, sometimes unanswered prayers and a series of disappointing events can cause us to think that Waheguru has left us and walked away. But because He has promised in His magnanimity that He will never leave us or forsake us, we can be assured of His constant presence in our lives.

Following are some ways to focus on Him and sense and feel His presence around us.

#### 1. Truthfulness [Walking Righteous Way, and accepting His Command]

(ਸਚਿਆਰਾ ਰਸਤਾ, ਹੁਕਮ ਅਤੇ ਰਜ਼ਾ ਨੂੰ ਮੰਨਨਾ)

One must always be Truthful with God. Sometimes we cannot sense God's presence because there is something blocking the communication between the two of us. It could be that, knowingly or unknowingly, we have built a wall of falsehood between the two of us. We have to smash that wall with the power of our truthfulness and by walking on God's path. Guru Nanak says:

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟ ਪਾਲਿ ॥

*kiv sachiaaraa hoeai kiv koorrai thuttai paal |*

how can the veil of illusion (falsehood), between the two of us, be smashed?

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

*hukam rajaaee chalanaa naanak lakhiaa naal |1|*

O Nanak, it is written that, to be one with Him, one must obey the Hukam (His Command), and walk in the Way of His Will. ||1||

God does not leave us, but our sensitivity to His presence get impaired by multitude of our sins. When our fellowship with Him is restored, the communication flows again.

## 2. Reading or Reciting Gurbani

ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥

*gaavai ko thaan hovai kisai thaan |*

Sing of His Power-who has that Power?

ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥

*gaavai ko dhaath jaanai neesaan |*

His unending gifts, and His sign (letter of authority/ power of attorney) and Insignia (identification card) will come with reading and reciting His Shabads

Reading and reciting Gurbani from within heart can take us closer to God, provided during reading and recitation mind is strictly under control. When we read Gurbani and/or sing Shabads with controlled mind we may sense God's presence very close to us. Many people have this experience.

## 3. Listening and Believing in Gurbani (listening kirtan, and believing in God)

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥

*suniai sidh peer sur naath |*

The siddhas, the spiritual teachers, the heroic warriors and the yogic masters, all got their bond with Waheguru through listening to Word and believing in His existence

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥

*mannai surath hovai man budh |*

The faithful have intuitive (instinctive) awareness, intelligence and belief in Waheguru

ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥

*mannai sagal bhavan kee sudh |*

The faithful know about His power of designing various worlds and realms (Creation and the Creator)

Listening Kirtan with concentrated mind and having unwavering belief in Waheguru can bring one very closer to Him. Shabad is a bridge between us and the Almighty. Crossing over the bridge we may find Waheguru standing on the other end waiting for us.

## 4. Visiting Gurdwaras [places of worship] paves the way of Waheguru's darshan i.e., seeing and meeting Him in person. Gurdwaras are the gateway to the house of God.

In Sikhism, attending Gurdwara service paves the way to reach the Almighty. Gurdwaras are sanctified places and are the gateway to God's mansion. Sitting

in there, with absolute control of mind, one can feel the entry, therein, of the Almighty and His taking a seat next to you.

**5. Opening the Doors of Heart [Clean heart and mind are needed for Waheguru's entry therein]**

When we open the door of our heart, we find Waheguru standing there in front of us. The inside of one's heart must be devoid of evils (lust, anger, greed, attachment and ego). Waheguru is never far away, only we have to believe in Him and love Him. Love is the strongest bond to keep us closer to Him, provided our love for Him oozes from our heart.

**6. Simran of Nam [Remembering Waheguru in both happiness and adversity is essential to be in His good books.]**

Repeat the Name of Waheguru and He will surely come to meet us.. Scriptures say that there is immense power in His name. Though Sikhism does not believe in the modern concept of Yoga, but it does believe in Nam-Simran i.e., repeating Waheguru's name and calling Him to come to us and be with us. Nam Simran from the depth of one's heart, surely, brings one face to face with the Almighty.

**7. Prayers [Holy Prayers]**

There are times when we need Him but we just don't know what to say or where to start. Different religions give different text for their prayers. But, in fact, God does not need any pre-written or high powered text for prayers. A few simple words coming from heart and with firm belief is a true prayer to make Waheguru manifest.

ਹਰਿ ਨਾਲਿ ਰਹੁ ਤੂ ਮੰਨ ਮੇਰੇ ਦੁਖ ਸਭਿ ਵਿਸਾਰਣਾ ॥

Har Naal Rahu Thoo Mann Maerae Dhookh Sabh Visaaranaa ||

हरि नालि रहू तू मूँन मेरे दूख सभि विसारणा ।

*Remaining closer to the Master, O my mind, all sufferings will go.*

[The word suffering is sometimes used in the narrow sense of physical pain, but more often it refers to mental pain.]

Religions suggest that we should rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, hope brings success and success brings happiness. Gurbani says:

ਦੁਖ ਦਾਰੂ ਸੁਖ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ ॥

Suffering is the medicine, and pleasure the disease, because where there is pleasure, there is no desire for God.

*[Sloak Guru Nanak, Asa di var page 469]*



ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ ॥

*sarab rog kaa aoukhadh naam |*

The Nam is the panacea, the remedy to cure all ills.

ਕਲਿਆਣ ਰੂਪ ਮੰਗਲ ਗੁਣ ਗਾਮ ॥

*kaliaan roop mangal gun gaam |*

Singing the glory of Waheguru is the embodiment of bliss and emancipation.

*[Raga Gauri Mehla 5 page 274]*

ਅੰਗੀਕਾਰੁ ਓਹੁ ਕਰੇ ਤੇਰਾ ਕਾਰਜ ਸਭਿ ਸਵਾਰਣਾ ॥

*Angeekaar Ouhu Karae Thaeraa Kaaraj Sabh Savaaranaa ||*

ਅੰਗੀਕਾਰੁ ਓਹੁ ਕਰੇ ਤੇਰਾ ਕਾਰਜ ਸਭਿ ਸਵਾਰਣਾ ।

*He will accept You as His own, and all your affairs will be perfectly arranged.*

ਸਭਨਾ ਗਲਾ ਸਮਰਥੁ ਸੁਆਮੀ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੇ ॥

*Sabhanaa Galaa Samarathh Suaamee So Kio Manahu Visaarae ||*

ਸਮਨਾ ਗਲਾ ਸਮਰਥੁ ਸੁਆਮੀ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੇ ।

*Our Master is all-powerful to do all things, He is omnipotent, so why forget Him from your mind?*

## **DOES GOD EXIST? IS HE ALL POWERFUL?**

Sikhism firmly believes that God exists, is all powerful (omnipotent), is all knowledgeable (omniscient), is everywhere (omnipresent) and can manifest, in person, as and when He so wishes. As He manifests in different forms at different times and at different places so it is said that He has no form (i.e., fixed form). Further, in His own play He can be at different places at the same time in similar or different forms. These are His ways, non-understandable for some and unexplainable for others.

World philosophers have given different theories about the existence and powers of God. A few of them are as follows:

### **St. Anselm theory called Ontological argument**

**Ontological**, or a priori, argument argues on the greatest of the great theory. It was first articulated in 1070 by St. Anselm, He defined God as “that than which nothing greater can be conceived”, and argued that this Being must exist in the mind; even in the mind of the person who denies the existence of God. He suggested that, if the greatest possible Being exists in the mind, it must also exist in reality. If it only exists in the mind, then an even greater Being must be possible — one which exists both in the mind and in reality. Therefore, this

greatest possible Being must exist in reality. The brief of Ontological argument, then, is that a Being than which none greater can be conceived exists - and it is, of course, quite natural to name this Being God.

**Plato, Aristotle and Thomas Aquinas theory: Cosmological Argument or First-Cause Argument,**

**Cosmological Argument or First-Cause Argument**, is based on the assumption that every event must have a cause, and that cause in turn must have a cause, and on and on and on. Assuming there's no end to this regression of causes, this succession of events would be infinite. But an infinite series of causes and events do not make sense (a causal loop cannot exist, nor a causal chain of infinite length). There's got to be something — some kind of first cause — that is itself uncaused. This would require some kind of “unconditioned” or “supreme” being — which the philosophers call God.

There has to be something rather than nothing. The German philosopher **Gottfried Leibniz** put it best when he wrote: Why is there something rather than nothing? The sufficient reason is found in a substance which is a necessary Being bearing the reason for its existence within itself.

More recently, philosopher **Richard Swinburne** looked at the issue more inductively, writing that it is very unlikely that a universe would exist uncaused, but rather more likely that God would exist uncaused. The existence of the universe can be made comprehensible if we suppose that it is brought about by God.

**William Paley and others theory: Teleological Argument or Design Argument.** **Teleological argument** or the **Design Argument** suggests that we live in a universe that surely had to be designed. The cosmos exhibit orderliness and purpose — for example, everything within the universe adheres to the laws of physics, and many things within it are correlated with one another in a way that appears purposeful. For example, as the existence of a watch, a computer, a smart phone indicates the presence of their inventor - an intelligent mind. The existence of the universe and various phenomena within it indicate the presence of an even greater intelligent maker called God.”

ਕਹੈ ਨਾਨਕੁ ਮੰਨ ਮੇਰੇ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥ ੨ ॥

Kehai Naanak Mann Maerae Sadhaa Rahu Har Naalae ||2||

कहै नानक़ु मून मेरे सदा रहु हरि नाले । 2 ।

*Says Nanak, O my mind, remain always closer to the Master. ||2||*

## SAKHI 2

In the first meeting with Guru Angad, Bhai Amardas rode on a horse and Bibi Amro, holding horse's reins was showing him the way. This trip to Khadur was more important than any of the great pilgrimages Bhai Amardas had been on before. As he rode, he hummed the lines he had just heard from Bibi Amro.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

Finally, when he arrived at the Guru Angad's house and saw the saintly face of the Guru, Bhai Amardas's heart throbbed fast with excitement and love. Tears of joy rolled down his cheeks. Guru Angad stood up to greet his elder. Bhai Amardas immediately fell on his knees and touched Guru Angad's feet,

Bhai Amardas felt in his heart that he has discovered a Satguru. He begged Guru Angad to take him as his devotee. Guru Angad saw determination and firmness in his eyes and devotion and piety in his words, he immediately accepted Bhai Amardas as one of his close devotees.

Bhai Amardas will rise everyday, three hours before daybreak and fetch fresh water for Guru Angad's bath from river Beas. During the day, Bhai Amardas would work in the community kitchen, cooking meals and cleaning utensils in the langar. In addition, he would go out to gather firewood for the kitchen. He will also perform his morning and evening meditation and prayers everyday. Guru Angad was very much impressed by Bhai Amardas's seva and decided to appoint him as the third guru of the Sikhs. Sensing a clash between his sons, Dassu, Dattu and Bhai Amardas, Guru Angad asked Bhai Amardas to move from Khadur to Goindwal – about 8 kms away from Khadur. Bhai Amardas accepted the command and moved to Goindwal, but still kept his daily routine of serving Guru Angad. Everyday, he would walk from Goindwaal to Khadur, and on the way fetch fresh water for the Guru's bath from river Beas. Half way he would walk back-foot to avoid turning his back to the Guru. Thus he would stop midway at a place now known as Damdama, say his prayers, and then move forward. The Damdama Sahib Gurdwara stands at this historic place. Bhai Amardas did seva for 18 long years before he was appointed the third Guru of the Sikhs.

## Pauni 3

ਸਾਚੇ ਸਾਹਿਬਾ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥

Saachae Saahibaa Kiaa Naahee Ghar Thaerai ||

ਸਾਚੇ ਸਾਹਿਬਾ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ।

*O my True Master, what is there which is not in Your home?*

Waheguru is the custodian and master of all treasures:

Various treasures which humans can count may include both worldly and Divine treasures and are as follows:

### **Worldly Treasures:**

- Wealth, Jewels, Diamonds, Gold, Silver, Estates, Mansions, Designer goods, Vehicles, aircrafts, and all other worldly possessions.

### **Divine Treasures:**

- Honours, Status, Beauty, Health, Patience, Satisfaction, Compassion, Happiness, Education, Love.
- Knowledge, Skills, Talent, Strength, Heroism, Bravery, Courage

ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ ॥

Ghar Th Thaerai Sabh Kishh Hai Jis Dhaehi S Paaveae ||

ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ ।

*Though everything is in Your home/treasure; but only those receive, to whom You give.*

Qualifications to receive a part of God's treasure include the following:

Purity of life, Holiness, Meditation, Prayers, Following God's path and implementing teachings of the Sikh Gurus in our lives.

ਸਦਾ ਸਿਫਤਿ ਸਲਾਹ ਤੇਰੀ ਨਾਮੁ ਮਨਿ ਵਸਾਵਏ ॥

Sadhaa Sifath Salaah Thaeree Naam Man Vasaaveae ||

ਸਦਾ ਸਿਫਤਿ ਸਲਾਹ ਤੇਰੀ ਨਾਮੁ ਮਨਿ ਵਸਾਵਏ ।

*Constantly singing Your praises and glories, Your Name is enshrined in the mind.*

### **Waheguru and His praises:**

Waheguru is completely self-sufficient and doesn't need our praise and worship. However, He does deserve it. In our lives, we praise people for all sort of their achievements. We also praise people we love and venerate. God, whom we adore and admire, and the only Being perfect in goodness, justice, love, affection and care is, surely, worthy of our praise. This praise can be shown either by singing Shabads (Psalms) written in His praise, saying prayers, thanking Him for His benevolence and gifts or reading holy books to understand His vastness and depth.

**ਨਾਮੁ ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ਵਾਜੇ ਸਬਦ ਘਨੇਰੇ ॥**

Naam Jin Kai Man Vasiaa Vaajae Sabadh Ghanaerae ||

नामु जिन कै मनि वसिआ वाजे सबद घनेरे ।

*The divine melody of the Shabad vibrates for those, within whose minds the Nam abides.*

### **NAAM**

Naamis a corporate word. Where on one hand it means the name of God (Waheguru, Nirankar, Kartar, Allah, Narain and so on), on the other hand it means the understanding and application of His attributes in life. The Sikh Mool Mantra gives the attributes of Waheguru.

**ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥ ੩ ॥**

Kehai Naanak Sachae Saahib Kiaa Naahee Ghar Thaerai ||3||

कहै नानकू सचे साहिब क़िआ नाही घरि तेरै । 3 ।

*Says Nanak, O my True Master, what is there which is not in Your home? ||3||*

### **SAKHI 3**

Once there was drought and it did not rain for many months. The inhabitants of the village Khadur went to a resident 'tapa' Shiv Nath for help. He had made people believe that he possessed supernatural powers. The Tapa, who was envious of Guru, said that he would help villagers only if the Guru is turned out from the village. He was jealous of Guru's popularity and wanted him away from the village for good.

When Guru Angad heard this, he himself volunteered to leave the village. He wanted to expose the falsehood and deception of the Tapa and his fake powers. As, the Tapa's story had spread across many nearby villages, inhabitants of those villages also refused to give shelter to the Guru.

After the Guru had left, the villagers went to Shiv Nath and asked him to perform his rituals to bring down rains. Tapa did whatever he could, but his false promises and meaningless rituals could not bring any rains.

During all those, unfortunate, happenings, Bhai Amardas was away to buy provisions and other utilities for the Guru's household. When he returned and heard about what had happened, he was furious and concerted. He took with him chiefs of villagers and demanded the Tapa to bring down rains or apologise from the Guru and the villagers for his miscreant act. When Tapa refused, then Bhai Amardas asked villagers to hold Tapa's legs and drag him in all fields and said that wherever they would take the fake Tapa the rains would fall. He then asked the villagers to go to the Guru, apologise and bring him back with honour. It is said that wherever Tapa was dragged by Bhai Amardas the rains fell in plenty. When Guru Angad heard about this, he called Bhai Amardas and reprimanded him about using his miraculous powers. Bhai Amardas fell at Guru Angad's feet and asked for forgiveness. He said that he could not bear Guru Angad's insult.

## Pauri 4

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ ॥

Saachaa Naam Maeraa Aadhaaro ||

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ ।

*The True Name of Waheguru is my only support.*

### NAME OF THE ALMIGHTY

A number of traditions have listed many **names of the Almighty**, many of which enumerate His various qualities.

Guru Gobind Singh has mentioned 950 names of the Almighty in his master composition Jaap Sahib. Thus Sikhism has used many names of the Almighty in their scriptures. A few popular names are as follows:

#### Waheguru:

ਸੇਵਕ ਕੈ ਭਰਪੂਰ ਜੁਗੁ ਜੁਗੁ ਵਾਹਗੁਰੂ ਤੇਰਾ ਸਭੁ ਸਦਕਾ ॥

*saevak kai bharapoor jug jug vaahaguroo thaeraa sabh sadhakaa |*

Your servants are totally fulfilled, throughout the ages; O Waheguru, it is all You, forever.

ਹੇ ਵਾਹਿਗੁਰੂ! ਤੂੰ ਧੰਨ ਹੈਂ! ਤੂੰ ਆਪਣੇ ਸੇਵਕਾਂ ਦੇ ਹਿਰਦੇ ਵਿਚ ਸਦਾ ਹਾਜ਼ਰ-ਨਾਜ਼ਰ ਹੈਂ, ਤੇਰੀ ਹੀ ਸਾਰੀ ਬਰਕਤਿ ਹੈ।

*(Swayas Gayand, page 1403)*

Since the times of Guru Gobind Singh, the name Waheguru has become more important and most used name for Almighty in Sikhism. Though there is no reference in the Sikh history and Guru Granth Sahib that the Gurus had ever used this word for the Supreme Being. It is believed that Guru Gobind Singh first used this name at the time of preparing 'Khande di pahul' at Keshgarh Sahib in 1699. The salutation of baptised Sikhs also uses this name: Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh'

Names used for the Almighty in Guru Granth Sahib include:

### Nirankar:

ਨਾਉ ਤੇਰਾ ਨਿਰੰਕਾਰੁ ਹੈ ਨਾਇ ਲਇਐ ਨਰਕਿ ਨ ਜਾਈਐ ॥

*naao thaeraa nirankaar hai naae laeiai narak n jaaeeai |*

Your Name is Nirankar; reciting Your Name, one does not have to go to hell.

*(Raga Asa M1, page 465)*

### Satnam Kartar:

ਬੋਲਹੁ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰ ॥

*bolahu sach naam karathaar |*

Speak the True Name of the Creator Master as Kartar..

ਫੁਨਿ ਬਹੁੜਿ ਨ ਆਵਣ ਵਾਰ ॥੧॥ ਰਹਾਉ ॥

*fun bahurr n aavan vaar |1| rehaao |*

Then, you shall never again have to come into this world. ||1||rahau||

*(Raga Prabhati M1, page 1329)*

Names Nirankar and Kartar were more used by the Sikh Gurus as the name of God.

**In Judaism** when Moses first spoke with God, God said, "I used to appear to Abraham, Isaac, and Jacob as **El Shaddai** (God Almighty, who helps and blesses), but I did not make myself known to them by my name YHWH." Some biblical scholars say YHWH was most likely pronounced as **Yahweh**

**In Christianity** the most used name for God is **Lord**

**In Islam** the most used name for God is **Allaha** [other names are, Khuda and Rab]

**In Hinduism** though there are many names for God but the most popular is **Ishwar** [others are Narayan, Brahman]

**In Zoroastrianism** there are 101 names of God, though most popular name is **Ahura Mazda**

ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ ॥

*Saach Naam Adhhaar Maeraa Jin Bhukhaa Sabh Gavaaeeaa ||*

ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ ।

*The True Name is my only sustenance; it satisfies my extreme hunger.*

ਕਰਿ ਸਾਂਤਿ ਸੁਖ ਮਨਿ ਆਇ ਵਸਿਆ ਜਿਨਿ ਟਿਛਾ ਸਭਿ ਪੁਜਾਈਆ ॥

*Kar Saanth Sukh Man Aae Vasiaa Jin Eishhaa Sabh Pujaaeeaa ||*

ਕਰਿ ਸਾਂਤਿ ਸੁਖ ਮਨਿ ਆਇ ਵਸਿਆ ਜਿਨਿ ਟਿਛਾ ਸਭਿ ਪੁਜਾਈਆ ।

*It has brought peace and tranquility to my mind; it has fulfilled my all desires.*



ਸਦਾ ਕੁਰਬਾਣੁ ਕੀਤਾ ਗੁਰੂ ਵਿਟਹੁ ਜਿਸ ਦੀਆ ਏਹਿ ਵਡਿਆਈਆ ॥

Sadhaa Kurabaan Keethaa Guroo Vittahu Jis Dheea Eaehee Vaddiaaeaa ||

ਸਦਾ ਕੁਰਬਾਣੁ ਕੀਤਾ ਗੁਰੂ ਵਿਟਹੁ ਜਿਸ ਦੀਆ ਏਹਿ ਵਡਿਆਈਆ ।

*I am forever a sacrifice to the Guru, who possesses such glorious greatness.*

ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਬਦਿ ਧਰਹੁ ਪਿਆਰੇ ॥

Kehai Naanak Sunahu Santhahu Sabadh Dhharahu Piaaro ||

ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸਮੁੱਠੁ ਸਬਦਿ ਧਰਹੁ ਪਿਆਰੇ ।

*Says Nanak, listen, O Saints; enshrine love for the Shabad.*

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ ॥ ੪ ॥

Saachaa Naam Maeraa Aadhaaro ||4|| mad

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ । 4 ।

*The True Nam is my solitary support. ||4||*

#### SAKHI 4

Bhai Amardas used to bring fresh water for Guru Angad's bath, morning and evening from river Beas, covering a distance of about 5 miles. One dark night when it was pitch dark and weather was dreadful Bhai Amardas lost his way and took wrong path along some weavers' huts strewn with obstacles with their professional butts. In the darkness of night he hit against a boulder, fell down but saved the pitcher on his shoulder. In the stillness of night the sound of the fall was heard by the weaver and his wife. The weaver murmured who could be there hurting himself in such a dreadful night. His wife screamed, it must be 'mad Amru' that 'homeless one'. Bhai Amardas stood up with the pale of water and instantly uttered that she was the crazy one, who called him mad Amru. Miraculously, weaver's wife went mad. (that was the power of Bhai Amardas's devotion.) Next morning the weaver rushed to Guru Angad with his crazy wife and described the occurrence of the night to the Guru. He told that how his wife had turned mad after using foul language for Bhai Amardas. Both weaver and his wife begged for forgiveness, Guru Angad blessed them and she was normal again. Guru Angad then turned to Bhai Amardas and said that Bhai Amardas would be home for the homeless, strength for the weak, support for the tumbled and hope for the distressed. [These days we use these words at the end of our Ardas].

## Pauri 5

ਵਾਜੇ ਪੰਚ ਸਬਦ ਤਿਤੁ ਘਰਿ ਸਭਾਗੈ ॥

Vaajae Panch Sabadh Thith Ghar Sabhaagai ||

ਵਾਜੇ ਪੰਚ ਸਬਦ ਤਿਤੁ ਘਰਿ ਸਭਾਗੈ ।

*The Panch Shabad, the five primal sounds, vibrate in that blessed house.*

### PANCH SHABAD

The meaning of the word 'Panch shabad' depends on how you translate 'panch' because it can mean 'five' or it can mean 'superior' like [panch in a village panchayat.]

The whole creation has a primal sound to which it (creation) vibrates (moves). This celestial music (called dhun or naad) gives rise to "LETTERS" and letters combine to form "WORDS" and words lead to the formation of "LANGUAGE". Thus all world languages have come from the Primal Sound.

It can also be said that Anhad Naad begins from one basic sound but diversifies into five (Panch Naads).

It is believed that first there was just God in the void and nothing else.

ਅਰਬਦ ਨਰਬਦ ਧੁੰਧੁਕਾਰਾ ॥

*arabadh narabadh dhundhookaaraa |*

For endless eons, there was only utter darkness.

*[Raga Maru, Mehla 1 page 1035]*

Then after came the 5 sounds, or 5 vibrations and these were involved in designing the creation.

The 5 sounds or vibrations correspond to the 5 elements of life e.g. Air, Water, Fire, Earth and Akash(or space- beyond our atmosphere),.These then helped form the planet and the universe.

ਘਰਿ ਸਭਾਗੈ ਸਬਦ ਵਾਜੇ ਕਲਾ ਜਿਤੁ ਘਰਿ ਧਾਰੀਆ ॥

Ghar Sabhaagai Sabadh Vaajae Kalaa Jith Ghar Dhhaareeaa ||

ਘਰਿ ਸਭਾਗੈ ਸਬਦ ਵਾਜੇ ਕਲਾ ਜਿਤੁ ਘਰਿ ਧਾਰੀਆ ।

*In that blessed house, the Shabad vibrates and God infuses His power into it.*

ਪੰਚ ਦੁਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿਆ ॥

Panch Dhooth Thudhh Vas Keethae Kaal Kanttak Maariaa ||

ਪੰਚ ਦੂਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿਆ ।

*Through Waheguru's powers, we subdue the five demons of desire, and slay death (the fear of death), the torturer.*

The five demons of desires are: Lust, Anger, Greed, Attachment and Ego.

ਧੁਰਿ ਕਰਮਿ ਪਾਇਆ ਤੁਧੁ ਜਿਨ ਕਉ ਸਿ ਨਾਮਿ ਹਰਿ ਕੈ ਲਾਗੇ ॥

Dhhur Karam Paaeiaa Thudhh Jin Ko S Naam Har Kai Laagae ||

ਧੁਰਿ ਕਰਮਿ ਪਾਇਆ ਤੁਧੁ ਜਿਨ ਕਉ ਸਿ ਨਾਮਿ ਹਰਿ ਕੈ ਲਾਗੇ ।

*Those who have such pre-ordained destiny are attached to the Master's Name.*

ਕਹੈ ਨਾਨਕੁ ਤਹ ਸੁਖੁ ਹੋਆ ਤਿਤੁ ਘਰਿ ਅਨਹਦ ਵਾਜੇ ॥ ੫ ॥

Kehai Naanak Theh Sukh Hoaa Thith Ghar Anehadh Vaajae ||5||

ਕਹੈ ਨਾਨਕੁ ਤਹ ਸੁਖੁ ਹੋਆ ਤਿਤੁ ਘਰਿ ਅਨਹਦ ਵਾਜੇ । 5 ।

*Says Nanak, they are at peace, and the unstruck sound current vibrates within their homes. ||5||*

#### SAKHI 5

Bhai Amardas was very spiritual and devoted from childhood. He was regularly visiting Hindu Tiraths and was in search of the Almighty. On a particular pilgrimage he met a Yogi and became very friendly with him. Bhai Amardas invited him to come to his house and stay with him. The Yogi influenced by the piety of Bhai Amardas agreed to be his guest for a few nights. On the way they spent a night in an inn. When Bhai Amardas was resting, the inn owner saw some divine marks on Bhai Amardas's feet and palms. These were auspicious signs and were stamps of prophet-hood.

Next day Bhai Amardas and the Yogi reached home and, after dinner had a long chat on divinity and God. During this discussion the Yogi asked Bhai Amardas that who was his teacher (Guru). When Bhai Amardas told the Yogi that he had no such teacher, Yogi got annoyed and said that he had become unholy and had to go back to Hardwar for purification, for he has associated with someone who has no spiritual guide.

These words touched Bhai Amardas's heart and he could not sleep that night. Next morning when he got up, he heard the melodious voice of Bibi Amro, daughter of Guru Angad Dev. She was married to Bhai Amardas's nephew and lived next door, The voice and lyrics mesmerized Bhai Amardas. He sat down

with closed eyes and listened to the divine bani until he heard, '..... Jini naam dhiyaya gaye maskat ghaal || Nanak te mukh ujle keti chutti nal ||1|| ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

He then asked Bibi Amro where did she hear those heart touching words? She told him that the Bani was of Guru Nanak who had left his body and that he had passed the Guruship to her father, Guru Angad, who lives in Khadur. Bhai Amardas was impressed and moved by the hymns and decided to go and see Guru Angad in Khadur Sahib. He was 61 years old at that time.

Upon meeting Guru Angad Dev, Bhai Amardas was touched by the Guru's teachings and Shabads and soon became a devout Sikh. He started living at Khadur and became involved in service to the Guru and the community. He adopted Guru as his spiritual guide.

## Paure 6

ਸਾਚੀ ਲਿਵੈ ਬਿਨੁ ਦੇਹ ਨਿਮਾਣੀ ॥

Saachee Livai Bin Dhaeh Nimaanee ||

ਸਾਚੀ ਲਿਵੈ ਬਿਨੁ ਦੇਹ ਨਿਮਾਣੀ ।

*Without the true love of devotion, the body is without honour.*

### **‘Liv’ (ਲਿਵ) – The Mental Concentration in Naam**

True ‘liv’ is simply a way people describe spending time with God by reading or reciting Gurbani and praying. It refers to deep concentration in Waheguru, when mind is in absolute control of the devotee and only God’s name vibrates in and around him. It is when one spends quality time with God in order to deepen and strengthen relationship with Him. But because we are all different and because each one of us has a unique relationship with God, no one devotional pattern will work for eah one of us. For example for a devoted Sikh, rising early in the morning, reading Japji, Jaap Sahib and Sudha Swayas are mandatory but the mode of their reading and time spent may differ from person to person.

### **Basic Pattern to apply ‘liv’ in God**

- Begin your devotional time by quieting yourself. Some people light a candle or say a simple prayer such as, “O God, open my heart to hear your message.” Sikhs normally light the prayer room first before they light other rooms in the house.
- Take bath and clean yourself before starting path-puja.
- Then read Gurbani from either ‘Gutka (small prayer book)’ or Guru Granth Sahib or listen Bani from Gurbani CD or DVD.
- Then close your eyes for a moment and wait to see what words, feelings, or images rise in your thoughts and what situations or people come to mind.
- Consider how the words or images connect with your life; then ask Waheguru to help you to see what God may be saying to you through what you have read, thought, and felt.
- Say a prayer, asking Waheguru to help you follow the guidance you have received and to be with the people who came to mind during your reading and reflection.

If you are just beginning to take time for reading Gurbani and praying, then plan to spend about 30 minutes for this divine exercise. As you become more comfortable with the process, you may find yourself spending a longer time.

**ਦੇਹ ਨਿਮਾਣੀ ਲਿਵੈ ਬਾਝਹੁ ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ ॥**

Dhaeh Nimaanee Livai Baajhahu Kiaa Karae Vaechaareeaa ||

ਦੇਹ ਨਿਮਾਣੀ ਲਿਵੈ ਬਾਝਹੁ ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ ।

*The body is defiled without devotional love; what can the poor unfortunates do?*

**ਤੁਧੁ ਬਾਝੁ ਸਮਰਥ ਕੋਇ ਨਾਹੀ ਕ੍ਰਿਪਾ ਕਰਿ ਬਨਵਾਰੀਆ ॥**

Thudhh Baajh Samarathh Koe Naahee Kirapaa Kar Banavaareeaa ||

ਤੁਧੁ ਬਾਝੁ ਸਮਰਥ ਕੋਇ ਨਾਹੀ ਯਧਾ ਕਰਿ ਬਨਵਾਰੀਆ ।

*No one except You is all-powerful; please bestow Your Mercy, O Master of all lands, seas and vegetation around us.*

**ਏਸ ਨਉ ਹੋਰੁ ਥਾਉ ਨਾਹੀ ਸਬਦਿ ਲਾਗਿ ਸਵਾਰੀਆ ॥**

Eaes No Hor Thhaao Naahee Sabadh Laag Savaareeaa ||

ਏਸ ਨਤ ਹੋਰੁ ਥਾਉ ਨਾਹੀ ਸਬਦਿ ਲਾਗਿ ਸਵਾਰੀਆ ।

*There is no place of rest, other than the Naam; attached to the Shabad, we are inflated with beauty.*

**ਕਹੈ ਨਾਨਕੁ ਲਿਵੈ ਬਾਝਹੁ ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ ॥ ੬ ॥**

Kehai Naanak Livai Baajhahu Kiaa Karae Vaechaareeaa ||6||

ਕਹੈ ਨਾਨਕੁ ਲਿਵੈ ਬਾਝਹੁ ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ । 6 ।

*Says Nanak, without devotional love, what can the poor souls do? ||6||*

#### **SAKHI 6**

One day when Guru Angad was changing his clothes, Bhai Amardas saw a stain of fresh blood on his shirt, he immediately sucked that blood and washed the shirt. Any late treatment of the blood-stain would have left a lasting mark on the shirt.

A few days after, Bhai Amardas saw a dripping wound on Guru Anagad's right foot, Bhai Amardas sucked the wounded toe and swallowed the discharge. Guru Angad was touched with the selfless service of Bhai Amardas

Once a man asked Guru Angad Dev. "My name is Gobind. By your Grace I am able to build a city. I beg you come and give us your darshan and live over

there. The place is dedicated to you. Bless us with your presence.”

The city was named Goindwal and it was 14 miles away from Khadur, but because Guru Angad had been told by Guru Nanak to live in Khadur, he sent Bhai Amardas to live in Goindwal, spending his nights there and traveling each day to visit Guru Angad at Khadur Sahib.

Just as Guru Angad advised, Bhai Amardas started spending his nights at the new place. There, he will wake up in the early morning and fill a large pitcher with water from the river. He would recite Jap ji as he carried the pot over his head and walked the 14 miles to Guru Angad’s house.

It was a heavy load and a long trip but Bhai Amardas never wavered in his determination. After bringing water and having the Guru’s darshan he spent the whole day in langar. In the evening after kirtan he would, personally, give bath to the Guru and when the Guru went to sleep, he would walk all the way back to Goindwal making sure that his back is not pointing towards Khadur. To do this he walked backwards. Bhai Amardas devotion was straight from his heart, sincere and very strong.

## Pauri 7

ਆਨੰਦੁ ਆਨੰਦੁ ਸਭੁ ਕੋ ਕਹੈ ਆਨੰਦੁ ਗੁਰੂ ਤੇ ਜਾਣਿਆ ॥

Aanandh Aanandh Sabh Ko Kehai Aanandh Guroo Thae Jaaniaa ||

ਊਨਦੁ ਊਨਦੁ ਸਭੁ ਕੋ ਕਹੈ ਊਨਦੁ ਗੁਰੂ ਤੇ ਜਾਣਿਆ ।

*Bliss and bliss - everyone talks bout bliss; but real bliss is known only through the Guru.*

### **GURU, TEACHER AND PREACHER**

The Guru is the One who dispels the darkness of spiritual ignorance in humanity and bestows upon them spiritual experiences and spiritual knowledge.

Guru is, sometimes, compared with a teacher and a preacher but they are drastically different.

For example, where a teacher teaches a specific subject using words (language) and teaches for a limited period and has no relationship with student's personal life; the Guru teaches spirituality through words and beyond and uplifts student's personal life.

Similarly, where a preacher specialises only in certain areas of knowledge, has limited knowledge of Divinity and lacks a direct encounter with the Master, a Guru often has vast knowledge of all divine books and has first hand experience of a meeting with the Almighty.

A Guru is very close to God and is ethically of a high character.

ਜਾਣਿਆ ਆਨੰਦੁ ਸਦਾ ਗੁਰ ਤੇ ਕ੍ਰਿਪਾ ਕਰੇ ਪਿਆਰਿਆ ॥

Jaaniaa Aanandh Sadhaa Gur Thae Kirapaa Karae Piaariaa ||

ਜਾਣਿਆ ਊਨਦੁ ਸਦਾ ਗੁਰ ਤੇ ਫਪਾ ਕਰੇ ਪਿਆਰਿਆ ।

*Eternal bliss is known only through the Guru, and that too when the Master grants His Grace.*

### **GRACE**

In Sikhism, Grace (Bakhshis) is divine help and strength that we receive directly from Waheguru. Through grace, we are saved from our sins and granted spiritual



wisdom. In addition, grace is an enabling power that toughens us from day to day and helps us endure to the end. Effort is required on our part to receive the fulness of Waheguru's grace.

**ਕਰਿ ਕਿਰਪਾ ਕਿਲਵਿਖ ਕਟੇ ਗਿਆਨ ਅੰਜਨੁ ਸਾਰਿਆ ॥**

Kar Kirapaa Kilavikh Kattae Giaan Anjan Saariaa ||

ਕਰਿ ਕਿਰਪਾ ਕਿਲਵਿਖ ਕਟੇ ਗਿਆਨ ਅੰਜਨੁ ਸਾਰਿਆ ।

*Granting His Grace, He cuts away our sins; He blesses us with the healing ointment of spiritual wisdom.*

### **SIN**

In general sense a sin is a religious wrong. It can also be defined as an act of violating God's will. Furthermore sin can also be viewed as any thought or action that endangers the ideal relationship between an individual and God; or as any diversion from the alleged ideal order for human living.

**ਅੰਦਰਹੁ ਜਿਨ ਕਾ ਮੋਹੁ ਤੁਟਾ ਤਿਨ ਕਾ ਸਬਦੁ ਸਚੈ ਸਵਾਰਿਆ ॥**

Andharahu Jin Kaa Mohu Thuttaa Thin Kaa Sabadh Sachai Savaariaa ||

ਅੰਦਰਹੁ ਜਿਨ ਕਾ ਮੋਹੁ ਤੁਟਾ ਤਿਨ ਕਾ ਸਬਦੁ ਸਚੈ ਸਵਾਰਿਆ ।

*Those who eradicate attachment from within themselves, are adorned with the Shabad, the Word of the True Master.*

**ਕਹੈ ਨਾਨਕੁ ਏਹੁ ਅਨੰਦੁ ਹੈ ਆਨੰਦੁ ਗੁਰ ਤੇ ਜਾਣਿਆ ॥ ੭ ॥**

Kehai Naanak Eahu Anandh Hai Aanandh Gur Thae Jaaniaa ||7||

ਕਹੈ ਨਾਨਕੁ ਏਹੁ ਆਨੰਦੁ ਹੈ ਆਨੰਦੁ ਗੁਰ ਤੇ ਜਾਣਿਆ । 7 ।

*Says Nanak, this alone is bliss - bliss which is known through the Guru. ||7||*

### **SAKHI 7**

[First 7 sakhis are before the anointment of Guruship of Bhai Amardas. The anointment took place in 1552]

Guru Angad appointed Bhai Amardas as the third Guru of the Sikhs. This gesture of Guru Angad upset his sons Dattu and Dassu. Guru Angad advised Guru Amardas to move to Goindwal to avoid any clash with his sons. After Guru Angad's departure from this world and against his decision his older son Dassu set himself up as Guru at Khadur Sahib. Guru's followers, instead, flocked to Goindwal and very few people came and gave respect to Dassu. Frustrated Dassu spoke foul about Guru Amardas, Mata Khivi reprimanded him and brought

him to Goindwal to apologise from the Guru. During Mata Khivi's absence, Dattu, the second son, set himself as the Guru, but like before, sangat did not recognise him either. Dattu then decided to visit Goindwal and confront Guru Amardas. In rage Dattu stormed in and went where the Guru was sitting and kicked him as hard as he could. The Guru fell down from the seat and Dattu jumped and sat on it. The Guru gently took Dattu's foot in his hand and said: "Are you ok? I hope my old bones did not hurt your foot." The Guru was 72 years old at that time. Guru, then got up and walked out from the room. Everyone in sangat turned their back on Dattu and pledged to have nothing to do with him.

The Guru, in his humility, decided to leave Goindwal and go back to his village Baserke. There he went and shut himself in the back room of a small house.

In Guru's absence Dattu lived there for a few days, declaring himself to be the Guru, but as no devotees turned to him, he left Goindwal in disgust. Before leaving he collected large amount of money and gold which sangat had deposited in the Guru's treasury. On way the Dattu was looted by robbers and was also severely beaten up by them.

Time went by and the people of Goindwal started longing for the darshan (sight) of Guru Amardas, but there was no trace of him. Sangat and elders searched everywhere but could not find him. Then they took Baba Buddha's advice and let loose Guru Amardas's mare, and followed her wherever she went. She came to Baserke and stopped at the front of the house where Guru Amardas was meditating in secret. Baba Budha went in, but saw a strange note at the door of the room. The note read: "Anyone who comes through this door is no Sikh of mine."

The note on the door upset the sangat "What shall we do? The Sangat asked Baba Buddha, who pondered for a moment and then took sangat to the backside of the room. He asked them to make a big hole in the wall. Through the hole first Baba Budha and then the sangat entered the room and stood folded handed in front of the Guru. They begged of him to come back to Goindwal and bless the congregation. Guru Amardas, overwhelmed by their devotion, returned to Goindwal.

## Pauri 8

ਬਾਬਾ ਜਿਸੁ ਤੂ ਦੇਹਿ ਸੇਈ ਜਨੁ ਪਾਵੈ ॥

Baabaa Jis Thoo Dhaehi Soee Jan Paavai ||

बाबा जिसु तू देहि सोई जनु पावै ।

*O Baba, he alone receives it, to whom You give it by Your grace.*

### Who Qualifies for God's Grace?

Those who have the purity of mind and those who seek Waheguru through the Shabad, they qualify for His grace.

Asking for God and His grace has been part of many formal prayers and ceremonies through the years all over the world.

- For example the Indian Ministers (parliamentarians) start their oath by saying:

I, do swear in the name of God that I will bear true faith and allegiance to the Constitution of India

- Again during the coronation of Queen Elizabeth II (the present monarch) in 1953, the following words were recited:

“Who hast at this time consecrated thy servant ELIZABETH to be our Queen, that by the anointing of thy Grace she may be the Defender of thy Faith and the Protector of thy Church and People.”

Most people don't think much about such ceremonial language—they don't really focus on what God's grace is or when and why God gives it.

- In other cases, various people have ascribed individual events in their lives to God's intervention and grace. The first American president, George Washington, is one of those.

In the summer of 1755, Washington was a colonel under the command of British General Braddock during the French and Indian War. When Braddock's forces marched against Fort Duquesne in July of 1755, they were surprised by the French and Indian forces and routed.

General Braddock was killed, and Washington led the remaining soldiers in a retreat to Virginia.

Colonel Washington had two horses killed beneath him and counted four bullet holes in his coat when he finally arrived back in Virginia. Washington, in spite of the bullet holes found in his coat, was unhurt. He believed he had been spared by God's grace and wrote the following to his brother, John Augustine:

"I now exist and appear in the land of the living by the miraculous care and Grace of the Providence, that protected me beyond all human expectation."

In a Church of England marriage the minister welcomes the people using the following words:

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit to be with you.

God's grace includes His merciful intervention and direction in people's lives. It is an unmerited gift from Him. We are to have good deeds, to walk in His ways, have unwavering faith in Him and humility to qualify for His grace.

**ਪਾਵੈ ਤ ਸੋ ਜਨੁ ਦੇਹਿ ਜਿਸ ਨੇ ਹੋਰਿ ਕਿਆ ਕਰਹਿ ਵੇਚਾਰਿਆ ॥**

Paavai Th So Jan Dhaehi Jis No Hor Kiaa Karehi Vaechaariaa ||

ਪਾਵੈ ਤ ਸੋ ਜਨੁ ਦੇਹਿ ਜਿਸ ਨੇ ਹੋਰਿ ਕਿਆ ਕਰਹਿ ਵੇਚਾਰਿਆ ।

*He alone receives it, to whom You give; what can the poor worthless beings do?*

**ਇਕਿ ਭਰਮਿ ਭੂਲੇ ਫਿਰਹਿ ਦਹ ਦਿਸਿ ਇਕਿ ਨਾਮਿ ਲਾਗਿ ਸਵਾਰਿਆ ॥**

Eik Bharam Bhooolae Firehi Dheh Dhis Eik Naam Laag Savaariaa ||

ੜਕਿ ਭਰਮਿ ਭੂਲੇ ਫਿਰਹਿ ਦਹ ਦਿਸਿ ਇਕਿ ਨਾਮਿ ਲਾਗਿ ਸਵਾਰਿਆ ।

*Some are deluded by doubt, wandering in the ten directions; some are adorned with attachment to the Nam.*

### **Ten Directions**

The ten directions are counted as follows:

- North, South, East and West =4
- NE, NW, SE, SW=4
- Earth and sky=2

**ਗੁਰ ਪਰਸਾਦੀ ਮਨੁ ਭਇਆ ਨਿਰਮਲੁ ਜਿਨਾ ਭਾਣਾ ਭਾਵਏ ॥**

Gur Parasaadhee Man Bhaeiaa Niramal Jinaa Bhaanaa Bhaaveae ||

ਗੁਰ ਪਰਸਾਦੀ ਮਨੁ ਭਇਆ ਨਿਰਮਲੁ ਜਿਨਾ ਭਾਣਾ ਭਾਵਏ ।

*By Guru's Grace, the mind becomes immaculate and pure, for those who follow God's Will.*

ਕਹੈ ਨਾਨਕੁ ਜਿਸੁ ਦੇਹਿ ਧਿਆਰੇ ਸੋਈ ਜਨੁ ਪਾਵਏ ॥ ੮ ॥

Kehai Naanak Jis Dhaehi Piaarae Soee Jan Paaveae ||8||

ਕਹੈ ਨਾਨਕੁ ਜਿਸੁ ਦੇਹਿ ਧਿਆਰੇ ਸੋਈ ਜਨੁ ਪਾਵਏ । ੮ ।

*Says Nanak, he alone receives it, to whom You give, O my beloved Master. ||8||*

#### **SAKHI 8 [FOUR YEARS AFTER APOINTMENT]**

In 1556 AD, Akbar became the Mughal Emperor. He was the most liberal Mughal ruler. When he visited Guru Amardas in 1567, he sat like a common man in the langar and ate with the sangat. He was so impressed by the way of life and the practice of equality practised amongst all. As a gratitude he gave the revenues of several large villages to Bibi Bhani, as her marriage gift.

The relations between Sikhs and Mughals were at their best during this period of the rein of Akbar.

Akbar was the son of Humayun and grandson of Babur. Where Babur met Guru Nanak at Saidpur and Humayun came to visit Guru Angad at Khadur, similarly Akbar came to give respects to Guru Amardas at Goindwal in 1565. Akbar ruled India for 50 years, from 1556 to 1605. He also had the good fortune to rule during the Guru-period of Guru Ramdas and Guru Arjan. Guru Ramdas was Guru during 1574 and 1581, and Guru Arjan was Guru during 1581 and 1606.

Akbar had three sons Salim, Murad and Danyal. Where Murad and Danyal died during Akbar's life time due to excessive drinking, Salim, later known as Jehangir, was crowned as the Emperor in 1605.

## Pauri 9

ਆਵਹੁ ਸੰਤ ਪਿਆਰਿਹੋ ਅਕਥ ਕੀ ਕਰਹ ਕਹਾਣੀ ॥

Aavahu Santh Piaariho Akathh Kee Kareh Kehaanee ||

ਆਵਹੁ ਸਮਤ ਪਿਆਰਿਹੋ ਅਕਥ ਕੀ ਕਰਹ ਕਹਾਣੀ ।

*Come, Beloved Saints (holy people), let us say the unspoken story of the Master.*

### THE STORY OF GOD:

Does God exist? The fact is that the theory of the existence of God cannot be disproved. The Design theory and the perfect regulation of the cosmology theory have proved time and time again that God exists. Scientists may boast of their experiments and new inventions, but they fail to disprove cosmology and its control by some power. Science cannot directly “challenge” the existence of God, simply because there is no physical evidence upon which to base a “disproof.”

The story of the beginning of “God,” is also fascinating; when did God become God? It is true that mainstream religions place no credibility in pagan religions. If “God” had a beginning, archaeological and historical evidence point to the polytheistic (belief in many gods) religions that preceded and was parallel to the rise of Judaism, Christianity, Islam and later Sikhism. Religionists could argue that belief in a single God was a refinement and religious experience of all the other thoughts. The problem with that assertion is that without something concrete to guide the direction of their logic, there are as many explanations for the existence of a God as human minds can imagine.

The story of Sikhism is that God always existed, it says as follows:

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

*aadh sach jugaadh sach |*

God existed before the start of time. He was there when the time started.

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

*hai bhee sach naanak hosee bhee sach |1|*

He is here now. O Nanak, He will be there forever and ever ||1||

And He is self illuminated ਸੈਭੰ

We have two definite sources from which to trace the evolution of God: archaeology and the religious scriptures viz., Torah, First Testament, Second Testament (Bible), Koran and Guru Granth Sahib. By these routes it can be proved that in the beginning the Israelite religion branched off from the Canaanite religions. These world religions condemn the concept of gods and goddesses and idol worship. These religions believe in one God and many a time creation and recreation of the universe.

*Guru Arjan confirms in Sukhmani [raga Gauri, page 276]*

ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ ॥

*kee baar pasariou paasaar |*

So many times, Waheguru has created this universe.

ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ ॥

*sadhaa sadhaa eik eaekankaar |*

But forever and ever, He is the One, the One Universal God of all

ਕਰਹ ਕਹਾਣੀ ਅਕਥ ਕੇਰੀ ਕਿਤੁ ਦੁਆਰੈ ਪਾਈਐ ॥

*Kareh Kehaanee Akathh Kaeree Kith Dhuaarai Paaeeai ||*

ਕਰਹ ਕਹਾਣੀ ਅਕਥ ਕੇਰੀ ਕਿਤੁ ਦੁਆਰੈ ਪਾਈਐ ।

*How can we say the unspoken story of the Master? Through which source will we find it?*

### Sources of God's Story

The main sources of the story of Waheguru are the religious scriptures viz., First Testament (Judaism), Second Testament (Christianity), Koran (Islam) and Guru Granth Sahib (Sikhism).

Guru Granth Sahib describes the main characteristics of the Almighty in its opening hymn called 'Mool Mantra' the basic Sikh doctrine (Prayer)

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

*Ik ongkar satnam kartapurkh nirbhau nirver akalmurat ajuni sebhng gurparsad*

- **Ik Ongkar:** O Almighty God you are the sole Master of the Universe.
- **Satnam:** You lived in all ages and times. You are the source of all Cosmic Energy.
- **Karta Purkh:** You are the Creator and manifest in your Creation.
- **Nirbhau:** You are the Sovereign and all powerful (you have no fear).
- **Nirver:** You are Benevolent and Merciful (You have no enmity).
- **Akal Moorat:** You are Eternal and Immortal (You yourself are beyond death).
- **Ajuni:** You are the Cause of births and deaths and you yourself are not entangled in them (You are not born)
- **Sebhng:** You are Self Illuminated and Self Revealing.
- **Gurparsad:** It is Your Grace which gives us health, wealth and prosperity.

## DETAILED MEANING

The Syllables	The Meaning
<p>Ik ongkar is made up of three syllables:  <i>Ik + Ong + Kar</i></p>	<p>Ik = God is one, the whole universe has one God            Ong = One who has no parallel. Who is the Saviour of the universe.            Kar = He is the sole Designer of the universe and has been there in all eras. He was there before the start of time, he was there when the time had started, he is there now and he will always be there in all the times to come.</p>
<p>Satnam is made up of two syllables  <i>Sat + Nam</i></p>	<p>Sat = Truth, unchangeable, permanent            Nam = Cosmological Energy, power            He is the Truth and source of power of the whole cosmology.</p>
<p>Kartapurkh is made up of two syllables  <i>Karta + Purkh</i></p>	<p>Karta = the Creator            Purkh = Omnipresent            He is the only Creator and is omnipresent</p>
<p>Nirbhau is made up of two syllables  <i>Nir + Bhau</i></p>	<p>Nir = devoid of            Bhau = fear, He is devoid of all fears viz., the fears of death, destruction, loss of power, loss of status, loss of treasures, loss of kith and kin etc.</p>
<p>Nirver is made up of two syllables  <i>Nir + ver</i></p>	<p>Nir = devoid of            Ver = enmity            He is devoid of enmity. He looks after good and bad alike. He supplies provisions to the whole creation even to a tiny insect which lives in stones.</p>
<p>Aakal is made up of two syllables  <i>Aa + kal</i></p>	<p>Aa = Beyond, not            Kal = death            He is beyond death. He is immortal and has lived in all ages and time periods.</p>
<p>Aajuni is made up of two syllables  <i>Aa + juni</i></p>	<p>Aa = Beyond, not            Juni = birth, lives            He is beyond births. He is not born/ made of procreation processes</p>
<p>Sebhang is made up of two syllables  <i>Se + bhang</i></p>	<p>Se = self            Bhnag = illuminated            He himself started the pendulum of the time. He is self illuminated</p>



<p>Gurparsad is made up of two syllables  <i>Gur = pardsad</i></p>	<p>Gur = God himself  Parsad = Grace  All our possessions are with His blessings and Grace. (To invoke His blessing we must pray, meditate and do noble deeds)</p>
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**ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਸਉਪਿ ਗੁਰ ਕਉ ਹੁਕਮਿ ਮੰਨਿਐ ਪਾਈਐ ॥**

Than Man Dhhan Sabh Soup Gur Ko Hukam Manniai Paaeeai ||

ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਸਉਪਿ ਗੁਰ ਕਉ ਹੁਕਮਿ ਮੰਨਿਐ ਪਾਈਐ ।

*Surrender body, mind, wealth, and everything to the Guru; obey the Order of His Will, and you will find Him and understand His unspoken story.*

**ਹੁਕਮੁ ਮੰਨਿਹੁ ਗੁਰੂ ਕੇਰਾ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ ॥**

Hukam Mannihu Guroo Kaeraa Gaavahu Sachee Baanee ||

ਹੁਕਮੁ ਮੰਨਿਹੁ ਗੁਰੂ ਕੇਰਾ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ ।

*Obey the Hukam of the Guru, and sing the True Word of His Bani.*

**ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਕਥਿਹੁ ਅਕਥ ਕਹਾਣੀ ॥ ੯ ॥**

Kehai Naanak Sunahu Santhahu Kathhihu Akathh Kehaanee ||9||

ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸਮੁਣਹੁ ਕਥਿਹੁ ਅਕਥ ਕਹਾਣੀ । 9 ।

*Says Nanak, listen, O Saints, and speak the Unspoken Story of the Master. ||9||*

### SAKHI 9

Haripur\* Raja's queen had gone insane as a result of a curse from a Sadhu. She roamed the streets and forests annoying, teasing and assaulting people. One day she teased and assaulted a devotee Sikh of Guru Amardas named Sachansach and herself started crying loudly. The villagers gathered to see this unusual scene. The Sikh had gone to the forest to collect firewood for Guru's langar. Later he reported the incident to the Guru. The next day the Guru called Sachansach and gave him his wooden slippers (ਖੜਾਵਾਂ) to use as shield (not to attack) if the mad queen again attacked him. Next day, when the mad queen came to assault him, Sachansach shielded himself with the slipper. The moment queen's hands touched Guru's slippers, she was miraculously cured.

\* Haripur is a village in Nakodar in Jalandhar district of Punjab State, India. Today, it is located 59 km from Goidwal and 34 km from district headquarter Jalandhar

## Pauri 10

ਏ ਮਨ ਚੰਚਲਾ ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ ॥

Eae Man Chanchalaa Chathuraaee Kinai N Paaeiaa ||

ਏ ਮਨ ਚੰਚਲਾ ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ ।

*O fickle mind, through cleverness, no one has found the Master.*

ਚਤੁਰਾਈ ਨ ਪਾਇਆ ਕਿਨੈ ਤੂ ਸੁਣਿ ਮੰਨ ਮੇਰਿਆ ॥

Chathuraaee N Paaeiaa Kinai Thoo Sun Mann Maeriaa ||

ਚਤੁਰਾਈ ਨ ਪਾਇਆ ਕਿਨੈ ਤੂ ਸੁਣਿ ਮੰਨ ਮੇਰਿਆ ।

*Through cleverness, no one has found Him; listen, O my mind.*

ਏਹ ਮਾਇਆ ਮੋਹਣੀ ਜਿਨਿ ਏਤੁ ਭਰਮਿ ਭੁਲਾਇਆ ॥

Eaeh Maaeiaa Mohanee Jin Eaeth Bharam Bhulaaeiaa ||

ਏਹ ਮਾਇਆ ਮੋਹਣੀ ਜਿਨਿ ਏਤੁ ਭਰਮਿ ਭੁਲਾਇਆ ।

*This Maya is fascinating; because of it, people wander in doubt.*

### MAYA

**Maya** - “illusion” has multiple meanings in Indian philosophy depending on the context. In ancient Vedic literature, Maya literally implies extraordinary power and wisdom. In later Vedic texts and modern literature dedicated to Indian traditions, Maya connotes a “magic show, an illusion where things appear to be present but are not what they seem to be.

Maya also means anything which takes one away from God.

ਮਾਇਆ ਤ ਮੋਹਣੀ ਤਿਨੈ ਕੀਤੀ ਜਿਨਿ ਠਗਉਲੀ ਪਾਈਆ ॥

Maaeiaa Th Mohanee Thinai Keethee Jin Thagoulee Paaeiaa ||

ਮਾਇਆ ਤ ਮੋਹਣੀ ਤਿਨੈ ਕੀਤੀ ਜਿਨਿ ਠਗਉਲੀ ਪਾਈਆ ।

*This fascinating Maya was created by the One who has administered this potion (medicine).*

ਕੁਰਬਾਣੁ ਕੀਤਾ ਤਿਸੈ ਵਿਟਹੁ ਜਿਨਿ ਮੋਹੁ ਮੀਠਾ ਲਾਇਆ ॥

Kurabaan Keethaa Thisai Vittahu Jin Mohu Meethaa Laaeiaa ||

ਕੁਰਬਾਣੁ ਕੀਤਾ ਤਿਸੈ ਵਿਟਹੁ ਜਿਨਿ ਮੋਹੁ ਮੀਠਾ ਲਾਇਆ ।

*I am a sacrifice to the One who has made emotional attachment sweet.*

ਕਹੈ ਨਾਨਕੁ ਮਨ ਚੰਚਲ ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ ॥ ੧੦ ॥

Kehai Naanak Man Chanchal Chathuraaee Kinai N Paaeiaa ||10||

ਕਹੈ ਨਾਨਕੁ ਮਨ ਚਮਚਲ ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ । 10 ।

*Says Nanak, O fickle mind, no one has found Him through cleverness. ||10||*

### TRICKS AND JUGGLING

People can go egoistic in practically anything they possess e.g., their looks, wealth, properties and estates, possessions, qualifications, intelligence, job status and family line. Waheguru does not deny us the enjoyment of what we possess, for none of these things are wrong in themselves, but it is the means of acquiring them and then boasting about them which are erroneous. When we talk about conceit and vanity then we leave no place in our lives for faith and belief.

Those who are arrogant, cunning and haughty and want to win over Waheguru by their tricks, juggling and manipulations, they are wrong. Waheguru is won with love, humility, faith and adoration.

### SAKHI 10

A goldsmith in Goindwal married an elderly lady. Due to old age of the lady, the couple could not have any children. This made them unhappy. They prayed for God's blessings and involved themselves in charitable work. They got dug a well for villagers, constructed an inn for passersby and built a langar hall for the sangat. Day and night they absorbed themselves in meditation and helping the poor. Guru Amardas was pleased with their nobility and blessed them. Later, they had two sons. Since the mother was too old to bear children, people started calling the babies 'maipotre'-(Mummy's grandsons). The family continues to be known as Maipotre even today.

## Paure 11

ਏ ਮਨ ਪਿਆਰਿਆ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ ॥

Eae Man Piaariaa Thoo Sadhaa Sach Samaalae ||

ਏ ਮਨ ਪਿਆਰਿਆ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ ।

*O beloved mind, contemplate (think of) the True Master forever.*

ਏਹੁ ਕੁਟੰਬੁ ਤੂ ਜਿ ਦੇਖਦਾ ਚਲੈ ਨਾਹੀ ਤੇਰੈ ਨਾਲੇ ॥

Eaehu Kuttanb Thoo J Dhaekhadhaa Chalai Naahee Thaerai Naalae ||

ਏਹੁ ਕੁਟੰਬੁ ਤੂ ਜਿ ਦੇਖਦਾ ਚਲੈ ਨਾਹੀ ਤੇਰੈ ਨਾਲੇ ।

*These family members which you see every day, would not go with you hereafter.*

ਸਾਥਿ ਤੇਰੈ ਚਲੈ ਨਾਹੀ ਤਿਸੁ ਨਾਲਿ ਕਿਉ ਚਿਤੁ ਲਾਈਐ ॥

Saathh Thaerai Chalai Naahee This Naal Kio Chith Laaeai ||

ਸਾਥਿ ਤੇਰੈ ਚਲੈ ਨਾਹੀ ਤਿਸੁ ਨਾਲਿ ਕਿਉ ਚਿਤੁ ਲਾਈਐ ।

*They shall not go along with you, so why do you focus your attention only on them?*

### WORLDLY RELATIONS, NAAM AND KARMAS

When we leave this physical world and go to the next spiritual world, nothing of the physical world goes with us, neither relations nor the accumulated wealth. The things which are allowed beyond the border of this physical world to the spiritual world are our karmas, both good and bad and Naam which we have earned in this physical world. The karmas and Naam will determine our placement in the next world. These truths are the subject matter of divine education.

It is true that the great world religions have been the carriers of universal spiritual truth, have been the source of the spiritual education and have been the central force in the transcendent development of the human race. Properly understood and fully lived, the teachings underlying the great religious traditions inevitably promote the spiritual growth of their followers and thus are enormously valuable in preparing such individuals for the richest possible lives in the life thereafter.

Religious traditions do allow love with near and dear relations, rather promote it, but condemn 'moh' i.e., too much attachment with them. It is believed that at the last minute of the life, all relations leave the departing soul and only the Naam and Karmas stay and go with departing soul in the next world.

**ਐਸਾ ਕੰਮ ਮੂਲੇ ਨ ਕੀਚੈ ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ ॥**

Aisaa Kanm Moolae N Keechai Jith Anth Pashhothaaeeai ||

ऐसा कम्मू मूले न कीचै जितु अमति पछोताईऐ ।

*Don't do anything that you will regret in the end.*

**ਸਤਿਗੁਰੂ ਕਾ ਉਪਦੇਸੁ ਸੁਣਿ ਤੂ ਹੋਵੈ ਤੇਰੈ ਨਾਲੇ ॥**

Sathiguroo Kaa Oupadhaes Sun Thoo Hovai Thaerai Naalae ||

सतिगुरू का उपदेसु सुणि तू होवै तेरै नाले ।

*Listen to the teachings of the True-Guru - these shall go along with you.*

**ਕਹੈ ਨਾਨਕੁ ਮਨ ਧਿਆਰੇ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ ॥ ੧੧ ॥**

Kehai Naanak Man Piaarae Thoo Sadhaa Sach Samaalae ||11||

कहै नानकू मन धिआरे तू सदा सचु समाले । 11 ।

*Says Nanak, O beloved mind, contemplate the True Master forever. ||11||*

### **SAKHI 11**

Guru Amardas reorganised the rapid growth of the newly set up Sikh religion and penned its first code of conduct. He further rationalised langar started by Guru Nanak and made it obligatory for all those seeking his audience to eat first in the langar. The langar rules of sitting together and eating from the same kitchen, helped in getting rid the evil of the caste system and also brought Hindus and Muslims closer to each other. The Guru also tried to eradicate social evils like sati, requiring a Hindu widow to burn herself on her husband's funeral pyre and if not then remaining unmarried all her life.

With a view to spread Guru Nanak's message far and wide, Guru Amardas trained a band of 146 devotees, of whom fifty-two were women, to go to various parts of the country and attend to the spiritual needs of the Guru's followers. He also set up twenty-two manjis (dioceses) headed by devout Sikhs.

Bhai Amardas was 73 years old at the time of anointment as the Guru. Over the next 22 years, he worked tirelessly for the development of the Sikh movement. The dominant religions of those times were Hinduism and Islam and they were deeply divided between them. The rise of Sikhism was a challenge to the orthodoxy of both.

Guru Amardas consolidated Sikh principles as advocated by Guru Nanak and Guru Angad. The important issues so integrated were:

1. Importance of Seva and free kitchen in the new faith. – promoting selfless seva and parity
2. The importance of getting together for kirtan (singing of hymns) and katha (discourse) – promotion of the concept of sangat
3. The importance of equality and harmony- promoting the concept of langar (free kitchen) and pangat (sitting together)
4. Importance of women in the society –thus condemning the tradition of ‘purdah’ (veil system) and ‘sati system’ (burning alive on deceased husband’s pyre).
5. The establishment and promotion of ‘manjis’ or Sikh centers of learning to spread the word of the Shabad (religious hymn).

As the number of Guru’s visitors increased the Goindwal grew from a small village to a large town. Guru Amardas felt that time is now ripe to set up Sikh learning centres all around India to promote Gurbani. Initially he set up 22 such centres and called them Manjis. The word manji literally means a cot or a bedstead, but here it denotes a responsible religious position conferred by the Guru on a pre-eminent devotee..

Only people of recognized integrity, reliability and honesty were given the distinction of a manji and were called Masands. The important qualification of appointment as Masands was that they understood and practised the teachings of the Sikh Gurus. One of the the most important function of these learning centres (manjis) was to initiate new people into the fold of Sikhism. The Masands maintained their connection with the Guru through periodic visits to Goindwaal. These visits were later synchronized with the Vaisakhi festival (mid April). The manjis also helped in promoting knowledge of the Gurmukhi script – which had now gained wide acceptance with the Sikh community.

The Gurmuki language though of pre-Guru period was first rationalized and given a new grammar by Guru Angad. Later, Guru Amardas propogated it amongst the Sikh masses and made madrassas (schools) attached to the place of worship.

First bound pothis of Gurbani were also made by Gur Amardas. He already had the Bani of Guru Nanak and Guru Angad, including his own bani therein, he asked his grandson Sahasar Ram to collate the Bani and bound it in various Pothis. These pothis were latter known as Mohan Pothis or Goindval Pothis.

## Pauri 12

ਅਗਮ ਅਗੋਚਰਾ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥

Agam Agocharaa Thaeraa Anth N Paaeiaa ||

ਅਗਮ ਅਗੋਚਰਾ ਤੇਰਾ ਅਮ੍ਤੁ ਨ ਪਾਝੁਆ ।

*O! inaccessible and unfathomable Master, Your limits cannot be found.*

### GOD'S POWERS

Waheguru is all powerful and His limits cannot be found and His depth cannot be measured. He is omnipotent (all powerful), omniscient (all knowledgable) and omnipresent (present everywhere). There are not enough words in human dictionary which can describe His powers. His supermacy show us that He is not a myth for us but a perfect reality. Without His powers our faith is absolutely hollow. If all, we have only theory, concept, philosophy and other theological arguments, then we will never have a faith that changes the world. Waheguru is not a theory, He is real, He is full of life and power, control and authority.

The power of God is the foundation for our faith in Him

ਅੰਤੋ ਨ ਪਾਇਆ ਕਿਨੈ ਤੇਰਾ ਆਪਣਾ ਆਪੁ ਤੂ ਜਾਣਹੇ ॥

Antho N Paaeiaa Kinai Thaeraa Aapanaa Aap Thoo Jaanehae ||

ਅਮ੍ਤੋ ਨ ਪਾਝੁਆ ਕਿਨੈ ਤੇਰਾ ਆਪਣਾ ਆਪੁ ਤੂ ਜਾਣਹੇ ।

*No one has found Your limits; only You Yourself know your vastness.*

ਜੀਅ ਜੰਤ ਸਭਿ ਖੇਲੁ ਤੇਰਾ ਕਿਆ ਕੋ ਆਖਿ ਵਖਾਣਏ ॥

Jeea Janth Sabh Khael Thaeraa Kiaa Ko Aakh Vakhaaneae ||

ਜੀਅ ਜਮ੍ਤ ਸਭਿ ਖੇਲੁ ਤੇਰਾ ਕਿਆ ਕੋ ਆਖਿ ਵਖਾਣਏ ।

*All living beings and creatures are part of Your play; how can anyone describe You?*

ਆਖਹਿ ਤ ਵੇਖਹਿ ਸਭੁ ਤੁਹੈ ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ ॥

Aakhehi Th Vaekhehi Sabh Thoohai Jin Jagath Oupaaeiaa ||

ਆਖਹਿ ਤ ਵੇਖਹਿ ਸਭੁ ਤੂੰਹੈ ਜਿਨਿ ਜਗਤੁ ਤਪਾੜਿਆ ।

*You speak, and You gaze upon all; You created the Universe.*

ਕਹੈ ਨਾਨਕੁ ਤੂ ਸਦਾ ਅਗੰਮੁ ਹੈ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥ ੧੨ ॥

Kehai Naanak Thoo Sadhaa Aganm Hai Thaeraa Anth N Paeiaa ||12||

ਕਹੈ ਨਾਨਕੁ ਤੂ ਸਦਾ ਅਗੰਮੁ ਹੈ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ । 12 ।

*Says Nanak, You are forever inaccessible; Your limits cannot be found. ||12||*

### SAKHI 12

With time Goindwal became a flourishing town and apart from Sikhs and Hindus, a number of Muslims also came and settled there. A few of young Muslim children started harassing the other members of the local community. They harassed the non-Muslims on one pretext or another. They pelted stones at the Sikh women who went to bring water for the Guru's household and broke their earthen pots. When earthen pots were replaced by metal pots, they pierced them with their arrows. One day, when a group of sanyasis happened to pass through Goindwal, the miscreant Muslim youths interfered their rituals and spoiled their garbs. There were many scuffles with local residents as well. When these events were reported to Guru Amardas he asked them to be patient and assured that God will do the justice.

A few days latter, a detachment of the Mughal force which was carrying the imperial treasure passed through Goindwal and the miscreant Muslim youth kidnapped the mule carrying the treasure. When the mule starting braying in the captivity, the matter was reported to the Nawab who was already aware of those Muslim youth who were harassing Sikhs and had scuffle with the sanyasis. He ordered the arrest of all of them, demolition of the their houses, confiscation of their property, and ordered rigorous imprisonment.



## Pauri 13

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਅੰਮ੍ਰਿਤੁ ਖੋਜਦੇ ਸੁ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ ॥

Sur Nar Mun Jan Anmrith Khojadhæ S Anmrith Gur Thæ Paeiaa ||

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਅੰਮ੍ਰਿਤੁ ਖੋਜਦੇ ਸੁ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ ।

*The virtuous beings and the silent sages search for the Nectar; this Amrit is obtained from the Guru.*

### AMRIT

Amrit is a word from Sanskrit meaning “immortal”. In Hindu mythology, it is the name for a nectar which bestows immortality. It is also repeatedly referred to as the drink of the devas (gods) which granted them immortality.

Amrit features in the ocean churning manthan legend, which describes how the devas, because of a curse from the sage Durvasa, begin to lose their immortality. Assisted by their mortal enemies, the asuras, they churned the ocean and got out of it (among other wonderful things) amrit, the nectar of immortality. It was contained in a pot carried by Dhanvantari, the physician of the gods. Later devtas deceived asurs and drank the amrit and became immortal.

In Sikhism Amrit means special drink prepared for the Sikh baptism ceremony. It is prepared by a special process where five baptised and practising Sikhs stir, with a khanda (double edged sword), fresh water mixed with ground sugar in a clean steel bowl. While stirring the water they recite five prescribed hymns. The complete process is known as ‘Khande-di-pohul.

ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਗੁਰਿ ਕ੍ਰਿਪਾ ਕੀਨੀ ਸਚਾ ਮਨਿ ਵਸਾਇਆ ॥

Paeiaa Anmrith Gur Kirapaa Keenee Sachaa Man Vasaaeiaa ||

ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਗੁਰਿ ਕ੍ਰਿਪਾ ਕੀਨੀ ਸਚਾ ਮਨਿ ਵਸਾਇਆ ।

*This Amrit is obtained, when the Guru grants His Grace; then one preserves the True Master within the mind.*

ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ਇਕਿ ਵੇਖਿ ਪਰਸਣਿ ਆਇਆ ॥

Jeea Janth Sabh Thudhh Oupaaeae Eik Vaekh Parasani Aaeiaa ||

ਜੀਅ ਜਮਤ ਸਭਿ ਤੁਧੁ ਤਪਾਏ ਇਕਿ ਵੇਖਿ ਪਰਸਣਿ ਆਇਆ ।

*All living beings and creatures were created by You; but only some come to see the Guru, and seek His blessing.*

ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਚੂਕਾ ਸਤਿਗੁਰੂ ਭਲਾ ਭਾਇਆ ॥

Lab Lobh Ahankaar Chookaa Sathiguroo Bhalaa Bhaaeiaa ||

ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਚੂਕਾ ਸਤਿਗੁਰੂ ਭਲਾ ਭਾਇਆ ।

*Their greed, materialism and egotism are dispelled, and the Satguru seems sweet.*

ਕਹੈ ਨਾਨਕੁ ਜਿਸ ਨੋ ਆਪਿ ਤੁਠਾ ਤਿਨਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ ॥ ੧੩ ॥

Kehai Naanak Jis No Aap Thuthaa Thin Anmrith Gur Thae Paeiaa ||13||

ਕਹੈ ਨਾਨਕੁ ਜਿਸ ਨੋ ਆਪਿ ਤੁਠਾ ਤਿਨਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ । 13 ।

*With whom Waheguru is pleased, obtains the Name-nectar through the Guru.*

### SAKHI 13

Prema was a devout Sikh and was lame in one leg, He lived in a village near Goindwal. Though he was lame yet he carried a pot of milk for the Guru's langar every morning. He walked with a crutch. Once it rained heavily and roads became very slippery and slushy. He was advised not to walk in those treacherous conditions. But Prema was determined to go to the Guru and said his prayers and completed his daily routine. The villagers often made fun of him and taunted that why could not Guru cure him of his deformity. On that particularly day, Guru called him, patted at his back, and advised him to go to a Muslim darvesh, Husaini Shah, who was a devotee of the Guru and lived nearby. Guru said he would surely cure him.

Prema went over to the dervish and told him that the Guru has sent him to the dervish for treatment. The dervish was outraged to hear it. He picked up a stick to punish Prema. Prema got frightened and ran as fast as he could. He had forgotten his crutch. It is only after he had run a few yards that he realised what had happened. It was, indeed, a miracle. He went back to the dervish and fell at his feet. Husaini said, your leg had become all right when the Guru sent you over to me. He has only given me the credit for curing you, it is all his blessings.

## Pauri 14

ਭਗਤਾ ਕੀ ਚਾਲ ਨਿਰਾਲੀ ॥

Bhagathaa Kee Chaal Niraalee ||

ਭਗਤਾ ਕੀ ਚਾਲ ਨਿਰਾਲੀ ।

*The lifestyle of the devotees is unique and distinct.*

### BHAGATS

A bhagat is a person acknowledged as holy and virtuous. Many religions also use similar concepts (but different terminology) to venerate persons worthy of some religious honour. A person is considered a Bhagat in Indian tradition if he or she:

- Has exemplary character and pious life
- Has religious knowledge
- Is the source of benevolent power
- Has closeness to the Almighty
- Is leading a life refusing material attachments or comforts

ਚਾਲਾ ਨਿਰਾਲੀ ਭਗਤਾਹ ਕੇਰੀ ਬਿਖਮ ਮਾਰਗਿ ਚਲਣਾ ॥

Chaalaa Niraalee Bhagathaah Kaeree Bikham Maarag Chalanaa ||

ਚਾਲਾ ਨਿਰਾਲੀ ਭਗਤਾਹ ਕੇਰੀ ਬਿਖਮ ਮਾਰਗਿ ਚਲਣਾ ।

*The way of life of devotees is unique and distinct; they follow the most difficult path.*

ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਤਜਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਨਾਹੀ ਬੋਲਣਾ ॥

Lab Lobh Ahankaar Thaj Thrisanaa Bahuth Naahee Bolanaa ||

ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਤਜਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਨਾਹੀ ਬੋਲਣਾ ।

*They renounce gluttony, greed, egotism and desire; they do not talk too much.*

ਖੰਨਿਅਹੁ ਤਿਖੀ ਵਾਲਹੁ ਨਿਕੀ ਏਤੁ ਮਾਰਗਿ ਜਾਣਾ ॥

Khanniahu Thikhee Vaalahu Nikee Eaeth Maarag Jaanaa ||

ਖੰਨਿਅਹੁ ਤਿਖੀ ਵਾਲਹੁ ਨਿਕੀ ਏਤੁ ਮਾਰਗਿ ਜਾਣਾ ।

*The path they take is sharper than a two-edged sword, and finer than a hair.*

ਗੁਰ ਪਰਸਾਦੀ ਜਿਨੀ ਆਪੁ ਤਜਿਆ ਹਰਿ ਵਾਸਨਾ ਸਮਾਣੀ ॥

Gur Parasaadhee Jinee Aap Thajiaa Har Vaasanaa Samaanee ||

ਗੁਰ ਪਰਸਾਦੀ ਜਿਨੀ ਆਪੁ ਤਜਿਆ ਹਰਿ ਵਾਸਨਾ ਸਮਾਣੀ ।

*By Guru's Grace, they shed their selfishness and conceit; their hopes and confidence are merged in the Master.*

ਕਹੈ ਨਾਨਕੁ ਚਾਲ ਭਗਤਾ ਜੁਗਹੁ ਜੁਗੁ ਨਿਰਾਲੀ ॥ ੧੪ ॥

Kehai Naanak Chaal Bhagathaa Jugahu Jug Niraalee ||14||

ਕਹੈ ਨਾਨਕੁ ਚਾਲ ਭਗਤਾ ਜੁਗਹੁ ਜੁਗੁ ਨਿਰਾਲੀ । 14 ।

*Wondrous is the way of the devotees of Waheguru in every age.*

### DEVOTEES

A true devotee is one who has God's name in his/her thoughts all the times. The nature of true devotees is different from others. They do not expect, nor do they regard as necessary, the attainment of pleasure, power or wealth for the body and home in this world or in the next. Nor do they regard as important the attainment of emancipation (Mukti), according to Guru Arjan (Raga Devghandhari, page 534):

ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ ॥

*raaj n chaaho mukath n chaaho man preeth charan kamalaarae |*

I do not seek power, and I do not seek liberation. My mind is in love with Your lotus feet.

True devotees serve God by their very nature, by every thought and by every emotion of their heart. This strong inclination in them does not yield to any obstruction but runs with impulsiveness, forcibly removing all the obstacles before it. It is just like the swift and stormy current of any river which runs towards the sea inundating all high and low resistance.

They are always engaged in the service of humanity and Waheguru out of love and for no ultimate motive. They surrender themselves to Him and accept His command (Bhana) without a frown.

### SAKHI 14

With a view to providing his Sikhs a place where they could have a holy dip instead of travelling to Hardwar, Varanasi, and other pilgrimage places, Guru Amardas decided to have a baoli (well) dug in Goindwal. This had to be an open water reservoir with wide steps approaching the surface of the water. The work was carried by volunteers, and the devotees joined hands and completed the job in record number of days. However, reaching at the end, they found that there

was a rock that hindered the flow of water and that the rock had to be blasted. The fear of water gushing out and overpowering the person at the sight of the blast scared all. Then one Manak Chand of Vairoval volunteered to go down the baoli and do the dangerous task. As thought, the moment the rock cracked, the water gushed forth with such force that Manak Chand was overpowered and drowned. The next morning his body was found floating on the surface of the baoli. Manak Chand's mother and wife lamented the loss of their loved one. After a while Guru Amardas came to see the baoli and called out to Manak by name. He, all of sudden opened his eyes in response to the Guru's call. Everyone was stunned to see the unbelievable happening.

The baoli in due course, was provided with cemented steps. The Guru declared that he/she who recited Japji once at every step would be free from the cycle of eighty-four million lives destined for every living being in the creation.

## Pauri 15

ਜਿਉ ਤੂ ਚਲਾਇਹਿ ਤਿਵ ਚਲਹ ਸੁਆਮੀ ਹੋਰੁ ਕਿਆ ਜਾਣਾ ਗੁਣ ਤੇਰੇ ॥

Jio Thoo Chalaaihi Thiv Chaleh Suaamee Hor Kiaa Jaanaa Gun Thaerae ||

ਜਿਤ ਤੂ ਚਲਾਏਹਿ ਤਿਕ ਚਲਹ ਸੁਆਮੀ ਹੋਰੁ ਕਿਆ ਜਾਣਾ ਗੁਣ ਤੇਰੇ ।

*As You make me walk, so do I walk, O my Master; what else do I know of Your glorious Virtues?*

### VIRTUES

Guru Nanak has described various virtues of the Almighty in his Mool Mantar: He is immortal, He is the creator, He is beyond birth, He is beyond death, He is self-illuminated

Further many shabads state His other qualities:

- **Agam** – one who cannot be measured
- **Atha** – one whose depth cannot be gauged
- **Beant** – one whose limits cannot be quafified
- **Sarv-viapak** – One who is Omniprsent
- **Sarv-kala-bharpur** – One who is omniscient
- **Unche se uncha Bhagwant, samrath** – One who is omnipotent
- **Sutardhari** – One who is the law maker
- **Akathak** – One who is so great that is beyond description, inexpressible
- **Agochar** – One who can become invisible

ਜਿਵ ਤੂ ਚਲਾਇਹਿ ਤਿਵੈ ਚਲਹ ਜਿਨਾ ਮਾਰਗਿ ਪਾਵਹੇ ॥

Jiv Thoo Chalaaihi Thivai Chaleh Jinaa Maarag Paavehae ||

ਜਿਕ ਤੂ ਚਲਾਏਹਿ ਤਿਕੈ ਚਲਹ ਜਿਨਾ ਮਾਰਗਿ ਪਾਵਹੇ ।

*As You cause them to walk, they walk - You have placed them on the true path.*

ਕਰਿ ਕਿਰਪਾ ਜਿਨ ਨਾਮਿ ਲਾਇਹਿ ਸਿ ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਵਹੇ ॥

Kar Kirapaa Jin Naam Laaeihi S Har Har Sadhaa Dhhaavehae ||

ਕਰਿ ਕਿਰਪਾ ਜਿਨ ਨਾਮਿ ਲਾਏਹਿ ਸਿ ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਵਹੇ ।

*In Your mercy, You attach them to the Naam; they meditate forever on the Master.*

ਜਿਸ ਨੇ ਕਥਾ ਸੁਣਾਇਹਿ ਆਪਣੀ ਸਿ ਗੁਰਦੁਆਰੈ ਸੁਖੁ ਪਾਵਹੇ ॥

Jis No Kathhaa Sunaaehi Aapanee S Guradhuaarai Sukh Paavehae ||

ਜਿਸ ਨੇ ਕਥਾ ਸੁਣਾਇਹਿ ਆਪਣੀ ਸਿ ਗੁਰਦੁਆਰੈ ਸੁਖੁ ਪਾਵਹੇ ।

*Those whom You cause to listen to Your sermon, find peace and enter the Guru's gate.*

ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹੇ ॥ ੧੫ ॥

Kehai Naanak Sachae Saahib Jio Bhaavai Thivai Chalaavehae ||15||

ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹੇ । 15 ।

*Says Nanak, O my True Master, you make us walk according to Your Will. ||15||*

### SAKHI 15

Guru Amardas continued a systematic planned expansion of the Sikh institutions. He trained a band of 146 believers (52 were women) called Masands and sent them to various parts of the country. He also set up 22 dioceses called manjis across the country. These twenty two dioceses helped to spread Sikhism while collecting revenues to help support the young religion. Guru Amardas also declared Baisakhi (April 13), Maghi (1st day of Magha, mid January) and Diwali (festival of lights in October/November) as three special days when all Sikhs should gather to hear the Guru's words. Although advanced in age, Guru Amardas undertook a tour of a number of Hindu places of pilgrimage along the banks of the Yamuna and Ganga rivers. He also visited Kurkheshetra, where the Guru held religious services and large numbers of people came to hear his sermon.

## Pauri 16

ਏਹੁ ਸੋਹਿਲਾ ਸਬਦੁ ਸੁਹਾਵਾ ॥

Eaehu Sohilaa Sabadh Suhaavaa ||

ਏਹੁ ਸੋਹਿਲਾ ਸਬਦੁ ਸੁਹਾਵਾ ।

*This song of praise is the Shabad, the most beautiful Word of God.*

### SHABAD/SOHILA

In Guru Granth Sahib there are about 5894 hymns and these are classified as 'Shabads' of varied padas and lengths. Each Shabad has its own realm, power and spiritual influence. All mystical powers are inherent in the Shabad and its reading, listening and recitation give one the power to influence, mould, redeem and change the setting and events. Shabad is a bridge between God and His creation. It is a fragment of the total power of the Almighty. When Shabad touches one's heart then one himself/herself becomes Divine. One of the most powerful thing about shabad is that it gives one a very deep teaching to the subconscious.

**The word Sohila describes great love of nature and** means 'song of praises'. The five shabads collated under the heading of Sohila has the theme of both: the pain of separation and celebrations of the bliss of union with the Almighty.

ਸਬਦੋ ਸੁਹਾਵਾ ਸਦਾ ਸੋਹਿਲਾ ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ ॥

Sabadho Suhaavaa Sadhaa Sohilaa Sathiguroo Sunaaeiaa ||

ਸਬਦੋ ਸੁਹਾਵਾ ਸਦਾ ਸੋਹਿਲਾ ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ ।

*This beauteous Shabad is the everlasting song of praise, spoken by the Satguru.*

ਏਹੁ ਤਿਨ ਕੈ ਮੰਨਿ ਵਸਿਆ ਜਿਨ ਧੁਰਹੁ ਲਿਖਿਆ ਆਇਆ ॥

Eaehu Thin Kai Mann Vasiaa Jin Dhhurahu Likhiaa Aaeiaa ||

ਏਹੁ ਤਿਨ ਕੈ ਮੰਨਿ ਵਸਿਆ ਜਿਨ ਧੁਰਹੁ ਲਿਖਿਆ ਆਇਆ ।

*This is enshrined in the minds of those who are so pre-destined by the Master.*



### Pre-destined

An action is predestined if it is controlled by God, whatever the reason.. Pre-destined act is purely divine. It is the teaching that God has, from eternity, freely determined whatsoever shall come to happen. It occurs according to the purpose of God and that God works all things according to His will.

The Concept also means that God has a purpose that is determined long before it is brought to happen. It implies that God is infinitely capable of planning and then bringing about what he has planned, and Scripture speaks of Him as doing this.

Commenting on pre-written destiny, it is a fact that God has not made life full of puppets or robots, rather He has designed it as a combination of both pre-written destiny and freewill, where freewill plays a greater part than the pre-written destiny.

ਇਕਿ ਫਿਰਹਿ ਘਨੇਰੇ ਕਰਹਿ ਗਲਾ ਗਲੀ ਕਿਨੈ ਨ ਪਾਇਆ ॥

Eik Firehi Ghanaerae Karehi Galaa Galee Kinai N Paaeiaa ||

इकि फिरहि घनेरे करहि गला गली किनै न पाइआ ।

*Some wander around, babbling on and on, but none obtain Him by babbling.*

ਕਹੈ ਨਾਨਕੁ ਸਬਦੁ ਸੋਹਿਲਾ ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ ॥ ੧੬ ॥

Kehai Naanak Sabadh Sohilaa Sathiguroo Sunaaeiaa ||16||

कहै नानकु सबदु सोहिला सतिगुरू सुणाइआ । 16 ।

*Says Nanak, the Shabad, this song of praise, has been spoken by the Satguru. ||16||*

### SAKHI 16

Bhai Sawan Mal was a nephew and devout Sikh of Guru Amardas. One day Guru Amardas called him and asked him to go to a distant village to buy some special quality timber. The place was also famous for superstitions and delusions. At the request of Sawan Mal Guru Amardas gave him his handkerchief for protection and some limited powers. When Sawan Mal reached the village, it was the day of Ekdashi and all inhabitants were ordered to restrain from eating food. Bhai Sawan Mal started cooking meals and also announced free kitchen for all. The matter was reported to the Raja and Sawan Mal was arrested and sentenced to death, but before the sentence could be executed, Raja's son fell unconscious. Despite the effort of all hakims (doctors of the times), the son could not be revived. Someone then suggested to try Sawan Mal. He was released and brought to the palace where the son was being treated. He recited Japji and offered prayers to Guru Amardas. The prayers worked and the son came back to consciousness.

On enquiry, Sawan Mal told the Raja about Goindwal and Guru Amardas. Raja showed his keenness to visit Goindwal and meet the Guru. Sawan Mal chose to stay behind. The powers given to Sawan Mal overtook him and he became very egoistic and started his own rituals of gurudom. He started scaring people with his powers. When Guru Amardas came to know about it he asked Sawan Mal to come back. In his arrogance he refused to obey and said that the Guru had given him only his handkerchief which he didn't need now and sent it back with the emissary of the Guru. The moment Sawan Mal parted with the handkerchief all powers and piety went with it and he lost his powers. People, then, started disowning him. He came back to Goindwal but was reluctant to face the Guru. Secretly, he started serving in the kitchen. When Guru Amardas came to know about it he called him and scolded him. Sawan Mal fell on his knees and begged for forgiveness.

## Pauri 17

ਪਵਿਤੁ ਹੋਏ ਸੇ ਜਨਾ ਜਿਨੀ ਹਰਿ ਧਿਆਇਆ ॥

Pavith Hoeae Sae Janaa Jinee Har Dhhaaeiaa ||

ਪਕਿਤੁ ਹੋਏ ਸੇ ਜਨਾ ਜਿਨੀ ਹਰਿ ਖਿਆਇਆ ।

*Those humble beings who meditate on the Master become pure.*

### PURITY

Purity refers to cleanliness of both body and mind. Where body can be cleaned with water, soap and shampoo, the mind can be cleaned only by Nam (recitation and listening of shabad). The purity is equated with calmness of physical, mental and emotional equilibrium.

Purity is also associated with individual culture and their ideals. The inner spirit of man can either be pure or defiled. Thus the thoughts of each individual are effected by their surroundings, bringing up and external influences.

Nam Simran, meditation, prayers and good way of life can sustain one's purity and keep one's mind spotlessly clean from bad and dirty thoughts.

ਹਰਿ ਧਿਆਇਆ ਪਵਿਤੁ ਹੋਏ ਗੁਰਮੁਖਿ ਜਿਨੀ ਧਿਆਇਆ ॥

Har Dhhaaeiaa Pavith Hoeae Guramukh Jinee Dhhaaeiaa ||

ਹਰਿ ਖਿਆਇਆ ਪਕਿਤੁ ਹੋਏ ਗੁਰਮੁਖਿ ਜਿਨੀ ਖਿਆਇਆ ।

*Meditating on the Master, they become pure; as Gurmukh, they meditate on Him.*

ਪਵਿਤੁ ਮਾਤਾ ਪਿਤਾ ਕੁਟੰਬ ਸਹਿਤ ਸਿਉ ਪਵਿਤੁ ਸੰਗਤਿ ਸਬਾਈਆ ॥

Pavith Maathaa Pithaa Kuttanb Sehith Sio Pavith Sangath Sabaaeeaa ||

ਪਕਿਤੁ ਮਾਤਾ ਪਿਤਾ ਕੁਟੰਬ ਸਹਿਤ ਸਿਉ ਪਕਿਤੁ ਸੰਗਤਿ ਸਬਾਈਆ ।

*They are pure, along with their mothers, fathers, family and friends; all their companions also become pure along with them.*

ਕਹਦੇ ਪਵਿਤੁ ਸੁਣਦੇ ਪਵਿਤੁ ਸੇ ਪਵਿਤੁ ਜਿਨੀ ਮੰਨਿ ਵਸਾਇਆ ॥

Kehadhae Pavith Sunadhae Pavith Sae Pavith Jinee Mann Vasaaeiaa ||

ਕਹਦੇ ਪਵਿਤੁ ਸੁਣਦੇ ਪਵਿਤੁ ਸੇ ਪਵਿਤੁ ਜਿਨੀ ਮਮਨਿ ਵਸਾਇਆ ।

*Pure are those who speak truth, and pure are those who listen truth; those who enshrine truth within their minds are also pure.*

ਕਹੈ ਨਾਨਕੁ ਸੇ ਪਵਿਤੁ ਜਿਨੀ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਧਿਆਇਆ ॥ ੧੭ ॥

Kehai Naanak Sae Pavith Jinee Guramukh Har Har Dhiaaiaa ||17||

ਕਹੈ ਨਾਨਕੁ ਸੇ ਪਵਿਤੁ ਜਿਨੀ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਧਿਆਇਆ । 17 ।

*Says Nanak, pure and holy are those who, as Gurmukh, meditate on the Master. ||17||*

### SAKHI 17

Once a rich banker brought a precious pearl necklace for the Guru. He wished to put the necklace around the Guru's neck. The Guru said that he himself was too old for it but the banker could put it around one who was his look-like. The banker did not understand what the Guru was hinting at. He handed over the precious necklace to the Guru and requested him to give it to anyone who he thought had been cast in his image. The Sikhs sitting around the Guru started making their guesses. They thought that it could be either of the two sons of the Guru, Mohan or Mohri. To their absolute surprise, the Guru sent for Bhai Jetha and put the necklace around his neck. It was a clear indication of what the Guru thought regarding his successor.

## Pauri 18

ਕਰਮੀ ਸਹਜੁ ਨ ਉਪਜੈ ਵਿਣੁ ਸਹਜੈ ਸਹਸਾ ਨ ਜਾਇ ॥

Karamee Sehaj N Oopajai Vin Sehajai Sehasaa N Jaae ||

ਕਰਮੀ ਸਹਜੁ ਨ ਝਪਜੈ ਵਿਣੁ ਸਹਜੈ ਸਹਸਾ ਨ ਜਾਇ ।

*By religious rituals, spontaneous self-control is not achieved; without intuitive poise, scepticism (doubt) does not depart.*

### SEHAJ

Sahaj indicates the natural and unpolluted state of mind, and it refers to in-built, calm and spontaneous state.

Important symptoms of Sahaj are: Spiritual or instinctive peace, natural composure, equipoise (balanced mind), natural or peaceful ease, absolute surrender to Shabad, realization of the Truth and inner perfection

### SCEPTICISM

Scepticism or doubt is a state of mind in which it remains deferred between two contradictory propositions and unable to assent to either of them. At emotional level it is indecision between belief and disbelief and involves uncertainty, distrust or lack of sureness of a belief.

There are many ways Sikhs can follow to stop doubting the presence of Waheguru.

The first is reading and singing of Gurbani (Pauri 3, Japji),

The second is hearing Gurbani (Pauris 8-11 of Japji), and

The third is building belief and trust in the Gurbani (pauris Pauris 12-15 of Japji).

When Waheguru's shabad takes up a permanent place in one's heart, the doubt, then, certainly, departs. The singing, listening and believing in Shabad is just the beginning of a lifelong journey to find Waheguru. The starting point, however, is attaching oneself to Guru Granth Sahib, which teaches that Waheguru is omnipresent, omnipotent and omniscient, that He is kind, compassionate, loving, caring, concerned and a sincere friend.

ਨਹ ਜਾਇ ਸਹਸਾ ਕਿਤੈ ਸੰਜਮਿ ਰਹੇ ਕਰਮ ਕਮਾਏ ॥

Neh Jaae Sehasaa Kithai Sanjam Rehae Karam Kamaaeae ||

ਨਹ ਜਾਏ ਸਹਸਾ ਕਿਤੈ ਸਮ੍ਯਮਿ ਰਹੇ ਕਰਮ ਕਮਾਏ ।

*Scepticism does not depart by forced actions; everybody is tired of performing these rituals.*

ਸਹਸੈ ਜੀਉ ਮਲੀਣੁ ਹੈ ਕਿਤੁ ਸੰਜਮਿ ਧੋਤਾ ਜਾਏ ॥

Sehasai Jeeo Maleen Hai Kith Sanjam Dhhothaa Jaaeae ||

ਸਹਸੈ ਜੀਤ ਮਲੀਣੁ ਹੈ ਕਿਤੁ ਸਮ੍ਯਮਿ ਧੋਤਾ ਜਾਏ ।

*The soul is polluted by scepticism; how can it be cleansed?*

ਮੰਨੁ ਧੋਵਹੁ ਸਬਦਿ ਲਾਗਹੁ ਹਰਿ ਸਿਉ ਰਹਹੁ ਚਿਤੁ ਲਾਇ ॥

Mann Dhhovahu Sabadh Laagahu Har Sio Rehahu Chith Laae ||

ਮੰਨੁ ਧੋਵਹੁ ਸਬਦਿ ਲਾਗਹੁ ਹਰਿ ਸਿਉ ਰਹਹੁ ਚਿਤੁ ਲਾਇ ।

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

#### CROSS REFERENCE:

##### Japji pauri 20:

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹੁ ॥

*bhareeai hath pair than dhaeh |*

When the hands, the feet and the body are dirty,

ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੋਹੁ ॥

*paanee dhothai outharas khaeh |*

Water can wash away the dirt.

ਮੂਤੁ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥

*mooth paleethee kaparr hoe |*

When the clothes are soiled and stained,

ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

*dhae saaboon leelai ouhu dhoe |*

Soap or other detergent can wash them clean.

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥

*bhareeai math paapaa kai sang |*

But when the intellect and mind is stained and polluted by sin,

ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

*ouhu dhopai naavai kai rang |*

They can only be cleaned by the love of Naam.

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥

*punnee paapee aakhan naahi |*

Virtue and vice do not come by mere words;

ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥

*kar kar karanaa likh lai jaahu |*

Actions repeated, over and over again, are engraved on the soul.

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥

*aapae beej aapae hee khaahu |*

You shall harvest what you plant.

ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥

*naanak hukamee aavahu jaahu |20|*

O Nanak, by God's Command, we come and go in reincarnation. ||20||

ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਸਹਜੁ ਉਪਜੈ ਇਹੁ ਸਹਸਾ ਇਵ ਜਾਇ ॥ ੧੮ ॥

*Kehai Naanak Gur Parasaadhee Sehaj Oupajai Eihu Sehasaa Eiv Jaae ||18||*

ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਸਹਜੁ ਤਪਜੈ ਭੁਠੁ ਸਹਸਾ ਭੁਠੁ ਜਾਇ । 18 ।

*Says Nanak, by Guru's Grace, intuitive poise is produced, and this skepticism is dispelled. ||18||*

### **Gurprasad: (Gur=Waheguru, Prasad=Grace, blessing)**

The blessing or Grace of Satguru realises the presence of God. Here Satguru also means Waheguru.

It should be noted that Guru Nanak's Guru was GOD himself. Where in the Mool-mantra Guru Nanak describes the characteristics of the Almighty, there at the end he says: Gurprasad

### **GURPRASAD**

Which means that God whose features are mentioned in Mool Manta can be realised only by His own Grace or Prasad.

### **SAKHI 18**

Once Guru Amardas, along with some of his disciples, was passing along a street. It had been raining for several days and it seemed the wall running through the street was about to fall. The Guru hurried his disciples to cross the wall as fast as they could and himself put his hand against the wall as if he was supporting it and stopping it from fall. When all disciples had reached the place of safety and Guru had reached as well, he lifted his hand from the wall, the wall instantly collapsed. All were surprised to see the power of the Guru.



## Pauri 19

ਜੀਅਹੁ ਮੈਲੇ ਬਾਹਰਹੁ ਨਿਰਮਲ ॥

Jeeahu Mailae Baaharahu Niramal ||

ਜੀਅਹੁ ਮੈਲੇ ਬਾਹਰਹੁ ਨਿਰਮਲ ।

*Inwardly polluted, and outwardly pure.*

ਬਾਹਰਹੁ ਨਿਰਮਲ ਜੀਅਹੁ ਤ ਮੈਲੇ ਤਿਨੀ ਜਨਮੁ ਜੂਐ ਹਾਰਿਆ ॥

Baaharahu Niramal Jeeahu Th Mailae Thinee Janam Jooai Haariaa ||

ਬਾਹਰਹੁ ਨਿਰਮਲ ਜੀਅਹੁ ਤ ਮੈਲੇ ਤਿਨੀ ਜਨਮੁ ਜੂਐ ਹਾਰਿਆ ।

*Those who are outwardly pure and yet polluted within, lose their lives in the gamble.*

ਏਹ ਤਿਸਨਾ ਵਡਾ ਰੋਗੁ ਲਗਾ ਮਰਣੁ ਮਨਹੁ ਵਿਸਾਰਿਆ ॥

Eaeh Thisanaa Vaddaa Rog Lagaa Maran Manahu Visaariaa ||

ਏਹ ਤਿਸਨਾ ਵਡਾ ਰੋਗੁ ਲਗਾ ਮਰਣੁ ਮਨਹੁ ਵਿਸਾਰਿਆ ।

*They contract this terrible disease of desire, and in their minds, they forget about dying.*

### TRISHNA

Trishna means – ‘thirst’, ‘aspiration’, ‘longing’, ‘craving’ or ‘lusty desires’.

The word Trishna appears in the Rig Veda where it refers to greed, craving and longing. Rig Veda (I.XXXVII.6). According to the Puranas, Trishna is the daughter of Kamadeva and his wife Rati.

Gautama Buddha said that the cause of all sorrows is desire; and the cause of desire is trishna.

ਵੇਦਾ ਮਹਿ ਨਾਮੁ ਉਤਮੁ ਸੋ ਸੁਣਹਿ ਨਾਹੀ ਫਿਰਹਿ ਜਿਉ ਬੇਤਾਲਿਆ ॥

Vaedhaa Mehi Naam Outham So Sunehi Naahee Firehi Jio Baethaaliala ||

ਵੇਦਾ ਮਹਿ ਨਾਮੁ ਉਤਮੁ ਸੋ ਸੁਣਹਿ ਨਾਹੀ ਫਿਰਹਿ ਜਿਉ ਬੇਤਾਲਿਆ ।

*In the Vedas, the ultimate objective is the Naam, but people do not understand this, and they keep wandering around like demons.*

ਕਹੈ ਨਾਨਕੁ ਜਿਨ ਸਚੁ ਤਜਿਆ ਕੂੜੇ ਲਾਗੇ ਤਿਨੀ ਜਨਮੁ ਜੂਐ ਹਾਰਿਆ ॥ ੧੯ ॥

Kehai Naanak Jin Sach Thajiaa Koorrae Laagae Thinee Janam Jooai Haariaa ||19||

कहै नानकू जिन सचु तजिआ कूड़े लागे तिनी जनमु जूऐ हारिआ । 19 ।

*Says Nanak, those who forsake Truth and cling to falsehood, lose their lives in the gamble. ||19||*

#### **SAKHI 19 [BHAI JETHA TO AKBAR'S COURT]**

The jealousy of the high caste Hindus against the universal teachings of the Guru Amardas was increasing day by day. They took a delegation to the court of Akbar to plead that the teachings of Sikhism were against the teachings of Hindu Shastras and Muslims' religious doctrine. Akbar though reluctant, but on the insistence of his aids, asked the Guru to come to him for friendly clarifications. Akbar knew that the complaint was false and was out of sheer jealousy. Guru Amardas politely excused himself on account of his old age, but sent Bhai Jetha to answer the questions so raised. In the royal court Bhai Jetha explained the teachings of Sikhism so well that all those present gave him a warm applaud. Akbar, who had great admiration for the Guru, was also deeply impressed and reprimanded the complainants for lodging false complaint.

## Pauri 20

ਜੀਅਹੁ ਨਿਰਮਲ ਬਾਹਰਹੁ ਨਿਰਮਲ ॥

Jeeahu Niramal Baaharahu Niramal ||

ਜੀਅਹੁ ਨਿਰਮਲ ਬਾਹਰਹੁ ਨਿਰਮਲ ।

*Inwardly pure, and outwardly pure.*

### PURITY

Where pure means morally and ethically clean, the purity refers to the quality or condition of being pure. It is the freedom from spiritual or moral defilement; innocence or chastity.

ਬਾਹਰਹੁ ਤ ਨਿਰਮਲ ਜੀਅਹੁ ਨਿਰਮਲ ਸਤਿਗੁਰ ਤੇ ਕਰਣੀ ਕਮਾਣੀ ॥

Baaharahu Th Niramal Jeeahu Niramal Sathigur Thae Karanee Kamaanee ||

ਬਾਹਰਹੁ ਤ ਨਿਰਮਲ ਜੀਅਹੁ ਨਿਰਮਲ ਸਤਿਗੁਰ ਤੇ ਕਰਣੀ ਕਮਾਣੀ ।

*Those who are outwardly pure and also pure within, through the Guru and perform good deeds.*

ਕੂੜ ਕੀ ਸੋਇ ਪਹੁਚੈ ਨਾਹੀ ਮਨਸਾ ਸਚਿ ਸਮਾਣੀ ॥

Koorr Kee Soe Pahuchai Naahee Manasaa Sach Samaanee ||

ਕੂੜ ਕੀ ਸੋਇ ਪਹੁਚੈ ਨਾਹੀ ਮਨਸਾ ਸਚਿ ਸਮਾਣੀ ।

*Not even an iota of falsehood touches them; their hopes are absorbed in the Truth.*

ਜਨਮੁ ਰਤਨੁ ਜਿਨੀ ਖਟਿਆ ਭਲੇ ਸੇ ਵਣਜਾਰੇ ॥

Janam Rathan Jinee Khattiaa Bhalae Sae Vanajaarae ||

ਜਨਮੁ ਰਤਨੁ ਜਿਨੀ ਖਟਿਆ ਭਲੇ ਸੇ ਵਣਜਾਰੇ ।

*Those who earn the jewel of this human life, are the most excellent of merchants.*

ਕਹੈ ਨਾਨਕੁ ਜਿਨ ਮੰਨੁ ਨਿਰਮਲੁ ਸਦਾ ਰਹਹਿ ਗੁਰ ਨਾਲੇ ॥ ੨੦ ॥

Kehai Naanak Jin Mann Niramal Sadhaa Rehehi Gur Naalae ||20||

कहै नानकू जिन मूनु निरमलु सदा रहहि गुर नाले । 20 ।

*Says Nanak, those whose minds are pure, abide with Waheguru forever. ||20||*

### **SAKHI 20 (YEAR 1553)**

One day, amongst a group of devotees, who had arrived from Lahore came a young man of about 18 years age, to meet the Guru. He was very handsome and charming. His name was Ramdas and was called Jetha. He had come with his grandmother. After a few days, when other pilgrims wanted to return, Jetha chose to stay and serve the Guru. He was very humble and helpful. Soon he took over complete control of Guru's household duties. Times passed and he became very close to the Guru.

Guru Amardas's younger daughter, Bibi Bhani was young and her mother Mansa Devi was looking for a good match for her. Once, sitting with her husband Guru Amardas, she asked him to look for a suitable match for their daughter Bhani. What sort of a match would you like to have for Bhani? asked the Guru. He should be a young man like him, said Mansa Devi pointing towards young Jetha, who happened to pass by. Then why not Jetha himself? the Guru said spontaneously. The decision was made. Bibi Bhani was duly married to Ramdas (Jetha). Ramdas got married in the age of 19 and served Guru Amardas until the age of 40, when he was made the 4<sup>th</sup> Guru of the Sikhs.

Historically, Bhai Ramdas served Guru Amardas for 22 years, the longest period of 'Seva' amongst all Sikh Gurus. Guru Angad's seva period is 7 years; Guru Amardas's seva period is 12 years. After Guru Ramdas, the Guruship remained in the Guru family. [Guru Angad became Guru in the age of 35, Guru Amardas in the age of 73 and Guru Ramdas in the age of 40]

Guru Arjan was the youngest son of Guru Ramdas. He was anointed Guru at the age of 18

Guru Hargobind was the only son of Guru Arjan. He was anointed at the age of 11.

Guru Harrai was the grandson of Guru Hargobind (son of Baba Guditta, eldest son of Guru Hargobind). He was the younger of two brothers. (His older brother was Dhirmal). He was anointed at the age of 14

Guru Harkrishen, the youngest son of Guru Harrai (older one was Ramrai). He was anointed at the age of 5.

Guru Tegh Bahadur was the youngest son of Guru Hargobind and great grand uncle of Guru Harkrishen. He was anointed at the age of 43.

Guru Gobind Singh was the only son of Guru Tegh Bahadur. He was anointed at the age of 9.

## Pauni 21

ਜੇ ਕੋ ਸਿਖੁ ਗੁਰੂ ਸੇਤੀ ਸਨਮੁਖੁ ਹੋਵੈ ॥

Jae Ko Sikh Guroo Saethee Sanamukh Hovai ||

ਜੇ ਕੋ ਸਿਖੁ ਗੁਰੂ ਸੇਤੀ ਸਨਮੁਖੁ ਹੋਵੈ ।

*If a Sikh turns to the Guru with sincere faith (belief and obedience)*

The advice which Sikh Gurus have given to know the Will of God involves the following:

- Fully surrendering life to Waheguru [Obedience]
- Living a life of absolute Trust in His powers.
- Maintaining love and belief for Waheguru.

If we have unwavering belief in Waheguru, uphold our love for Him, sustain trust and faith in Him and walk in the righteous way then we will be acting within the parameters of the Will of God. When we are walking on the righteous path, Waheguru will guide us in making the most important decisions of our life. He will also guide us in the daily, moment-by-moment judgements and actions to live our life.

ਹੋਵੈ ਤ ਸਨਮੁਖੁ ਸਿਖੁ ਕੋਈ ਜੀਅਹੁ ਰਹੈ ਗੁਰ ਨਾਲੇ ॥

Hovai Th Sanamukh Sikh Koei Jeeahu Rehai Gur Naalae ||

ਹੋਵੈ ਤ ਸਨਮੁਖੁ ਸਿਖੁ ਕੋਈ ਜੀਅਹੁ ਰਹੈ ਗੁਰ ਨਾਲੇ ।

*If a Sikh turns to the Guru with earnest conviction, as an obedient, his soul abides with the Guru.*

ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਧਿਆਏ ਅੰਤਰ ਆਤਮੈ ਸਮਾਲੇ ॥

Gur Kae Charan Hiradhai Dhiaaeae Anthar Aathamai Samaalae ||

ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਧਿਆਏ ਅੰਤਰ ਆਤਮੈ ਸਮਾਲੇ ।

*Within his heart, he meditates on the lotus feet of the Guru; deep within his soul, he contemplates Him.*

ਆਪੁ ਛਡਿ ਸਦਾ ਰਹੈ ਪਰਣੈ ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਏ ॥

Aap Shhadd Sadhaa Rehai Paranai Gur Bin Avar N Jaanai Koeae ||

ਆਪੁ ਛਡਿ ਸਦਾ ਰਹੈ ਧਰਯੈ ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਯੈ ਕੋਏ ।

*Renouncing selfishness and conceit, he remains always on the side of the Guru; he does not know anyone except the Guru.*

ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸੇ ਸਿਖੁ ਸਨਮੁਖੁ ਹੋਏ ॥ ੨੧ ॥

Kehai Naanak Sunahu Santhahu So Sikh Sanamukh Hoeae ||21||

ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸਮੁਣਹੁ ਸੋ ਸਿਖੁ ਸਨਮੁਖੁ ਹੋਏ । 21 ।

*Says Nanak, listen, O Saints: such a Sikh turns toward the Guru with sincere faith, and becomes truly obedient. ||21||*

### SAKHI 21

The Guru counselled the Sikhs on the day-to-day problems that they brought to him. Those who used to consult astrologers, before undertaking new venture, were now advised that the most important 'mantra' is God's name rather than fake astrologers; and to invoke Waheguru's blessings a Sikh must recite 'Mool Mantar', before starting his/her daily routine, rather than any other mantra. The social reforms suggested by Guru Amardas included baning traditions of 'Sati' and women covering their faces (veiling). The Guru raised his voice against these traditions and said that women must be treated equal to men.

He further said that:

- One must avoid evil company,
- One must not be arrogant and should not glorify oneself,
- One should not slander and practise falsehood,
- One should eat and work according to one's capacity; overeating is bad, equally bad is not doing one's duty,
- One must give a part of one's earnings in charity and
- One should associate only with virtuous people and should help and entertain guests and passersby.

## Pauri 22

ਜੇ ਕੋ ਗੁਰ ਤੇ ਵੇਮੁਖੁ ਹੋਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਵੈ ॥

Jae Ko Gur Thae Vaemukh Hovai Bin Sathigur Mukath N Paavai ||

ਜੇ ਕੋ ਗੁਰ ਤੇ ਵੇਸੁਖੁ ਹੋਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਵੈ ।

*One who turns away from the Guru, and becomes non-compliant - without the Satguru, he shall not find liberation (mukti) anywhere else.*

### MUKTI

**Mukti** means deliverance, emancipation, liberation, or salvation. In Sikhism it refers to liberation from the cycle of ceaseless transmigration with the soul caught in a never ending cycle of birth, death, and re-birth of incarnation and re-incarnation

Mukti is obtained through God's grace, but according to the teachings in the Sikh scripture the devotion to God is viewed as more important than the desire for Mukti. Guru Arjan says:

ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ ॥

*raaj n chaaho mukath n chaaho man preeth charan kamalaarae |*

I do not seek power, and I do not seek liberation (Mukti). I want my mind to remain in love with Waheguru and under the lotus feet of the Almighty

*(Raga Devgandhari Mehta 5, page 534)*

ਪਾਵੈ ਮੁਕਤਿ ਨ ਹੋਰ ਥੈ ਕੋਈ ਪੁਛਹੁ ਬਿਬੇਕੀਆ ਜਾਏ ॥

Paavai Mukath N Hor Thhai Koe Pushhahu Bibaekeeeaa Jaaeae ||

ਪਾਵੈ ਮੁਕਤਿ ਨ ਹੋਰ ਥੈ ਕੋਈ ਪੁਛਹੁ ਬਿਬੇਕੀਆ ਜਾਏ ।

*He shall not obtain salvation anywhere, Such persons better go and consult some men of letters.*

ਅਨੇਕ ਜੂਨੀ ਭਰਮਿ ਆਵੈ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ ॥

Anaek Joonee Bharam Aavai Vin Sathigur Mukath N Paaeae ||

ਅਨੇਕ ਜੂਨੀ ਭਰਮਿ ਆਵੈ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ ।

*He shall wander through countless incarnations; without the Satguru, he shall not find liberation.*

**ਫਿਰਿ ਮੁਕਤਿ ਪਾਏ ਲਾਗਿ ਚਰਣੀ ਸਤਿਗੁਰੁ ਸਬਦੁ ਸੁਣਾਏ ॥**

Fir Mukath Paaeae Laag Charanee Sathiguroo Sabadh Sunaaeae ||

ਫਿਰਿ ਮੁਕਤਿ ਪਾਏ ਲਾਗਿ ਚਰਣੀ ਸਤਿਗੁਰੂ ਸਬਦੁ ਸੁਣਾਏ ।

*But liberation is attained, when one is attached to the feet of the Satguru, reciting the Word of the Shabad.*

**ਕਹੈ ਨਾਨਕੁ ਵੀਚਾਰਿ ਦੇਖਹੁ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ ॥ ੨੨ ॥**

Kehai Naanak Veechaar Dhaekhahu Vin Sathigur Mukath N Paaeae ||22||

ਕਹੈ ਨਾਨਕੁ ਵੀਚਾਰਿ ਦੇਖਹੁ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ । 22 ।

*Says Nanak, consider this and see, that without the Satguru, there is no liberation. ||22||*

## **SAKHI 22**

Though a number of miracles have been attributed to Guru Amardas, there are also instances to show that he did not approve of them either. He wished his Sikhs to accept the will of God and not to interfere in His ways. It is said that a devotee called Girdhari who had been married twice for many years, but was childless, came to the Guru and wished to be blessed with a child.

The Guru said that Divine laws are under Almighty's direct control and no one can alter them except God Himself. So, God must be worshipped deeper from heart and one must try hard to invoke His blessings. Girdhari followed Guru's advice, but saw no immediate results. His faith became shaky, and he started living in a world of doubt. One day he met a Sikh called Paro, who was very close to the Guru and had unwavering faith in the Almighty. Girdhari talked to him about his misfortune. Paro, in his trance, said that if you have faith, you will have five children. In the due course, Girdhari had five children. When the Guru came to know how he had been blessed with children, he sent for Paro and reprimanded him. Bhai Paro, who had done so out of compassion for a Guru's Sikh, asked Guru Amardas's forgiveness.



## Pauri 23

ਆਵਹੁ ਸਿਖ ਸਤਿਗੁਰੂ ਕੇ ਪਿਆਰਿਹੋ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ ॥

Aavahu Sikh Sathiguroo Kae Piaariho Gaavahu Sachee Baanee ||

ਆਵਹੁ ਸਿਖ ਸਤਿਗੁਰੂ ਕੇ ਪਿਆਰਿਹੋ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ ।

*Come, O beloved Sikhs of the Satguru, and sing the True Word of His Bani.*

### **SATGURU [ENLIGHTENED GURU]**

The word Satguru has been used in Guru Granth Sahib for three different meanings: Satguru as a teacher-Satguru as an enlightened teacher-Satguru as God himself. One has to search into the text of the shabad to find the inherent meaning of the word Satguru. Regarding the use of Satguru for an enlightened teacher, one has to be very careful. For, these days, it is difficult to recognize a true Enlightened Guru, as lot of fake Gurus overshadow the true ones and ignorant people fail to differentiate between the two.

An Enlightened Teacher should have the following qualities:

- He must be divine internally and externally — and should remain completely absorbed in God.
- He does not give, bless or bestow worldly wealth.
- He doesn't perform miracles.
- He doesn't show any pride of being a Guru.

ਬਾਣੀ ਤ ਗਾਵਹੁ ਗੁਰੂ ਕੇਰੀ ਬਾਣੀਆ ਸਿਰਿ ਬਾਣੀ ॥

Banee Th Gaavahu Guroo Kaeree Baaneeaa Sir Baanee ||

ਬਾਣੀ ਤ ਗਾਵਹੁ ਗੁਰੂ ਕੇਰੀ ਬਾਣੀਆ ਸਿਰਿ ਬਾਣੀ ।

*Sing the Guru's Bani, the supreme Word of Words.*

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਹੋਵੈ ਹਿਰਦੈ ਤਿਨਾ ਸਮਾਣੀ ॥

Jin Ko Nadhar Karam Hovai Hiradhahi Thinaa Samaanee ||

ਜਿਨ ਕਤ ਨਦਰਿ ਕਰਮੁ ਹੋਵੈ ਹਿਰਦੈ ਤਿਨਾ ਸਮਾਣੀ ।

*Those who are blessed by the Master's glance of grace - their hearts are filled with Bani.*

ਪੀਵਹੁ ਅੰਮ੍ਰਿਤੁ ਸਦਾ ਰਹਹੁ ਹਰਿ ਰੰਗਿ ਜਪਿਹੁ ਸਾਰਿਗਪਾਣੀ ॥

Peevahu Anmrith Sadhaa Rehahu Har Rang Japihu Saarigapaanee ||

ਪੀਵਹੁ ਅੰਮ੍ਰਿਤੁ ਸਦਾ ਰਹਹੁ ਹਰਿ ਰੰਗਿ ਜਪਿਹੁ ਸਾਰਿਗਪਾਣੀ ।

*Drink in this immortal syrup, and remain in the Master's love forever; meditate on the Master, the Sustainer of the world.*

ਕਹੈ ਨਾਨਕੁ ਸਦਾ ਗਾਵਹੁ ਏਹ ਸਚੀ ਬਾਣੀ ॥ ੨੩ ॥

Kehai Naanak Sadhaa Gaavahu Eaeh Sachee Baanee ||23||

ਕਹੈ ਨਾਨਕੁ ਸਦਾ ਗਾਵਹੁ ਏਹ ਸਚੀ ਬਾਣੀ । 23 ।

*Says Nanak, sing this True Bani forever. ||23||*

### SAKHI 23

The popularity of Guru Amardas spread all over Punjab, and large number of people in groups after groups came to visit him. The complaints by orthodox Hindus that Guru was violating their time-long practices by rejecting Sanskrit and denouncing their rituals and religious practices, were rejected by the authorities. Rather, appreciating Guru's mission and work his followers were exempted from the pilgrimage tax.

## Pauri 24

ਸਤਿਗੁਰੂ ਬਿਨਾ ਹੋਰ ਕਚੀ ਹੈ ਬਾਣੀ ॥

Sathiguroo Binaa Hor Kachee Hai Baanee ||

सतिगुरू बिना होर कची है बाणी ।

*In addition to Satguru's Bani, other hymns are untrue and not acceptable.*

### APOCRYPHAL COMPOSITIONS

Apocryphal Compositions are known in Sikh vocabulary as 'kachchi bani'. This refers to those compositions which have been attributed to the Sikh Gurus, but which were not actually composed by them. The name "Nanak" was the "nom de plume" (pen-name) the Gurus used for their compositions, and this custom was misappropriated by some of the contemporary religious composers to make their compositions widely acceptable. Some schismatists or those who had otherwise set themselves up as rivals to the growing Sikh faith adopted this pseudonym (pen-name) to benefit from its popularly accepted authority.

During Guru Amardas times many such compositions were taking rounds, which the Gurus condemned and rejected.

During the times of Guru Arjan and later, Prithi Chand, older brother of Guru Arjan, his son Meharban, and Mehrban's son Harji also composed hymns using the nom de plume 'Nanak' under the title of Mehla VI, VII and VIII, but these compositions found no place in Sikh holy literature, were termed Kachi Bani and rejected.

Here in this stanza of Anand Sahib, Guru Amardas is referring to compositions which were not of Guru Nanak, Guru Angad, his own and of certain selected Bhagats, but were having rounds as their bani.

ਬਾਣੀ ਤ ਕਚੀ ਸਤਿਗੁਰੂ ਬਾਝਹੁ ਹੋਰ ਕਚੀ ਬਾਣੀ ॥

Baanee Th Kachee Sathiguroo Baajhahu Hor Kachee Baanee ||

बाणी त कची सतिगुरू बाझहु होर कची बाणी ।

*The compositions are untrue without the Satguru; such compositions are false.*

ਕਹਦੇ ਕਚੇ ਸੁਣਦੇ ਕਚੇ ਕਚੀ ਆਖਿ ਵਖਾਣੀ ॥

Kehadhae Kachae Sunadhae Kachae Kachanaee Aakh Vakhaanee ||

ਕਹਦੇ ਕਚੇ ਸੁਣਦੇ ਕਚੇ ਕਚੀ ਆਖਿ ਵਖਾਣੀ ॥

*The speakers of apocryphal compositions are false, and the listeners are false; those who speak and recite are false.*

ਹਰਿ ਹਰਿ ਨਿਤ ਕਰਹਿ ਰਸਨਾ ਕਹਿਆ ਕਛੁ ਨ ਜਾਣੀ ॥

Har Har Nith Karehi Rasanaa Kehiaa Kashhoo N Jaanee ||

ਹਰਿ ਹਰਿ ਨਿਤ ਕਰਹਿ ਰਸਨਾ ਕਹਿਆ ਕਛੁ ਨ ਜਾਣੀ ॥

*Some may continually recite the name of Waheguru, with their tongues, but they do not know what they are saying.*

ਚਿਤੁ ਜਿਨ ਕਾ ਹਿਰਿ ਲਇਆ ਮਾਇਆ ਬੋਲਨਿ ਪਏ ਰਵਾਣੀ ॥

Chith Jin Kaa Hir Laeiaa Maeiaa Bolan Peae Ravaanee ||

ਚਿਤੁ ਜਿਨ ਕਾ ਹਿਰਿ ਲਇਆ ਮਾਇਆ ਬੋਲਨਿ ਪਏ ਰਵਾਣੀ ॥

*Their consciousness is lured by Maya; they are just reciting mechanically.*

ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰੁ ਬਾਝਹੁ ਹੋਰ ਕਚੀ ਬਾਣੀ ॥ ੨੪ ॥

Kehai Naanak Sathiguroo Baajhahu Hor Kachee Baanee ||24||

ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰੁ ਬਾਝਹੁ ਹੋਰ ਕਚੀ ਬਾਣੀ ॥ ੨੪ ॥

*Says Nanak, without the Satguru, other compositions are false and untrue. ||24||*

#### SAKHI 24

Seeing the rapid expansion of Sikhism, Guru Amardas asked Bhai Jetha to oversee the founding of another city. He wanted him to dig a tank there and to build himself a house. Jetha purchased land for a price of 700 Akbari rupees from the Zamindars of Tung. Here he started the digging on the tank. This new township called Ramdaspur became present day Amritsar, the holiest city of the Sikhs. The cleaning and construction of the new town, pool (tank, srover) started in 1577 (Guru Ramdas left this world in 1581). Srovar was surfaced in 1586.

In the centre of the Sarovar, Foundation of Harmandir was laid by Guru Arjan in 1588 and Shrine was completed 1604.

## Pauni 25

ਗੁਰ ਕਾ ਸਬਦੁ ਰਤੰਨੁ ਹੈ ਹੀਰੇ ਜਿਤੁ ਜੜਾਉ ॥

Gur Kaa Sabadh Rathann Hai Heerae Jith Jarraao ||

ਗੁਰ ਕਾ ਸਬਦੁ ਰਤੰਨੁ ਹੈ ਹੀਰੇ ਜਿਤੁ ਜੜਾਉ ।

*The Word of the Guru's Shabad is a jewel, studded with diamonds.*

### SHABAD

Shabad (Naam, Word) is a Sanskrit word for “speech sound”. In Sikhism the term has been used firstly to refer to hymns or stanzas of Guru Granth Sahib, and secondly, holy names of God e.g., Waheguru, Nirankar, Kartar, Naam and so on.

Sikhism also believes that Shabad is the “Sound Current” vibrating in all creation and can be heard by the inner ears. It is said that the shabad is a bridge between the Creation and the Almighty. By reciting shabad one can reach the realm of God.

Shabad is also referred to as the audible life stream, inner sound, sound current, Naam or Word . It is the mysterious essence of God which is available to all human beings,

As Naam (Word), it has been also described in many traditions in different terms. The following expressions, of other faiths, are interpreted as being identical to “Naam”:

- “Naad”, “Akash Bani”, and “Sruti” in the Vedas
- “Nada” and “Udgit” in the Upanishads
- “Logos”, “Word” and “Holy Spirit” in the New Testament
- “Tao” by Lao Zi
- “Music of the Spheres” by Pythagoras
- “Sraosha” by Zoroaster
- “Kalma” and “Kalam-i-Qadim” in the Qur’an
- “Naam”, “Akhand Kirtan” and “Sacha (‘True’) Shabd” by Guru Granth Sahib

Guru Nanak was the originator of Gurbani Shabad and Shabad Kirtan. He was genius par excellence in both literature and music. He sang those Shabads which he received directly from Waheguru, he penned them, composed their music and sang them in tunes pleasant to the Almighty.

Every Shabad has its own domain, power, ridhi (worldly riches), sidhi (spiritual power), and naunidhi (nine treasures). All divine powers are in the Shabad. The recitation, reading and listening of it gives one the power to redeem the situations. Every single Shabad, in fact, is a part of the power of God, and when the Shabad merges in us, we become a part of God.

**ਸਬਦੁ ਰਤਨੁ ਜਿਤੁ ਮੰਨੁ ਲਾਗਾ ਏਹੁ ਹੋਆ ਸਮਾਉ ॥**

Sabadh Rathan Jith Mann Laagaa Eaehu Hoaa Samaao ||

ਸਬਦੁ ਰਤਨੁ ਜਿਤੁ ਮੰਨੁ ਲਾਗਾ ਏਹੁ ਹੋਆ ਸਮਾਉ ।

*The mind which is attached to this jewel (Shabad), merges into the Almighty.*

**ਸਬਦ ਸੇਤੀ ਮਨੁ ਮਿਲਿਆ ਸਚੈ ਲਾਇਆ ਭਾਉ ॥**

Sabadh Saethee Man Miliaa Sachai Laaeiaa Bhaao ||

ਸਬਦ ਸੇਤੀ ਮਨੁ ਮਿਲਿਆ ਸਚੈ ਲਾਇਆ ਭਾਉ ।

*One whose mind is attuned to the Shabad, treasures love for the True Master.*

**ਆਪੇ ਹੀਰਾ ਰਤਨੁ ਆਪੇ ਜਿਸ ਨੋ ਦੇਇ ਬੁਝਾਇ ॥**

Aapae Heeraa Rathan Aapae Jis No Dhaee Bujhaae ||

ਆਪੇ ਹੀਰਾ ਰਤਨੁ ਆਪੇ ਜਿਸ ਨੋ ਦੇਇ ਬੁਝਾਇ ।

*He Himself is the diamond, and He Himself is the jewel; one who is blessed, understands its value.*

**ਕਹੈ ਨਾਨਕੁ ਸਬਦੁ ਰਤਨੁ ਹੈ ਹੀਰਾ ਜਿਤੁ ਜੜਾਉ ॥ ੨੫ ॥**

Kehai Naanak Sabadh Rathan Hai Heeraa Jith Jarraao ||25||

ਕਹੈ ਨਾਨਕੁ ਸਬਦੁ ਰਤਨੁ ਹੈ ਹੀਰਾ ਜਿਤੁ ਜੜਾਉ । 25 ।

*Says Nanak, the Shabad is a jewel, studded with divine diamonds. ||25||*

## **SAKHI 25**

As the message of Guru Nanak spread, and popularity of Guru Amards increased, people preferred to make Goindwal as their home. To build new houses and places of utilities, building material was needed in plenty. Guru Amardas sent one of his trustworthy disciple Sawan Mal to the nearest town Haripur to buy the material. The Raja of Haripur also volunteered to help and later came to pay homage to the Guru accompanied by his many queens. He ate food in the langar like everyone else before he could see the Guru. One of the queens insisted on wearing a veil in the presence of the Guru, and Guru jokingly called her jhalli (crazy/mad). Surprisingly she became insane instantly. Later Guru Amardas cured her instantaneously and she apologised to the Guru.

## Pauri 26

ਸਿਵ ਸਕਤਿ ਆਪਿ ਉਪਾਇ ਕੈ ਕਰਤਾ ਆਪੇ ਹੁਕਮੁ ਵਰਤਾਏ ॥

Siv Sakath Aap Oupaae Kai Karathaa Aapae Hukam Varathaaeae ||

ਸਿਵ ਸਕਤਿ ਆਪਿ ਤਪਾਏ ਕੈ ਕਰਤਾ ਆਪੇ ਹੁਕਮੁ ਵਰਤਾਏ ।

*He Himself created Shiva and Shakti (Parvati), mind and matter; the Creator subjects them to His Command.*

### HUKAM

Hukam is a Punjabi word derived from the Arabic hukm, meaning “command” or “order.” In Sikhism, Hukam also represents the goal of becoming in harmony with the will of God and thus attaining inner peace.

The whole of the Universe is subject to the Hukam (command) of the Creator. Nothing ever happens without His Will. Guru Nanak says this in the beginning of the Guru Granth Sahib in the first stanza (pauri) of Japji:

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

How does one become truthful? How can falsehood be discarded?

And the answer and reply follows in the next line:

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ ੧ ॥

By following the Hukam which, in fact, is written along with everyone ((1))

*[Japji pauri 1, page 1]*

Engaging in the service of humanity is the best way of working in harmony with the Divine Will. By submission to God’s Hukam (Will), a sense of humility is achieved – further one regards himself as an instrument of His Will.

ਹੁਕਮੁ ਵਰਤਾਏ ਆਪਿ ਵੇਖੈ ਗੁਰਮੁਖਿ ਕਿਸੈ ਬੁਝਾਏ ॥

Hukam Varathaaeae Aap Vaekhai Guramukh Kisai Bujhaaeae ||

ਹੁਕਮੁ ਵਰਤਾਏ ਆਪਿ ਵੇਖੈ ਗੁਰਮੁਖਿ ਕਿਸੈ ਬੁਝਾਏ ।

*Enforcing His Order, He Himself sees all. How rare are those who, as Gurmukh, come to know Him and understand His Hukam.*

ਤੋੜੇ ਬੰਧਨ ਹੋਵੈ ਮੁਕਤੁ ਸਬਦੁ ਮੰਨਿ ਵਸਾਏ ॥

Thorrae Bandhhan Hovai Mukath Sabadh Mann Vasaaeae ||

ਤੋੜੇ ਬੰਧਨ ਹੋਵੈ ਮੁਕਤੁ ਸਬਦੁ ਮੰਨਿ ਵਸਾਏ ।

*They break their bonds, and attain liberation; they treasure the Shabad within their minds.*

ਗੁਰਮੁਖਿ ਜਿਸ ਨੇ ਆਪਿ ਕਰੇ ਸੁ ਹੋਵੈ ਏਕਸ ਸਿਉ ਲਿਵ ਲਾਏ ॥

Guramukh Jis No Aap Karae S Hovai Eaekas Sio Liv Laaeae ||

ਗੁਰਮੁਖਿ ਜਿਸ ਨੇ ਆਪਿ ਕਰੇ ਸੁ ਹੋਵੈ ਏਕਸ ਸਿਉ ਲਿਵ ਲਾਏ ।

*Those whom the Master Himself makes Gurmukh, lovingly focus their consciousness on the One Master.*

ਕਹੈ ਨਾਨਕੁ ਆਪਿ ਕਰਤਾ ਆਪੇ ਹੁਕਮੁ ਬੁਝਾਏ ॥ ੨੬ ॥

Kehai Naanak Aap Karathaa Aapae Hukam Bujhaaeae ||26||

ਕਹੈ ਨਾਨਕੁ ਆਪਿ ਕਰਤਾ ਆਪੇ ਹੁਕਮੁ ਬੁਝਾਏ । 26 ।

*Says Nanak, He Himself is the Creator and He Himself reveals His Hukam whenever He pleases. ||26||*

#### SAKHI 26

Guru Amardas had two sons. Mohan and Mohri and two daughters Dani and Bhani (Bhani got married to Bhai Jetha, later Guru Ramdas).

**Mohan Pothis:** Mehma Parkash, compiled by Sarup Das Bhalla in 1776 CE, refers to the compilation of pothis by Sahansar Ram, son of Baba Mohan (Majority of the scholars believe that Mohan remained a recluse and did not marry. In this case Sahansar Ram will be either Baba Mohri's son or grandson), during the lifetime of Guru Amar Das. It is said that there used to be four pothis out of which only two are now extant. One is at Jalandhar (some say Hoshiarpur), and the other is at Pinjore near Chandigarh. After the demise of Guru Amar Das, these pothis were allegedly in the custody of Baba Mohan, the eldest son of Guru Amar Das.

Mohri, however had three children. One of his sons was named Ananad by Guru Amardas. Many writers believe that the composition of 'Anand (Anand Sahib) was written at the birth of the baby Anand. Baba Mohri the younger son of Guru Amardas was born in 1539 at Basarke Gillan Amritsar. He had a lively personality and spent most of his time looking after domestic and religious activity in Goindwal. He accepted without protest the nomination of his brother in law, Bhai Jetha, to be his father's spiritual successor as Guru Ramdas. Baba Mohri had three children: Arjani, Arth Mal and Baba Ananad.



## Pauri 27

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਪੁੰਨ ਪਾਪ ਬੀਚਾਰਦੇ ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ॥

Simrith Saasathr Punn Paap Beechaaradhae Thathai Saar N Jaanee ||

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਪੁੰਨ ਪਾਪ ਬੀਚਾਰਦੇ ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ।

*The Simritees and the Shaastras discriminate between good and evil, but they do not know the true essence of reality.*

### SMRITIS AND SASHTRAS

Hindu Scriptures can be classified as follows:

- **Srutis:** books of Direct Revelation, including Vedas, Upnashads and Vedanta'. Their authors are not known.
- **Smritis:** books of application of revelations, i.e., literature remembered and written (Authors are known). This literature includes: 18 main Puranas, 2 Epics (Ramayan and Mahabharat), 6 books of Philosophy, Law books (Niti Shashtra, Kautilya Shashtra, and other books (Upa Vedas, Vedangs, Agamas, Kalpa Sutra and so on).
- **Shashtras:** The six books of Hindu Philosophy include:
- **Samkhya** (Subject matter-knowledge of equilibrium, based on Atharveda), author Rishi Kapil
- **Nyaya** (Subject matter-the Almighty God, based on Rig Veda), author Rishi Gautum
- **Vaisheshika** (Subject matter-Metaphysical theories, based on Athar Veda) author Rishi Kanada
- **Yoga** (Subject matter-Raj yoga, based on Athar Veda) author Rishi Patanjli
- **Mimamsa** (Subject matter-Karmas, based on Yajur Veda) author Rishi Jaimini
- **Vedanta** (Subject matter-God and the soul, based on Sam Veda) author Rishi Vyas

ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ਗੁਰੂ ਬਾਝਗੁ ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ॥

Thathai Saar N Jaanee Guroo Baajhahu Thathai Saar N Jaanee ||

ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ਗੁਰੂ ਬਾਝਗੁ ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ।

*They do not know the true essence of reality without the Guru; they do not know the true essence of reality.*

## ESSENCE OF REALITY

The doctrine of the Essence of Reality is more formally referred to as the Aesity (independence) of God, which also means His self-existence. Guru Nanak called this characteristics as 'ਸੈਭੰ' in his Mool Mantra. The Mool Mantra, in fact, explains the metaphysical nature of God, Being that exists in complete actuality. God is not a being that is created by another god; neither does God create himself into existence. Rather, God has always existed as an unchanging, completely actualized being, as Guru Nanak said in the Mool Mantra:

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

*aadh sach jugaadh sach |*

True (God), the Primal Beginning. True Throughout The Ages.

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

*hai bhee sach naanak hosee bhee sach |1|*

True Here And Now. O Nanak, Forever And Ever True. |1|1|1|

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ ॥

*Thihee Gunee Sansaar Bhram Suthaa Suthiaa Rain Vihaanee ||*

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ ।

*The world is asleep in the three modes (gunas) and doubt; it passes the night of its life sleeping.*

## THREE GUNAS

In Indian philosophy a guGa is one of three “tendencies, qualities” which a person possesses. These are rajas, sattva and tamas gunas. These gunas have been widely adopted by various schools of thought for categorizing behavior and natural phenomena. The three ‘gunas’ possess the following potential.

- Rajas is the quality of passion, activity, self-centeredness, egoistic.
- Sattva is the quality of balance, harmony, goodness, purity, constructive, creative, positive, peaceful, virtuous.
- Tamas is the quality of imbalance, disorder, chaos, anxiety, impure, destructive, negative, apathy, violent.

ਗੁਰ ਕ੍ਰਿਪਾ ਤੇ ਸੇ ਜਨ ਜਾਗੇ ਜਿਨਾ ਹਰਿ ਮਨਿ ਵਸਿਆ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥

*Gur Kirapaa Thae Sae Jan Jaagae Jinaa Har Man Vasiaa Bolehi Anmrith Baanee ||*

ਗੁਰ ਕ੍ਰਿਪਾ ਤੇ ਸੇ ਜਨ ਜਾਗੇ ਜਿਨਾ ਹਰਿ ਮਨਿ ਵਸਿਆ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ।

*Those humble beings remain awake and aware, within whose minds, by Guru's grace, the Master abides; they recite the divine Word of Guru's Bani.*

ਕਹੈ ਨਾਨਕੁ ਸੋ ਤਤੁ ਪਾਏ ਜਿਸ ਨੇ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਗੈ ਜਾਗਤ ਰੈਣਿ ਵਿਹਾਣੀ ॥ ੨੭ ॥

Kehai Naanak So Thath Paaeae Jis No Anadhin Har Liv Laagai Jaagath Rain Vihaanee  
||27||

ਕਹੈ ਨਾਨਕੁ ਸੋ ਤਤੁ ਪਾਏ ਜਿਸ ਨੇ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਗੈ ਜਾਗਤ ਰੈਣਿ ਵਿਹਾਣੀ । 27 ।

*Says Nanak, they alone obtain the essence of reality, who night and day remain lovingly absorbed in the Master; they pass the night of their life awake and aware. ||27||*

#### **SAKHI 27 [EXPANSION OF SAKHI NO. 26]**

It is believed that Guru Amardas had the complete set of bani of Guru Nanak and Guru Angad, passed on to him by Guru Angad. Historically, Guru Nanak had composed 974 hymns and Guru Angad had composed 63 sloaks. Guru Amardas, himself composed 907 compositions. To collate the complete bani in bound pothis, he asked his great grandson Sahansar Ram, grandson of Mohri (refer also to Sakhi 26), to bind them in small pothis.

How many pothis were actually made is not known?,but there is a mention of only two pothis, in Sikh literature, which Baba Mohan handed to Guru Arjan. Some scholar say that there were four pothis, though Baba Mohan gave only two pothis to Guru Arjan. Others say that Guru Amardas handed all compositions in his possession to Guru Ramdas and Guru Ramdas handed compositions so received with his own compositions to Guru Arjan.

The question, that the pothis which are in existent today, and which have been seen by many Sikh scholars, are the same pothis which, some claim, Baba Mohan gave to Guru Arjan is also in doubt.

If it is believed that Guru Nanak passed on his compositions (974) to Guru Angad, before his departure, and Guru Angad passed on both his (63 sloaks) and Guru Nanak's compositions to Guru Amardas, and that Guru Amardas had in his possession all his bani (907compositions) and that he gave all these compositions to Sahansar Ram for binding, then complete Bani of the first three Gurus should be in the pothis so bound. Now if the existing two pothis have only 2% of the total authentic bani, then, surely, there must either be more pothis which have the rest of the bani or the whole story of pothis can be rejected.

One of the two pothis still extant is preserved in Pinjaur and is the property of Bawa Bhagat Singh Bhalla, who first took it from Goindwal to Mardan (now in Pakistan) in 1940 and brought it to Patiala after the partition of Punjab (1947) and then to his new residence in Pinjaur. This pothi is on view for darshan in his house on every Pooranmashi (full moon).. Devotees gather to offer obeisance. After kirtan Hukamnama is taken. The family, nowadays does not allow pothi for scholarly scrutiny.

The second pothi is, now in the village of Darapur near Urmur in Hoshiarpur

district. A photocopy of this pothi was obtained by the Punjabi University Patiala and is preserved in its library.

Compositions passed on by Guru Nanak to Guru Angad, are thought to be in Guru Harsahai Pothi, believed by some to be lost and by others still in existent. They believe that a pothi in the village Guru Harshai is, in fact, Guru Harshai Pothi. This has not been authenticated so far.

The available pothis are called by many different names, e.g., Mohan pothis, Goindwal pothis, Sahansar Ram vali pothis et al. Pothis were in preparation for two years. The work, commenced in September 1570, was completed in August 1572, but additions perhaps continued to be made even later. The size of both pothis is the same, i.e. 13" x 9.5". This is inclusive of the 2 inch margin which runs all around the page and is marked by five lines, two very thin on either side and one somewhat thicker in the middle. Each page, with rare exceptions, has 13 lines. The first page of the first pothi and the first two pages of the second pothi have illuminations in highly decorative designs.

The two manuscripts make up 300 + 224 folios, or 1,048 pages. At various places in both, pages are left blank.. The script used is old Gurmukhi. The formation of some of its letters show their kinship with Sharda and Takari. For instance, letters /h/, /!/, /a/, /th/, /n/ have close resemblance with their counterparts in those scripts. Folios 167 and 227 of the first pothi are written in a different hand in an unfamiliar landa script which has no vowel signs nor any diacritical sign for the nasal sound /ri/. A note recorded in the margin of folio 216 of the second pothi suggests to the origin of Gurmukhi characters in these words. It reads:

“Guru Angad gurmukhi akhar bandi babe de age sabad bhet kata (Guru Angad coined Gurmukhi letters and presented to the Baba”.

The fact is that Gurmukhi lippī was already there, and Guru Angad improved as well as popularized it. Earlier, Guru Nanak had mentioned Gurmukhi characters in his Bani named Patti. Even the recording of Bhagat Kabir’s poetic composition named ‘Patti,’ has a mention of the Gurmukhi characters in it. However, when Guru Arjun dictated Bani to Bhai Gurdas, he directed him to write it according to the grammar of the times.

Compositions in the first pothi are grouped under ragas Suhi, Prabhati, Dhanasari, Basant, Tilang, Gujari, Bhairo, Maru, Kedara, Vadhans, Bilaval, Malar and Asa, and those in the second pothi under Ramkali, Sorathi, Sarang and Malar. The order of ragas and of the shabdās and padas, however, does not correspond with that adopted in the *Adi Granth*. There are variations in the text also; at many places whole lines and padas differ.

The pothis begin with the invocaton: Ik oankar satiguru parsad sachu nam kartaru nirbhau nirinkaru akal murti ajum sanbho. This is different from the form in which Guru Arjan recorded the prelude to the Japu (Japji) in the *Guru Granth*

Sahib: Ikongkar Satnam Karata Purakh Nirbhao Nirvair Akal-murat Ajun Saibhang Gurparsad.

The Bani of 'Anand Sahib', the masterpiece composition of Guru Amardas is also missing from the pothis. One wonders how these two most important compositions can be excluded if the work of the pothis was being done under the direct supervision of Guru Amardas.

## Pauni 28

ਮਾਤਾ ਕੇ ਉਦਰ ਮਹਿ ਪ੍ਰਤਿਪਾਲ ਕਰੇ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥

Maathaa Kae Oudhar Mehi Prathipaal Karae So Kio Manahu Visaareeai ||

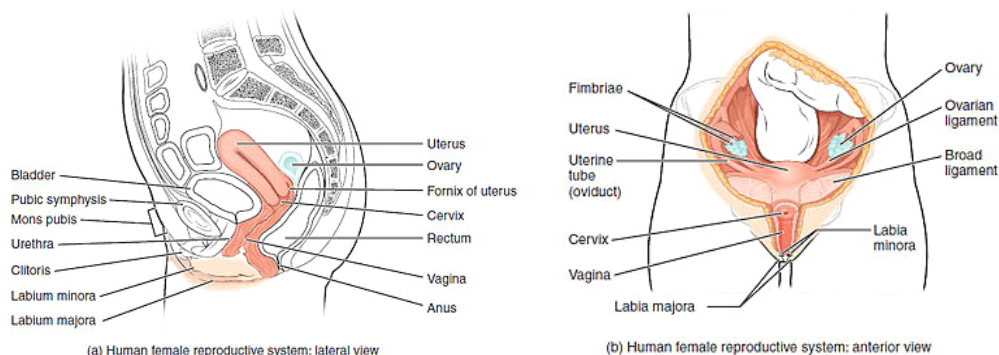
ਮਾਤਾ ਕੇ ਤਦਰ ਮਹਿ ਪ੍ਰਤਿਪਾਲ ਕਰੇ ਸੋ ਕਿਤ ਮਨਹੁ ਵਿਸਾਰੀਐ ।

*He nourished us in the mother's womb; why forget Him from the mind?*

### THE WOMB

The womb or **uterus** is a female reproductive organ located between the bladder and the rectum, in the pelvic area. It has **three layers: the inner lining (endometrium); the middle muscular layer (myometrium); and the outer layer (perimetrium)**. The uterus is connected to the fallopian tubes, the cervix, and (via the cervix) the vagina.

The main purpose of the uterus is to nourish a fetus prior to birth. In menstruating females, the ovaries release eggs that travel via the fallopian tubes to the uterus. If fertilized, the eggs will bind themselves to the wall of the uterus and the fetus will develop. The uterus nourishes and protects the fetus until birth.



ਮਨਹੁ ਕਿਉ ਵਿਸਾਰੀਐ ਏਵਡੁ ਦਾਤਾ ਜਿ ਅਗਨਿ ਮਹਿ ਆਹਾਰੁ ਪਹੁਚਾਵਏ ॥

Manahu Kio Visaareeai Eaevadd Dhaathaa J Agan Mehi Aahaar Pahuachaaveae ||

ਮਨਹੁ ਕਿਤ ਵਿਸਾਰੀਐ ਏਵਡੁ ਦਾਤਾ ਜਿ ਅਗਨਿ ਮਹਿ ਆਹਾਰੁ ਪਹੁਚਾਵਏ ।

*Why forget from the mind such a great benefactor, who gave us sustenance in the fire of the womb?*

## SAC AND FLUID TO KEEP THE BABY WARM

The amniotic fluid is the clear, slightly yellowish fluid within the amniotic sac that surrounds the baby in the uterus. The baby grows in this amniotic sac, surrounded by the amniotic fluid, as he learns to move his limbs, open his eyes and breathe. Amniotic fluid levels generally sit at approximately 800ml through most of the pregnancy, dropping slightly in most cases to about 600ml by the time a woman reaches the 40 week mark.

The amniotic fluid has many purposes. It helps to cushion hard blows and jolts to your belly to protect the baby and it allows your baby the freedom to move while permitting symmetrical musculoskeletal development. It also maintains an even temperature so that your baby does not get too hot or too cold, even if you are extremely hot or cold.

Amniotic fluid also helps your baby develop his lungs. While in the womb your baby practices breathing by breathing in and out the water in the amniotic sac. The baby swallows and inhales the amniotic fluid and replaces the volume in the amniotic sac by urinating and exhaling the liquid.

In some cases, a woman may have too much or too little amniotic fluid. Having too much is called polyhydramnios and having too little is called oligohydramnios. In either case, a woman might be watched more closely by her physician throughout her pregnancy.

ਓਸ ਨੇ ਕਿਹੁ ਪੋਹਿ ਨ ਸਕੀ ਜਿਸ ਨਉ ਆਪਣੀ ਲਿਵ ਲਾਵਏ ॥

Ous No Kihu Pohi N Sakee Jis No Aapanee Liv Laaveae ||

ਓਸ ਨੋ ਕਿਹੁ ਪੋਹਿ ਨ ਸਕੀ ਜਿਸ ਨਤ ਆਪਣੀ ਲਿਵ ਲਾਵਏ ।

*Nothing can harm one, whom the Master inspires to embrace His Love.*

ਆਪਣੀ ਲਿਵ ਆਪੇ ਲਾਏ ਗੁਰਮੁਖਿ ਸਦਾ ਸਮਾਲੀਐ ॥

Aapanee Liv Aapae Laaeae Guramukh Sadhaa Samaaleeai ||

ਆਪਣੀ ਲਿਵ ਆਪੇ ਲਾਏ ਗੁਰਮੁਖਿ ਸਦਾ ਸਮਾਲੀਐ ।

*He Himself is the love, and He Himself is the embrace; the Gurmukh contemplates (to remember) Him forever.*

ਕਹੈ ਨਾਨਕੁ ਏਵਡੁ ਦਾਤਾ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥ ੨੮ ॥

Kehai Nanak Eavadd Dhaathaa So Kio Manahu Visaareeai ||28||

ਕਹੈ ਨਾਨਕੁ ਏਵਡੁ ਦਾਤਾ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ । 28 ।

*Says Nanak, why forget such a great benefactor from the mind? ||28||*

## **SAKHI 28**

In Guru Amardas's times, ascetics and recluses made an attempt to enter the Guru's flock, but the Guru issued a strict injunction that there is no place of an ascetic or a recluse in Sikhism. He also denounced the system of sati (burning oneself on husband's pyre) and of purdah (veil or covering of face) among women. He had already encouraged women to take active part in both religious and social activities. The veiling of face was a hindrance in women activities. He made women religious and social leaders.

According to the Guru, the human body was the temple of God and must be given respect and not punishment. He denounced the ascetic practices of torturing the body. The Guru felt that the health of the body could not be divorced from moral and spiritual well-being. He laid emphasis on keeping it healthy and sound until the end.



## Pauri 29

ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ ॥

Jaisee Agan Oudhar Mehi Thaisee Baahar Maaeiaa ||

ਜੈਸੀ ਅਗਨਿ ਤਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ ।

*As is the fire within the womb, so is Maya outside.*

ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੇਲੁ ਰਚਾਇਆ ॥

Maaeiaa Agan Sabh Eiko Jaehee Karathai Khael Rachaaeiaa ||

ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੇਲੁ ਰਚਾਇਆ ।

*The fire of womb and worldly Maya are one and the same; the Creator has staged this play.*

### MAYA

Maya literally “illusion” or “magic”, has multiple meanings in Indian philosophies. For example:

- In ancient Vedic literature, Maya literally implies extraordinary power and wisdom
- In later Vedic texts and modern literature Maya connotes an illusion where things appear to be present but are not what they seem”.
- In spiritual concept Maya means “that which exists, but is constantly changing and thus is psychologically unreal
- In wider religious sense Maya means all those things which take one away from his/her belief and faith in the Almighty. Sikhism believes that people are trapped in the world because of five vices: lust, anger, greed, attachment, and ego. Maya enables these five vices and makes a person think the physical world is “real,” whereas, the goal of Sikhism is to rid the self of them.

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜੰਮਿਆ ਪਰਵਾਰਿ ਭਲਾ ਭਾਇਆ ॥

Jaa This Bhaanaa Thaa Janmiaa Paravaar Bhalaa Bhaeiaa ||

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜੰਮਿਆ ਪਰਵਾਰਿ ਭਲਾ ਭਾਇਆ ।

*According to His Will, the child is born, and the family is very pleased.*

ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ ॥

Liv Shhurrakee Lagee Thrisanaa Maaeiaa Amar Varathaaeiaa ||

ਲਿਕ ਛੁੜਕੀ ਲਗੀ ਤਕ੍ਰਸਨਾ ਮਾਝਾ ਅਮਰੁ ਕਰਤਾਝਾ ।

*Slowly, love for the Master wears off, and the child becomes attached to desires; the script of Maya runs its course.*

ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੋਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ ॥

Eaeh Maaeiaa Jith Har Visarai Mohu Oupajai Bhaao Dhoojaa Laeiaa ||

ਏਹ ਮਾਝਾ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੋਹੁ ਤਪਜੈ ਭਾਤ ਦੂਜਾ ਲਾਝਾ ।

*This is Maya, which makes us forget the Master; emotional attachment and love of duality do well up.*

ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨਾ ਲਿਵ ਲਾਗੀ ਤਿਨੀ ਵਿਚੇ ਮਾਇਆ ਪਾਇਆ ॥ ੨੯ ॥

Kehai Nanak Gur Parasaadhee Jinaa Liv Laagee Thinee Vichae Maaeiaa Paaeiaa ||29||

ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨਾ ਲਿਕ ਲਾਗੀ ਤਿਨੀ ਵਿਚੇ ਮਾਝਾ ਪਾਝਾ । 29 ।

*Says Nanak, by Guru's grace, those who enshrine love for the Master find Him, in the midst of Maya, are saved. ||29||*

## SAKHI 29

The names of some of the important people of Guru's times appointed to preach Sikhism are as follows:

### Majha Belt (including Amritsar, Lahore, Sialkote)

1. Manak Chand Jhinwar (Water Carrier) at Variowal in Amritsar.
2. Sada ram, a Blacksmith near Amritsar.
3. Hindal at Jandiala near Amritsar.
4. Gangu Shah banker at Lahore.
5. Mutho-Murari, a devoted couple, at Chunian in Lahore Dist.

### Jalandhar Doab Belt

1. Paro Julka at Jalandar.
2. Mahesh Dhir at Sultanpur Lodi.

### Kangra Hills Belt

1. Sawan mal, Nephew of Guru Amardas, at Haripur Guler.
2. Name not given, at Dharamsala.

### Kashmir Hills Belt

1. Phirya at Mirpur.

**Malwa Belt (including area of Patiala, Ludhiana, Bhatinda)**

1. Kheira at Ferozpur.
2. Mai Das Bairagi in charge of Ludhiana dist.
3. Mai Bhago at village Wayun, tehsil Kharar, dist. Rupar.
4. Mai Sewan at Village Gardnoh in Patiala District.
5. Sachna Shah in charge of Ambala distt.

**Sind Area Belt**

1. Lalu in chage of some area in Sind.

## Pauri 30

ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ ॥

Har Aap Amulak Hai Mul N Paaeiaa Jaae ||

ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ ।

*The Master Himself is priceless; His worth cannot be estimated.*

### **GOD, WEALTH AND LOVE**

God can be met only with love, devotion and belief and not with money or wealth. For example, one may buy a mansion worth million of pounds but it cannot be made home without love and devotion, similarly one may donate many thousand pounds to build Gurdwaras, Mosques or Churches, but without real devotion and inner love for God nothing can be achieved.

To enter the realm of God and to have His glimpse, one may not need pounds or dollars but unwavering belief and firm trust in Him. When we go to a Gudwara or a Church or a Mosque or a Temple and make an offering, it is not a payment to buy a ticket to have God's sight; for His vision is not for sale. Meeting with Him needs no ticket, no prior reservation, no lofty offerings but simple and pure love.

Note the following reading from the Holy Bible:

'When Simon saw that the Spirit was given at the laying on of the apostles' hands, he offered them money and said, "Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit." Peter answered: "May your money perish with you, because you thought you could buy the gift of God with money" (Acts 8:18-20).

The Spirit of God is not for sale. Simon believed money could buy him power, but the power of the Holy Spirit cannot be purchased with money. Imagine if it could be, then only the wealthy would have access to what God gives freely—Himself. Those who seek power, wealth, and fame never find God. He refuses to be a commodity of trade.

It would be unusual in our culture to see someone walk into a church and

offer the pastor money for the power of the Holy Spirit. Money is not the exchange God is looking for. If you want to receive the power of the Holy Spirit, you have to give God the one thing that is most valuable to Him: you.'

[Acts 8:14–24]

**ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ ਕਿਸੈ ਵਿਟਹੁ ਰਹੇ ਲੋਕ ਵਿਲਲਾਇ ॥**

Mul N Paaeiaa Jaae Kisai Vittahu Rehae Lok Vilalaae ||

ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ ਕਿਸੈ ਵਿਟਹੁ ਰਹੇ ਲੋਕ ਵਿਲਲਾਇ ।

*His worth cannot be estimated, even though people have grown weary of trying.*

**ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਤਿਸ ਨੇ ਸਿਰੁ ਸਉਪੀਐ ਵਿਚਹੁ ਆਪੁ ਜਾਇ ॥**

Aisaa Sathigur Jae Milai This No Sir Soupeeai Vichahu Aap Jaae ||

ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਤਿਸ ਨੇ ਸਿਰੁ ਸਉਪੀਐ ਵਿਚਹੁ ਆਪੁ ਜਾਇ ।

*If you meet such a Satguru, offer your head to Him; your selfishness and conceit will be eradicated from within.*

#### **OFFER OF HEADS FOR SATGURU**

In Sikh history, heads were first offered to Guru by the Five Beloved ones: Bhai Daya Singh, Bhai Dharam Singh, Bhai Himmat Singh, Bhai Sahib Singh and Bhai Mohkam Singh and then by thousand of Sikhs who sacrificed their lives for justice and religious sanctity.

**ਜਿਸ ਦਾ ਜੀਉ ਤਿਸੁ ਮਿਲਿ ਰਹੈ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥**

Jis Dhaa Jeeo This Mil Rehai Har Vasai Man Aae ||

ਜਿਸ ਦਾ ਜੀਉ ਤਿਸੁ ਮਿਲਿ ਰਹੈ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ।

*Your soul belongs to Him; remain united with Him, and the Master will come to dwell in your mind.*

**ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ ਭਾਗ ਤਿਨਾ ਕੇ ਨਾਨਕਾ ਜਿਨ ਹਰਿ ਪਲੈ ਪਾਇ ॥ ੩੦ ॥**

Har Aap Amulak Hai Bhaag Thinaa Kae Naanakaa Jin Har Palai Paae ||30||

ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ ਭਾਗ ਤਿਨਾ ਕੇ ਨਾਨਕਾ ਜਿਨ ਹਰਿ ਪਲੈ ਪਾਇ । 30 ।

*The Master Himself is priceless; very fortunate are those, O Nanak, who reach to the Master. ||30||*

### **SAKHI 30**

Guru Amardas's contributions are numerous, a few important one are as follows:

- The Guru made it obligatory for every visitor to the Gurdwara to first take Langar together with others, before seeing the Guru. It was called "First Pangat then Sangat". History is evident that even Emperor Akbar ate in the langar, sitting with the commoners, when he came to see the Guru.
- The Guru abolished the stigma of caste system and preached equality and parity amongst masses. Kar seva and eating in the langar helped in achieving this goal.
- He lifted the status of women and gave them equality with men. Some of the preachers of his times were women. He strictly prohibited the practice of Sati (the dying of the wife on her husband's funeral pyre), "Parda" (veil to cover the face), and women to eat sperately from men.
- He composed 907 hymns to add with the hymns of Guru Nanak and Guru Angad.
- He gave the immortal gift of the prayer called Anand Sahib, which is recited daily by devout Sikhs, and is an integral part of the Sikh service.
- He supervised the prepartion of Goindval pothis to preserve the compositions of the first three Gurus
- He popularised the city of Goindval on the banks of river Beas in 1552 A.D.
- He gave Sikhs sacred 'Boali sahib' to take holy dip to get release from transmigration.
- He gave the concept of Seva (voluntary service), which is one of the pillars of the Sikh faith.

## Pauri 31

ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਵਣਜਾਰਾ ॥

Har Raas Maeree Man Vanajaaraa ||

ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਵਣਜਾਰਾ ।

*The Master is my capital; my mind is the merchant.*

### CAPITAL AND TRADE

My capital is the Name of God, my mind is the trader and through the Satguru (God, Shabad) the capital has been wisely invested.

O my soul, repeat God's Name from within, and then you will collect true profits everyday.

Those who are pleasing to God get this wealth.

Nanak says, my mind is the trader and my capital is God's Name.

ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਵਣਜਾਰਾ ਸਤਿਗੁਰ ਤੇ ਰਾਸਿ ਜਾਣੀ ॥

Har Raas Maeree Man Vanajaaraa Sathigur Thae Raas Jaanee ||

ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਵਣਜਾਰਾ ਸਤਿਗੁਰ ਤੇ ਰਾਸਿ ਜਾਣੀ ।

*The Master is my capital, and my mind is the merchant; through the Satguru, I know my trade.*

### INVESTMENT IN LIFE

The knowledge of Waheguru is my investment in life, and belief in Gurbani is the root of my faith. I am a merchant and trade in the holy 'Nam', distributing it free to all. I go door to door to sell His 'Word'. The reason, love, enthusiasm, remembrance and firmness in the Almighty is all what I have in the stock. Patience, contentment, truth and obedience are also my merchandise.

ਹਰਿ ਹਰਿ ਨਿਤ ਜਪਿਹੁ ਜੀਅਹੁ ਲਾਹਾ ਖਟਿਹੁ ਦਿਹਾੜੀ ॥

Har Har Nith Japihu Jeeahu Laahaa Khattihu Dhihaarree ||

हरि हरि नित जपिहु जीअहु लाहा खटिहु दिहाड़ी ।

*Meditate and pray continually on the Master, O my soul, and you shall collect your profits daily.*

### PERSONAL JOURNEY TOWARDS GOD

Both meditation and prayers are necessary for God's blessings. Here, meditation and prayer are two aspects of a journey. This is a personal journey towards God.

#### A Prayer:

- Allows the human spirit to guide the way to God
- Transforms thinking and behaviour to become more like a Gurmukh
- Go deeper into heart to directly communicate with God

ਏਹੁ ਧਨੁ ਤਿਨਾ ਮਿਲਿਆ ਜਿਨ ਹਰਿ ਆਪੇ ਭਾਣਾ ॥

Eaehu Dhhan Thinaa Miliaa Jin Har Aapae Bhaanaa ||

एहु धनु तिनਾ मिलिआ जिन हरि आपे भाणा ।

*This wealth is obtained by those who are pleasing to the Master.*

ਕਹੈ ਨਾਨਕੁ ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਹੋਆ ਵਣਜਾਰਾ ॥ ੩੧ ॥

Kehai Naanak Har Raas Maeree Man Hoaa Vanajaaraa ||31||

कहै नानक़ु हरि रासि मेरी मनु होआ वणजारा । 31 ।

*Says Nanak, the Master is my capital, and my mind is the merchant. ||31||*

### SAKHI 31

Once a richman was attacked by leprosy due to his bad and evil karmas. He called all doctors and Hakims but the skin disease did not cure, rather became worse and unbearable. Someone suggested him to go to Goindval and ask for forgiveness from the Guru Amardas for his sins.

The man came to Goindval and sat outside in the lane leading to Guru Amardas's residence. Passers-by thought him to be a beggar and gave him some coins, but he said, returning the coins, that they should recite him Japji rather than giving him coins. With time he too learnt Japji by heart and started reciting it continuously all day. His health deteriorated day by day, but his routine of reciting Japji did not change. One day people found him lying unconscious in the lane. They informed Guru Amardas about him and his devotion and advanced condition of leprosy. The Guru asked the sevadars to bring him in his presence, after giving him a fresh bath and wrapping him in clean sheets. Accordingly he was brought in the presence of the Guru, almost unconscious. The Guru stood



up from his seat, came to the man, shook him and said, "rise and recite Japji." The man struggled a little and with half opened eyes started murmuring Japji. As he advanced reciting Japji, his energy started coming back. When he was at the last stanza of Japji he was almost conscious and looked fresh. The Guru asked him to take off his sheet covering his upper body. To the surprise of everyone, the man was perfectly healed and there was no sign of any leprosy. Great is Guru Amardas and unparalleled are his blessings.

## Pauri 32

ਏ ਰਸਨਾ ਤੂ ਅਨ ਰਸਿ ਰਾਚਿ ਰਹੀ ਤੇਰੀ ਪਿਆਸ ਨ ਜਾਇ ॥

Eae Rasanaa Thoo An Ras Raach Rehee Thaeree Piaas N Jaee ||

ਏ ਰਸਨਾ ਤੂ ਅਨ ਰਸਿ ਰਾਚਿ ਰਹੀ ਤੇਰੀ ਪਿਆਸ ਨ ਜਾਇ ।

*O my tongue, you are engrossed in other tastes, but your thirsty desire is not quenched.*

ਪਿਆਸ ਨ ਜਾਇ ਹੋਰਤੁ ਕਿਤੈ ਜਿਚਰੁ ਹਰਿ ਰਸੁ ਪਲੈ ਨ ਪਾਇ ॥

Piaas N Jaee Horath Kithai Jichar Har Ras Palai N Paae ||

ਪਿਆਸ ਨ ਜਾਇ ਹੋਰਤੁ ਕਿਤੈ ਜਿਚਰੁ ਹਰਿ ਰਸੁ ਪਲੈ ਨ ਪਾਇ ।

*Your thirst shall not be quenched by any means, until you attain the subtle essence of the Master.*

Essence is the basic, real, and invariable nature of a thing or its significant individual feature or features: e.g. belief is the very essence of our faith in God.

ਹਰਿ ਰਸੁ ਪਾਇ ਪਲੈ ਪੀਐ ਹਰਿ ਰਸੁ ਬਹੁੜਿ ਨ ਤ੍ਰਿਸਨਾ ਲਾਗੈ ਆਇ ॥

Har Ras Paae Palai Peeai Har Ras Bahurr N Thrisanaa Laagai Aae ||

ਹਰਿ ਰਸੁ ਪਾਇ ਪਲੈ ਪੀਐ ਹਰਿ ਰਸੁ ਬਹੁੜਿ ਨ ਤ੍ਰਿਸਨਾ ਲਾਗੈ ਆਇ ।

*If you do obtain the subtle essence of the Master, and drink in this essence of the Master, you shall not be troubled by desire again.*

Essence is also the inward nature, true substance, or constitution of anything, as opposed to what is accidental, phenomenal or illusory, e.g., the acceptance of the presence of God is a true devotee's inward nature.

ਏਹੁ ਹਰਿ ਰਸੁ ਕਰਮੀ ਪਾਈਐ ਸਤਿਗੁਰੁ ਮਿਲੈ ਜਿਸੁ ਆਇ ॥

Eaehu Har Ras Karamee Paaeeai Sathigur Milai Jis Aae ||

ਏਹੁ ਹਰਿ ਰਸੁ ਕਰਮੀ ਪਾਈਐ ਸਤਿਗੁਰੁ ਮਿਲੈ ਜਿਸੁ ਆਇ ।

*This subtle essence of the Master is obtained by good karma, when one comes to meet with the Satguru.*

## SUBTLE ESSENCE

Subtle essence refers to approach to God by inner devotion, rightful thinking and a truthful living. Karmas relate to both what can be seen or what is in thoughts. A wrong thought also amounts to bad karmas.

ਕਹੈ ਨਾਨਕੁ ਹੋਰਿ ਅਨ ਰਸ ਸਭਿ ਵੀਸਰੇ ਜਾ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥ ੩੨ ॥

Kehai Naanak Hor An Ras Sabh Veesarae Jaa Har Vasai Man Aae ||32||

कहै नानक़ु होरि अरस सभि वीसरे जा हरि वसै मनि आइ । 32 ।

*Says Nanak, all other tastes and essences are forgotten, when the Master comes to dwell within the mind. ||32||*

## SAKHI 32

An everlasting legacy of Guru Amardas that we cherish today is the getting together of Sikhs from all walks of life and all parts of the world on the occasion of Vaisakhi. He also accomplished the monumental task of compiling the Sikh scripture (Goindval Pothis) and composed hymns to enhance it. We can clearly say that Guru Amardas took the fullest possible advantage of opportunities and made a rich and lasting contribution to the growth and development of Sikhism.

He made mandatory the individual duty of daily meditation.

He made recitation of Japji obligatory

He made the service in the Gurdwara including service in langar and joraghar (shoe chamber) binding.

## Pauri 33

ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥

Eae Sareeraa Maeriaa Har Thum Mehi Joth Rakhee Thaa Thoo Jag Mehi Aaeiaa ||

ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ।

*O my body, the Master infused His Light into you, and then you came into the world.*

- The Spirit, Jyoti, Light
- Zygote – fertilised egg
- Embryo – 4 days old fertilised egg
- Foetus – 9 weeks after fertilisation when the complete body is formed

The Spirit (Jyot or Jyoti or light) gives life to a being; the flesh and bones count for nothing. When an egg has been fertilised (meaning the nucleus of the egg has joined with a sperm) it is called a zygote. The cells divide, after about 4 days, the zygote consists of 32 cells. At this point it is called an embryo. After 9 weeks, the body has completely formed, and it is called a foetus. In all these stages of development it is the Divine spirit which transforms a spot of blood into a human body.

In Sikh thought a spirit is a flame which parts from the Almighty and enters into the embryo and stays there until the last minute of life. When it leaves the body to re-enter in the Divine the body dies and eventually perishes.

It is God's prerogative to infuse spirit or jyoti in a life and take it out at will.

ਹਰਿ ਜੋਤਿ ਰਖੀ ਤੁਧੁ ਵਿਚਿ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥

Har Joth Rakhee Thudhh Vich Thaa Thoo Jag Mehi Aaeiaa ||

ਹਰਿ ਜੋਤਿ ਰਖੀ ਤੁਧੁ ਵਿਚਿ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ।

*The Master infused His Light into you, and then you came into the world.*

ਹਰਿ ਆਪੇ ਮਾਤਾ ਆਪੇ ਪਿਤਾ ਜਿਨਿ ਜੀਉ ਉਪਾਇ ਜਗਤੁ ਦਿਖਾਇਆ ॥

Har Aapae Maathaa Aapae Pithaa Jin Jeeo Oupaae Jagath Dhikhaaeiaa ||

ਹਰਿ ਆਪੇ ਮਾਤਾ ਆਪੇ ਪਿਤਾ ਜਿਨਿ ਜੀਤੁ ਤਪਾਏ ਜਗਤੁ ਦਿਖਾਇਆ ।

*The Master Himself is your mother, and He Himself is your father; He created all beings, and revealed the world to them.*

## GOD ACTS AS PARENTS

Waheguru is both father and mother. As a father scolds and the mother comforts her children. The father patronises them in their need and the mother holds them in her warm embrace to comfort them in their pain. In fact, we all are looking forward for father's hand and mother's arms. The father leads by the hand; the mother soothes and carries in her arms. God does both. He comforts and soothes and looks after, thus acts as a father as well as a mother.

**ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਤਾ ਚਲਤੁ ਹੋਆ ਚਲਤੁ ਨਦਰੀ ਆਇਆ ॥**

Gur Parasaadhee Bujhiaa Thaa Chalath Hoaa Chalath Nadharee Aaeiaa ||

ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਤਾ ਚਲਤੁ ਹੋਆ ਚਲਤੁ ਨਦਰੀ ਆਇਆ ।

*By Guru's Grace, some understand, and then it all looks like to them a great drama stage; and themselves as actors in it.*

**ਕਹੈ ਨਾਨਕੁ ਸ੍ਰਿਸਟਿ ਕਾ ਮੂਲੁ ਰਚਿਆ ਜੋਤਿ ਰਾਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥ ੩੩ ॥**

Kehai Naanak Srisatt Kaa Mool Rachiaa Joth Raakhee Thaa Thoo Jag Mehi Aaeiaa ||33||

ਕਹੈ ਨਾਨਕੁ ਸ੍ਰਿਸਟਿ ਕਾ ਮੂਲੁ ਰਚਿਆ ਜੋਤਿ ਰਾਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ । 33 ।

*Says Nanak, He laid the foundation of the Universe, and infused His Light, and then you came into the world. ||33||*

## SAKHI 33 [IMPORTANT GURDWARAS RELATED TO GURU AMARDAS]

### Gurudwara Janam Asthan Guru Amardas - Amritsar

This Gurudwara is situated at a distance of 15 Km Southwest of Amritsar on Chheherta-Gurudwara Ber Baba Buddha Ji Road in Village Basarke, District Amritsar. Guru Amardas was the eldest son of Tej Bhan Bhalla, a farmer and trader, and Mata Lachmi. He was born here in 1479.

Nearby this Gurudwara is a Samadhi (memorial) of Bibi Amro whose recitation of 'Japji Sahib' motivated Guru Amardas (then Bhai Amardas) to visit Khadur Sahib to have a glimpse of Guru Angad.

### Gurudwara Chaubara Sahib, Goindwal, Dist. Amritsar

This was the family home of Guru Amardas who founded (popularised) town of Goindwal and settled down here upon becoming Guru of the Sikhs. In this same house Guru Ramdas was installed as Guru in 1574 and Guru Arjan was born here in 1563. Guru Amardas left this world here in 1574 and Guru Ramdas left this world here in 1581.

**Gurdwara San (ਸਨ) Sahib, Basarke, Dist. Amritsar**

When Datu hit Guru Amardas and declared himself as the true heir of Gurudom, Guru Amardas returned to his family village of Basarke. Here the Guru shut himself up in a small room with a note on the door, 'He who opens this door is no Sikh of mine, nor am I his Guru.' When a delegation of Sikhs lead by Baba Buddha finally found the house and the room where Guru Amardas had shut himself in, they were perplexed as what to do. Finally they decided to make a hole in the back wall of the room so as not to go against the Guru's injunction. Once inside they pleaded with the Guru to return to Goindwal as only he was their true beloved Guru and the Sikhs could not live without him. Guru Amardas finally relented and returned with the Sikhs. The hole in the wall is still preserved today inside the Gurdwara.

**Gurdwara Baoli Sahib, Goindwal, Dist. Amritsar**

During Guru Amardas's times the Hindus went on pilgrimage to Hardwar and Benaras but the Sikhs needed a place of their own. Understanding this, Guru Amardas purchased a piece of land and personally helped in the construction of the Gurdwara and Baoli (well) with 84 steps leading down to it. Guru Amardas said that whoever recited the entire Japji prayer of Guru Nanak on each of the 84 steps with a pure heart, before bathing in the Baoli, would receive spiritual emancipation.

**Gurdwara Amardas Ji Sahib, Haridwar**

Gurdwara Amardas is situated in Haridwar in UttaraKhand. It is situated in Kankhal area of Hraidwar City. For many years Guru Amardas (before coming in contact with Guru Anagad) used to come to Haridwar to offer his prays at Ganaga. Guru Sahib used to stay here.

## Pauri 34

ਮਨਿ ਚਾਉ ਭਇਆ ਪ੍ਰਭ ਆਗਮੁ ਸੁਣਿਆ ॥

Man Chao Bhaeiaa Prabh Aagam Suniaa ||

ਮਨਿ ਚਾਤ ਖੜਿਆ ਪ੍ਰਭ ਆਗਮੁ ਸੁਣਿਆ ।

*My mind has become joyful, hearing of God's coming.*

### THE FUTURE

Tomorrow is uncertain, no one can say with surety what tomorrow's weather will be, who will be the next president of USA and who will win the next India vs Pakistan cricket match. We make only intelligent guesses, but one who knows the future for sure is only the Almighty, Waheguru Himself. Likewise, no one can tell us with certainty when the exact timing, of a prophet coming, will be, except the one who will cause it to happen. God is keeping a continuous vigil on His creation and will send His prophet to keep it in balance. The timing and place of his coming only Waheguru knows.

For humans God and His prophets seem to be the same, as God stands behind the iron curtain whereas His prophets stand face to face with humans.

ਹਰਿ ਮੰਗਲੁ ਗਾਉ ਸਖੀ ਗ੍ਰਿਹੁ ਮੰਦਰੁ ਬਣਿਆ ॥

Har Mangal Gao Sakhee Grihu Mandhar Baniaa ||

ਹਰਿ ਸਮਗਲੁ ਗਾਤ ਸਖੀ ਗ੍ਰਿਹੁ ਮੰਦਰੁ ਬਣਿਆ ।

*Sing the songs of joy to welcome the Master, O my companions; my household has become the Master's mansion.*

ਹਰਿ ਗਾਉ ਮੰਗਲੁ ਨਿਤ ਸਖੀਏ ਸੋਗੁ ਦੁਖੁ ਨ ਵਿਆਪਏ ॥

Har Gao Mangal Nith Sakheeeeae Sog Dhookh N Viaapeae ||

ਹਰਿ ਗਾਤ ਸਮਗਲੁ ਨਿਤ ਸਖੀਏ ਸੋਗੁ ਦੁਖੁ ਨ ਵਿਆਪਏ ।

*Sing continually the songs of joy to welcome the Master, O my companions and sorrow and suffering will not afflict you.*

ਗੁਰ ਚਰਨ ਲਾਗੇ ਦਿਨ ਸਭਾਗੇ ਆਪਣਾ ਪਿਰੁ ਜਾਪਏ ॥

Gur Charan Laagae Dhin Sabhaagae Aapanaa Pir Jaapeae ||

ਗੁਰ ਚਰਨ ਲਾਗੇ ਦਿਨ ਸਭਾਗੇ ਆਪਣਾ ਪਿਰੁ ਜਾਪਏ ।

*Blessed is that day, when I am attached to the Guru's feet and meditate on my husband Master.*

ਅਨਹਤ ਬਾਣੀ ਗੁਰ ਸਬਦਿ ਜਾਣੀ ਹਰਿ ਨਾਮੁ ਹਰਿ ਰਸੁ ਭੋਗੋ ॥

Anehath Baanee Gur Sabadh Jaanee Har Naam Har Ras Bhogo ||

ਅਨਹਤ ਬਾਣੀ ਗੁਰ ਸਬਦਿ ਜਾਣੀ ਹਰਿ ਨਾਮੁ ਹਰਿ ਰਸੁ ਭੋਗੋ ।

*I have come to know the unstruck sound current and the Word of the Guru's Shabad; I enjoy the sublime essence of the Master.*

ਕਹੈ ਨਾਨਕੁ ਪ੍ਰਭੁ ਆਪਿ ਮਿਲਿਆ ਕਰਣ ਕਾਰਣ ਜੋਗੋ ॥ ੩੪ ॥

Kehai Naanak Prabh Aap Miliaa Karan Kaaran Jogo ||34||

ਕਹੈ ਨਾਨਕੁ ਪ੍ਰਭੁ ਆਪਿ ਮਿਲਿਆ ਕਰਣ ਕਾਰਣ ਜੋਗੋ । 34 ।

*Says Nanak, God Himself has met me; He is the Doer, the Cause of Causes. ||34||*

#### SAKHI 34

##### Hymns of Guru Amardas:

Before Guru Amardas, Guru Nanak had composed 974 hymns and Guru Angad had composed 63 hymns (only slokas). Guru Amardas himself composed 907 hymns in his ministry of 22 years as the Guru.

His compositions can be broadly classified as follows:

- Shabads of 3 padas = 2
- Shabad 4 padas = 145
- Shabad 5 padas = 19
- Shabad 6 padas = 3
- Shabad of 8 padas: Ashtpadis = 87
- Shabad of special praises: Chhants = 19
- Specialist composition = Anand (40 pauris)
- Kafee = 3
- Sloaks (couplets) = 344
- Vars (Ballad) = 4



## Pauri 35

ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਇਸੁ ਜਗ ਮਹਿ ਆਇ ਕੈ ਕਿਆ ਤੁਧੁ ਕਰਮ ਕਮਾਇਆ ॥

Eae Sareeraa Maeriaa Eis Jag Mehi Aae Kai Kiaa Thudhh Karam Kamaaeiaa ||

ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਇਸੁ ਜਗ ਮਹਿ ਆਇ ਕੈ ਕਿਆ ਤੁਧੁ ਕਰਮ ਕਮਾਇਆ ।

*O my body, why have you come into this world? What actions have you committed?  
What karams have you earned?*

### HUMAN BODY

Human body is a temple of the Divine whose light is in all of us. This light, we receive directly from the Almighty, Waheguru.

World religious scriptures tell us that we all belong to God; therefore, we must accept His Will. We are to present ourselves as servants of God. Our bodies have been given to us not for self-gratification, but for God-glorification; thus, we are to please God with our actions and doings.

One must not offer the parts of his/her body to sin as instruments of wickedness, but rather offer them for good and noble deeds..

We must focus our eyes to see good not to see bad or vulgar; use ears to listen to holy word and not to offensive language; use hands to help others and do seva rather than hitting and harming others; use feet to walk to the holy places rather than going to brothels.

All of us are going to be judged based on what we have done in our lives: "For God will bring every deed into judgment, including every hidden thing, whether it is good or evil". ਓਥੇ ਕਰਮਾ ਦੇ ਹੋਨਗੇ ਨਿਬੇੜੇ ॥

The Human body is the entire structure of a human organism, and broadly consists of:

Head, neck, torso, two arms and two legs.

The five vital organs within it are:

Brain, lungs, heart, kidneys and liver.

**The brain** is the body's control center, receiving and sending signals to other organs through the nervous system and through secreted hormones. It is responsible for our thoughts, feelings, memory storage and general perception of the world.

**The heart** is responsible for pumping blood throughout our body.

**The kidneys** are to remove waste and extra fluid from the blood.

**The liver's** functions include detoxifying (clearing and cleaning) of harmful chemicals, breakdown of drugs, filtering of blood, secretion (cleaning) of bile and production of blood-clotting proteins.

**The lungs** are responsible for removing oxygen from the air we breathe and transferring it to our blood where it can be sent to our cells. The lungs also remove carbon dioxide, which we exhale.

By the time the human reaches adulthood, the body consists of close to 100 trillion (there are 14 zeros in hundred trillions=100,000,000,000,000) cells, the basic unit of life.

These cells are organised biologically to eventually form the whole body. The human body consists of 9 biological entry gates (two eyes, two ears, two nostrils, one mouth and two private parts) and one religious gate called 'Daswan Dwar', gateway for the entry of the Divine.

In religious definition, the human body has been referred to as a temple which has characteristics of good (positive) (sattav) or bad (negative) (tamas).

Human bodies extend their genetic traits and heredity from one generation to another, via the act of engaging into sexual intercourse.

Our bodies consist of a number of biological systems that carry out specific functions necessary for everyday living.

#### **Circulatory System:**

The job of the circulatory system is to move blood, nutrients, oxygen, carbon dioxide, and hormones (a natural substance that is produced in the body and that influences the way the body grows or develops) around the body. It consists of the heart, blood, blood vessels, arteries and veins.

#### **Digestive System:**

The digestive system consists of a series of connected organs that together, allow the body to break down and absorb food, and remove waste. It includes the mouth, esophagus, stomach, small intestine, large intestine, rectum, and anus. The liver and pancreas also play a role in the digestive system because they produce digestive juices.

#### **Endocrine System:**

The endocrine system consists of eight major glands (specialised cell, group of cells or organs that selectively removes materials from the blood, concentrates or alters them, and secretes them for further use in the body or for elimination from the body) that secrete hormones (a product of living cells that circulates in body fluids) into the blood. These hormones, in turn, travel to different tissues and regulate various bodily functions, such as metabolism, growth and sexual function.

**Immune System:**

The immune system is the body's defence against bacteria, viruses and other pathogens (bacteria) that may be harmful. It includes lymph nodes, the spleen, bone marrow, lymphocytes (including B-cells and T-cells), the thymus and leukocytes, which are white blood cells.

**Lymphatic System:**

The lymphatic system includes lymph nodes, lymph ducts and lymph vessels, and also plays a role in the body's defences. Its main job is to make and move lymph, a clear fluid that contains white blood cells, which help the body fight infection. The lymphatic system also removes excess lymph fluid from bodily tissues, and returns it to the blood.

**Nervous System:**

The nervous system controls both voluntary action (like conscious movement) and involuntary actions (like breathing), and sends signals to different parts of the body. The central nervous system includes the brain and spinal cord.

**Muscular System:**

The body's muscular system consists of about 650 muscles that aid in movement, blood flow and other bodily functions.

**Reproductive System:**

The reproductive system allows humans to reproduce. .

**Skeletal System:**

Our bodies are supported by the skeletal system, which consists of 206 bones that are connected by tendons, ligaments and cartilage. The skeleton not only helps us move, but it's also involved in the production of blood cells and the storage of calcium.

**Respiratory System:**

The respiratory system allows us to take in vital oxygen and expel carbon dioxide in a process we call breathing. It consists mainly of the trachea (a long tube in your neck and chest that carries air into and out of your lungs), the diaphragm (a large flat muscle that separates the lungs from the stomach area and that is used in breathing) and the lungs.

**Urinary System:**

The urinary system helps eliminate a waste product called urea from the body, which is produced when certain foods are broken down. The whole system includes two kidneys, two ureters (a duct that carries away the urine from a kidney to the bladder), the bladder, two sphincter muscles and the urethra. Urine

produced by the kidneys travels down the ureters to the bladder, and exits the body through the urethra (.the tube through which urine moves from the bladder and out of the body and that in men and male animals is also the means by which semen leaves the body).

### **Skin or Integumentary System**

The skin, or integumentary system, is the body's largest organ. It protects us from the outside world, and is our first defence against bacteria, viruses and other pathogens (something - such as a type of bacteria or a virus) that causes disease. Our skin also helps regulate body temperature and eliminate waste through perspiration. In addition to skin, the integumentary system includes hair and nails.

### **A few Body Facts**

- The human body contains nearly 100 trillion cells.
- There are at least 10 times as many bacteria in the human body as cells.
- The average adult takes over 20,000 breaths a day.
- Each day, the kidneys process about 200 quarts (50 gallons) of blood to filter out about 2 quarts of waste and water
- Adults excrete about a quarter and a half (1.42 liters) of urine each day.
- The human brain contains about 100 billion nerve cells
- Water makes up more than 50 percent of the average adult's body weight

**ਕਿ ਕਰਮ ਕਮਾਇਆ ਤੁਧੁ ਸਰੀਰਾ ਜਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥**

K Karam Kamaaeiaa Thudhh Sareeraa Jaa Thoo Jag Mehi Aaeiaa ||

ਕਿ ਕਰਮ ਕਮਾਇਆ ਤੁਧੁ ਸਰੀਰਾ ਜਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ।

*And what actions have you committed, O my body, since you came into this world?*

**ਜਿਨਿ ਹਰਿ ਤੇਰਾ ਰਚਨੁ ਰਚਿਆ ਸੋ ਹਰਿ ਮਨਿ ਨ ਵਸਾਇਆ ॥**

Jin Har Thaeraa Rachan Rachiaa So Har Man N Vasaeiaa ||

ਜਿਨਿ ਹਰਿ ਤੇਰਾ ਰਚਨੁ ਰਚਿਆ ਸੋ ਹਰਿ ਮਨਿ ਨ ਵਸਾਇਆ ।

*The Master who formed your body - you have not enshrined Him in your mind.*

**ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਮੰਨਿ ਵਸਿਆ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ॥**

Gur Parasaadhee Har Mann Vasiaa Poorab Likhiaa Paeiaa ||

ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਮਨਿ ਵਸਿਆ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ।

*By Guru's Grace, the Master abides within the mind, and one's pre-ordained destiny is fulfilled.*

ਕਹੈ ਨਾਨਕੁ ਏਹੁ ਸਰੀਰੁ ਪਰਵਾਣੁ ਹੋਆ ਜਿਨਿ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥ ੩੫ ॥

Kehai Naanak EaeHu Sareer Paravaan Hoaa Jin Sathigur Sio Chith Laaeiaa ||35||

कहै नानक़ एहु सरीरु परवाणु होआ जिनि सतिगुर सिउ चितु लाइआ । 35 ।

*Says Nanak, this body is adorned and honoured, when one's consciousness is focused on the Satguru. ||35||*

### **SAKHI 35**

**BIBI BHANI** (Daughter of Guru Amardas):

Bibi Bhani was the youngest daughter of Guru Amardas and Mansa Devi. She had one older sister Dani, and two younger brothers, Mohan and Mohri. Bibi Bhani showed great devotion to her father and served him faithfully all her life.

#### **Marriage**

She was engaged to Bhai Jetha, a young man of great conviction and ability. Bhai Jetha joined Guru Amardas's household and served the Guru for 22 years. He was married to Bibi Bhani when she was only 19 years old. Bhai Jetha and Bibi Bhani continued to faithfully and humbly serve Guru Amardas and the Sangat.

#### **Dedication**

One day while Bibi Bhani tended to Guru Amardas's bath, one foot of the stool on which he sat gave way. Bibi Bani thrust her foot beneath it to hold it in place, and in doing so received severe injury on her foot. Though blood flowed from her foot, she continued to support the stool. When the Guru noticed the red colour of the water he realised what had happened, and appreciated the devotion of Bibi Bhani, gave her lot of blessings, and asked what further boon he might grant her, as a special reward for her dedication. Bibi Bhani said that she has everything being the daughter of a great Guru, the only other thing she longed for was that she and her heirs should ever continue to be in the service of the Guru-household and had unwavering faith in the Almighty.

#### **Gift from Emperor Akbar and Establishment of Amritsar and Excavation of the Holy Pool**

Emperor Akbar who had visited the Guru at Goindval was very much impressed by his divinity and closeness to God. He gave gifts of large estates to Bibi Bhani as her wedding present. Later, the couple (Guru Ramdas and Bibi Bhani) purchased another piece of land and established a township which came to be known as Ramsar (later Amritsar). They also began excavation of a sarovar, or tank, which came to be known as the sacred pool (srover). Bibi Bhani's youngest son Guru Arjan then built in the centre of the sarovar Harmandir Sahib the most sacred shrine of the Sikhs, and her grandson Guru Hargobind built Akal Takhat, the highest seat of religious authority in Sikhism, opposite the gateway (Darshni deori) of Harmander Sahib.

### **Test and Victory**

One day Guru Amardas asked Bhai Jetha and Bhai Rama (brother-in-law of Bibi Bhani), to build a platform by the river bank so that he could oversee a well being dug nearby. Both built the platform but the Guru saw that the platform could be improved and asked that it be rebuilt. This occurred several times. While Rama gave up and abandoned the task. Bhai Jetha went on rebuilding the platform until it was approved by the Guru. Guru Amardas was very pleased with Bhai Jetha's devotion, patience and obedience. This incidence brought them further closer to each other.

### **MATA BHANI (Mother of Guru Arjun Dev):**

Bibi Bhani and Bhai Jetha, later Guru Ramdas, had three sons, Prithi Chand, Maha Dev and Arjun Dev. Guru Ramdas appointed his youngest son Arjun Dev to succeed him as the fifth guru. Guru Arjun Dev was the first Guru of the Sikhs to be martyred. The entire line of Sikh gurus thereafter was Sodhis directly descended from Bibi Bhani.

### **Important Dates in Bibi Bhani's Life:**

- **Place and date of birth:** Basarke Gillan near present day Amritsar – January 19, 1535
- **Parents and Siblings:**
- **Parents:** Guru Amardas and Mata Mansa Devi.
- **Siblings:** sister Bibi Dani and brothers Mohan and Mohri.
- **Place and date of marriage:** Goindwal – February 18, 1554 (age 19). Bibi Bhani married Bhai Jetha son of Hari Das Sodhi and Anup Devi alias Daya Kaur.

### **Date and Place of Birth of Children:**

- Prithi Chand (Goindwal – 1558 - April 1618)
- Maha Dev (Goindwal – June 1, 1560 - 1605)
- Arjun Dev (Goindwal – April 15, 1562-1606)
- **Bhai Jetha anointed as Guru Ramdas:** Goindwal – September 16, 1574. Bibi Bhani's husband becomes the fourth Guru of the Sikhs.
- **Arjan Dev anointed as Guru Arjun:** Bibi Bhani's youngest son becomes the fifth Guru of the Sikhs. (1580)
- **Place and date of death of Bibi Bhani:** Goindwal – April 9, 1598. (age 63); Guru Ramdas died in 1581, when Bibi Bhani was 46 years old.

## Pauri 36

ਏ ਨੇਤ੍ਰੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ॥

Eae Naethrahu Maerihoh Har Thum Mehi Joth Dhharee Har Bin Avar N Dhaekhahu Koe ||

ਏ ਨੇਤ੍ਰੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ।

*O my eyes, the Master has infused His Light into you; do not look upon any other than the Master.*

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ ॥

Har Bin Avar N Dhaekhahu Koe Nadharee Har Nihaalia ||

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ ।

*Do not look upon any other than the Master; the Master alone is worthy of beholding.*

ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ ॥

Eaehu Vis Sansaar Thum Dhaekhadhae Eaehu Har Kaa Roop Hai Har Roop Nadharee Aaeiaa ||

ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ ।

*This whole world which you see is the image of the Master; only the image of the Master is seen.*

ਗੁਰੁ ਪਰਸਾਦੀ ਬੁਝਿਆ ਜਾ ਵੇਖਾ ਹਰਿ ਇਕੁ ਹੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥

Gur Parasaadhee Bujhiaa Jaa Vaekhaa Har Eik Hai Har Bin Avar N Koe ||

ਗੁਰੁ ਪਰਸਾਦੀ ਬੁਝਿਆ ਜਾ ਵੇਖਾ ਹਰਿ ਇਕੁ ਹੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ।

*By Guru's grace, I understand, and I see only the One Master; there is no one except the Master.*

ਕਹੈ ਨਾਨਕੁ ਏਹਿ ਨੇਤ੍ਰੁ ਅੰਧ ਸੇ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬ ਦ੍ਰਿਸਟਿ ਹੋਈ ॥ ੩੬ ॥

Kehai Naanak Eaehi Naethr Andhh Sae Sathigur Miliai Dhib Dhristatt Hoe ||36||

ਕਹੈ ਨਾਨਕੁ ਏਹਿ ਨੇਤ੍ਰੁ ਅੰਧ ਸੇ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬ ਦ੍ਰਿਸਟਿ ਹੋਈ । 36 ।

*Says Nanak, these eyes were blind; but meeting the Satguru, they became all-seeing. ||36||*

**SAKHI 36 [SHABAD]**

**ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥**

*Wadhans Mehla 3*

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**ਰਸਨਾ ਹਰਿ ਸਾਦਿ (ਸਵਾਦ) ਲਗੀ ਸਹਜਿ ਸੁਭਾਇ ॥**

*rasanaa har saadh lagee sehaj subhaae |*

My tongue is subconsciously attracted to the taste of the Master.

**ਮਨੁ ਤ੍ਰਿਪਤਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥੧॥**

*man thripathiaa har naam dhiaae |1|*

My mind is satisfied, meditating on the Name of the Master. ||1||

**ਸਦਾ ਸੁਖੁ ਸਾਚੈ ਸਬਦਿ ਵੀਚਾਰੀ ॥**

*sadhaa sukh saachai sabadh veechaaree |*

Lasting peace is obtained, contemplating the Shabad, .

**ਆਪਣੇ ਸਤਗੁਰੁ ਵਿਟਹੁ ਸਦਾ ਬਲਿਹਾਰੀ ॥੧॥ ਰਹਾਉ ॥**

*aapanae sathagur vittahu sadhaa balihaaree |1| rehaao |*

I am forever a sacrifice to my Satguru. ||1||rahau||

**ਅਖੀ ਸੰਤੋਖੀਆ ਏਕ ਲਿਵ ਲਾਇ ॥**

*akhee santhokheaaa eaek liv laae |*

My eyes are content, lovingly focused on the One Master.

**ਮਨੁ ਸੰਤੋਖਿਆ ਦੂਜਾ ਭਾਉ (ਪਿਆਰ) ਗਵਾਇ ॥੨॥**

*man santhokhiaa dhoojaa bhaao gavaae |2|*

My mind is content, having forsaken the love of duality. ||2||

**ਦੇਹੁ ਸਰੀਰਿ ਸੁਖੁ ਹੋਵੈ ਸਬਦਿ ਹਰਿ ਨਾਇ ॥**

*dhaeh sareer sukh hovai sabadh har naae |*

The frame of my body is at peace, through the Shabad.

**ਨਾਮੁ ਪਰਮਲੁ (ਖੁਸ਼ਬੂ) ਹਿਰਦੈ ਰਹਿਆ ਸਮਾਇ ॥੩॥**

*naam paramal hiradhai rehiaa samaae |3|*

The fragrance of the Naam fills my heart. ||3||

**ਨਾਨਕ ਮਸਤਕਿ ਜਿਸੁ ਵਡਭਾਗੁ ॥**

*naanak masathak jis vaddabhaag |*

O Nanak, one who has such great destiny written upon his forehead,

**ਗੁਰ ਕੀ ਬਾਣੀ ਸਹਜ ਬੈਰਾਗੁ ॥੪॥੭॥**

*gur kee baanee sehaj bairaaag |4|7|*

through the Bani of the Guru's Word, easily and instinctively becomes free of desire. ||4||7||



## Pauri 37

ਏ ਸ੍ਰਵਣਹੁ ਮੇਰਿਹੋ ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ ॥

Eae Sravanahu Maerihho Saachai Sunanai No Pathaaeae ||

ਏ ਸ਼ਰਯਣਹੁ ਮੇਰਿਹੋ ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ ।

*O my ears, you were created only to hear the Truth.*

### GOOD AND BAD

God has given us ears to listen to the sweet music of Shabad, let us hear what the God wants us to listen. As we see from both eyes and heart, similarly, we also hear from ears as well as with heart.

Let us avoid the filthy noise and concentrate on listening the melody of the shabad.

Waheguru speaks to us through our mind and heart and occasionally speaks audibly which comes in through our ears.

All human motor organs are put to test in our daily life. There is fragrance and bad odour, our nose is to decide which way to go; there are holy places and gambling houses, our feet have to make judgment which way to proceed; there is nudity and decency, our eyes have to decide which side to see; similarly there is noise of vulgarity and melody of Kirtan and our ears have to make a judgment which one to choose.

ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ ਸਰੀਰਿ ਲਾਏ ਸੁਣਹੁ ਸਤਿ ਬਾਣੀ ॥

Saachai Sunanai No Pathaaeae Sareer Laaeae Sunahu Sath Baanee ||

ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ ਸਰੀਰਿ ਲਾਏ ਸੁਣਹੁ ਸਤਿ ਬਾਣੀ ।

*To hear the Truth, you were created and attached to the body; listen to the True Bani.*

ਜਿਤੁ ਸੁਣੀ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਆ ਰਸਨਾ ਰਸਿ ਸਮਾਣੀ ॥

Jith Sunee Man Than Hariaa Hoaa Rasanaa Ras Samaanee ||

ਜਿਤੁ ਸੁਣੀ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਆ ਰਸਨਾ ਰਸਿ ਸਮਾਣੀ ।

*Hearing it, the mind and body are rejuvenated, and the tongue is absorbed in holy Nectar.*

ਸਚੁ ਅਲਖ ਵਿਡਾਣੀ ਤਾ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਏ ॥

Sach Alakh Viddaanee Thaa Kee Gath Kehee N Jaaee ||

ਸਚੁ ਅਲਖ ਕਿਡਾਣੀ ਤਾ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਏ ।

*The True Master is unseen and wondrous; His state cannot be described.*

ਕਹੈ ਨਾਨਕੁ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਣਹੁ ਪਵਿਤ੍ਰੁ ਹੋਵਹੁ ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ ॥ ੩੭ ॥

Kehai Naanak Anmrith Naam Sunahu Pavithr Hovahu Saachai Sunanai No Pathaaee ||37||

ਕਹੈ ਨਾਨਕੁ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਣਹੁ ਪਵਿਤ੍ਰੁ ਹੋਵਹੁ ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ । 37 ।

*Says Nanak, listen to the holy Naam and become holy; you were created only to hear the Truth. ||37||*

### SAKHI 37 [SHABAD]

ਰਾਗੁ ਧਨਾਸਿਰੀ ਮਹਲਾ ੩ ਘਰੁ ੪

*Raga Dhanasri Mehla 3 ghar 4*

(Page 666)

ੴ ਸਿਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

*ik oankaar sathigur prasaadh |*

One universal Creator. His grace prevails

ਹਮ ਭੀਖਕ ਭੇਖਾਰੀ ਤੇਰੇ ਤੂੰ ਨਿਜ ਪਤਿ ਹੈ ਦਾਤਾ ॥

*ham bheekhak bhaekhaaree thaerae thoo nij path hai dhaathaa |*

I am just a poor beggar of Yours; You are Your Own Master, You are the greatest benefactor.

ਹੇ ਪ੍ਰਭੂ! ਅਸੀ ਜੀਵ ਤੇਰੇ (ਦਰ ਦੇ) ਮੰਗਤੇ ਹਾਂ, ਤੂੰ ਸੁਤੰਤਰ ਰਹਿ ਕੇ ਸਭ ਨੂੰ ਦਾਤਾਂ ਦੇਣ ਵਾਲਾ ਹੈਂ ।

ਹੋਹੁ ਦੈਆਲ ਨਾਮੁ ਦੇਹੁ ਮੰਗਤ ਜਨ ਕੰਉ ਸਦਾ ਰਹਉ ਰੰਗਿ ਰਾਤਾ ॥੧॥

*hohu dhaiaal naam dhaehu mangath jan kano sadhaa reho rang raathaa |1|*

Be merciful, and bless me, a humble beggar, with Your Name, so that I may forever remain imbued with Your love. ||1||

ਹੇ ਪ੍ਰਭੂ! ਮੇਰੇ ਉਤੇ ਦਇਆਵਾਨ ਹੋ । ਮੈਨੂੰ ਮੰਗਤੇ ਨੂੰ ਆਪਣਾ ਨਾਮ ਦੇਹ (ਤਾ ਕਿ) ਮੈਂ ਸਦਾ ਤੇਰੇ ਪ੍ਰੇਮ-ਰੰਗ ਵਿਚ ਰੰਗਿਆ ਰਹਾਂ ।੧।

ਹੰਉ ਬਲਿਹਾਰੈ ਜਾਉ ਸਾਚੇ ਤੇਰੇ ਨਾਮ ਵਿਟਹੁ ॥

*hano balihaarai jao saachae thaerae naam vittahu |*

I am a sacrifice to Your Name, O True Master.

ਹੇ ਪ੍ਰਭੂ! ਮੈਂ ਤੇਰੇ ਸਦਾ ਕਾਇਮ ਰਹਿਣ ਵਾਲੇ ਨਾਮ ਤੋਂ ਸਦਕੇ ਜਾਂਦਾ ਹਾਂ ।

ਕਰਣ ਕਾਰਣ ਸਭਨਾ ਕਾ ਏਕੋ ਅਵਰੁ ਨ ਦੂਜਾ ਕੋਈ ॥੧॥ ਰਹਾਉ ॥

*karan kaaran sabhanaa kaa eaeko avar n dhoojaa koe |1| rehaao |*

The one and only one Master is the cause of causes; there is no other at all.  
||1||rahau||

ਤੂੰ ਸਾਰੇ ਜਗਤ ਦਾ ਮੂਲ ਹੈਂ; ਤੂੰ ਹੀ ਸਭ ਜੀਵਾਂ ਦਾ ਪੈਦਾ ਕਰਨ ਵਾਲਾ ਹੈਂ ਕੋਈ ਹੋਰ (ਤੇਰੇ ਵਰਗਾ) ਨਹੀਂ ਹੈ ।੧।ਰਹਾਉ।

ਬਹੁਤੇ ਫੇਰ ਪਏ ਕਿਰਪਨ (ਭੈੜੇ) ਕਉ ਅਬ ਕਿਛੁ ਕਿਰਪਾ ਕੀਜੈ ॥

*bahuthae faer peae kirapan ko ab kish kirapaa keejai |*

I was wretched; I wandered through so many cycles of reincarnation. Now, Master, please bless me with Your Grace.

ਹੇ ਪ੍ਰਭੂ! ਮੈਨੂੰ ਮਾਇਆ-ਵੇੜੇ ਨੂੰ (ਹੁਣ ਤਕ ਮਰਨ ਦੇ) ਅਨੇਕਾਂ ਗੇੜ ਪੈ ਚੁਕੇ ਹਨ, ਹੁਣ ਤਾਂ ਮੇਰੇ ਉਤੇ ਕੁਝ ਮੇਹਰ ਕਰ।

ਹੋਹੁ ਦਇਆਲ ਦਰਸਨੁ ਦੇਹੁ ਅਪੁਨਾ ਐਸੀ ਬਖਸ ਕਰੀਜੈ ॥੨॥

*hohu dhaeiaal dharasan dhaehu apunaa aisee bakhhas kareejai |2|*

Be merciful, and grant me the blessed vision of Your darshan; please grant me such a gift. ||2||

ਹੇ ਪ੍ਰਭੂ! ਮੇਰੇ ਉਤੇ ਦਇਆਵਾਨ ਹੋ । ਮੇਰੇ ਉਤੇ ਇਹੋ ਜਿਹੀ ਬਖਸ਼ਿਸ਼ ਕਰ ਕਿ ਮੈਨੂੰ ਆਪਣਾ ਦੀਦਾਰ ਬਖਸ਼ ।੨।

ਭਨਤਿ (ਅਰਦਾਸ) ਨਾਨਕ ਭਰਮ ਪਟ ਖੁਲੇ ਗੁਰ ਪਰਸਾਦੀ ਜਾਨਿਆ ॥

*bhanath naanak bharam patt khoolaee gur parasaadhee jaaniaa |*

Prays Nanak, the shutters of doubt have been opened wide; by Guru's grace, I have come to know the Master.

ਹੇ ਭਾਈ! ਨਾਨਕ ਆਖਦਾ ਹੈ“ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ ਜਿਸ ਮਨੁੱਖ ਦੇ ਭਰਮ ਦੇ ਪਰਦੇ ਖੁਲ੍ਹ ਜਾਂਦੇ ਹਨ, ਉਸ ਦੀ (ਪਰਮਾਤਮਾ ਨਾਲ) ਡੂੰਘੀ ਸਾਂਝ ਬਣ ਜਾਂਦੀ ਹੈ ।

ਸਾਚੀ ਲਿਵ ਲਾਗੀ ਹੈ ਭੀਤਰਿ ਸਤਿਗੁਰ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ॥੩॥੧॥੯॥

*saachee liv laagee hai bheethar sathigur sio man maaniaa |3|1|9|*

I am filled to overflowing with true love; my mind is pleased and pacified by the Satguru. ||3||1||9||

ਉਸ ਦੇ ਹਿਰਦੇ ਵਿਚ (ਪਰਮਾਤਮਾ ਨਾਲ) ਸਦਾ ਕਾਇਮ ਰਹਿਣ ਵਾਲੀ ਲਗਨ ਲੱਗ ਜਾਂਦੀ ਹੈ, ਗੁਰੂ ਨਾਲ ਉਸ ਦਾ ਮਨ ਪਤੀਜ ਜਾਂਦਾ ਹੈ ।੩।੧।੯।

## Paure 38

ਹਰਿ ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ ॥

Har Jeeo Gufaa Andhar Rakh Kai Vaajaa Pavan Vajaaeiaa ||

ਹਰਿ ਜੀਤ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ ।

*The Master placed the soul in the cave of the body, and blew the breath of life into the musical instrument of the body.*

### SOUL AND BODY

The soul is the self, the “I” that inhabits the body and acts through it. Without the soul, the body is like a light bulb without electricity, a computer without the software, a space suit with no astronaut inside. With the introduction of the soul, the body acquires life, sight and hearing, thought and speech, intelligence and emotions, will and desire, personality and identity.

A soul is formed in the womb of heavenly spiritual realms, where it acquires its distinct identity and mission. To fulfill this mission, it is dispatched to the physical realm.

### According to Torah (Law Book of Jews)

The soul is provided with a compass and guidebook to navigate the challenge of physical life, and the resources to fortify it. The Torah is the divine “blueprint for creation” that guides and instructs the soul on its mission in life. The Torah is also “food for the soul”: by studying Torah the soul ingests and digests the divine wisdom and is supplied with the divine energy to persevere in its mission and overcome its challenges.

A mitzvah (Commandment) is a Godly deed. Every time a soul performs a mitzvah—giving a coin to charity, putting on tefillin (the phylacteries worn by Jews on head), lighting Shabbat candles—it acts as a “partner with God in creation” and brings God’s presence into the world. The mitzvot are all physical deeds—so the soul can perform them only while a resident of the physical world, invested within a soul and a body. Thus the duration of its physical life is the soul’s only opportunity to perform mitzvot.

ਵਜਾਇਆ ਵਾਜਾ ਪਉਣ ਨਉ ਦੁਆਰੇ ਪਰਗਟ ਕੀਏ ਦਸਵਾ ਗੁਪਤੁ ਰਖਾਇਆ ॥

Vajaaeiaa Vaajaa Poun No Dhuaarae Paragatt Keeeeae Dhasavaa Gupath Rakhaaeiaa ||

ਕਜਾੜਆ ਕਾਜਾ ਧਤਣ ਨਤ ਫੁਆਰੇ ਪਰਗਟ ਕੀਏ ਫਸਵਾ ਗੁਪਤੁ ਰਖਾੜਆ ।

*He blew the breath of life into the musical instrument of the body, and revealed the nine doors; but He kept the tenth door hidden.*

ਗੁਰਦੁਆਰੈ ਲਾਇ ਭਾਵਨੀ ਇਕਨਾ ਦਸਵਾ ਦੁਆਰੁ ਦਿਖਾਇਆ ॥

Guradhuaarai Laae Bhaavaneee Eikanaa Dhasavaa Dhuaar Dhikhaaeiaa ||

ਗੁਰਦੁਆਰੈ ਲਾਇ ਭਾਵਨੀ ਇਕਨਾ ਫਸਵਾ ਫੁਆਰੁ ਦਿਖਾੜਆ ।

*Through the Guru, the Guru's advice, some are blessed with loving faith, and the tenth door is revealed to them.*

ਤਹ ਅਨੇਕ ਰੂਪ ਨਾਉ ਨਵ ਨਿਧਿ ਤਿਸ ਦਾ ਅੰਤੁ ਨ ਜਾਈ ਪਾਇਆ ॥

Theh Anaek Roop Naaoo Nav Nidhh This Dhaa Anth N Jaaee Paaeiaa ||

ਤਹ ਅਨੇਕ ਰੂਪ ਨਾਤ ਨਵ ਨਿਧਿ ਤਿਸ ਦਾ ਅੰਤੁ ਨ ਜਾਈ ਪਾਇਆ ।

*There are many images of the Master, and the nine treasures of the Naam; His limits cannot be found.*

### NAU NIDHIAN (NINE TREASURES)

The word 'Nau Nidhian (ਨਉ ਨਿਧਿ) which means nine treasures appears in Sri Guru Granth Sahib 45 times. The term is also used in Ardas as follows:

ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਏ ਘਰ ਨਉਨਿਧਿ ਆਵੈ ਧਾਇ ॥ ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ॥

*"Remember and meditate upon the Almighty whom(Guru) Teg Bahadur meditated; and then nine sources of wealth will come hastening to your home. Kindly help us everywhere."*

### Nine Worldly Treasures

According to Indian thought traditionally Nau Nidheea(n) or Nine treasures are described as the following:

- 'Padam Nidhi' - Attainment of children, grand children, precious metals, gold, silver, and the like
- 'Mahaan Padam' - One gets, Diamond, Rubies and other precious stones. gems, jewels etc
- 'Sankh' - delicious things to eat
- 'Makar' - training in the use of arms and Rule over others
- 'Kachhap' - clothes, food grains, corn and the like
- 'Kund' - dealings in gold

- 'Neel' - trading in precious stones, gems and jewels
- 'Mukand' - mastery of the fine arts, Music & Poetry
- 'Kharab' or 'Warch' - riches of all kinds

### Nine Spiritual Treasures

- **Bharosa** - faith. A deep Faith in God and dependence of God. The firm Faith in Waheguru is the first and foremost experience of a practitioner of Naam.
- **Leenta** - An absolute attachment attachment (absorption) to God.
- **Santokh** - Content
- **Detachment** - From Family, Friends & Worldly Possessions.
- **Hukam** - Acceptance of and Total Surrender to the will of god.
- **Sehaj** - Equilibrium and Equipoise of the mind.
- **Anand** - Perpetual delight and Permanant joy.
- **Vismaad** - Ecstasy: Joy plus wonderment, forgetting the self.
- **Nadar** - An awakened soul considers God as the prime reason of his attainments and that his own efforts means nothing. The attitude keeps ego far away from the person.

ਕਹੈ ਨਾਨਕੁ ਹਰਿ ਪਿਆਰੈ ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ ॥ ੩੮ ॥

Kehai Naanak Har Piarai Jeeo Gufaa Andhar Rakh Kai Vaajaa Pavan Vajaaeiaa ||38||

कहै नानक हारि प्यारै जीउ गुफा अन्दरि रखि कै वाजा पवणु वजाइआ । 38 ।

*Says Nanak, the Master placed the soul in the cave of the body, and blew the breath of life into the musical instrument of the body. ||38||*

### SAKHI 38 (SHABAD)

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥

*Sorath Mehla 3*

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ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਬਹੁਤਾ ਦੁਖੁ ਲਾਗਾ ਜੁਗ ਚਾਰੇ ਭਰਮਾਈ ॥

*bin sathigur saevae bahuthaa dhukh laagaa jug chaarae bharamaaee |*

Without serving the Satguru, everyone suffers in terrible pain, and throughout the four ages, he/she wanders aimlessly.

ਹੇ ਭਾਈ! ਗੁਰੂ ਦੀ ਸਰਨ ਪੈਣ ਤੋਂ ਬਿਨਾ ਮਨੁੱਖ ਨੂੰ ਬਹੁਤ ਦੁੱਖ ਚੰਬੜਿਆ ਰਹਿੰਦਾ ਹੈ, ਮਨੁੱਖ ਸਦਾ ਹੀ ਭਟਕਦਾ ਫਿਰਦਾ ਹੈ।

ਹਮ ਦੀਨ (ਨਿਮਾਣਾ) ਤੁਮ ਜੁਗੁ ਜੁਗੁ ਦਾਤੇ ਸਬਦੇ ਦੇਹਿ ਬੁਝਾਈ ॥੧॥

*ham dheen thum jug jug dhaathae sabadhae dhaehi bujhaaee |1|*

I am poor and meek, and throughout the ages, You are the great giver - please, grant me the understanding of the Shabad. ||1||

ਹੇ ਪ੍ਰਭੂ! ਅਸੀਂ (ਜੀਵ, ਤੇਰੇ ਦਰ ਦੇ) ਮੰਗਤੇ ਹਾਂ, ਤੂੰ ਸਦਾ ਹੀ (ਸਾਨੂੰ) ਦਾਤਾਂ ਦੇਣ ਵਾਲਾ ਹੈਂ, (ਮੇਹਰ ਕਰ, ਗੁਰੂ ਦੇ) ਸ਼ਬਦ ਵਿਚ ਜੋੜ ਕੇ ਆਤਮਕ ਜੀਵਨ ਦੀ ਸਮਝ ਬਖਸ਼ ।੧।

**ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਤੁਮ ਪਿਆਰੇ ॥**

*har jeeo kirapaa karahu thum piaarae |*

O dear beloved Master, please show mercy to me.

ਹੇ ਪਿਆਰੇ ਪ੍ਰਭੂ ਜੀ! (ਮੇਰੇ ਉਤੇ) ਮੇਹਰ ਕਰ,

**ਸਤਿਗੁਰੁ ਦਾਤਾ ਮੇਲਿ ਮਿਲਾਵਹੁ ਹਰਿ ਨਾਮੁ ਦੇਵਹੁ ਆਧਾਰੇ ॥ ਰਹਾਉ ॥**

*sathigur dhaathaa mael milaavahu har naam dhaevahu aadhaarae | rehaao |*

Unite me in the union of the Satguru, the great benefactor, and give me the support of the Master's Name. ||rahau||

ਤੇਰੇ ਨਾਮ ਦੀ ਦਾਤਿ ਦੇਣ ਵਾਲਾ ਗੁਰੂ ਮੈਨੂੰ ਮਿਲਾ, ਅਤੇ (ਮੇਰੀ ਜ਼ਿੰਦਗੀ ਦਾ) ਸਹਾਰਾ ਆਪਣਾ ਨਾਮ ਮੈਨੂੰ ਦੇਹ ।ਰਹਾਉ।

**ਮਨਸਾ (ਵਾਸਨਾ) ਮਾਰਿ ਦੁਬਿਧਾ (ਮੁਸ਼ਕਲਾਂ) ਸਹਜਿ ਸਮਾਣੀ ਪਾਇਆ ਨਾਮੁ ਅਪਾਰਾ ॥**

*manasaa maar dhubidhaa sehaj samaanee paaeiaa naam apaaraa |*

Conquering my desires and duality, I have merged in celestial peace, and I have found the Naam.

(ਹੇ ਭਾਈ! ਗੁਰੂ ਦੀ ਸਰਨ ਪੈ ਕੇ ਜਿਸ ਮਨੁੱਖ ਨੇ) ਬੇਅੰਤ ਪ੍ਰਭੂ ਦਾ ਨਾਮ ਹਾਸਲ ਕਰ ਲਿਆ (ਨਾਮ ਦੀ ਬਰਕਤਿ ਨਾਲ) ਵਾਸਨਾ ਨੂੰ ਮੁਕਾ ਕੇ ਉਸ ਦੀ ਮਾਨਸਕ ਡਾਂਵਾਂ-ਡੋਲ ਹਾਲਤ ਆਤਮਕ ਅਡੋਲਤਾ ਵਿਚ ਲੀਨ ਹੋ ਜਾਂਦੀ ਹੈ ।

**ਹਰਿ ਰਸੁ ਚਾਖਿ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਕਿਲਬਿਖ (ਪਾਪ) ਕਾਟਣਹਾਰਾ ॥੨॥**

*har ras chaakh man niramal hoaa kilabikh kaattanehaaraa |2|*

I have tasted the sublime (inspiring) essence of the Master, and my soul has become immaculately pure; the Master is the destroyer of sins. ||2||

ਹੇ ਭਾਈ! ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ ਸਾਰੇ ਪਾਪ ਕੱਟਣ ਦੇ ਸਮਰਥ ਹੈ (ਜੇਹੜਾ ਮਨੁੱਖ ਨਾਮ ਪ੍ਰਾਪਤ ਕਰ ਲੈਂਦਾ ਹੈ) ਹਰਿ-ਨਾਮ ਦਾ ਸੁਆਦ ਚੱਖ ਕੇ ਉਸ ਦਾ ਮਨ ਪਵਿੱਤ੍ਰ ਹੋ ਜਾਂਦਾ ਹੈ ।੨।

**ਸਬਦਿ ਮਰਹੁ ਫਿਰਿ ਜੀਵਹੁ ਸਦ ਹੀ ਤਾ ਫਿਰਿ ਮਰਣੁ ਨ ਹੋਈ ॥**

*sabadh marahu fir jeevahu sadh hee thaa fir maran n hoee |*

Dying in the Word of the Shabad, you shall live forever, and you shall never die again.

ਹੇ ਭਾਈ! ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਵਿਚ ਜੁੜ ਕੇ (ਵਿਕਾਰਾਂ ਵਲੋਂ) ਅਛੋਹ ਹੋ ਜਾਵੋ, ਫਿਰ ਸਦਾ ਲਈ ਹੀ ਆਤਮਕ ਜੀਵਨ ਜੀਉਂਦੇ ਰਹੋਗੇ, ਫਿਰ ਕਦੇ ਆਤਮਕ ਮੌਤ ਨੇੜੇ ਨਹੀਂ ਢੁਕੇਗੀ ।

**ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਦਾ ਮਨਿ ਮੀਠਾ ਸਬਦੇ ਪਾਵੈ ਕੋਈ ॥੩॥**

*anmrith naam sadhaa man meethaa sabadhae paavai koee |3|*

The Ambrosial Nectar of the Naam is ever-sweet to the mind; but how few are those who obtain the Shabad. ||3||

ਜੇਹੜਾ ਭੀ ਮਨੁੱਖ ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਦੀ ਰਾਹੀਂ ਹਰਿ-ਨਾਮ ਪ੍ਰਾਪਤ ਕਰ ਲੈਂਦਾ ਹੈ, ਉਸ ਨੂੰ ਇਹ ਆਤਮਕ ਜੀਵਨ ਦੇਣ ਵਾਲਾ ਨਾਮ ਸਦਾ ਲਈ ਮਨ ਵਿਚ ਮਿੱਠਾ ਲੱਗਣ ਲੱਗ ਪੈਂਦਾ ਹੈ ।੩।

ਦਾਤੈ ਦਾਤਿ ਰਖੀ ਹਥਿ ਅਪਣੈ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਦੇਈ ॥

*dhaathai dhaath rakhee hath apanai jis bhaavai this dhaeee |*

The great giver keeps His gifts with Himself; He gives them to those with whom He is pleased and those who deserve them.

ਹੇ ਭਾਈ! ਦਾਤਾਰ ਨੇ (ਨਾਮ ਦੀ ਇਹ) ਦਾਤਿ ਆਪਣੇ ਹੱਥ ਵਿਚ ਰੱਖੀ ਹੋਈ ਹੈ, ਜਿਸ ਨੂੰ ਚਾਹੁੰਦਾ ਹੈ ਉਸ ਨੂੰ ਦੇ ਦੇਂਦਾ ਹੈ ।

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਇਆ ਦਰਗਹ ਜਾਪਹਿ ਸੇਈ ॥੪॥੧੧॥

*naanak naam rathae sukh paaeiaa dharageh jaapehi saeee |4|11|*

O Nanak, imbued with the Naam, they find peace, and in the court of the Master, they are exalted. ||4||11||

ਹੇ ਨਾਨਕ! ਜੇਹੜੇ ਮਨੁੱਖ ਪ੍ਰਭੂ ਦੇ ਨਾਮ-ਰੰਗ ਵਿਚ ਰੰਗੇ ਜਾਂਦੇ ਹਨ, ਉਹ (ਇਥੇ) ਸੁਖ ਮਾਣਦੇ ਹਨ, ਪਰਮਾਤਮਾ ਦੀ ਹਜ਼ੂਰੀ ਵਿਚ ਭੀ ਉਹੀ ਮਨੁੱਖ ਆਦਰ-ਮਾਣ ਪਾਂਦੇ ਹਨ ।੪।੧੧।



## Pauri 39

ਏਹੁ ਸਾਚਾ ਸੋਹਿਲਾ ਸਾਚੈ ਘਰਿ ਗਾਵਹੁ ॥

Eaehu Saachaa Sohilaa Saachai Ghar Gaavahu ||

एहु साचा सोहिला साचै घरि गावहु ।

*Sing this true song of praise in the true home of your soul.*

The meaning of the word Sohila is a song of praise. In Guru Granth Sahib, there is a group of five shabads called 'Sohila'. Three shabads are composed by Guru Nanak, one by Guru Ramdas and one by Guru Arjan.

### SOHILA

The religious and artistic value of these hymns is as follows:

- The first shabad visualises the union of the personal self with the Almighty.
- The second shabad presents the singularity of the Ultimate despite endless diversity of scriptures, teachers and philosophies.
- The third shabad rejects all modes of external piety and ritual, and vividly portrays the entire cosmos making harmonious worship. Instead of trays with lamps placed upon them with incense and other offerings, the sky becomes an integrated platter, the sun and moon the lamps, stars the beads, and all vegetation an offering of flowers. Loud recitation is replaced by the inner unstruck melody playing motionlessly.
- The fourth shabad explains the importance of the divine Name through which all suffering and transmigration is annulled.
- The fifth shabad celebrates life here in this world: we must avail ourselves of this wonderful opportunity to serve others and to win divine merit. The unknown mystery becomes known to the enlightened person who thereafter enjoys the bliss and freedom of immortality.
- The three of these shabads, composed by Guru Nanak, were available to Guru Amardas during his times, as he has been given all hymns composed by Guru Nanak and Guru Angad.

ਗਾਵਹੁ ਤ ਸੋਹਿਲਾ ਘਰਿ ਸਾਚੈ ਜਿਥੈ ਸਦਾ ਸਚੁ ਧਿਆਵਹੇ ॥

Gaavahu Th Sohilaa Ghar Saachai Jithhai Sadhaa Sach Dhhaavehae ||

ਗਾਵਹੁ ਤ ਸੋਹਿਲਾ ਘਰਿ ਸਾਚੈ ਜਿਥੈ ਸਦਾ ਸਚੁ ਧਿਆਵਹੇ ।

*Sing the song of praise in your true home; meditate there on the True Master forever.*

ਸਚੇ ਧਿਆਵਹਿ ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਗੁਰਮੁਖਿ ਜਿਨਾ ਬੁਝਾਵਹੇ ॥

Sacho Dhhaavehi Jaa Thudhh Bhaavehi Guramukh Jinaa Bujhaavehae ||

ਸਚੇ ਧਿਆਵਹਿ ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਗੁਰਮੁਖਿ ਜਿਨਾ ਬੁਝਾਵਹੇ ।

*They alone meditate on You, O True Master, who are pleasing to Your Will; as Gurmukh, they understand.*

ਇਹੁ ਸਚੁ ਸਭਨਾ ਕਾ ਖਸਮੁ ਹੈ ਜਿਸੁ ਬਖਸੇ ਸੇ ਜਨੁ ਪਾਵਹੇ ॥

Eihu Sach Sabhanaa Kaa Khasam Hai Jis Bakhasae So Jan Paavehae ||

ਇਹੁ ਸਚੁ ਸਭਨਾ ਕਾ ਖਸਮੁ ਹੈ ਜਿਸੁ ਬਖਸੇ ਸੇ ਜਨੁ ਪਾਵਹੇ ।

*This Truth is the Master of all; whoever is blessed, obtains it.*

ਕਹੈ ਨਾਨਕੁ ਸਚੁ ਸੋਹਿਲਾ ਸਚੈ ਘਰਿ ਗਾਵਹੇ ॥ ੩੯ ॥

Kehai Naanak Sach Sohilaa Sachai Ghar Gaavehae ||39||

ਕਹੈ ਨਾਨਕੁ ਸਚੁ ਸੋਹਿਲਾ ਸਚੈ ਘਰਿ ਗਾਵਹੇ । 39 ।

*Says Nanak, sing the true song of praise in the true home of your soul. ||39||*

**SAKHI 39** (Please also refer to Sakhi 35)

When Guru Amardas felt that his end was drawing near, he sent for Bhai Budha and other prominent Sikhs, including his two sons, Mohan and Mohri, and declared that according to the tradition established by Guru Nanak, the leadership of the Sikhs must go to the most deserving. I, therefore, bestow this honour on Ramdas. Everyone present, excepting Mohan, bowed their head in reverence. As the custom was, Bhai Budha was then asked by Guru Amardas to apply the tilak on Bhai Ramdas's forehead and the spiritual sovereignty passed on to him. Bhai Ramdas became the image of Guru Amardas, as Guru Amardas was the image of Guru Angad, and Guru Angad was the image of Guru Nanak. It was the same spirit passing from one Guru to the other. Guru Ramdas was appointed the fourth Sikh Guru of the Sikhs in 1574.

There was great rejoicing. Everyone was happy except Mohan, the Guru's older son, who felt that he had been denied his birthright.

## Pauri 40

ਅਨਦੁ ਸੁਣਹੁ ਵਡਭਾਗੀਹੋ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥

Anadh Sunahu Vaddabhaageeho Sagal Manorathh Poorae ||

ਅਨਦੁ ਸੁਣਹੁ ਵਡਭਾਗੀਹੋ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ।

*Listen to the song of bliss, O most fortunate ones; all your longings shall be fulfilled.*

ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭੁ ਪਾਇਆ ਉਤਰੇ ਸਗਲ ਵਿਸੁਰੇ ॥

Paarabreham Prabh Paaeiaa Outharae Sagal Visoorae ||

ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭੁ ਪਾਇਆ ਉਤਰੇ ਸਗਲ ਵਿਸੁਰੇ ।

*I have obtained the Supreme Master, and all sorrows have been forgotten.*

ਦੁਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ ਸੁਣੀ ਸਚੀ ਬਾਣੀ ॥

Dhookh Rog Santhaap Outharae Sunee Sachee Baanee ||

ਦੁਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ ਸੁਣੀ ਸਚੀ ਬਾਣੀ ।

*Pain, illness and suffering have departed, listening to the True Bani.*

ਸੰਤ ਸਾਜਨ ਭਏ ਸਰਸੇ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੀ ॥

Santh Saajan Bheae Sarasae Poorae Gur Thae Jaanee ||

ਸੰਤ ਸਾਜਨ ਭਏ ਸਰਸੇ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੀ ।

*The Saints and their friends are in ecstasy, knowing the Perfect Guru.*

ਸੁਣਤੇ ਪੁਨੀਤ ਕਹਤੇ ਪਵਿਤੁ ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥

Sunathae Puneeth Kehathae Pavith Sathigur Rehiaa Bharapoorae ||

ਸੁਣਤੇ ਪੁਨੀਤ ਕਹਤੇ ਪਵਿਤੁ ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ ।

*Pure are the listeners, and pure are the speakers; the Satguru is all-pervading and permeating.*

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥ ੪੦ ॥ ੧ ॥

Binavanth Naanak Gur Charan Laagae Vaajae Anehadh Thoorae ||40||1||

बिनवमति नानकु गुर चरण लागे वाजे अनहद तूरे । 40 । 1 ।

*Prays Nanak, touching the Guru's Feet, the unstruck sound current of the celestial bugles vibrates and resounds. ||40||1||*

#### **SAKHI 40**

Guru Amardas passed away peacefully on September 1, 1574 in Goindwal, by the river Beas, at an advanced age of 95. He was the longest living Sikh Guru and the tenure of his Guruship was 22 years and 5 months. Before his passing away, he insisted that after his death, Sikhs were to engage in daily kirtan i.e., singing of Gurbani, and naam japna (meditation), and remembering God in their every action. He ruled out mourning at death as contrary to Sikh teachings.

Before he died, he appointed his son in law Bhai Ramdas, the husband of Bibi Bhani, as the fourth guru of the Sikhs. All through his life, Guru Amardas carved out a new and distinctive path for the Sikhs, and helped in consolidating the work of the previous two Gurus, thereby laying a rock solid foundation for his successors to build on.

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