

Guru Granth Sahib Speaks- II

NAM

(Name of the Lord)

Surindar Singh Kohli

GURU GRANTH SAHIB SPEAKS - 2

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NAME OF THE LORD

By the same author :

Guru Granth Sahib : An Analytical Study, Dictionary of Guru Granth Sahib, Dictionary of Mythological Reference: in Guru Granth Sahib, The Sikh Philosophy, Yoga of the Sikhs, The Sikh Prayers, Sikhism and Major World Religions Outlines of Sikh Thought, Sikh Ethics, Life and Ideals of Guru Gobind Singh (based on original sources), Sikh Prediction: Philosophy of Guru Nanak, Travels of Guru Nanak, The Ninth Nanak, Sikhism and Guru Granth Sahib, A History of Punjabi Literature, A Conceptual Encyclopaedia of Guru Granth Sahib, The Sikh and Sikhism, Death and After an Real Sikhism.

ਜਹ ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਨ ਭਾਈ ॥
ਮਨ ਉਹਾ ਨਾਮੁ ਤੇਰੈ ਸੰਗਿ ਸਹਾਈ ॥
ਜਹ ਮਹਾ ਭਇਆਨ ਦੁਤ ਜਮ ਦਲੈ ॥
ਤਹ ਕੇਵਲ ਨਾਮੁ ਸੰਗਿ ਤੇਰੈ ਚਲੈ ॥

*Where mother, father, son, brother, no
one will associate you,*

*O Mind! only God's Name will support
you there.*

*Where there big terrible demons reside,
Only Lord's True Name will accompany
you there.*

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FOREWORD

By the Grace of the True Guru, a strong desire had been created in my mind to bring before the Sikhs now spread in various parts of world the message of their Scripture in a series of books. For this purpose, a series entitled 'Guru Granth Sahib Speaks' has been launched, in which two books have been prepared with the titles *Death and After* and *Naam*. I am confident that the Sikhs living in various parts of the world will be interested to imbibe the True Guru's words in their lives and reform themselves in order to become worthy citizens of not only this world, but also be recipient of honours in the next world. There is no doubt that at present the Sikhs who have migrated to various countries and settled there for the last half a century or more have not only lost their hold on their own language i.e. Punjabi, but also do not know intimately about their religious literature. They mostly know that they are Sikhs coming from Punjab and settling in foreign lands with different cultures. They are of course very sturdy and brave people and unless they know the ins and outs of their own religion and follow the sayings of the Gurus, they will not survive as Sikhs for a long time. Therefore, it is necessary for them to live upto the standards and norms fixed by their Gurus and a deep perception of their heritage.

I do not claim to be an ideal Sikh and might have fallen a prey to many failings, but it is the Grace of the True Guru, who beckons me to proceed further in his mission. I do not claim to be a great Scholar of my religion and might have given some erratic explanations, but the Sikh Sangat which

is Supreme, will come to my guidance. The above-mentioned two books are before the Sikh community, which will suggest to me some very emergent topics for the series so that as long as I live, some service may be done from my side, though I believe that it is only the True Guru, who goes on bestowing his kindness upon his Sikhs.

I am confident that the Sikhs will like this series and write to me about their suggestions for its betterment. My present address is given below.

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CONCEPT OF NAAM IN SIKHISM

A GENERAL STUDY

In every walk of life we need a guide. In order to be proficient in a line, we have to get proper training. Similar is the case in spiritual domain. For our spiritual uplift we need a Guru or religious preceptor, who prepares us in thought, deed and action in order to make us a loving bride of the Lord. The Guru or *Satguru* (True Guru) is the kindly light, which sheds lustre on our path. The precious gift of the Guru to the disciple is *Naam*, the Name of the Lord.

The institution of Guru is very old in India. In *Upanishads*, the last part of the *Vedas*, we find the Guru instructing his disciples. The disciple expresses his doubts and questions the seer, who gives apt replies, which are based upon his personal experience. The Guru or *Satguru*¹ is the one, who has realised *Brahman*. But there have been innumerable pretenders in every age, who deceived their disciples and had only their material gains in view. They danced before their disciples in several guises for the sake of their bread.² The Sikh Gurus and the saint-poets of the Sikh Scripture have painted these pretenders in their true colours, blind preceptor always drowns his companions.³ If the master is naked and hungry, how can his servant have to his fill?⁴

In *Guru Granth Sahib*, nearly every hymn talks directly or indirectly about the Guru. The Guru is the pivot of the whole Sikh thought. The reverence for the Guru is not only delineated in Sikhism, it is also found in *Upanishads*, *Tantras* and *Agamas*. For the disciple his Guru is Brahma, Vishnu

and Shiva.⁵ For the disciple his Guru is a vast ocean, a holy place of pilgrimage, a ship, a philosopher's stone, a moneylender, a jeweller, a guide, a mahout, a doctor, a warrior, mediator etc.⁶ He looks at his preceptor from different angles.

But the question arises about the physical aspect of the Guru-Soul. In the Primal Age, the Guru-Soul was identical with *Brahman*. This shows that the first and the foremost Guru is God Himself. Guru Nanak Dev and Guru Gobind Singh talk of Him as their Guru.⁷ When the universe was created by *Brahman*, the Guru-Soul pervaded the universe as *Isvara*, but when *Isvara* became manifest through an enlightened Soul in a physical form, it adopted several names in different periods. These enlightened Souls through whom the Word of God or *Naam* or *Gur-Shabad* spread in the universe were called Gurus. The ten Gurus of the Sikhs are the ten manifestations of the Guru-Soul. All the radical saints, whose verses have been included in the Sikh Scripture experienced the manifestation of the Guru-Soul within them. Since this Scripture contains the message of the Guru-Soul, his Word or *Bani*, it was given the status of the Guru by Guru Gobind Singh. The physical form disappeared with the Tenth Guru and the Guru-Soul manifested in the form of Word or *Shabda* or *Bani* or *Naam*. In fact, the body is prone to death, but the *Shabda* or *Naam* lives for ever. In the Scripture itself, the significance of *Gurbani* or *Gur-Shabda* has been depicted in the following manner :

*The Bani is the Guru and Guru is the Bani
And all the ambrosias exist in Bani.*⁸

If the disciple follows the sayings of *Bani*, the Guru takes the disciple across the world-ocean.

In the words of Guru Nanak Dev :

*The Word is the Guru and the Concentration is the
disciple.*

(Ramkali M. 1, p. 943)⁹

When the Guru is in the physical form, he possesses the following attributes :

1. He has realised *Brahman*.¹⁰
2. He is anxious to get the release of all humanity. He is Merciful and forgives the sinners.¹¹
3. He is the field of piety.¹²
4. He is without enmity. He sees *Brahman* all around. Everybody is equal in his eyes.¹³
5. He is the giver of comfort and destroyer of evils.¹⁴
6. Whosoever meets him and acts according to his instructions, attains the state of bliss.¹⁵
7. He is the house of snow like Himalayas.¹⁶
8. He imparts the knowledge of *Brahman*.¹⁷
9. He gives *Naam* (Name) or *Shabda* (Word) to the disciple.¹⁸
10. For his disciple, he is like father, mother, master, God, friend, relative and brother.¹⁹
11. He is the key-bearer of the House of the Lord. Only He can open it.²⁰

The two important functions of the Guru are :

1. Imparting *Guru Mantra* or Word or Name of the Lord to the disciple.
2. Imparting the knowledge of *Brahman*.

The *mantra* or the Word of the Guru is Guru himself, therefore the greatest service of the Guru consists in the repetition of this *mantra* with faith and love. Just as the water is contained in the pitcher and without water there can be no pitcher, in a similar manner the mind is controlled by the knowledge and there can be no knowledge without the Guru.²¹ The Word of the Guru destroys the ego and the knowledge imparted by the Guru destroys the poisonous fangs of *maya*, the she-serpent. Guru Arjan Dev says :

*I have broken off from the deceitful she-serpent.
The Guru told me that she was false and fraudulent.
She is a bitter pill coated with sugar.*

*But my mind is satisfied with the nectar of Name.
I have broken off from the company of greed and
attachment.*

*The Merciful Guru hath given me refuge.
This trickish (maya) hath ruined many a house.
We have been saved by the Merciful Guru.
I have broken off from lust and anger,
I have heard the instruction of the Guru with my own
ears.*

*Whenever I see, the supreme demon is there,
We have been saved by the Guru and God.
The senses and sense-organs have been made widows
by me.*

*The Guru told me that they were like poisonous fire.
Whosoever hath any concern with them goes to hell.
We have been saved by the Guru through the love of
God.*

*I have broken off from ego, the Guru told me that it
was foolish and obstinate.*

*It is homeless, it can never find a home.
We have been saved by the Guru through the love of
God.*

*We have become inimical to these people.
Both cannot live in the same house,
We have come to the Lord and taken refuge in Him.
Do Justice, O Omniscient Lord !
God spoke with us smilingly and did justice,
He put in my service all the servants,
Thou art my Master, all this house is Thine,
The Guru hath given this decision, saith Nanak.*

(Prabhāi M. 5, p. 1347)²²

The above verses make it clear that in the company of the Guru, the five principal evils dwindle away and we realise the Lord. The miracle is brought about by the *mantra* imparted by the Guru, therefore the real Guru is this *mantra* (*Gur-mantra*) and the promulgator of *mantra* is none else

than the first Lord. The human Teacher is a representative of the Divine. In other words he may be called the Divine itself in human form.

The *Tantras* have also taken a similar view about the Guru. In the *Yogini Tantra* it is written : He who is the first Lord and is called *Mahakal* is the Guru, O *Devi!* in all *mantras*. None else is the Guru. He is verily the Guru of the Shaivas, Shaktas, Vaishnavas, Ganapatyas, Moon-Worshippers, Mahashaivas, and Sauras. He and none else is the promulgator of *mantra*. *At the time of imparting mantra, O daughter of Mountain ! He manifests Himself in him, who imparts mantra*. Hence O *Devi!* verily there is no Guruship in man.....Because He Manifests Himself in the human Guru, therefore the greatness of the human Guru is published in all the *Shastras*.

In *Vishvasara Tantra* the following significant words occur about the Guru : "The appearance of the Guru is the root of *Dhyana*, the lotus-feet of the Guru is the root of *Puja*, the word of the Guru is the root of *mantra* and the Grace of the Guru is the root of *Siddhi*." Guru Arjan Dev has depicted and classified the above ideas about the Guru in one of his hymns :

*Bring the appearance (murti) of the Guru in the
Dhyana of the mind.
Accept the Word of the Guru as the Mantra in your
mind,
Adopt the Feet of the Guru in your heart,
Always bow before the Guru—the Higher Brahman.
None in the world should remain in doubt,
Nobody can cross the world-ocean without the Guru.
The Guru has put me on the right path,
I have broken off from everything except devotion.
The fear of transmigration has been removed.
This is the infinite greatness of the Perfect Guru.
With the Grace of the Guru, the downward lotus hath
blossomed up.*

*The light hath spread in the darkness,
The Creator hath been realised by me through the
Guru.*

*With the Grace of the Guru, the foolish mind hath
come on the right path.*

*The Guru is the Creator, He hath power to do
everything,*

*The Guru is the Supreme Ishvara, Who is and Who will
be.*

God hath taught me this, saith Nanak,

*We cannot achieve final emancipation without the
Guru.*

(Gaund M. 5, p. 864)²³

The True Guru includes the functions of both of *Shiksha Guru* (Teacher) and the *Deeksha Guru* (Initiator). These functions are the imparting of knowledge of the path and the initiation. The initiation is done through a *mantra* or the *Shabda* (Word). The Guru guides the disciple at every step and *Siddhi* is attained only through his guidance.

A *mantra*, which may be called sacred syllable or word is an invocation to the Deity. The *mantra* occurs in two forms. One form is the regular prayer in words. In this respect many hymns of *Guru Granth Sahib* may be called *mantras*. The practice of *mantras* for the fulfilment of worldly desires has been rejected by the Sikh Gurus as mere incantations and charms. Only such *mantra* or *mantras* are acceptable as are imparted by the True Guru for the sake of the union of the disciple with the Lord. The *Mool Mantra* is the significant *mantra* in Sikhism, which occurs in the very beginning of *Guru Granth Sahib*. The other form of *mantra* is the combination of syllables. It is called *Beej-Mantra* (*Seed-Mantra*), *Gur-Shabad* (Word of the Guru) or the Name of the Lord. Since Guru is a field of piety, the *Seed-Mantra* from that field can only grow in the disciple's field with a similar climate and similar efforts. The syllables of *Bija-Mantra* in Sikhism are *Wabu-Guru*, which are the sound-bodies of

Brahman. They reproduce in human speech the original sound-vibrations that accompany the manifestation of *Brahman*. When repeated, these sounds act as evocations to *Brahman* and provide the appearance of *Brahm* to the aspiring devotee. In the *Bija-Mantra* of the Sikhs i.e. *Wabu-Guru*, the word *Guru* is for *Para-Brahman* and *Wabu*, the combination of *wa* and *ba* stands for the 'Wonderful Lord'. The combination of *wa* and *ba* also occurs in the tenth section of *Taittiriya Upanishad* as *ba vu ba vu ba vu*, which means 'Oh Wonderful, Oh Wonderful, Oh Wonderful'. The sound-bodies of *Wabu-Guru* manifest before the disciple 'the Wonderful *Para-Brahman*'. *Brahma* may be called by countless names by the disciples, who create these names according to the attributes of their Godhead, but the real Name of God is *Sat*, which is the first and the foremost. It shows *Brahman* as Ever-Existent.

Since the Word of the Guru is the *Bija-Mantra* or the Name of the Lord, it grows into the heart of the devotee as *Brahm*, therefore the *Seed-Mantra* is sometimes called *Shabad-Brahm*.

None of the meritorious works equals the Name of the Lord.²⁴ All the sins are washed away with it.²⁵ Those who repeat or listen to it become pure.²⁶ They attain bliss. The Name of *Hari* (Lord) is like *Paarjaat* (wish-fulfilling tree) and *Kaamdhenu* (wish-fulfilling cow).²⁷ It fulfils all the wishes of the devotee. The best *Dharma* of all is the Name of the Lord, the remembrance of which is the best action.²⁸ It preserves us in all conditions and finishes all our hungers and desires.²⁹ Through it we attain the peace of mind.³⁰ The whole world is diseased and the Name of the Lord is the only remedy. The disease occurs in the absence of Truth.³¹

Early hours of the morning known as *Amrit-vela* (the time for receipt of the Nectar) is the best time for concentration, therefore, it is the best time for remembrance of the Name of the Lord.³² But there is no bar regarding the other parts of the day for the purpose. The True Devotee

remembers the Lord in all his actions and postures i.e. standing, sleeping or walking.³³ One may be at home or in journey, the whole-hearted remembrance at all times under the guidance of the Guru fulfils our objective.³⁴ The advice of Namdev, the Maharashtrian saint to the saint Trilochan must be followed by every disciple : "Do all the work with your hands and feet, but keep your *chitta* (conscious mind) in tune with the Lord."³⁴ But the question arises—How can we remember the Lord in our sleep? The sleep is only meant for the tired body. The body may take rest, but the soul is always awake. The body may relax, but the mind is always on the move. This mind, which is an outer covering of the soul alongwith *Buddhi* (intellect) has to be trained on the right path, so that the soul becomes conscious of its entity. In this way, we always (even in sleep) remain in tune with Infinite. Kabir says : "If a person repeats the Name of the Lord in his dream, I am ready to cast off my body for his shoes."³⁵

Some people argue and question the utility of the Name of the Lord. The devotee, who is always imbued with the Name, subdues his ego and kills his evil thoughts by his whole-time engagement with the Name. He performs all his worldly duties, but he swerves from the right path, always working under the instruction and guidance of the Guru. The outer and inner disorders fill our houses with dirt everyday and the housewife sweeps it regularly, similarly the Name regularly sweeps away the dirt of ego etc. from our minds and makes us worthy devotees of the Lord. The Name and ego cannot live at one plane.³⁶ Several maunds of fuel is consumed with a spark of fire, similarly the great number of sins are consumed by the devotional remembrance of the Name.³⁷ The Name saves us from the dreadful Yama. It helps us at the time of death as a true friend. It helps us in all difficulties, at all times. The Lord Himself appears and takes His devotee out of all the difficulties and troubles.

The person who is imbued with the Name of the Lord

has the following attributes :

He is a warrior with perfect forbearance and intelligence.

He is in Sahaj (equipoise) meditation, deep and serene.

He is ever released and his works are complete.

In whose heart resides the Name of Hari (Lord),

He has all comforts, he is blissful and healthy.

All are equal in his eyes. He is perfectly unattached,

He neither comes nor goes and never swerves,

In whose mind, the Name of Lord resides.

(Ramkali M. 5, p. 890)³⁸

All the works and actions enjoined by *Shastras* for the emancipation remain far inferior to the remembrance of the Name of the Lord. The significance of the Name has been very well propounded in *Sukhmani* by Guru Arjan Dev. Without the Name of the Lord, a human being wastes his life,³⁹ and can never attain the peace of mind. The world is like fire and the Name of the Lord is like cold water.⁴⁰

Now the question arises as to how a disciple has to traverse the path of *Naam-Yoga*? The first and common method of the remembrance of the Name is through the tongue, about which Guru Nanak Dev says in *Japuji* :

If a tongue multiplies into a lakh and it grows into twenty lakhs,

And if we repeat the Name of the Lord a lakh times with a tongue,

In this way we can climb the rungs of reverence and become one with the Lord.⁴¹

One who, by the Grace of God, attains the blessings of *Simran* and always utters God's Name with profound devotion, does not swerve in this or the next world.⁴² People may repeat the Name of the Lord through their tongues, but that will never bring the peace of mind. If the Name resides in the heart through the Grace of the Guru, the devotee will get the desired result.⁴³ All repeat the Name of *Hari* with their

mouths, but the person in whose heart the Name resides is a rarity.⁴⁴ The final emancipation can only be obtained, when the Name resides in the heart. The remembrance of the Name can bring no fruit, if the life of a person is corrupt.⁴⁵

The second method of the remembrance of the Name of the Lord is through breath. Each breath goes inward and outward, bears the Name. In this way a time comes, when the remembrance becomes spontaneous. The repetition of the Name continues through breath in every walk of life. The tongue does not work in this case and only the mind works with the breath.

Without tongue, who repeats with the breath the Name of the Lord, he is rarity. (Malar M. 1, p. 1256)⁴⁶

This method may not be mistaken for *Pranayama* of the Yogis. *Pranayama* requires a complicated practice of the regulation of breath, but the method of the Guru is quite simple. Just as the beads are put together in a rosary by the aid of a thread, in a similar manner the thread of the breath combines together the beads of the Name of the Lord. This method may bring in more concentration, but it may be a hasty and slippery step, the first method can be utilised by common people and the second by more refined ones.

In the more mature stages, when the devotee can think of nothing else except the Name of the Lord, the Name is uttered through every pore of the body.⁴⁷ The advanced stage of the remembrance of the Name of the Lord is known as *Ajapa Jaap* i.e. the spontaneous remembrance.

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ਮੇਰਾ ਬੈਦੁ ਗੁਰੁ ਗੋਵਿੰਦਾ ॥ (ਸੋਰਠਿ ਮ: ੫, ਪੰਨਾ ੬੧੮)
ਢਾਠੀ ਭੀਤਿ ਭਰੰਮ ਕੀ ਭੇਟਤ ਗੁਰੁ ਸੂਰਾ..... ॥ (ਆਸਾ ਮ: ੫, ਪੰਨਾ ੪੫੪)
ਜੈਸਾ ਸਤਿਗੁਰੁ ਸੁਣੀਦਾ ਤੈਸੇ ਹੀ ਮੈ ਡੀਨੁ ॥
ਵਿਛੁੜਿਆ ਮੇਲੇ ਪ੍ਰਭੂ ਹਰਿ ਦਰਗਹ ਕਾ ਬਸੀਨੁ ॥
(ਵਾਰ ਰਾਮਕਲੀ ਮ: ੫, ਪੰਨਾ ੯੫੭)
7. ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਨਾਨਕ ਗੁਰੁ ਮਿਲਿਆ ਸੋਈ ਜੀਉ ॥
(ਸੋਰਠਿ ਮ: ੧, ਪੰਨਾ ੫੯੯)
ਆਦਿ ਅੰਤਿ ਏਕੈ ਅਵਤਾਰਾ ॥ ਸੋਈ ਗੁਰੁ ਸਮਝਿਯਹੁ ਹਮਾਰਾ ॥
(ਚੌਪਈ ਪਾਤਿਸ਼ਾਹੀ ੧੦)
8. ਬਾਣੀ ਗੁਰੁ ਗੁਰੁ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥
ਗੁਰੁ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੁ ਨਿਸਤਾਰੇ ॥੫॥
(ਨਟ ਮ: ੪, ਪੰਨਾ ੯੮੨)
9. ਸਬਦੁ ਗੁਰੁ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥ (ਰਾਮਕਲੀ ਮ: ੧, ਪੰਨਾ ੯੪੩)
10. ਬ੍ਰਹਮੁ ਬਿੰਦੇ ਸੋ ਸਤਿਗੁਰੁ ਕਹੀਐ..... ॥ (ਮਲਾਰ ਮ: ੪, ਪੰਨਾ ੧੨੬੪)
11. ਸਤਿਗੁਰੁ ਸਭਨਾ ਦਾ ਭਲਾ ਮਨਾਇਦਾ..... ॥ (ਵਾਰ ਗਉੜੀ ਮ: ੪, ਪੰਨਾ ੩੦੨)
12. ਸਤਿਗੁਰੁ ਧਰਤੀ ਧਰਮ ਹੈ..... ॥ (ਵਾਰ ਗਉੜੀ ਮ: ੪, ਪੰਨਾ ੩੦੨)

13. ਸਤਿਗੁਰੁ ਅੰਦਰਹੁ ਨਿਰਵੈਰੁ ਹੈ ਸਭੁ ਦੇਖੈ ਬ੍ਰਹਮੁ ਇਕੁ ਸੋਇ ॥
(ਵਾਰ ਗਉੜੀ ਮ: ੪, ਪੰਨਾ ੩੦੨)
14. ਸੁਖਦਾਤਾ ਦੁਖ ਮੇਟਣੋ ਸਤਿਗੁਰੁ ਅਸੁਰ ਸੰਘਾਰੁ ॥੩॥
(ਸਿਰੀਰਾਗੁ ਮ: ੧, ਪੰਨਾ ੫੯)
15. ਜਿਸੁ ਮਿਲਿਐ ਮਨਿ ਹੋਇ ਅਨੰਦੁ ਸੋ ਸਤਿਗੁਰੁ ਕਹੀਐ ॥
(ਗਉੜੀ ਮ: ੪, ਪੰਨਾ ੧੬੯)
16. ਗੁਰੁ ਦਾਤਾ ਗੁਰੁ ਹਿਵੈ ਘਰੁ.....॥ (ਵਾਰ ਮਾਝ, ਮ: ੧, ਪੰਨਾ ੧੩੭)
17. ਗੁਰੁ ਸਤਿਗੁਰੁ ਸਚਾ ਸਾਹੁ ਹੈ ਸਿਖ ਦੇਇ ਹਰਿ ਰਾਸੇ ॥ (ਆਸਾ ਮ: ੪, ਪੰਨਾ ੪੪੯)
18. ਸਤਿਗੁਰੁ ਬੋਹਿਬੁ ਹਰਿ ਨਾਵ ਹੈ.....॥ (ਸਿਰੀਰਾਗੁ ਮ: ੪, ਪੰਨਾ ੪੦)
ਗੁਰਦੇਵ ਦਾਤਾ ਹਰਿ ਨਾਮੁ ਉਪਦੇਸੈ.....॥
(ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮ: ੫, ਪੰਨਾ ੨੫੦)
19. ਗੁਰਦੇਵ ਮਾਤਾ ਗੁਰਦੇਵ ਪਿਤਾ ਗੁਰਦੇਵ ਸੁਆਮੀ ਪਰਮੇਸੁਰਾ ॥
ਗੁਰਦੇਵ ਸਖਾ ਅਗਿਆਨ ਭੰਜਨੁ ਗੁਰਦੇਵ ਬੰਧਿਪ ਸਹੋਦਰਾ ॥
(ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮ: ੫, ਪੰਨਾ ੨੫੦)
20. ਸਤਿਗੁਰੁ ਹਥਿ ਕੁੰਜੀ ਹੋਰਤੁ ਦਰੁ ਖੁਲੈ ਨਾਹੀ ਗੁਰੁ ਪੂਰੈ ਭਾਗਿ ਮਿਲਾਵਣਿਆ ॥੧॥
(ਮਾਝ ਮ: ੩, ਪੰਨਾ ੧੨੪)
ਗੁਰੁ ਕੁੰਜੀ ਪਾਹੁ ਨਿਵਲੁ.....ਅਵਰ ਨ ਕੁੰਜੀ ਹਥਿ ॥
(ਵਾਰ ਸਾਰੰਗ ਮ: ੪, ਸਲੋਕ ਮ: ੨, ਪੰਨਾ ੧੨੩੭)
21. ਕੁੰਭੇ ਬਧਾ ਜਲੁ ਰਹੈ ਜਲ ਬਿਨੁ ਕੁੰਭੁ ਨ ਹੋਇ ॥
ਗਿਆਨ ਕਾ ਬਧਾ ਮਨੁ ਰਹੈ ਗੁਰੁ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥੫॥
(ਵਾਰ ਆਸਾ, ਮ: ੧, ਪੰਨਾ ੪੬੯)
22. ਛਲ ਨਾਗਨਿ ਸਿਉ ਮੇਰੀ ਟੂਟਨਿ ਹੋਈ ॥ ਗੁਰਿ ਕਹਿਆ ਇਹ ਝੂਠੀ ਧੋਹੀ ॥
ਮੁਖਿ ਮੀਠੀ ਖਾਈ ਕਉਰਾਇ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮਿ ਮਨੁ ਰਹਿਆ ਅਘਾਇ ॥੨॥
ਲੋਭ ਮੋਹ ਸਿਉ ਗਈ ਵਿਖੋਟਿ ॥ ਗੁਰਿ ਕ੍ਰਿਪਾਲਿ ਮੋਹਿ ਕੀਨੀ ਛੋਟਿ ॥
ਇਹ ਠਗਵਾਰੀ ਬਹੁਤੁ ਘਰੁ ਗਾਲੇ ॥ ਹਮ ਗੁਰਿ ਰਾਖਿ ਲੀਏ ਕਿਰਪਾਲੇ ॥੩॥
ਕਾਮ ਕ੍ਰੋਧ ਸਿਉ ਠਾਟੁ ਨ ਬੰਨਿਆ ॥ ਗੁਰੁ ਉਪਦੇਸੁ ਮੋਹਿ ਕਾਨੀ ਸੁਨਿਆ ॥
ਜਹ ਦੇਖਉ ਤਹ ਮਹਾ ਚੰਡਾਲ ॥ ਰਾਖਿ ਲੀਏ ਅਪੁਨੈ ਗੁਰਿ ਗੋਪਾਲ ॥੪॥
ਦਸ ਨਾਰੀ ਮੈ ਕਰੀ ਦੁਹਾਗਨਿ ॥ ਗੁਰਿ ਕਹਿਆ ਏਹ ਰਸਹਿ ਬਿਖਾਗਨਿ ॥
ਇਨ ਸਨਬੰਧੀ ਰਸਾਤਲਿ ਜਾਇ ॥ ਹਮ ਗੁਰਿ ਰਾਖੇ ਹਰਿ ਲਿਵ ਲਾਇ ॥੫॥
ਅਹੰਮੇਵ ਸਿਉ ਮਸਲਤਿ ਛੋਡੀ ॥ ਗੁਰਿ ਕਹਿਆ ਇਹੁ ਮੂਰਖੁ ਹੋਡੀ ॥
ਇਹੁ ਨੀਘਰੁ ਘਰੁ ਕਹੀ ਨ ਪਾਏ ॥ ਹਮ ਗੁਰਿ ਰਾਖਿ ਲੀਏ ਲਿਵ ਲਾਇ ॥੬॥
ਇਨ ਲੋਗਨ ਸਿਉ ਹਮ ਭਏ ਬੈਰਾਈ ॥ ਏਕ ਗਿਹੁ ਮਹਿ ਦੁਇ ਨ ਖਟਾਈ ॥
ਆਏ ਪ੍ਰਭ ਪਹਿ ਅੰਚਰਿ ਲਾਗਿ ॥ ਕਰਹੁ ਤਪਾਵਸੁ ਪ੍ਰਭ ਸਰਬਾਗਿ ॥੭॥
ਪ੍ਰਭ ਹਸਿ ਬੋਲੈ ਕੀਏ ਨਿਆਏ ॥ ਸਗਲ ਦੂਤ ਮੇਰੀ ਸੇਵਾ ਲਾਏ ॥
ਤੂੰ ਠਾਕੁਰੁ ਇਹੁ ਗਿਹੁ ਸਭੁ ਤੇਰਾ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਕੀਆ ਨਿਬੇਰਾ ॥੮॥੧॥
(ਬਿਭਾਸ ਪ੍ਰਭਾਤੀ ਮ: ੫, ਪੰਨਾ ੧੩੪੭)

23. ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮੰਤ੍ਰੁ ਮਨੁ ਮਾਨੁ ॥
ਗੁਰ ਕੇ ਚਰਨ ਰਿਦੈ ਲੈ ਧਾਰਉ ॥ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਸਦਾ ਨਮਸਕਾਰਉ ॥੧॥
ਮਤ ਕੋ ਭਰਮਿ ਭੁਲੈ ਸੰਸਾਰਿ ॥ ਗੁਰ ਬਿਨੁ ਕੋਇ ਨ ਉਤਰਸਿ ਪਾਰਿ ॥੧॥ ਰਹਾਉ ॥
ਭੁਲੇ ਕਉ ਗੁਰਿ ਮਾਰਗਿ ਪਾਇਆ ॥ ਅਵਰ ਤਿਆਗਿ ਹਰਿ ਭਗਤੀ ਲਾਇਆ ॥
ਜਨਮ ਮਰਨ ਕੀ ਤ੍ਰਾਸ ਮਿਟਾਈ ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਬੇਅੰਤ ਵਡਾਈ ॥੨॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਉਰਧ ਕਮਲ ਬਿਗਾਸ ॥ ਅੰਧਕਾਰ ਮਹਿ ਭਇਆ ਪ੍ਰਾਸ ॥
ਜਿਨਿ ਕੀਆ ਸੋ ਗੁਰ ਤੇ ਜਾਨਿਆ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਮੁਗਧ ਮਨੁ ਮਾਨਿਆ ॥੩॥
ਗੁਰੁ ਕਰਤਾ ਗੁਰੁ ਕਰਣੈ ਜੋਗੁ ॥ ਗੁਰੁ ਪਰਮੇਸਰੁ ਹੈ ਭੀ ਹੋਗੁ ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ ਇਹੈ ਜਨਾਈ ॥ ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਪਾਈਐ ਭਾਈ ॥੪॥੫॥੬॥
(ਗੋਡ ਮ: ੫, ਪੰਨਾ ੮੬੪)
24. ਹਰਿ ਕੇ ਨਾਮ ਸਮਸਰਿ ਕਛੁ ਨਾਹਿ ॥ *(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ ੨੬੫)*
25. ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥ *(ਜਪੁ, ਪੰਨਾ ੪)*
26. ਕਹਤੇ ਪਵਿਤ੍ਰ ਸੁਣਤੇ ਸਭਿ ਧੰਨੁ..... ॥ *(ਸਿਰੀਰਾਗੁ ਮ: ੫, ਪੰਨਾ ੮੧)*
27. ਪਾਰਜਾਤੁ ਇਹੁ ਹਰਿ ਕੋ ਨਾਮ ॥ ਕਾਮਧੇਨ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਮ ॥
(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ ੨੬੫)
28. ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸ਼ਟ ਧਰਮੁ ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥
(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ ੨੬੬)
29. ਜਹ ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਨ ਭਾਈ ॥ ਮਨ ਉਹਾ ਨਾਮੁ ਤੇਰੈ ਸੰਗਿ ਸਹਾਈ ॥
ਜਹ ਮਹਾ ਭਇਆਨ ਦੂਤ ਜਮ ਦਲੈ ॥ ਤਹ ਕੇਵਲ ਨਾਮੁ ਸੰਗਿ ਤੇਰੈ ਚਲੈ ॥.....
ਅਨਿਕ ਮਾਇਆ ਰੰਗ ਤਿਖ ਨ ਬੁਝਾਵੈ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਆਘਾਵੈ ॥
(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ ੨੬੪)
30. ਰਾਮ ਨਾਮ ਬਿਨੁ ਸਾਂਤਿ ਨ ਆਵੈ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੁ ਪਾਰਿ ਪਰੈ ॥
(ਭੈਰਉ ਮ: ੧, ਪੰਨਾ ੧੧੨੭)
31. ਸੰਸਾਰੁ ਰੋਗੀ ਨਾਮੁ ਦਾਰੁ ਮੈਲੁ ਲਾਗੈ ਸਚ ਬਿਨਾ ॥ *(ਧਨਾਸਰੀ ਮ: ੧, ਪੰਨਾ ੬੮੭)*
32. ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥ *(ਜਪੁ, ਪੰਨਾ ੨)*
33. ਉਠਤ ਬੈਠਤ ਸੋਵਤ ਜਾਗਤ ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈਐ ॥੧॥ਰਹਾਉ॥
(ਆਸਾ ਮ: ੫, ਪੰਨਾ ੩੭੯)
34. ਕਾਰਜਿ ਕਾਮਿ ਬਾਟ ਘਾਟ ਜਪੀਜੈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥੨॥
(ਆਸਾ ਮ: ੫, ਪੰਨਾ ੩੮੬)
- ਨਾਮਾ ਕਹੈ ਤਿਲੋਚਨਾ ਮੁਖ ਤੇ ਰਾਮੁ ਸੰਮਾਲਿ ॥
ਹਾਥ ਪਾਉ ਕਰਿ ਕਾਮੁ ਸਭੁ ਚੀਤੁ ਨਿਰੰਜਨ ਨਾਲਿ ॥੨੧੩॥
(ਸਲੋਕ ਕਬੀਰ, ਪੰਨਾ ੧੩੭੬)
35. ਕਬੀਰ ਸੁਪਨੈ ਹੂ ਬਰਝਾਇ ਕੈ ਜਿਹ ਮੁਖਿ ਨਿਕਸੈ ਰਾਮੁ ॥
ਤਾ ਕੇ ਪਗ ਕੀ ਪਾਨਹੀ ਮੇਰੇ ਤਨ ਕੋ ਚਾਮੁ ॥੬੩॥ *(ਸਲੋਕ ਕਬੀਰ, ਪੰਨਾ ੧੩੬੭)*
36. ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ ॥
(ਵਡਹੰਸੁ ਮ: ੩, ਪੰਨਾ ੫੬੦)

37. ਲਖ ਮੜਿਆ ਕਰਿ ਏਕਠੇ ਏਕ ਰਤੀ ਲੇ ਭਾਹਿ ॥੧॥ਰਹਾਉ॥
(ਆਸਾ ਮ: ੧, ਪੰਨਾ ੩੫੮)
ਗੁਰਮੁਖਿ ਕੋਟਿ ਉਧਾਰਦਾ ਭਾਈ ਦੇ ਨਾਵੈ ਏਕ ਕਣੀ ॥੨॥ (ਸੋਗਠਿ ਮ: ੫, ਪੰਨਾ ੬੦੮)
38. ਸੁਰਬੀਰ ਧੀਰਜ ਮਤਿ ਪੂਰਾ ॥ ਸਹਜ ਸਮਾਧਿ ਧੁਨਿ ਗਹਿਰ ਗੰਭੀਰਾ ॥
ਸਦਾ ਮੁਕਤੁ ਤਾ ਕੇ ਪੂਰੇ ਕਾਮ ॥ ਜਾ ਕੈ ਰਿਦੈ ਵਸੈ ਹਰਿ ਨਾਮ ॥੨॥
ਸਗਲ ਸੂਖ ਆਨੰਦ ਅਰੋਗ ॥ ਸਮਦਰਸੀ ਪੂਰਨ ਨਿਰਜੋਗ ॥
ਆਇ ਨ ਜਾਇ ਡੋਲੈ ਕਤ ਨਾਹੀ ॥ ਜਾ ਕੈ ਨਾਮੁ ਬਸੈ ਮਨ ਮਾਹੀ ॥੩॥
(ਰਾਮਕਲੀ ਮ: ੫, ਪੰਨਾ ੯੯੦)
39. ਰਾਮ ਨਾਮ ਬਿਨੁ ਬਿਰਥੇ ਜਗਿ ਜਨਮਾ ॥ (ਭੈਰਉ ਮ: ੧, ਪੰਨਾ ੧੧੨੭)
40. ਅਬ ਮੋਹਿ ਜਲਤ ਰਾਮ ਜਲੁ ਪਾਇਆ ॥
ਰਾਮ ਉਦਕਿ ਤਨੁ ਜਲਤ ਬੁਝਾਇਆ ॥੧॥ਰਹਾਉ॥
(ਗਉੜੀ ਕਬੀਰ, ਪੰਨਾ ੩੨੩)
- ਆਤਸ ਦੁਨੀਆ ਖੁਨਕ ਨਾਮੁ ਖੁਦਾਇਆ ॥੨॥ (ਵਾਰ ਮਲਾਰ, ਮ: ੧, ਪੰਨਾ ੧੨੯੧)
41. ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥
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LOGOS OR WORD (*SHABDA*)

SHABDA-BRAHM

Logos is a Greek word. In Greek philosophy and theology, it conveys the sense of 'the divine reason', which is implicit in the cosmos, ordering it and giving it form and meaning. The concept conveyed by Logos is also found in Indian, Egyptian and Persian philosophical and theological systems. In Christian Theology this concept defines the role of Jesus Christ as principle of God active in the creation and also revealing the divine plan of salvation to humanity.

The concept of Logos comes from the 6th century B.C. Greek philosopher Heracleitus for whom Logos was analogous to the reasoning power in man. But later on the Stoics defined it as an active rational and spiritual principle that permeated all reality. In this way they meant by it the providence, nature, god and the soul of the universe. It was a first century A.D., Jewish philosopher Philo of Alexandria, who said that Logos was the intermediary between God and the universe. He interpreted like Plato that Logos was both immanent in the world as well as transcendent divine mind.

In the first chapter of the Gospel of St. John in 'The New Testament', Jesus Christ is identified as Logos or the Word incarnated. This identification is based on Old Testament concept of revelation occurring as 'Word of the Lord'. This idea of 'Word-incarnation' is found in Indian Philosophy and Theology from very early times as *Shabda-Brahm*, which was carried on further by the institution of the Gurus for the disciples, being called *Gur-Shabda* (The Word of the Guru). The Sikh Religion, the youngest World-religion,

projected it forward in a big way for the salvation of humanity.

In Sikh Thought, as in early Eastern Thought, the creative power of the divine Word has been brought forward. It is said that the Word is the cause of the creation and dissolution of the universe.¹ In this sense the Word itself is the Transcendent *Brahman*, Who may be called *Shabda-Brahm*. This *Shabda-Brahman's* command in one utterance brought forward many rivers of life.² This utterance may be *Onam Akshara (Aum)*, which has been called the 'Quintessence of the whole universe'.³ This *Shabda-Brahm* becomes Immanent in the world, as mentioned by the great Greek philosopher Plato and his Alexanderian disciple Philo. Those who ruminate on this 'Word' become One with Transcendent *Brahman*.⁴

This *Shabda-Brahman* is the primordeal sound *Aum (Anhad Naad)*, a mystic sound experienced by Yogis in deep meditation. *Anhad Shabda* and *Anhat Shabda*—both phrases point to the celestial music, which is both limitless and unassailable. Thus the Word-incarnate has a significant resonance, which can be heard by those, within whom the Tenth Door (*Dasam Dvar*) has opened. *Anhat Shabda* is not the verbal testimony as produced by different kinds of musical instruments, it is the limitless spontaneous music heard on entering the *Tenth Door*. The Yogi is said to hear this *Shabda* before reaching the *Dasam Dvar*, but according to the Sikh Scripture, the disciple hears it on entering the Tenth Door. The state of *Samadhi* (abstract meditation) is called *Sabaj Samadhi* in the Scripture. In this state of *Samadhi*, duality vanishes, the awareness of the world ceases to exist and Unity alone remains.⁵

The Yogi tries to attain this state (*Shunya Samadhi*) through *Hath Yoga*, but the Sikh reaches it through love. The Sikh, who is attuned with God and repeats the Name of the Lord (Word of the Guru), reaches the state of *Samadhi* and hears *Anhat Shabda*. The state of ecstasy reached within by

singing the Praises of the Lord takes us near this *Shabda*.

When questioned by the old Yogis (*Siddhas*) of the snow-clad Himalayas about his Guru and about the discipleship, Guru Nanak Dev replied that *Shabda* was his Guru and it was the Guru of his tone of awareness (*Surdhun*).⁶ Awareness of *Shabda* was the focal point in the spiritual domain. It was the truth and reality for Guru Nanak.⁷ For him *Shabda* was his only Guru, profound and serene, without whom, the world was quite insane.⁸ It was synonymous for him with Supreme *Brahman*.⁹ The tenth Guru Gobind Singh said that he had three forms. Whereas he was both Transcendent and Immanent *Brahman*, he was also *Shabda*.¹⁰ His Guru was the Only One who was in the beginning and Who will be at the end.¹¹ Thus *Shabda* and *Brahman* are One and the same. The awareness does not come without the *Shabda*, the study of the Scriptures by the hermits are of no avail.¹² Nanak realised Supreme *Brahman* and Guru conclusively through *Shabda*. For him *Shabda-Guru* and *Shabda-Brahm* are the same.¹³

Thus the Guru of the Sikh (disciple) is only *Shabda*, which has come down to us in the garb of language. He has to absorb himself in this *Shabda*. Just as the temple stands on the columns, similarly the *Shabda* of the Guru is the support for the mercurial mind.¹⁴ The mind cannot be bound down without the *Shabda* of the Guru.¹⁵ The *Shabda* of the Guru is ever unassailable.¹⁶ He can only be called a *Jiwan-Mukta*, who is ever absorbed in the *Shabda* of the Guru.¹⁷ The Guru is not something physical, a mortal man, he is the subtle *Shabda* only. Without the Guru, the ailment does not leave and the ego-ache is not cast off. By the Grace of the Guru, the mind of the mortal remains absorbed in the Name of the Lord. Only through *Gur-Shabda* the Lord is realised and without *Shabda* the mortal falters in illusion.¹⁸ One realise God, when he is blessed with *Shabda* and all his efforts are rewarded. When one touches the philosopher's stone, he becomes the philosopher's stone himself, the light

merges in the Light.¹⁹ It has been clearly said that the True Guru in person is seen by the whole world, but with mere seeing, the salvation is not attained, unless there is no pondering on *Shabda*.²⁰ But *Gur-Shabda* stays firmly with the aid of the True Guru and does not reveal itself in any other way.²¹

We produce below the translation of a few quotations regarding *Shabda* from *Guru Granth Sahib* :

1. *The treasure of Shabda is inexhaustible, though one may eat and expend this wealth, O Baba Nanak !*
(Slok M. 5, p. 1426)²²
2. *The Perfect and True Guru gives the consciousness of Shabda.*
(Maru M. 1, p. 1021)²³
3. *With the True Shabda make thou thy crimson-coloured clothes and the fear and love be thy ornamentation.*
(Var Suhi M. 3, p. 786)²⁴
4. *If the cool Shabda abides in the mind and body, there is not any sorrow and separation there.*
(Var Sarang M. 4, p. 1249)²⁵
5. *With the Shabda, the spring is there for ever, which keeps the mind and body verdant.*
(Slok M. 3, p. 1420)²⁶
6. *The Yogi, who dies in Shabda and overpowers his mind, realises the way of Yoga; O Yogi! The attachment of Maya drowns one in terrible ocean, one ferries across through Shabda and also saves his clan.*
(Ramkali M. 1, p. 908)²⁷
7. *The bliss is attained through awareness of Shabda and being imbued with the Lord one realises the quintessence of happiness.*
(Sri Raga M. 1, p. 62)²⁸
8. *Without the awareness of Shabda, one transmigrates.*
(Maru M. 1, p. 1042)²⁹

9. *With Shabda, the state of 'Sahj' (equipoise) is realised, and that True Lord is attained.*
(Sri Raga M. 3, p. 68)³⁰
10. *The Name of the Lord is realised through Shabda and the Unity is obtained. Without Shabda, the whole world is insane and wastes its life, Shabda is the only nectar and the Guruward realises it.*
(Var Sorath M. 4, p. 644)³¹
11. *He, who realises his home by making a search of Shabda, Nanak is his servant.*
(Var Malar M. 1, p. 1291)³²
12. *'Gur-Shabda' enables us to visualise sixty-eight holy*
• *shrines, wherein after bathing we cast off the impurities.*
(Suhi M. 3, p. 753)³³
13. *I died in Shabda and this Shabda gave new life, I attained salvation through Shabda,
Through Shabda my mind and body became pure and the Lord came to abide in my mind,
The Guru is the giver of Shabda, with which my mind is absorbed and I remain imbued with the Lord.
Those who do not know Shabda, they are blind and deaf, for what they have come in the world.*
(Sorath M. 3, p. 601)³⁴
14. *Above all is the consideration of 'Gur-Shabda'.*
(Ramkali M. 1, p. 904)³⁵

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ਸਬਦੁ ਗੁਰ ਦਾਤਾ ਜਿਤੁ ਮਨੁ ਰਾਤਾ ਹਰਿ ਸਿਉ ਰਹਿਆ ਸਮਾਈ ॥੨॥
ਸਬਦੁ ਨ ਜਾਣਹਿ ਸੇ ਅੰਨੇ ਬੋਲੇ ਸੇ ਕਿਤੁ ਆਏ ਸੰਸਾਰਾ ॥
(ਸੋਰਠਿ ਮ: ੩, ਪੰਨਾ ੬੦੧)
35. ਸਭਸੈ ਉਪਰਿ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰੁ ॥ (ਰਾਮਕਲੀ ਮ: ੧, ਪੰਨਾ ੯੦੪)

NAMES OF GOD OR ADORABLE DEITY

THE TRADITION OF SAHANSARNAMAS

(BUT THE SIKH SCRIPTURE HAS ANANT-NAMA
IN VIEW)

The question arises as to the number of Names of God or Adorable Deity? Guru Nanak Dev says that there are countless unapproachable worlds with countless places and countless names. Even to utter the word 'countless' is not appropriate.¹ Everything has a name. Every place has a name and every person carries a name. The names of a person can be of two types, the personal (*Zaatee*) and attributive (*Sifaati*). Similarly the names of God or the Adorable Deity can be of these two types. The personal names of God used by Muslims and commonly used in Punjab are *Allah*, *Rabb* and *Khuda* have been used in the verses of the Sikh Scripture side by side with *Ram* and *Hari* of Hindus. But many attributive names have been created. The Lord revealed Himself through the Gurus and saints. These great mytics presented their experiences through their hymns, which reveal the exuberance of their love for the Lord. The whole range of experience was a spontaneous phenomenon. The mystic vision was the result of the inward urge created by circumstances. The Hindu names of God viz., *Gopal*, *Gobind*, *Damodar*, *Murari*, *Madhava*, *Gosain*, *Kavla Kant*, *Gajpati*, *Chaturbhuj*, *Sripat*, *Lakshmibar*, *Chakradhar* etc., are the Vaishnava attributive names of Vishnu. The etymology of these names is a pointer towards the chief god of Hindu Trinity i.e. Vishnu. e.g.,

Gopal = *Go* (*The world*) + *pal* (*Sustainer*) = Sustainer of the world = Vishnu.

Madhava = *Ma* (*Lakshmi*) + *dhava* (*husband*) = The husband of Lakshmi = Vishnu.

Chaturbhuj = *Chatur* (*four*) + *bhuj* (*arm*) = Four armed = Vishnu.

All these names have been used for the one and only one Lord, who is neither the God of the Muslims nor the *Ishvara* of the Hindus. That Lord is the common father of all the created beings. The general masses knew that these names were the names of the Universal Lord without considering their historical or etymological implication. The names of God referred to above are man-made names. The only Name that can be given to the Lord is *Sat* i.e. the Ever-existent Lord. *Sat* means truth, which abides for ever. Vaishnavas, Shaivas, Shaktas and other sects have created many names of their Adorable Deity, keeping in view his distinctive attributes. But each of these does not focus the complete view of the Lord. It will be ludicrous to assume that because of the Vaishnavite names of God used in the Sikh Scripture, the Sikh Religion is a part and parcel of Vaishnavism. Similarly, it will be mere imbecility to consider Sikhism related to either Shaivism, Shaktism or other sects. Vaishnavism and Shaktism have their own *Sabansarnamas*. The Islamic Names of God also appear in *Guru Granth Sahib* and most of the attributive name among the ninety-nine names of God of Islam can be applied to God envisaged by Sikhism, it does not become a part or the sect of Islam. If the word *EES* (*ਈਸ*) can be mistaken for *EESA* (*ਈਸਾ*) – Jesus by the Christian missionaries and because of many similarities in thought-content, Sikhism has no relation with Christianity. The Shaivas called their Adorable Deity by the names *Shiva*, *Ishvara*, *Rudra*, *Neel Kanth* etc.

Guru Arjan Dev addresses the Lord thus : "My tongue utters only your acquired Names, but your age-old Name is *Sat*" (Maru M. 5, p. 1083).² The Muslim tradition mentions

ninety-nine Names of God. In Hinduism, *Sahansarnamas* mention one thousand Names of the Deity. There is a hymn in *Raga Maru*, which contains a few Names of the Lord. but has often been called a *Sahansarnama* after the Hindu tradition. The translation of this hymn is given below :

My Master, the Supreme Ishvara is Achyut (Imperishable), Para-Brahman (Transcendent Lord), Antaryami (Inner Controller), Madhusudan (the killer of Madhu demon) and Damodar (with string around His body).

That Colourful Lord is Rikbhikes (Master of organs), Govarshandhari (the carrier of Mount Govardhana) and Murli Manobar (with fascinating flute).

He is Mohan Madhav (the Enticer Lord of Lakshmi) and Krishan Murare (Krishna, the enemy of Mur demon).

That Lord is Jagdeeshar (the Master of the world) and Asur Sanghare (the killer of demons).

That Master is Jag Jivan (the life of the world), Abnashi (Eternal), Ghat Ghat vasi hai sanga (accompanies every heart).

That 'Ees' (Lord) is Dharnidhar (support of the earth), Narsingh (Man-lion) and Narayan (Primal Purusha).

He is Dara Agre Pritham Dharayan (the Upholder of the earth with fore-teeth).

O Creator! Thou dost create the form of Vamana (pigmy) and are Changa (good Lord) for all.

Thou art Sri Ram Chand (Lord Rama), Who has neither form nor mark.

Thou art Banwali (the Master of flowery forests), Chakrapan (having discus in hand) and Dars Anupia (having unique sight).

Thou hast Sahs Netra (thousand eyes), Murat hai Sabhsa (thousand forms) and Ik Data sabh hai Manga (One Giver and all others beggars).

- Thou art Bhagat Vachhal (Lover of devotees) and Anatheh Nathe (the Patron of patronless).*
- Thou art Gopi Nath (the Lord of milkmaids) and Sagal hai sathe (ever present with all).*
- Thou art Vasudeva, Niranjan (Unstained), and Date (the Beneficent Lord), I cannot even describe a part of Thy Praises.*
- Thou art Mukand (salvation-Giver), Manohar (Fascinating) and Lakhmi Narayan (the Lord of Lakshmi).*
- Thou art Daropati Lajja nivar udharan (the Saviour of the chastity of Daropati).*
- Thou art Kamla Kant (the Lord of Lakshmi), Kareh Kantubal (performer of wondrous deeds), Anad Binodi (Joyful and Sportive) and Nibsanga (detached).*
- Thou hast Amogh Daesan (Fruitful sight), Thou art Ajuni (unborn), Sambhau (Self-Existent) and Akal Murat (Immortal Being), Who never perishes.*
- Thou art Abnasi (Everlasting), Abgat (Eternal), Agochar (Imperceptible), everything is attached to Thee.*
- Thou art Sri Rang (the Lover of eminence) and Baikunth ke vasi (the Lord abiding in heaven).*
- Under Thy Will Thou didst come in the form of Machh (Fish), and Kachh Kuram (Tortoise).*
- Thou art Kesav (the Lord of Beauteous hair) and Chalit Kareh Nirale (Performer of queer deeds) and whatever Thou dost desire to do, that only happens.*
- Thou art Nirahari (Non-eating), Nirvair (Uninimical) and All-Pervading and beginning the world-play Thou wert called Chaturbhuj (four-armed).*
- Thou art Saval (of black colour) assuming the beautiful form and listening to The Bain (flute), all are fascinated.*

Thou hast Banmala Bibbukhan (Bedecked with forest-flowers) and Kamal Naina (Lotus eyes).
 Thou hast sundar Kundal (beautiful ear-rings), Mukat (crown) and Bain (flute).
 Thou art equipped with Sankh (conch), chakra (discus) and Gada (mace). Thou art Maha Sarathi (the great charioteer) and Satsanga (the companion of Truthful).
 Thou dost wear Peet Pitambar (the yellow robes) and art Tribhavam Dabni (the Lord of three worlds).
 I utter with my mouth thy Names Jagannath (the Lord of the universe) and Gopal (the Sustainer of the world).
 I utter Thy Names Saringdhar (the wielder of bow), Bhagwan (Supreme Being) and Beethula (Lord Vitul). I cannot count all Thy parts.
 I call Thee Nibkantak (without anguish) and Nibkewal (Immaculate).
 I call Thee Dhananjai (The conqueror of riches) and Jal Thal hai mabial (living within water and plain).
 Thou dost abide near Mirt Lok (the world of mortals) and Pyaal (nether-world) and hast Astbir and Abhagga Than (stable and imperishable place).
 Thou art Patit Paavan (Purifier of the sinners) and Dukh Bhai Bhanjan (the destroyer of suffering and fear).
 Thou art Abankar nivaaran (the remover of ego) and Bhav Khandan (Repudiator of Transmigration).
 Thou art Bhagti Tokhit (pleased with devotion) and Deen Kripaala (Bestower of Mercy on the lowly) and art not softened through any other merit.
 Thou art Nirankaar (the Transcendent Lord), Achhal (Undeceivable) and Adolo (Unwavering).
 Thou art Jot Saroopi (Embodiment of Light) and Sabb Jag maulo (the flourisher of the whole world).
 He only meets Him, whom He Himself unites, none can attain Him by his efforts.

Thou art yourself Gopi (milkmaid) and also Kabna (Krishna), Thou dost graze the cows in the forest. Thou dost Upaavah (create) and also Khapaavah (destroy) Thyself. Not even an iota of filth is attached to Thee.

I have only one tongue, what praises of Thine can I describe with it? The thousand-headed Shesha Naga doth not know Thy end. He utters Thy new names day and night, but cannot narrate even one virtue of Thine.

I have come under the refute and protection of the Father of the world. The messenger of Yama is dreadful and terrible and the ocean of maya-world is impassable:

Be Merciful to me and under Thy Will protect me and keep me in the society of the saints.

Whatever is seen, is all false. O Sustainer of the universe, I beg of Thee the gift of the dust of the feet of saints, applying which to my forehead I may attain the supreme spiritual state. To whom Thou dost bless it, He will only obtain it.

O peace-giving Lord ! they, to whom Thou hast blessed, they have enshrined in their hearts the feet of the saints; they have only obtained the entire treasure of the Name and the limitless celestial sound resounds in their mind.

My tongue only utters Thy acquired Names. The Name 'Sat' is Thy Primal and old Name. Thy devotees have come under Thy Protection, saith Nanak. Bless them with Thy sight, they love Thee in their mind, Thou only knowest Thy state and limits; which Thou Thyself dost Utter and Describe. Make me the slave of Thy slaves, saith Nanak, and under Thy Will, keep me in the company of Thy slaves.

(Maru M. 5, p. 1082-83)³

Sabansarnama contains one thousand names of the

Deity, but though in the imitation of the tradition, the above-translated hymn has been called a *Sabansarnama*, it contains about one hundred names and moreover, these are, in fact, mostly Vaishnavite names, which have been accepted as the Names of Lord-God. They were, in fact, uttered as the Names of the common Father Lord-God. Are there then such limited number of Names of God? Not at all, Guru Nanak Dev says: "O Lord! Many are Thy Names and infinite Thy forms." (Asa M. 1, p. 358)⁴. According to him, the forms are infinite, therefore the Names of the Lord are also countless. The Shesha Naga utters countless Names of the Lord, but still there is no end to His Names. Even Shesha Naga has not been able to know the mystery of the Lord. (Dhanasari Kabir, p. 691)⁵. The Tenth Guru, Guru Gobind Singh emphatically says in the beginning of his poem 'Jaapu': "*Tav Sarab Naam Kathia kavan?*" [Who can describe all Thy (countless) Names?]⁶. Thus we see that the Sikh Scriptures had no *Sabansarnama* in view. They had before them *Anant-nama*, which could never be recorded by anyone.

There are many acquired names of God in *Guru Granth Sahib*, some of which are given hereunder:

1. God as Perfect and treasure-house of qualities : *Puran, Sampuran, Gun Tas, Guni Gabir, Gun Nidhan, Bemohtaj.*
2. God is faultless and flawless : *Abbul, Adol, Achhal, Abhang, Achbed, Avgat, Amolak.*
3. God is Light : *Prakash, Jot.*
4. God is good and holy : *Pavittar, Punit, Pavan, Pak.*
5. God is Beautiful : *Sundar, Suban, Gauhar, Lal, Gulal, Ratnagar, Manmohan, Manoramang, Jagmohan, Sohna, Nadanot.*
6. God is Almighty : *Sarab Shaktiman, Samarath, Asur Sanghar, Sabal Malan, Balah Chhallan, Akal Kala, Bhuj Bal, Chatur Bhuj.*
7. God is Omnipresent : *Ape Ap, Hadra Hadur, Sarab-Biapi, Sarab-Nivasi, Sarbatr Ramnang, Bharpur.*

8. God is Omniscient : *Janoi, Jananbar, Gian, Chit, Dana Bina.*
9. God is Primal Cause and the Essence : *Mul, Tat.*
10. God is beyond our cognizance : *Asujb, Nirbujb, Gupt, Agadh, Agam, Akah, Beshumar, Apar, Amit, Bisiar, Apar Apar, Bekimat, Adrisht, Atol, Akaram, Akrai, Varnan Chihna Babra.*
11. God is Truth, All-Pervasive and Everlasting : *Sach, Sat, Sachdanand, Sarbang, Sacha.*
12. God is the Creator : *Kartar, Siranda, Khaliq, Sirjanbar, Karn Karan, Pran Data, Pran Pati, Svaranbar.*
13. God is Purusha : *Adi Purakh, Niranjan Purakh, Sat Purakh, Akal Purakh.*
14. God is Master of the Universe : *Sahib, Malik, Thakur.*
15. God is ever in the State of Bliss : *Nihal, Prasann, Harkhwant, Rang, Anand, Binod.*
16. God is carefree : *Beparwah, Nihkantak.*
17. God is Just, Graceful and Benevolent : *Dukblath, Sagal Sukh-Sagar, Sukhehgami, Sukhdai, Sukhdata, Amrit, Mithboltra, Nimrijbhoot, Sahae, Garib-nivaz, Din Dard, Din-Bandhap, Din Dayal, Anath Nath, Nithavian Thaon, Dial, Karim, Rahim, Meharban, Karunamai, Dukbbhanjan, Adli, Paij Rakhanbar, Bird Palanbar, Bakhshind, Nistaranbar, Patit Pawan, Ola.*
18. God is always full of love : *Bhagat Vachhal, Pita, Mata, Kant, Bbataar, Khasam, Bharta, Bhai, Mitra, Sangi, Sathi, Sajan, Sakha, Yaar, Priya, Piara.*
19. God is always the same : *Ik-ras, Ik-ves.*
20. He is ever New and Fresh : *Nit Navan, Navtan.*
21. God is Formless : *Arup, Nirakar, Nirankar.*
22. God is Ecstatic : *Wahu Wahu, Khub Khub, Ascharaj.*
23. God is Sublime : *Ucho Ucha, Dur.*

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 ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥
 ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥ (ਜਪੁ, ਪੰਨਾ 8)
2. ਕਿਰਤਮ ਨਾਮ ਕਥੇ ਤੇਰੇ ਜਿਹਬਾ ॥
 ਸਤਿ ਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪੂਰਬਲਾ ॥ (ਮਾਰੂ ਮ: 4, ਪੰਨਾ ੧੦੮੩)
3. ਅਚੁਤ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਅੰਤਰਜਾਮੀ ॥ ਮਧੁਸੂਦਨ ਦਾਮੋਦਰ ਸੁਆਮੀ ॥
 ਰਿਖੀਕੇਸ ਗੋਵਰਧਨ ਧਾਰੀ ਮੁਰਲੀ ਮਨੋਹਰ ਹਰਿ ਰੰਗਾ ॥੧॥
 ਮੋਹਨ ਮਾਧਵ ਕ੍ਰਿਸ਼ਨ ਮੁਰਾਰੇ ॥ ਜਗਦੀਸੁਰ ਹਰਿ ਜੀਉ ਅਸੁਰ ਸੰਘਾਰੇ ॥
 ਜਗਜੀਵਨ ਅਥਿਨਾਸੀ ਠਾਕੁਰ ਘਟ ਘਟ ਵਾਸੀ ਹੈ ਸੰਗਾ ॥੨॥
 ਧਰਣੀਧਰ ਈਸ ਨਰਸਿੰਘ ਨਾਰਾਇਣ ॥ ਦਾੜਾ ਅਗ੍ਰੇ ਪ੍ਰਿਥਮਿ ਧਰਾਇਣ ॥
 ਬਾਵਨ ਰੂਪੁ ਕੀਆ ਤੁਧੁ ਕਰਤੇ ਸਭ ਹੀ ਸੇਤੀ ਹੈ ਚੰਗਾ ॥੩॥
 ਸ੍ਰੀ ਰਾਮਚੰਦ ਜਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ॥ ਬਨਵਾਲੀ ਕਰ੍ਕਪਾਣਿ ਦਰਸਿ ਅਨੂਪਿਆ ॥
 ਸਹਸ ਨੇਤ੍ਰ ਮੂਰਤਿ ਹੈ ਸਹਸਾ ਇਕੁ ਦਾਤਾ ਸਭ ਹੈ ਮੰਗਾ ॥੪॥
 ਭਗਤਿ ਵਛਲੁ ਅਨਾਥਹ ਨਾਥੇ ॥ ਗੋਪੀ ਨਾਥੁ ਸਗਲ ਹੈ ਸਾਥੇ ॥
 ਬਾਸੁਦੇਵ ਨਿਰੰਜਨ ਦਾਤੇ ਬਰਨਿ ਨ ਸਾਕਉ ਗੁਣ ਅੰਗਾ ॥੫॥
 ਮੁਕੰਦ ਮਨੋਹਰ ਲਖਮੀ ਨਾਰਾਇਣ ॥ ਦ੍ਰੋਪਤੀ ਲਜਾ ਨਿਵਾਰਿ ਉਧਾਰਣ ॥
 ਕਮਲਾਕੰਤ ਕਰਹਿ ਕੰਤੁਹਲ ਅਨਦ ਬਿਨੋਦੀ ਨਿਹਸੰਗਾ ॥੬॥
 ਅਮੋਘ ਦਰਸਨ ਆਜੁਨੀ ਸੰਭਉ ॥ ਅਕਾਲ ਮੂਰਤਿ ਜਿਸੁ ਕਦੇ ਨਾਹੀ ਖਉ ॥
 ਅਥਿਨਾਸੀ ਅਥਿਗਤ ਅਗੋਚਰ ਸਭੁ ਕਿਛੁ ਤੁਝ ਹੀ ਹੈ ਲਗਾ ॥੭॥
 ਸ੍ਰੀਰੰਗ ਬੈਕੁੰਠ ਕੇ ਵਾਸੀ ॥ ਮਛੁ ਕਛੁ ਕੂਰਮੁ ਆਗਿਆ ਅਉਤਰਾਸੀ ॥
 ਕੇਸਵ ਚਲਤ ਕਰਹਿ ਨਿਰਾਲੇ ਕੀਤਾ ਲੋੜਹਿ ਸੋ ਹੋਇਗਾ ॥੮॥
 ਨਿਰਾਹਾਰੀ ਨਿਰਵੈਰੁ ਸਮਾਇਆ ॥ ਧਾਰਿ ਖੇਲੁ ਚਤੁਰਭੁਜੁ ਕਹਾਇਆ ॥
 ਸਾਵਲ ਸੁੰਦਰ ਰੂਪੁ ਬਣਾਵਹਿ ਬੇਣੁ ਸੁਨਤ ਸਭ ਮੋਹੈਗਾ ॥੯॥
 ਬਨਮਾਲਾ ਬਿਭੂਖਨ ਕਮਲ ਨੈਨ ॥ ਸੁੰਦਰ ਕੁੰਡਲ ਮੁਕਟ ਬੈਨ ॥
 ਸੰਖ ਚਕ੍ਰ ਗਦਾ ਹੈ ਧਾਰੀ ਮਹਾ ਸਾਰਥੀ ਸਤਸੰਗਾ ॥੧੦॥
 ਪੀਤ ਪੀਤੰਬਰ ਤ੍ਰਿਭਵਣ ਧਣੀ ॥ ਜਗੰਨਾਥੁ ਗੋਪਾਲੁ ਮੁਖਿ ਭਣੀ ॥
 ਸਾਰੰਗਧਰ ਭਗਵਾਨ ਬੀਠੁਲਾ ਮੈ ਗਣਤ ਨ ਆਵੈ ਸਰਬੰਗਾ ॥੧੧॥
 ਨਿਹਕੰਟਕੁ ਨਿਹਕੇਵਲੁ ਕਹੀਐ ॥ ਧਨੰਜੈ ਜਲਿ ਬਲਿ ਹੈ ਮਹੀਐ ॥
 ਮਿਰਤ ਲੋਕ ਪਇਆਲ ਸਮੀਪਤ ਅਸਥਿਰ ਥਾਨੁ ਜਿਸੁ ਹੈ ਅੰਭਗਾ ॥੧੨॥
 ਪਤਿਤ ਪਾਵਨ ਦੁਖ ਭੈ ਭੰਜਨੁ ॥ ਅਹੰਕਾਰ ਨਿਵਾਰਣੁ ਹੈ ਭਵ ਖੰਡਨੁ ॥
 ਭਗਤੀ ਤੋਖਿਤ ਦੀਨ ਕ੍ਰਿਪਾਲਾ ਗੁਣੇ ਨ ਕਿਤ ਹੀ ਹੈ ਭਿਗਾ ॥੧੩॥
 ਨਿਰੰਕਾਰੁ ਅਛਲ ਅਡੋਲੇ ॥ ਜੋਤਿ ਸਰੂਪੀ ਸਭੁ ਜਗੁ ਮਉਲੇ ॥
 ਸੋ ਮਿਲੈ ਜਿਸੁ ਆਪਿ ਮਿਲਾਏ ਆਪਹੁ ਕੋਇ ਨ ਪਾਵੈਗਾ ॥੧੪॥
 ਆਪੇ ਗੋਪੀ ਆਪੇ ਕਾਨਾ ॥ ਆਪੇ ਗਉ ਚਰਾਵੈ ਬਾਨਾ ॥

ਆਪਿ ਉਪਾਵਹਿ ਆਪਿ ਖਪਾਵਹਿ ਤੁਧੁ ਲੇਪੁ ਨਹੀ ਇਕੁ ਤਿਲੁ ਰੰਗਾ ॥੧੫॥
 ਏਕ ਜੀਹ ਗੁਣ ਕਵਨ ਬਖਾਨੈ ॥ ਸਹਸ ਫਨੀ ਸੇਖ ਅੰਤੁ ਨ ਜਾਨੈ ॥
 ਨਵਤਨ ਨਾਮ ਜਪੈ ਦਿਨੁ ਰਾਤੀ ਇਕੁ ਗੁਣੁ ਨਾਹੀ ਪ੍ਰਭ ਕਹਿ ਸੰਗਾ ॥੧੬॥
 ਓਟ ਗਹੀ ਜਗਤ ਪਿਤ ਸਰਣਾਇਆ ॥ ਭੈ ਭਇਆਨਕ ਜਮਦੂਤ ਦੁਤਰ ਹੈ ਮਾਇਆ ॥
 ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਇਛਾ ਕਰਿ ਰਾਖਹੁ ਸਾਧ ਸੰਤਨ ਕੈ ਸੰਗਿ ਸੰਗਾ ॥੧੭॥
 ਦ੍ਰਿਸਟਿਮਾਨ ਹੈ ਸਗਲ ਮਿਥੇਨਾ ॥ ਇਕੁ ਮਾਗਉ ਦਾਨੁ ਗੋਬਿਦ ਸੰਤ ਰੇਨਾ ॥
 ਮਸਤਕਿ ਲਾਇ ਪਰਮ ਪਦੁ ਪਾਵਉ ਜਿਸੁ ਪ੍ਰਾਪਤਿ ਸੋ ਪਾਵੈਗਾ ॥੧੮॥
 ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ ਸੁਖਦਾਤੇ ॥ ਤਿਨ ਸਾਧੂ ਚਰਣ ਲੈ ਰਿਦੈ ਪਰਾਤੇ ॥
 ਸਗਲ ਨਾਮ ਨਿਧਾਨੁ ਤਿਨ ਪਾਇਆ ਅਨਹਦ ਸਬਦ ਮਨਿ ਵਾਜੰਗਾ ॥੧੯॥
 ਕਿਰਤਮ ਨਾਮ ਕਥੇ ਤੇਰੇ ਜਿਹਬਾ ॥ ਸਤਿ ਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪੂਰਬਲਾ ॥
 ਕਹੁ ਨਾਨਕ ਭਗਤ ਪਏ ਸਰਣਾਈ ਦੇਹੁ ਦਰਸੁ ਮਨਿ ਰੰਗੁ ਲਗਾ ॥੨੦॥
 ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਤੂਹੈ ਜਾਣਹਿ ॥ ਤੂ ਆਪੇ ਕਥਹਿ ਤੈ ਆਪਿ ਵਖਾਣਹਿ ॥
 ਨਾਨਕ ਦਾਸੁ ਦਾਸਨ ਕੋ ਕਰੀਅਹੁ ਹਰਿ ਭਾਵੈ ਦਾਸਾ ਰਾਖੁ ਸੰਗਾ ॥੨੧॥

(ਮਾਰੂ ਮ: ੫, ਪੰਨੇ ੧੦੮੨-੮੩)

4. ਤੇਰੇ ਨਾਮ ਅਨੇਕਾ ਰੂਪ ਅਨੰਤਾ ਕਹਣੁ ਨ ਜਾਹੀ ਤੇਰੇ ਗੁਣ ਕੇਤੇ ॥੧॥ਰਹਾਉ॥
 (ਆਸਾ ਮ: ੧, ਪੰਨਾ ੩੫੮)
5. ਸੇਖਨਾਗਿ ਤੇਰੇ ਮਰਮੁ ਨ ਜਾਨਾਂ ॥੧॥ (ਧਨਾਸਰੀ ਕਬੀਰ, ਪੰਨਾ ੬੯੧)
6. ਤਵ ਸਰਬ ਨਾਮ ਕਥੈ ਕਵਨ..... ॥੧॥ (ਜਾਪੁ ਸਾਹਿਬ, ਦਸਮ ਗ੍ਰੰਥ)

REMEMBRANCE OF NAAM

CHIEF OBJECTIVE OF HUMAN LIFE

The Guru says, "O living creature ! You had taken birth to make gains, but what condemnable life you are leading ? The night of life is coming to an end."¹ These verses have been addressed to each and every person of the world. The cobbler saint Ravidas has said, "The body is a wall of water with the pillar of air and the blood of mother and the semen of the father as mortar. The skeleton is composed of bones, flesh and veins, in which the poor soul-bird abides. O living creature ! What is mine and what is thine ? Just as a bird lives on the tree, in a similar manner the soul lives in this body. You lay down the foundations and built walls, but your limit at the end is only three and a half cubic measure. Your hair are very finely dressed and there is slanting turban on your head, but your body will be reduced only to a heap of ashes. You have lofty mansions and a very comely wife, but you have lost the game without the Name of the Lord. My caste and lineage are very low and my birth is very mean. I have come under Thy refuge, O my Sovereign Lord ! I the cobbler Ravidas say this." (Sorath Ravidas, p. 659).² This hymn of the saint is an eye-opener for the humanity.

We have forgotten that the body produced by the blood of the mother and the semen of the father could never have grown further without the life-force i.e. the soul. Therefore the birth is not merely by chance, it has been devised by the Creator, whose life-force infiltrated through every pore of the body. The body grows within the womb of the mother and when the time comes, it takes birth in the world. Kabir

writes : "The Lord, who created thy body from semen and kept thee within the fire-pit. For ten months, He kept thee in the mother's belly and when thou wert born, the *maya* was attached to thee. O living creature ! Why wert thou got entangled with greed ? And in this way thou hast wasted thy precious gem-like birth. In thy previous births thou didst not sow the seed of good actions in thy body-field. From childhood thou didst grow to old age. Whatever had to happen, that hast happened. When the Yama comes to catch thee by the top-lock, then why didst thou weep ? Thou art desirous of a longer life, but the Yama watches thy breaths. This world is a game, saith Kabir, therefore throw the dice cautiously. (Asa Kabir, pp. 481-82).³ In this hymn, Kabir has made the human being very cautious, who under the impact of *maya*, has become subservient to covetousness and merely wasted his life.

In the sixth canto of *Sukhmani* (Psalm of Peace), Guru Arjan Dev has thrown light on various aspects of the Grace of the Lord on the human being, who never shows his gratefulness on Him. The Guru says : "By whose Grace thou eatest thirty-six delicacies, keep that Lord in thy mind. By whose Grace thou appliest perfume to the body, thou canst achieve the supreme merit by remembering Him. By whose Grace thou dwellest in the cosy mansions, meditate Him ever within thy mind. By whose Grace thou livest in comfort with thy family, remember Him with thy tongue in all the eight watches. By whose Grace thou enjoyest love and pleasure, meditate constantly on Him, Who is worthy of meditation." (Gauri M. 5, p. 270).⁴ The Guru continues further in the same strain and lays emphasis on the remembrance of the Lord, Who is ever so Gracious. In the fourth canto, the Guru has said that the man is so ungrateful that the Lord, who hast given him hands, feet, ears, eyes and tongue, he hast forsaken Him and hast attached himself to others.⁵ In the fifth canto, the Guru further clarifies his point saying : "Vain are the ears, which listen to the slander of others. Vain are the

hands, which steal the wealth of others. Vain are the eyes, which see the beauty of another's wife. Vain is the tongue, which tastes dainties and other savours. Vain are the feet, which run to do bad actions to others. Vain is the mind, which looks for the wealth of others. Vain is the body, which does not do good to others. Vain is the nose, which inhales the evil smell. Without comprehending the Lord all are in vain, Thy body is fruitful, saith Nanak, which remembers the Name of Lord-God. (Gauri M. 5, p. 268-69).⁶

Under the impact of *maya*, all our actions are engrossed in evil. We are entrapped in the sufferings and transmigrate unless the remembrance of the Name of God saves us. We love the gifts of God, but forget the Giver.⁷ "Why should we forget Him, who sustains us in the womb of the mother? Why should we forget that Great Lord, who supplies us food in the fire of the womb?Like the fire of the mother's belly, there is another fire *maya* outside. Both fires are one and the same, this is all the play of the Creator. When the Lord desires, the birth takes place and the infant is well received by the family. The love of the Lord ends and the command of the mammon's desires begins. Such is the mammon, by which we forget the Lord, the worldly attachment and duality emerges. Those who are blessed with Lord's love under the grace of the Guru, they realise the Lord in the midst of the play of *maya*. (Ramkali M. 3, Anand, pp. 920-21).⁸ Thus we see that the grace of the Guru puts us on the path of the remembrance of the Name of the Lord.

The remembrance of the Name of the Lord is the universal phenomenon. The earth and the sky remember Him. The sun and moon both contemplate on Him, the treasure of virtues. The air, water, fire and the entire creation remember Him. All the regions, islands and the whole world meditate on Him. The nether-worlds and the spheres remember that True Lord. The sources of creation, the speech and the men of God all contemplate on Him. Brahma, Vishnu, Shiva and thirty-three crores of gods remember Him.

The Yakshas and the demons all meditate on Him. They are countless, who eulogise Him. The animals, birds and the ghosts all remember Him. The forests, mountains and the ascetics remember Him. All the creepers and boughs meditate on Him. The Lord pervades in the mind of all. All the gross and subtle beings remember Him. The adepts and the strivers remember the Name of the Lord. All the visible and invisible meditate on Him. That Lord is the Master of all the worlds. The men, women of all the institutions remember Him. All the castes, beings and divisions of society contemplate on Him. All the meritorius, clever and knowledgable persons alongwith night and day remember Him. Even all the units of time remember Him. The Yama, the non-Yama, the thoughts of purification meditate on Him. The religious texts of omens announcing the unions remember Him. The Incomprehensible Lord cannot be comprehended even for an instant. O the Lord of all actions, the Prompters of all deeds and the Knower of all the hearts, he, on whom Thou blessest Thy devotion, he alone conquers the substance of human birth. (Maru M. 5, pp. 1078-79).⁹ According to this hymn all the conscious and unconscious things in the world meditate on the Lord, then why the human being after receiving all the gifts remains ungrateful and keeps thinking about his own efforts. The non-remembrance of the Name of the Lord is a suicidal step.¹⁰

He, who has the Name of the Lord in his heart, is, in fact a great king. All his errands are fulfilled by the Lord. He, who has the Name of the Lord in his heart, consider him having received crores of wealth. Without the Name the human birth goes waste. Praise him, who has the capital of Lord's Name. He is indeed very fortunate, on whose forehead there is the hand of the Guru. He, who has the Name of the Lord in his heart, has several crores of army with him, he is in a state of ease and comfort, he becomes devoid of passion and without the Lord's Name he is worthy of contempt and is a living dead. He, who has the Lord's Name

in his heart, he is a liberated one, he has all the skills, he has obtained the nine treasures and without the Lord's Name, he comes and goes in illusion. He, who has the Lord's Name in his heart, he is carefree, he is always gainful, he is a man of big family, but without the Name he is self-willed and uncivilised. He, who has the Lord's Name in his heart, he has obtained a stable seat, he sits on the throne, he is a true sovereign, but without Lord's Name, he is honourless and trustless. He, who has the Name of the Lord in his heart, he has been comprehended in all, he is Providence-incarnate, he is the highest of all, but without the Name he goes astray in many species. He, who has the Name of the Lord in his heart, he is conspicuous like a forge, his darkness is effaced, he is an approved *Purusha*, but without the Name he transmigrates. He only obtains the Name, on whom the Lord is Gracious, he comprehends the Lord in the holy congregation. His transmigration ceases and he obtains peace and comfort, the essence meets the essence, saith Nanak. (Bhairo M. 5, pp. 1155-56).¹¹

The above quotation from the hymns of Guru Arjan Dev is directly concerned with the constant remembrance of the Name of the Lord. "The whole world is diseased and only the Name of the Lord is the remedy. The impurity is caused by the absence of Truth."¹² There is one full canto in *Sukhmani* in the remembrance of God's Name. A few stanzas of the same are being translated here in order to understand the blessing accruing from such remembrance :

*The nectarean Name of the Lord accrues from bliss-giving Sukhmani,
Which abides in the mind of Lord's devotees.
With the remembrance of the Lord, one does not enter
the womb,
With the remembrance of the Lord, the torture of Yama
flies away,*

With the remembrance of the Lord, there is no more death,

With the remembrance of the Lord, the enemy vanishes away,

With the remembrance of the Lord, there is no obstacle,

With the remembrance of the Lord, one is watchful night and day,

With the remembrance of the Lord, there is no fear,

With the remembrance of the Lord, no suffering troubles,

With the remembrance of the Lord, takes place in the company of saints,

There are all the treasures in the love of the Lord.

With the remembrance of the Lord, all the treasures and powers are attained,

With the remembrance of the Lord, one attains knowledge, contemplation and essence of wisdom,

With the remembrance of the Lord, one attains devotional worship,

With the remembrance of the Lord, the duality is destroyed,

With the remembrance of the Lord, the merit of bathing at shrines is obtained,

With the remembrance of the Lord, one receives honours in Lord's Court,

With the remembrance of the Lord, one accepts Lord's Will sweetly,

With the remembrance of the Lord, one blossoms and becomes fruitful,

They only remember the Lord, whom he causes to remember,

Nanak humbly falls at their feet.....

By remembering the Lord, the saints become distinguished,

*By remembering the Lord, the Vedas are created,
 By remembering the Lord, men become adepts,
 celibates and donors,
 By remembering the Lord, the lowly become known in
 four directions,
 By remembering the Lord, the entire earth is supported,
 Therefore remember the Lord, Who is the cause of
 causes,
 The Lord created the whole universe for His meditation,
 The Formless Lord is there, wherever He is remembered,
 To whomsoever, with His Grace, He gives
 understanding,
 That enlightened one obtains the gift of Lord's
 remembrance.*

(Gauri Sukhmani M. 5, pp. 262-63)¹³

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 (ਸਿਰੀਰਾਗੁ ਮ: ੫, ਪੰਨਾ ੪੩)
2. ਜਲ ਕੀ ਭੀਤਿ ਪਵਨ ਕਾ ਬੰਭਾ ਰਕਤ ਬੁੰਦ ਕਾ ਗਾਰਾ ॥
 ਹਾਡ ਮਾਸ ਨਾੜੀ ਕੇ ਪਿੰਜਰੁ ਪੰਖੀ ਬਸੈ ਬਿਚਾਰਾ ॥੧॥
 ਪ੍ਰਾਣੀ ਕਿਆ ਮੇਰਾ ਕਿਆ ਤੇਰਾ ॥ ਜੈਸੇ ਤਰਵਰ ਪੰਖਿ ਬਸੇਰਾ ॥੧॥ ਰਹਾਉ ॥
 ਰਾਖਹੁ ਕੰਧ ਉਸਾਰਹੁ ਨੀਵਾਂ ॥ ਸਾਢੇ ਤੀਨਿ ਹਾਥ ਤੇਰੀ ਸੀਵਾਂ ॥੨॥
 ਬੰਕੇ ਬਾਲ ਪਾਗ ਸਿਰਿ ਡੇਰੀ ॥ ਇਹੁ ਤਨੁ ਹੋਇਗੋ ਭਸਮ ਕੀ ਢੇਰੀ ॥੩॥
 ਉਚੇ ਮੰਦਰ ਸੁੰਦਰ ਨਾਰੀ ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਬਾਜੀ ਹਾਰੀ ॥੪॥
 ਮੇਰੀ ਜਾਤਿ ਕਮੀਨੀ ਪਾਤਿ ਕਮੀਨੀ ਓਛਾ ਜਨਮੁ ਹਮਾਰਾ ॥
 ਤੁਮ ਸਰਨਾਗਤਿ ਰਾਜਾ ਰਾਮ ਚੰਦ ਕਹਿ ਰਵਿਦਾਸ ਚਮਾਰਾ ॥੫॥੬॥
 (ਸੋਰਠਿ ਰਵਿਦਾਸ, ਪੰਨਾ ੬੫੯)
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 ਦਸ ਮਾਸ ਮਾਤਾ ਉਦਰਿ ਰਾਖਿਆ ਬਹੁਰਿ ਲਾਗੀ ਮਾਇਆ ॥੧॥
 ਪ੍ਰਾਣੀ ਕਾਹੇ ਕਉ ਲੋਭਿ ਲਾਗੇ ਰਤਨ ਜਨਮੁ ਖੋਇਆ ॥
 ਪੂਰਬ ਜਨਮਿ ਕਰਮ ਭੂਮਿ ਬੀਜੁ ਨਾਹੀ ਬੋਇਆ ॥੧॥ ਰਹਾਉ ॥

ਬਾਰਿਕ ਤੇ ਬਿਰਧਿ ਭਇਆ ਹੋਨਾ ਸੋ ਹੋਇਆ ॥
ਜਾ ਜਮੁ ਆਇ ਝੋਟ ਪਕਰੈ ਤਬਹਿ ਕਾਹੇ ਹੋਇਆ ॥੨॥
ਜੀਵਨੈ ਕੀ ਆਸ ਕਰਹਿ ਜਮੁ ਨਿਹਾਰੈ ਸਾਸਾ ॥
ਬਾਜੀਗਰੀ ਸੰਸਾਰੁ ਕਬੀਰਾ ਚੇਤਿ ਢਾਲਿ ਪਾਸਾ ॥੩॥੧॥੨੩॥

(ਆਸਾ ਕਬੀਰ, ਪੰਨੇ ੪੮੧-੮੨)

4. ਜਿਹ ਪ੍ਰਸਾਦਿ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਖਾਹਿ ॥ ਤਿਸੁ ਠਾਕੁਰ ਕਉ ਰਖੁ ਮਨ ਮਾਹਿ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਗੰਧਤ ਤਨਿ ਲਾਵਹਿ ॥ ਤਿਸ ਕਉ ਸਿਮਰਤ ਪਰਮ ਗਤਿ ਪਾਵਹਿ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਬਸਹਿ ਸੁਖ ਮੰਦਰਿ ॥ ਤਿਸਹਿ ਧਿਆਇ ਸਦਾ ਮਨ ਅੰਦਰਿ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਗ੍ਰਿਹ ਸੰਗਿ ਸੁਖ ਬਸਨਾ ॥ ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਤਿਸੁ ਰਸਨਾ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਰੰਗ ਰਸ ਭੋਗ ॥ ਨਾਨਕ ਸਦਾ ਧਿਆਈਐ ਧਿਆਵਨ ਜੋਗ ॥੧॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ ੨੬੬)

5. ਦੀਨੇ ਹਸਤ ਪਾਵ ਕਰਨ ਨੇਤ੍ਰ ਰਸਨਾ ॥ ਤਿਸਹਿ ਤਿਆਗਿ ਅਵਰ ਸੰਗਿ ਰਚਨਾ ॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ ੨੬੭)

6. ਮਿਥਿਆ ਸ੍ਰਵਨ ਪਰ ਨਿੰਦਾ ਸੁਨਹਿ ॥ ਮਿਥਿਆ ਹਸਤ ਪਰ ਦਰਬ ਕਉ ਹਿਰਹਿ ॥
ਮਿਥਿਆ ਨੇਤ੍ਰ ਪੇਖਤ ਪਰ ਤ੍ਰਿਅ ਰੂਪਾਦ ॥ ਮਿਥਿਆ ਰਸਨਾ ਭੋਜਨ ਅਨ ਸੁਾਦ ॥
ਮਿਥਿਆ ਚਰਨ ਪਰ ਬਿਕਾਰ ਕਉ ਧਾਵਹਿ ॥ ਮਿਥਿਆ ਮਨ ਪਰ ਲੋਭ ਲੁਭਾਵਹਿ ॥
ਮਿਥਿਆ ਤਨ ਨਹੀ ਪਰਉਪਕਾਰਾ ॥ ਮਿਥਿਆ ਬਾਸੁ ਲੋਤ ਬਿਕਾਰਾ ॥
ਬਿਨੁ ਬੁਝੇ ਮਿਥਿਆ ਸਭ ਭਏ ॥ ਸਫਲ ਦੇਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਨਾਮ ਲਏ ॥੫॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨੇ ੨੬੮-੬੯)

7. ਦਾਤਿ ਪਿਆਰੀ ਵਿਸਰਿਆ ਦਾਤਾਰਾ ॥ (ਧਨਾਸਰੀ ਮ: ੫, ਪੰਨਾ ੬੭੬)

8. ਮਾਤਾ ਕੇ ਉਦਰ ਮਹਿ ਪ੍ਰੀਤਪਾਲ ਕਰੇ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥
ਮਨਹੁ ਕਿਉ ਵਿਸਾਰੀਐ ਏਵਛੁ ਦਾਤਾ ਜਿ ਅਗਨਿ ਮਹਿ ਆਹਾਰੁ ਪਹੁਚਾਵਏ ॥
ਓਸ ਨੋ ਕਿਹੁ ਪੋਹਿ ਨ ਸਕੀ ਜਿਸ ਨਉ ਆਪਣੀ ਲਿਵ ਲਾਵਏ ॥
ਆਪਣੀ ਲਿਵ ਆਪੇ ਲਾਏ ਗੁਰਮੁਖਿ ਸਦਾ ਸਮਾਲੀਐ ॥
ਕਹੈ ਨਾਨਕੁ ਏਵਛੁ ਦਾਤਾ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥੨੮॥
ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ ॥
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ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ ॥
ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੋਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ ॥
ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨਾ ਲਿਵ ਲਾਗੀ ਤਿਨੀ ਵਿਚੇ ਮਾਇਆ ਪਾਇਆ ॥੨੯॥

(ਰਾਮਕਲੀ ਮ: ੩, ਅਨੰਦੁ, ਪੰਨੇ ੯੨੦-੨੧)

9. ਸਿਮਰੈ ਧਰਤੀ ਅਰੁ ਆਕਾਸਾ ॥ ਸਿਮਰਹਿ ਚੰਦ ਸੂਰਜ ਗੁਣਤਾਸਾ ॥
ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਸਿਮਰਹਿ ਸਿਮਰੈ ਸਗਲ ਉਪਾਰਜਨਾ ॥੧॥
ਸਿਮਰਹਿ ਖੰਡ ਦੀਪ ਸਭਿ ਲੋਆ ॥ ਸਿਮਰਹਿ ਪਾਤਾਲ ਪੁਰੀਆ ਸਚੁ ਸੋਆ ॥
ਸਿਮਰਹਿ ਖਾਣੀ ਸਿਮਰਹਿ ਬਾਣੀ ਸਿਮਰਹਿ ਸਗਲੇ ਹਰਿ ਜਨਾ ॥੨॥

ਸਿਮਰਹਿ ਬ੍ਰਹਮੇ ਬਿਸਨ ਮਹੇਸਾ ॥ ਸਿਮਰਹਿ ਦੇਵਤੇ ਕੋੜਿ ਤੇਤੀਸਾ ॥
 ਸਿਮਰਹਿ ਜਪਿ ਦੈਤ ਸਭਿ ਸਿਮਰਹਿ ਅਗਨਤੁ ਨ ਜਾਈ ਜਸੁ ਗਨਾ ॥੩॥
 ਸਿਮਰਹਿ ਪਸੁ ਪੰਖੀ ਸਭਿ ਭੂਤਾ ॥ ਸਿਮਰਹਿ ਬਨ ਪਰਬਤ ਅਉਧੁਤਾ ॥
 ਲਤਾ ਬਲੀ ਸਾਖ ਸਭਿ ਸਿਮਰਹਿ ਰਵਿ ਰਹਿਆ ਸੁਆਮੀ ਸਭ ਮਨਾ ॥੪॥
 ਸਿਮਰਹਿ ਬੁਲ ਸੂਖਮ ਸਭਿ ਜੇਤਾ ॥ ਸਿਮਰਹਿ ਸਿਧ ਸਾਧਕ ਹਰਿ ਮੰਤਾ ॥
 ਗੁਪਤ ਪ੍ਰਗਟ ਸਿਮਰਹਿ ਪ੍ਰਭ ਮੇਰੇ ਸਗਲ ਭਵਨ ਕਾ ਪ੍ਰਭ ਧਨਾ ॥੫॥
 ਸਿਮਰਹਿ ਨਰ ਨਾਰੀ ਆਸਰਮਾ ॥ ਸਿਮਰਹਿ ਜਾਤਿ ਜੋਤਿ ਸਭਿ ਵਰਨਾ ॥
 ਸਿਮਰਹਿ ਗੁਣੀ ਚਤੁਰ ਸਭਿ ਬੇਤੇ ਸਿਮਰਹਿ ਰੈਣੀ ਅਰੁ ਦਿਨਾ ॥੬॥
 ਸਿਮਰਹਿ ਘੜੀ ਮੂਰਤ ਪਲ ਨਿਮਖਾ ॥ ਸਿਮਰੈ ਕਾਲੁ ਅਕਾਲੁ ਸੁਚਿ ਸੋਚਾ ॥
 ਸਿਮਰਹਿ ਸਉਣ ਸਾਸਤ੍ਰ ਸੰਜੋਗਾ ਅਲਖੁ ਨ ਲਖੀਐ ਇਕੁ ਖਿਨਾ ॥੭॥
 ਕਰਨ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ ॥ ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ ॥
 ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਭਗਤੀ ਲਾਵਹੁ ਜਨਮੁ ਪਦਾਰਥੁ ਸੋ ਜਿਨਾ ॥੮॥

(ਮਾਰੂ ਮ: ੫, ਪੰਨੇ ੧੦੭੮-੭੯)

10. ਨਾਮੁ ਨ ਜਪਹਿ ਤੇ ਆਤਮ ਘਾਤੀ ॥੧॥ (ਕਊੜੀ ਮ: ੫, ਪੰਨਾ ੧੮੮)
11. ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋਈ ਵਡ ਰਾਜਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਪੂਰੇ ਕਾਜਾ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਨਿ ਕੋਟਿ ਧਨ ਪਾਏ ॥ ਨਾਮ ਬਿਨਾ ਜਨਮੁ ਬਿਰਥਾ ਜਾਏ ॥੧॥
 ਤਿਸੁ ਸਾਲਾਹੀ ਜਿਸੁ ਹਰਿ ਧਨੁ ਰਾਸਿ ॥
 ਸੋ ਵਡਭਾਗੀ ਜਿਸੁ ਗੁਰ ਮਸਤਕਿ ਹਾਥੁ ॥੧॥ ਰਹਾਉ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਕੋਟ ਕਈ ਸੈਨਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਸਹਜ ਸੁਖੈਨਾ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸੀਤਲੁ ਹੁਆ ॥ ਨਾਮ ਬਿਨਾ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਮੁਆ ॥੨॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਜੀਵਨ ਮੁਕਤਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਸਭ ਹੀ ਜੁਗਤਾ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਨਿ ਨਉ ਨਿਧਿ ਪਾਈ ॥ ਨਾਮ ਬਿਨਾ ਭ੍ਰਮਿ ਆਵੈ ਜਾਈ ॥੩॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਵੇਪਰਵਾਹਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਸਦ ਹੀ ਲਾਹਾ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਵਡ ਪਰਵਾਰਾ ॥ ਨਾਮ ਬਿਨਾ ਮਨਮੁਖ ਗਵਾਰਾ ॥੪॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਨਿਹਚਲ ਆਸਨੁ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਤਖਤਿ ਨਿਵਾਸਨੁ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸਾਚਾ ਸਾਹੁ ॥ ਨਾਮਗੀਣ ਨਾਹੀ ਪਤਿ ਵੇਸਾਹੁ ॥੫॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸਭ ਮਹਿ ਜਾਤਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸਭ ਤੇ ਉਚਾ ॥ ਨਾਮ ਬਿਨਾ ਭ੍ਰਮਿ ਜੋਨੀ ਮੂਚਾ ॥੬॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਪ੍ਰਗਟਿ ਪਹਾਰਾ ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਮਿਟਿਆ ਅੰਧਾਰਾ ॥
 ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਪੁਰਖੁ ਪਰਵਾਣੁ ॥ ਨਾਮ ਬਿਨਾ ਫਿਰਿ ਆਵਣ ਜਾਣੁ ॥੭॥
 ਤਿਨਿ ਨਾਮੁ ਪਾਇਆ ਜਿਸੁ ਭਇਓ ਕ੍ਰਿਪਾਲ ॥ ਸਾਧਸੰਗਤਿ ਮਹਿ ਲਖੇ ਗ੍ਰਿਪਾਲ ॥
 ਆਵਣ ਜਾਣ ਰਹੇ ਸੁਖੁ ਪਾਇਆ ॥ ਕਹੁ ਨਾਨਕ ਤਤੈ ਤਤੁ ਮਿਲਾਇਆ ॥੮॥੧॥੪॥

(ਭੈਰਉ ਮ: ੫, ਪੰਨੇ ੧੧੫੫-੫੬)

12. ਸੈਸਾਰੁ ਰੋਗੀ ਨਾਮੁ ਦਾਰੂ ਮੈਲੁ ਲਾਗੈ ਸਚ ਬਿਨਾ ॥ (ਧਨਾਸਰੀ ਮ: ੧, ਪੰਨਾ ੬੮੭)
13. ਸੁਖਮਨੀ ਸੁਖ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਨਾਮੁ ॥ ਭਗਤ ਜਨਾ ਕੈ ਮਨਿ ਬਿਸ੍ਰਾਮ ਰਹਾਰਾਉ ॥
 ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਰਭਿ ਨ ਬਸੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਖੁ ਜਮੁ ਨਸੈ ॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਾਲੁ ਪਰਹਰੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਸਮਨੁ ਟਰੈ ॥
 ਪ੍ਰਭ ਸਿਮਰਤ ਕਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਦਿਨੁ ਜਾਗੈ ॥
 ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਭਉ ਨ ਬਿਆਪੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਖੁ ਨ ਸੰਤਾਪੈ ॥
 ਪ੍ਰਭ ਕਾ ਸਿਮਰਨੁ ਸਾਧ ਕੈ ਸੰਗਿ ॥ ਸਰਬ ਨਿਧਾਨ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ॥੨॥
 ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਰਿਧਿ ਸਿਧਿ ਨਉ ਨਿਧਿ ॥
 ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਿਆਨੁ ਧਿਆਨੁ ਤਤੁ ਬੁਧਿ ॥
 ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਜਪ ਤਪ ਪੂਜਾ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਬਿਨਸੈ ਦੂਜਾ ॥
 ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਤੀਰਥ ਇਸਨਾਨੀ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦਰਗਹ ਮਾਨੀ ॥
 ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਹੋਇ ਸੁ ਭਲਾ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸੁਫਲ ਫਲਾ ॥
 ਸੇ ਸਿਮਰਹਿ ਜਿਨ ਆਪਿ ਸਿਮਰਾਏ ॥ ਨਾਨਕ ਤਾ ਕੈ ਲਾਗਉ ਪਾਏ ॥੩॥.....
 ਹਰਿ ਸਿਮਰਨੁ ਕਰਿ ਭਗਤ ਪ੍ਰਗਟਾਏ ॥ ਹਰਿ ਸਿਮਰਨਿ ਲਗਿ ਬੇਦ ਉਪਾਏ ॥
 ਹਰਿ ਸਿਮਰਨਿ ਭਏ ਸਿਧ ਜਤੀ ਦਾਤੇ ॥ ਹਰਿ ਸਿਮਰਨਿ ਨੀਚ ਚਹੁ ਕੁੰਟ ਜਾਤੇ ॥
 ਹਰਿ ਸਿਮਰਨਿ ਧਾਰੀ ਸਭ ਧਰਨਾ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਹਰਿ ਕਾਰਨ ਕਰਨਾ ॥
 ਹਰਿ ਸਿਮਰਨਿ ਕੀਓ ਸਗਲ ਅਕਾਰਾ ॥ ਹਰਿ ਸਿਮਰਨ ਮਹਿ ਆਪਿ ਨਿਰੰਕਾਰਾ ॥
 ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਿ ਬੁਝਾਇਆ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਸਿਮਰਨੁ ਤਿਨਿ ਪਾਇਆ ॥੮॥੧॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨੇ ੨੬੨-੬੩)

NAAM AS GURU-MANTRA

Guru Granth Sahib has decried all those incantations (called *mantras* in Indian terminology), which are recited for the fulfilment of certain worldly wishes. The practice of incantation differs greatly in different cultures. An incantation contains 'words of power' meant to accomplish a desired objective. The power of the chanted formula may be good or bad. In olden times an incantation was considered as a form of magic, but as a powerful scriptural expression, it is called *mantra*. Guru Nanak Dev has rejected the use of incantations or spells. He says : "The one, who strays away from the path, recites incantations at the crematoriums, wastes away his life. He does not know the Word (*Shabda*) and speaks evil." (Ramkali, Siddh Goshta, M. 1, p. 941).¹ These incantations are of no avail. At the time of the invasion of Babur, the *pirs* (divines) of the Muslims recited incantations in order to check his advance, but the temples were burnt and princes were murdered." (Asa M. 1, p. 417).² The word *mantra* is a Sanskrit term for 'sacred speech'. It has been derived from the root '*man*' meaning 'to think', conveying the idea of 'a vehicle of thought'. The proper concentration of the speaker (incantor) brings in the desired result of the *mantra*. The original *mantras* of Hinduism are contained in the four Vedas. By reciting a *mantra*, some god or goddess is invoked. A *mantra* forms part of a ritual. But Sikhism has no faith in gods, goddesses and the rituals. The *mantras* of the *Tantriks* are nothing more than hypocrisy or guile. Guru Nanak Dev says : "I do not know the hypocrisies of *tantras* and *mantras*. My mind is only pleased with the Name of the Lord." (Suhi M. 1, p. 766).³ The real *mantra* is the Name

of the Lord. Since the Guru gives this *mantra* to the devotee, it is known as *Guru-Mantra*. A few words mentioning the attributes of *Brahman*, which are given in the very beginning of the Sikh Scripture and form part of *Japu* are called *Mool Mantra* (the preliminary *mantra*). This *mantra* occurs hundreds of times in *Guru Granth Sahib*. There is also mention of *Bija Mantra* in Sikhism. This word occurs in *Sukhmani* of Guru Arjan Dev and the Swayyas of the bards. Guru Arjan Dev says : "He, who listens to and contemplates on the Name of the Lord, all his maladies disappear. He recites the great *mantra* and sings the Praises of the Lord." (Bilawal M. 5, p. 814).⁴

We give hereunder the translation of a few quotations from *Guru Granth Sahib* regarding *Guru-Mantra*, which apprise us about its impact on the devotee, who may be called the striver (*Sadhik*) :

1. *The Guru gave his mantra, the Name of the Lord, Saith Nanak, chanting which the devotee does not undergo the suffering of birth and death.*
(Maru M. 5, p. 1002)⁵
2. *The Guru gave his mantra, the true Shabda.*
(Wadhans M. 5, p. 576)⁶
3. *The human being, who is without the mantra of the Guru, fie on his defiled birth; that fool is not even equal a dog, a pig, an ass, a crow and a snake.*
(Sahaskriti Shlokas, pp. 1356-57)⁷
4. *The Guru gives a firm understanding of his mantra and tells the method of enjoying the taste of Lord's Name with great relish. He drips the ambrosia of Lord's Name in the mouth of the devotee.*
(Asa M. 4, p. 447)⁸
5. *Pulling your bow, shoot your arrow and bring down the sins. Remember the mantra of the Guru Nanak and thus you will not undergo any suffering, saith Nanak.* (Gujri Ki Var M. 5, p. 521)⁹

The above examples make it clear that *Guru-Mantra* is the Name of the Lord or the Word (*Shabda*) of the Guru. It ends all the sufferings of the devotee. He does not transmigrate any more. He enjoys the superior relish of *Naam* with great gusto. All his sins committed earlier fall down, ending all their ill-effects. A person without the gift of *Guru-Mantra* from the Guru wastes his birth and is even inferior to a dog, a pig, an ass, a crow and a serpent.

Now the question arises as to what *Naam* has been given to us by our Gurus. Our living Guru *Guru Granth Sahib* must guide us on this issue. It is clearly written in the hymns that the *Shabda* or the *Bani* is the Guru. While holding his discussions with the adepts and Yogis, Guru Nanak Dev said that *Shabda* was his Guru.¹⁰ Guru Ramdas also said :

*Bani is the Guru and the Guru is the Bani, all the
ambrosias are within the Bani,
The devotee should follow whatever Guru-Bani says,
the Guru will apparently emancipate him.*

(Nat M. 4, p. 982)¹¹

There are hints in the hymns of Guru Amar Das regarding *Guru-Mantra*. A few examples will suffice :

1. *He, the True Lord, causes Himself to be called
'Wahu, Wahu' through the Guru's Word.*
(Var Gujri M. 3, p. 514)¹²
2. *True is the utterance (Bani) 'Wahu, Wahu' by
which one meets the True Lord. By chanting
'Wahu, Wahu' the Lord is attained and His Grace
is obtained.*
(Var Gujri M. 3, p. 514)¹³
3. *The tongue is adorned by the Shabda 'Wahu,
Wahu'. With this perfect Shabda, the Lord is
realised.*
(Var Gujri M. 3, p. 514)¹⁴
4. *Beauteous are the persons, who utter 'Wahu,
Wahu', the people come to adore them.*
(Var Gujri M. 3, p. 514)¹⁵

5. *By uttering 'Wahu, Wahu' the night passes in peace. O my mother! by uttering 'Wahu, Wahu' one is ever in bliss.* (Var Gujri M. 3, p. 514)¹⁶
6. *The utterance (Baani) of 'Wahu, Wahu' is true, the Guruward has found it through search.* (Var Gujri M. 3, p. 514)¹⁷
7. *The Lord is realised by chanting 'Wahu, Wahu', which the Guruwards have found spontaneously through search.* (Var Gujri M. 3, p. 514)¹⁸
8. *The Guruwards always utter 'Wahu, Wahu' and the self-willed die eating poison. They do not like 'Wahu, Wahu' and pass their life in great misery.* (Var Gujri M. 3, p. 515)¹⁹
9. *The mind is purified by uttering 'Wahu, Wahu' and the ego vanishes from within. The disciples who always utter 'Wahu, Wahu' are rewarded to their heart's content.* (Var Gujri M. 3, p. 515)²⁰
10. *I utter 'Wahu, Wahu' within my heart and also with my mouth'; those who utter 'Wahu, Wahu', I surrender my body and mind to them.* (Var Gujri M. 3, p. 515)²¹
11. *It is through the Grace of the Lord that we obtain the utterance of 'Wahu, Wahu'. The Lord Himself bestows it through His Kindness. The Guruward obtains 'Wahu, Wahu', saith Nanak, he remembers this Name of the Lord night and day.* (Var Gujri M. 3, p. 516)²²

Only a few quotations have been given above, which amply prove that the Guruward is blessed with the *Shabda* of the Guru or the Name of the Lord i.e. 'Wahu, Wahu' by the Grace of the Lord. His ego vanishes and he is ever absorbed in this Name or *mantra*.

The first Sikh theologian, Bhai Gurdas, who lived in the

times of the four Sikh Gurus, from Guru Amar Das to Guru Hargobind, has very clearly said in his Vars :

1. '*Waheguru*' is *Guru-mantra*, by chanting which the ego is affaced. (Bhai Gurdas, Var 13)²³
2. The *Guru-Shabda* asks for the eulogy of '*Waheguru*'. (Bhai Gurdas, Var 13)²⁴
3. The *Guru* caused us to listen to the *Shabda* '*Waheguru*'. (Bhai Gurdas, Var 24)²⁵

This *Guru-mantra* i.e. '*Waheguru*', is inconceivable by Vedas and Katebs i.e. Hindu and Semitic Scriptures. (Bhai Gurdas, Var 12).²⁶ Fie on that tongue, which remembers *mantras* other than the *Guru-mantra*. (Bhai Gurdas, Var 24).²⁷

We find the use of *Guru-mantra* '*Waheguru*' in the Swayyas of *Bhatts* (Bards) in *Guru Granth Sahib*. *Guru-mantra* '*Waheguru*' is repeated several times in the Swayyas of the fourth Guru like this :

Waheguru Waheguru Waheguru Wabe Jiu.

(Swayye M. 4, p. 1402)²⁸

The traditional *Guru-Mantra* in Hinduism has been *Aum*, which has been used in *Guru Granth Sahib* also. It occurs in the very beginning of *Japu* and *Dakhni Oankar*. Though it forms part of the *Mool Mantra* and is recited by the devout Sikhs many times, but has not been recommended as *Guru-mantra*, which is only *Waheguru* for a Sikh. *Wabe* or *Wabu* are the combination of two letters 'W' and 'h'. They even occur in *Taittiriya Upanishad*. Their combination means 'Wonderful' and 'Guru' means 'Enlightener'. Thus the *Guru-mantra* signifies the Wonderful Enlightener, Who is God Himself. Though *Aum* means (Akar=Brahma+Ukar=Vishnu+Makar=Shiva) the wielder of the three powers of creation, preservation and destruction, it does not give us a full picture of *Brahman*, which the *Guru-mantra* '*Waheguru*' gives. *Waheguru*' provides a Sikh with the enlightenment of all the

marvels of the Lord. It brings in the complete identity of the Lord with the Sikh, which is highly desirable in the case of *Guru-mantra*.

Thus the *Guru-mantra* for a Sikh is '*Waheguru*' and he is required to remember it at all times, which is the objective of his life.

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DEVOTION AND PRAYER

Devotion comes with faith after imbibing virtues in human life. It has been very clearly said by Guru Nanak Dev in *Japu*.¹ *Bhakti or devotion takes its birth from faith*. A Muslim must have the prayer-mat of faith (Var Majh M. 1, p. 140),² and a Yogi the staff of faith (Japuji, p. 6).³ Without faith there can be only deceit and no devotion. Devotion demands complete self-surrender. The devotee cannot question the Will of the Lord. (Asa M. 3, p. 440).⁴ Those who question can never find a place in the Heart of the Lord. (Ibid, p. 440).⁵ Therefore the devotee must resign completely to the Will of Lord. Fear of the Fearless Lord is a pre-requisite for devotion. (Bilawal M. 5, p. 829).⁶ Ordinarily fear and love are two antagonistic factors in the development of human personality, but in the domain of devotion, they go side by side. The devotee (*Bhakta*) is full of undefiled fear and pure love, fear of the Omnipotent and Love of the Merciful and Compassionate Lord. The real devotion of the Lord is his Love (Sri Raga M. 3, p. 28)⁷. There are two types of devotion i.e. *Laukika* and *Anuraga* and *Bebrang* (outward) and *Anatarang* (inward). The *Laukika* devotion is outward and formalistic and *Anuraga* devotion is inward. The Sikh Gurus have rejected the outward form of devotion and laid great emphasis on inward devotion i.e. pure love. There are nine types of *Bhakti* called *Naudha Bhakti*, which includes the devotion through 1. Listening (*Shravan*), 2. Music (*Kirtan*), 3. Remembrance (*Simran*), 4. Washing the feet of the Lord (*Paad-Sevan*), 5. Service (*archa*), 6. Bowing (*vandana*), 7. Obedience (*Dass-Bhaav*), 8. Friendship (*Mitrata*) and

9. Self-surrender (*Atam-Nivedan*). Suitable quotations regarding each type of *Bhakti* can be found in the verses of the Sikh Scripture, but prominence is given to *Bhaae Bhakti* or *Prema Bhakti* or devotion through love. The path of devotion can be attained through the Grace of the Guru and the Lord (Asa M. 3, p. 440).⁸ When the disciple meets the Guru and receives instructions from him, the real devotion begins at that time. *Bhakti* is the real path of *Nirvana*. The final emancipation can never be attained through learning and guises. The world is mad without *Bhakti* (Asa M. 3, p. 440).⁹ Without *Bhakti*, the human being looks like a dog or a swine (Slok M. 9, p. 1428).¹⁰ *Bhakti* is a type of Yoga, which unites a devotee with the Lord. The word of the Guru is the treasure-house of devotion. Whosoever sings, listens or practices it, attains the objective. (Asa M. 5, p. 376).¹¹

We have to see which virtues are the pre-requisites for a person adopting the path of devotion. In Sikhism, the performance of duty i.e. *dharma* does not mean the observance of the formal ritualism of the pursuance of the *Shastric* injunctions. The Sikh Guru laid down a definite moral code, which enjoins a Sikh to do such actions, which can be called higher *Karmas*. The practice of these higher *Karmas* is the practice of virtues in life. The social responsibility of an individual is the inception of these virtuous acts for the good of mankind. Our mind tends more towards vices than virtues. We become slaves to lust, anger, greed, worldly attachment and ego, which are the five great vices and are the root-cause of all the ills and foibles in life. They engender infirmities in individuals and societies. All sorts of troubles, anxieties, sorrows, frustrations, vexations and crosses crop up. In order to avoid such a miserable life, it is essential that an individual may bring himself under discipline. The virtue and vice are both the creation of God. The *Satan*, if any, is subservient to the orders of the Lord. The physical and moral laws of causation work everywhere. The virtuous will be rewarded and the sinful punished. Vice

is a sin. It is impure and unclean. God is pure. An individual becomes God-like to the extent he becomes pure.

In a world vitiated by all types of ills, one should avoid indulgence to the extreme and also avoid self-mortification to the extreme. Over-indulgence is a sin, because it makes us materialists; over-repression is sin, because it misguides us towards fruitless mortification. On both the sides we lose balance. Sikhism follows the middle path i.e. the golden mean. It does not allow an individual either to renounce the world or to jump in the field like an unbridled horse. The foremost duty of an individual is to understand *Dharma* or the path of piety. The pious is really great. The piety can be realised by the control over our senses. The five senses of sight, hearing, taste, smell and touch are to be kept under the following discipline :

1. Our sight should never become impure. We should avoid a lustful and greedy look. We should look at the world as the Creation of God, its beauty as the Beauty of God.¹² Our perception should be devoid of the sense of possession, because it creates worldly attachment and ego.
2. We should hear no evil. The faculty of hearing is related to the faculty of speech. Whatever we hear, it is the speech-sound created by somebody. The hearing of evil can only be avoided, if we avoid a malicious speech. One should speak less in order to avoid an extravagant and unruly talk. The tongue often inflicts deep wounds than the sword. A discourteous talk creates unhealthy effect not only on the mind, but also on the body. The person who indulges in such talk receives punishment in the Court of the Lord. We should be sweet in speech.¹³
3. One should not fall a prey to the tempting pleasures of the world. These pleasures are transitory and lead us to trouble. We like and indulge in whatever is tasteful. This is the age of *Kaliyuga* in which the tastes of the

tongue and sex predominate. A true Sikh has to avoid all sensuous tastes and intoxicants.¹⁴

4. All smells inciting or exciting an individual to lustful acts are to be avoided.¹⁵ The above-mentioned injunctions, positive or negative must be practiced in order to control the senses. These injunctions not only concern an individual, but also have a social significance as well. The purity or perfection of an individual leads to the purity and perfection of society.

The Sikh Gurus have laid great emphasis on moral qualities of an individual. God as *Ishvara* is a treasure-house of qualities. If a person practises, he becomes god-like. The ultimate objective of a Sikh is the unity with the Lord and this unity can be achieved by adopting His qualities and also remembering His Name. But our efforts in this direction can only be successful through the Grace of a religious preceptor (Guru). Guru Nanak Dev has said regarding these godly qualities that devotion is not possible without these qualities.¹⁶ Guru Arjan Dev says :

*From the toilet-box of qualities, the fragrance should
be taken out,
If there are qualities, O friend ! we should share them,
The qualities should be shared and the vices should
be forsaken.*¹⁷

The beauty-aids of a personality suggested by Guru Arjan Dev are truth, contentment, mercy and piety. The following godly qualities figure prominently in Sikh literature : 1. God is Truth, 2. God is Good, 3. God is Just, 4. God is Sweet, 5. God is Pure, 6. God is Fearless, 7. God is devoid of enmity, 8. God is Gracious and 9. God is Merciful. If a person adopts truth, goodness, justice, sweetness, purity, fearlessness, brotherly feelings, graciousness and mercifulness, he becomes god-like. These qualities prepare the ground for the realisation of *Brahman*.¹⁸ They are like a base, over which a spiritual mansion can be raised.

The five major vices can be overcome with the practice of five virtues i.e. the lust can be overcome with self-control,¹⁹ anger with toleration,²⁰ greed with contentment,²¹ world affection with devotion to duty²² and ego with modesty.²³ The sages have mentioned thirteen vices, which are enemies of living beings. They are: lust, anger, greed, dejection, delusion, cynicism, wrongful activity, envy, jealousy, irritated worry, malice, scorn and fear. (*Mahabharata, Santi Parva clxi, 1-3*). These vices can be conquered with increasing control over mind, body and senses. Side by side they have talked of virtues i.e. forgiveness, self-possession, harmlessness, equality, truthfulness, straightforwardness, the conquest of senses, skill, gentleness, modesty, restfulness, absence of scorn, absence of excitement, sweet speech and absence of jealousy—of all these, the self-control is the source. [*Mahabharata, Shanti Parva clviii (1), 13-16*]. Manu has talked of ten virtues: self-possession, patience, self-control, integrity, purity, restraint, intelligence, learning, truthfulness and absence of anger—these are the marks of *dharmā*. (*Manu Smṛiti, VI, 92*). The Sikh Gurus also talk of these virtues in an individual, but they are bitterly against any barrier of caste in the society. For them all the human beings are equal and no barrier can be placed between a man and a man and also between a man and a woman.

The Sikh Gurus have laid great emphasis on the company of the good (or *Sadh Sangat*) besides the above-mentioned virtues.²⁴ In the company of the good, one feels inspired for leading a virtuous life. Guru Nanak Dev considers humility or modesty as the best quality in an individual.²⁵ By the practice of modesty, we can subdue ego, which is the source of many evils. Modesty inspires within us a holy sense of service,²⁶ which leads us to help others, to serve mankind, to serve all beings and to serve our country. The sense of service brings in mercy and compassion towards others, produces the qualities of toleration, forbearance, patience and self-surrender. With the

armour of qualities and virtues, the Sikh enters the field of action like a disciplined soldier with the mace of humility and the double-edged sword of becoming the dust of the feet of all and no enemy can stay long before him.²⁷ His actions are controlled by the injunctions laid down by the great Gurus. He fulfils all his worldly duties but never forgets the Name of the Lord. He performs his physical, mental, moral and spiritual duties at the same time. He earns his livelihood, performing his duty honestly. He takes out a portion of his earning for the service of the needy brethren²⁸ and while performing all worldly duties, he remembers the Lord and in the end attains the final beauty.

A Sikh leading a virtuous life in the society and serving the humanity to the best of his capacity, wherever he can, and serving his fellow-brethren in the holy congregation according to the injunctions laid down in the Sikh Scripture,²⁹ is always absorbed in the *Guru-Mantra*. He prays for the welfare of all. A prayer is a personal communication addressed to a deity in the form of supplication, adoration, praise, contrition or thanks-giving. But in Sikhism all other deities except God have been rejected. All other gods, goddesses, angels and the spirits are prone to death. Why should one serve or remember him, who takes birth and then dies down. (Var Gujri M. 3, p. 509).³⁰ Even Brahmas, Vishnus and Shivas pass away after the lapse of their fixed period of life. (10 Swayyas, Dasam Granth).³¹ Only One Lord will be there in all the ages. Who has not died? and who will not die? (Maru M. 1, p. 1022).³² Death is a certainty and the souls, because of their actions, undergo transmigrations; the human being wears the garments of both pleasure and pain, happiness and sorrow (Var Majh M. 1, p. 149),³³ which he receives from the Lord according to his worth. But the suffering mostly pervades in our lives. The so-called pleasures of the world also bring pain. As many are the pleasures of the body, so many are the sufferings. (Var Malar M. 1, p. 1287).³⁴ The sensuous pleasures result in sufferings

and maladies. (Basant M. 1, p. 1189).³⁵ Guru Nanak Dev has said: "There is suffering in birth and suffering in death and suffering in all the dealings of the world." (Var Sarang M. 4, Slok M. 1, p. 1240).³⁶ There is suffering in separation, there is suffering in hunger, there is suffering of the mighty Yama. There is also suffering caused by physical ailment. (Malar M. 1, p. 1256).³⁷ Guru Nanak Dev has also conclusively said, "Though the *Jivas* move towards their destruction by the fire of suffering, still the suffering itself is the remedy (Var Sarang M. 4, Slok M. 1, p. 1240)³⁸ and the peace-giving remedy is the Prayer, gushing out from the core of the heart.

The formal prayer is like a ritual. It is offered in Sikh Temples everyday in the mornings as well as in the evenings. The real prayer is neither ritualistic nor it can be captured in the vesture of language, by the human beings without devotion, faith and love. The prayer creates a bridge between the soul and the Lord. It wells up in the mind of the man of God. The prayers are offered not only by the men of God, but also by the men of the world. The men of the world may express worldly demands in their formal prayers. They may also pray from their hearts, if they need something for themselves very badly. They may also request for a grave danger to be averted from someone whom they love. The men of God may express worldly requirements which can help in their spiritual quest. They may also pray for strength to be granted to them for the welfare and service of humanity, in which they visualise the All-Pervasive Lord. Even the formal prayer of the Sikhs end with the following words: '*Nanak Naam Charhdi Kala. Tere Bhaane Sarbat da Bhala*' (The Name of the Lord emanating from the Guru (Guru Nanak) may bring high spirits and the welfare of all under His Will).

Most of the hymns of *Guru Granth Sahib*, written by the Sikh Gurus and radical saints are the prayers offered to the Lord or the Guru. A Sikh offers his prayers in the presence of *Guru Granth Sahib*, the Sikh Scripture, if he can. But if

he is out of his home or is in journey, he can offer his prayers, at any time at any place. The prayers fixed for daily observance are recorded in the beginning of *Guru Granth Sahib*. They are meant for three times during the day viz.,

1. *Japu*, a longer *bani* of Guru Nanak Dev to be recited in the morning;
2. *So-Daru* or *Rabiras*, consisting of nine hymns of the Gurus, to be recited in the evenings; and
3. *Sobila* or *Aarti* or *Kirtan Sobila*, consisting of the five hymns of the Gurus, to be recited at bed-time.

Bhai Gurdas, the Sikh theologian has made a mention of these prayers in his first *Var*. Shiromani Gurdwara Prabandhak Committee, has, however, added a few hymns of the Gurus with *Rabiras Sahib*, consisting especially of some verses from the *Dasam Granth*.

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SEVERAL MANIFESTATIONS OF A SIKH CONSTANTLY RECITING NAAM

We have already seen that a Sikh is required to remember the Name of the Lord at all times and in all positions, whether sitting, standing or sleeping. In the Congregation, he considers himself a *Sewak* (an attendant). He may also be called a *Hari-Jan* (Man of God). As a devout Sikh, he is called a *Bhakta* (devotee). He is sometimes known as a *Sadh* or *Sadhu* (a Striver) and often called a *Sant* (a Saint). At a more advanced spiritual stage, he is called a *Brahm-Giani* (Knower of *Brahman*) or a *Jiwan-Mukta* (Liberated Soul). Though called by different names or epithets, he is still a Sikh (disciple), who has an unbreakable relation with his Guru (Preceptor). And whenever absorbed with the Name of the Lord, he is said to have become one with the Lord as has been said in the Scripture :

*God and the man of God, both are one,
there is no consideration of any difference.
Just as the wave arising on water, merges itself in
water.¹*

The earliest definition of a Sikh is contained in *Guru Granth Sahib*. Guru Ramdas, the fourth Sikh Guru says : "Whosoever calls himself a Sikh of the True Guru, he gets up early in the morning and remembers the Name of the Lord. He makes efforts to rise early and take a bath in the ambrosial pool (of the Name). Following the instructions of the Guru, he repeats the Name of the Lord and washes away all his sins. And when the day dawns, he sings the *bani*

(hymns) of the Guru and remembers the Name of the Lord while sitting or standing. He, who remembers my Lord with every breath and loaf, that *Gursikh* wins the affection of the Guru. He, on whom my Lord showers His Grace, he receives the instructions of the Guru. I crave for the dust of the feet of that *Gursikh*, who not only repeats himself, but also makes others to repeat the Name of the Lord." (Var Gauri M. 4, pp. 305-06).² According to Guru Amar Das, the third Sikh Guru, that Sikh alone is a friend and a kinsman, who observes the Guru's discipline (Sorath M. 3, p. 601).³ The Guru and Sikh are thus closely related to each other. This bond is spiritual and not physical or mental. In his longer poem *Sukhmani*, the fifth Guru says : "The True Guru sustains the Sikh. He is always Gracious towards him. The Guru washes away the dirt of evil from him. Following the instructions of the Guru, the Sikh repeats the Name of the Lord. The True Guru cuts off the fetters of the Sikh, who recoils from the evil actions. The True Guru gives the wealth of the Name to the Sikh, who is very fortunate in this respect. The True Guru embellishes the life of the Sikh in this as well as the next world. The True Guru mends the Sikh very affectionately." (Gauri M. 5, *Sukhmani*, p. 286).⁴ Such examples from *Guru Granth Sabib* can be multiplied, wherein the relation of the Sikh with the Guru has been depicted and the position and status of a Sikh has been defined. This relation and position subsists for all times. The Guru is the redeemer of Sikh from worldly shackles and unites him with the Lord, saving him from transmigration.

Bhai Gurdas, the great Sikh theologian has defined a 'Gursikh' in the following manner : "The birth of the enlightened Sikh is meritorious, who comes under the umbrella of the Guru in the company of other Sikhs. He bows before the Primal *Purusha* and comes to have a sight of the glorious Guru. After prostrating before him, he puts his forehead on the lotus-feet of the Guru. The True Guru, out of kindness makes him listen to *Wabeguru*, the Name of the

Lord. After obtaining the True commodity, he remains extremely modest and in this way receives reverence from the world. He forsakes all the inimical forces including lust, anger, greed, attachment and ego. He adopts steadfastly truth, contentment, mercy, righteousness, the Name of the Lord, the charitable disposition and purity. Following the instructions of the Guru, he is called a 'Gursikh'. (Var 11, Pauri 3).⁵

Only the *Sewaks* (attendants) of the True Sovereign are approved by Him, saith Nanak; those who attend on others ignorantly, die constantly in affliction. (Gauri ki Var M. 4, Slok M. 5, p. 315).⁶ Kabir says that the saints have come to know now in their hearts that only those *Sewaks* (attendants) are good for service, in whose heart the Lord abides. (Gauri Kabir, p. 337).⁷ The *Sewaks* (attendants) worship the Lord for whom the Grace of the Lord is on the ascendant and in whose mind there is zest of love, the night of life is soaked with dew of God's Mercy for them. (Var Asa M. 1, p. 465).⁸ It behoves the *Sewak* (attendant) to perform service; by remaining under God's Will, he attains the Supreme Spiritual State. (Gauri Sukhmani M. 5, p. 292).⁹

The Sikh is also called the devotee (*Bhagat*) of the Lord and is highly eulogised in *Anand Sabib* by Guru Amar Das, wherein he says: "Peculiar is the way of life of the *Bhagats*; their way of life is indeed peculiar, they have to tread a very difficult path, they have to forsake greed, covetousness, ego and desire; they do not talk much. They have to travel on the path, which is sharper than the double-edged sword and finer than a hair. By the grace of the Guru they have shed away the self-conceit and their sensuality merges in the Lord. The way of life of the *Bhagats* in various ages is indeed peculiar, saith Nanak." (Ramkali M. 3, p. 918).¹⁰ At another place, the Guru says: "The Lord protects His *Bhagats* and protect them throughout the ages. He is only a *Bhagat*, who is Guruward and burns his ego with the *Shabda* (Name). He burns his ego with the Name and his utterance is True; he performs the true devotion day and night, which is only

uttered and narrated by the Guruwards. The way of life of the *Bhagats* is true and exceedingly immaculate, the true Name is pleasing to their mind. Nanak says that these *Bhagats* look beautiful at Lord's Mansion. They practice Truth and nothing else except the Truth." (Suhī M. 3, p. 768).¹¹

These *Bhagats* are very often designated as *Saadh* and *Sant*. Though the word *Saadh* is used for an ascetic in common terminology, but here the householder Sikh is a *Saadh* and the fifth Guru Arjan Dev has devoted a full canto in *Sukhmani* in his honour. He has recorded: "In the company of the *Saadh*, the mind never wanders away; in the company of the *Saadh*, one ever remains in peace; in the company of the *Saadh*, one obtains the Incomprehensible Commodity of the Name; in the company of the *Saadh*, the unendurable is endured; in the company of the *Saadh*, one abides in a high place; in the company of the *Saadh*, one reaches the Lord's Mansion; in the company of the *Saadh*, one's faith is firmly established; in the company of the *Saadh*, one meditates only on the Transcendent Lord; in the company of the *Saadh*, one obtains the treasure of the Name; I am a sacrifice to the *Saadh*, saith Nanak." (Gauri Sukhmani M. 5, p. 271).¹² Such is the merit of a *Saadh*, who is a Sikh. The prayer of the *Saadh*, according to the same Guru is "O Lord! I may not forget Thee even for the duration of a breath and a morsel. Whatever pleases Thee is Good, the affairs are adjusted under Thy Will." (Asavari M. 5, p. 431).¹³

Guru Arjan Dev has also described the way of the living of a *Sant*. It is recorded as follows: "O my brother! listen to the discipline of a *Sant*, his praise cannot be described. He is busy only with the Name. He is the embodiment of bliss and his rest is only the singing of the Praises of the Lord. The friends and foes are alike to him. He knows none else except His Lord. He is the effacer of millions of sins. He dispels the sufferings and bestows divine life upon the being. He is valiant and man of word. He has

over-ridden the poor *maya*. Even the gods wish for his company, His sight is accredited and his service is fruitful. Nanak supplicates with folded hands, "O the Treasure of Excellences! Bless me with the service of the saint." (Asa M. 5, p. 392).¹⁴

According to Guru Tegh Bahadur, "A Sikh, who constantly remembers the Lord, forsaking his pride and attachment, is called a *Jiwan-Mukta*." (Bilawal M. 9, p. 831).¹⁵ He achieves redemption, while being alive. Guru Arjan Dev says in *Sukhmani*: "He, who loves in his heart the Command of the Lord, he is called a *Jiwan-Mukta*. The joy and sorrow are both alike for him. He is ever in bliss, there is no separation for him. The gold and dust are both alike for him. The nectar and poison are both alike for him. The honour and dishonour are both alike for him. The pauper and the king are both alike for him. The proper way of life for him is acting under Lord's Will. That man is said to be *Jiwan-Mukta*, saith Nanak." (Gauri Sukhmani M. 5, p. 275).¹⁶

A Sikh at the height of his spiritual excellence becomes a *Brahm-Giani* (Knower of *Brahman*). This is a rare phenomenon. Bhai Ram Kuir, the descendant of Baba Budha, in the time of Guru Gobind Singh was a *Brahm-Giani*. The excellences of a *Brahm-Giani* are described in a full canto in *Sukhmani* by Guru Arjan Dev, wherein he says: "*Brahm-Giani* ever remains unattached like the lotus abiding unattached in water. *Brahm-Giani* ever remains spotless like the sun giving comfort to all. *Brahm-Giani* looks on all with equal eyes like the wind that blows alike for the pauper and the king. *Brahm-Giani* has even patience like the earth, whom someone digs and someone smears with sandal. This is the attribute of *Brahm-Giani*, saith Nanak, it is the all-purifying inherent nature of fire. *Brahm-Giani* is the purest of the pure, just as the dirt remains unattached with water. The mind of a *Brahm-Giani* is ever enlightened like the sky above the earth. To the *Brahm-Giani* the friend and foe are both alike. He is without any ego. *Brahm-Giani* is the

highest of the high, but within his own mind, he is the humblest of all. Only those persons become *Brahm-Gianis*, whom the Lord Himself makes so." (Gauri Sukhmani M. 5, p. 272).¹⁷

It was Guru Nanak himself, who in his *Siddh Goshta*, called the Sikh a *Gurmukh* (whose face is turned towards the Guru), wherein he has mentioned very clearly the qualities of a *Gurmukh*: "*Gurmukh* is blessed with Name, charity and purity. The attention of a *Gurmukh* remains fixed on the Lord. The *Gurmukh* obtains honour in the Court of the Lord and attains the Supreme Lord, the Destroyer of Fear. The *Gurmukh* practices virtuous deeds and actions and unites in the Lord's union, saith Nanak. The *Gurmukh* achieves the knowledge of *Sbastras*, *Smritis* and *Vedas* and knows the mystery of all the hearts. The *Gurmukh* loses enmity and opposition and does away with all the reckonings. The *Gurmukh* is dyed completely with the Name of the Lord and thus realises the Lord Himself, saith Nanak." (Ramkali, *Siddh Goshta* M. 1, p. 942).¹⁸ Such are the various phases of a Gursikh, who is constantly absorbed in the Name of the Lord.

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ਜਲ ਤੇ ਉਪਜ ਤਰੰਗ ਜਿਉ, ਜਲ ਹੀ ਬਿਖੈ ਸਮਾਹਿ ॥੬੦॥੫੩॥ (ਬਚਿੱਤ੍ਰ ਨਾਟਕ)
2. ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੈ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ ॥
ਉਪਦੇਸਿ ਗੁਰੁ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੇਖ ਲਹਿ ਜਾਵੈ ॥
ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੁ ਮਨਿ ਭਾਵੈ ॥
ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੁ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥
ਜਨੁ ਨਾਨਕੁ ਪੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥
(ਫਾਰ ਗਉੜੀ ਮ: ੪, ਪੰਨੇ ੩੦੫-੦੬)
3. ਸੋ ਸਿਖੁ ਸਖਾ ਬੰਧੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚਿ ਆਵੈ ॥
(ਸੋਗਠਿ ਮ: ੩, ਪੰਨਾ ੬੦੧)

4. ਸਤਿਗੁਰੁ ਸਿਖ ਕੀ ਕਰੈ ਪ੍ਰਤਿਪਾਲ ॥ ਸੇਵਕ ਕਉ ਗੁਰੁ ਸਦਾ ਦਇਆਲ ॥
 ਸਿਖ ਕੀ ਗੁਰੁ ਦੁਰਮਤਿ ਮਲੁ ਹਿਰੈ ॥ ਗੁਰ ਬਚਨੀ ਹਰਿ ਨਾਮੁ ਉਚਰੈ ॥
 ਸਤਿਗੁਰੁ ਸਿਖ ਕੇ ਬੰਧਨ ਕਾਟੈ ॥ ਗੁਰ ਕਾ ਸਿਖੁ ਬਿਕਾਰ ਤੇ ਹਾਟੈ ॥
 ਸਤਿਗੁਰੁ ਸਿਖ ਕਉ ਨਾਮ ਧਨੁ ਦੇਇ ॥ ਗੁਰ ਕਾ ਸਿਖੁ ਵਡਭਾਗੀ ਹੇ ॥
 ਸਤਿਗੁਰੁ ਸਿਖ ਕਾ ਹਲਤੁ ਪਲਤੁ ਸਵਾਰੈ ॥
 ਨਾਨਕ ਸਤਿਗੁਰੁ ਸਿਖ ਕਉ ਜੀਅ ਨਾਲਿ ਸਮਾਰੈ ॥੧॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ ੨੮੬)

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 ਆਦਿ ਪੁਰਖ ਆਦੇਸੁ ਕਰਿ ਸਫਲ ਮੂਰਤਿ ਗੁਰਦਰਸਨੁ ਪਾਇਆ ॥
 ਪਰਦਖਣਾ ਡੰਡਉਤ ਕਰਿ ਮਸਤਕੁ ਚਰਣ ਕਮਲ ਗੁਰ ਲਾਇਆ ॥
 ਸਤਿਗੁਰੁ ਪੁਰਖ ਦਇਆਲੁ ਹੋਇ ਵਾਹਿਗੁਰੁ ਸਚੁ ਮੰਤ੍ਰੁ ਸੁਣਾਇਆ ॥
 ਸਚ ਰਾਸਿ ਰਹਰਾਸਿ ਦੇ ਪੈਰੀ ਪੈ ਜਗੁ ਪੈਰੀ ਪਾਇਆ ॥
 ਕਾਮੁ ਕਰੋਧੁ ਵਿਰੋਧੁ ਹਰਿ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰੁ ਤਜਾਇਆ ॥
 ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦ੍ਰਿੜਾਇਆ ॥
 ਗੁਰ ਸਿਖ ਲੈ ਗੁਰਸਿਖ ਸਦਾਇਆ ॥ (ਭਾਈ ਗੁਰਦਾਸ, ਵਾਰ ੧੧, ਪਉੜੀ ੩)

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(ਗਉੜੀ ਕੀ ਵਾਰ ਮ: ੪, ਸਲੋਕ ਮ: ੫, ਪੰਨਾ ੩੧੫)

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(ਵਾਰ ਆਸਾ, ਮ: ੧, ਪੰਨਾ ੪੬੫)

9. ਸੇਵਕ ਕਉ ਸੇਵਾ ਬਨਿ ਆਈ ॥ ਹੁਕਮੁ ਬੁਝਿ ਪਰਮ ਪਦੁ ਪਾਈ ॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ ੨੯੨)

10. ਭਗਤਾ ਕੀ ਚਾਲ ਨਿਰਾਲੀ ॥

ਚਾਲਾ ਨਿਰਾਲੀ ਭਗਤਾਹ ਕੇਰੀ ਬਿਖਮ ਮਾਰਗਿ ਚਲਣਾ ॥

ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਤਜਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਨਾਹੀ ਬੋਲਣਾ ॥

ਖੰਨਿਅਹੁ ਤਿਖੀ ਵਾਲਹੁ ਨਿਕੀ ਏਤੁ ਮਾਰਗਿ ਜਾਣਾ ॥

ਗੁਰ ਪਰਸਾਈ ਜਿਨੀ ਆਪੁ ਤਜਿਆ ਹਰਿ ਵਾਸਨਾ ਸਮਾਣੀ ॥

ਕਹੈ ਨਾਨਕੁ ਚਾਲ ਭਗਤਾ ਜੁਗਹੁ ਜੁਗੁ ਨਿਰਾਲੀ ॥੧੪॥

(ਰਾਮਕਲੀ ਮ: ੩, ਪੰਨਾ ੯੧੮)

11. ਭਗਤ ਜਨਾ ਕੀ ਹਰਿ ਜੀਉ ਰਾਖੈ ਜੁਗਿ ਜੁਗਿ ਰਖਦਾ ਆਇਆ ਰਾਮ ॥

ਸੋ ਭਗਤੁ ਜੋ ਗੁਰਮੁਖਿ ਹੋਵੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇਆ ਰਾਮ ॥

ਹਉਮੈ ਸਬਦਿ ਜਲਾਇਆ ਮੇਰੇ ਹਰਿ ਭਾਇਆ ਜਿਸ ਦੀ ਸਾਚੀ ਬਾਣੀ ॥

ਸਚੀ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮੁਖਿ ਆਖਿ ਵਖਾਣੀ ॥

ਭਗਤਾ ਕੀ ਚਾਲ ਸਚੀ ਅਤਿ ਨਿਰਮਲ ਨਾਮੁ ਸਚਾ ਮਨਿ ਭਾਇਆ ॥
ਨਾਨਕ ਭਗਤ ਸੋਹਿ ਦਰਿ ਸਾਚੈ ਜਿਨੀ ਸਚੇ ਸਚੁ ਕਮਾਇਆ ॥੧॥

(ਸੁਹੀ ਮ: ੩, ਪੰਨਾ ੭੬੮)

12. ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਕਬਹੂ ਧਾਵੈ ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਸਦਾ ਸੁਖੁ ਪਾਵੈ ॥
ਸਾਧਸੰਗਿ ਬਸਤੁ ਅਗੋਚਰ ਲਹੈ ॥ ਸਾਧੁ ਕੈ ਸੰਗਿ ਅਜਰੁ ਸਹੈ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਬਸੈ ਬਾਨਿ ਉਚੈ ॥ ਸਾਧੁ ਕੈ ਸੰਗਿ ਮਹਲਿ ਪਹੁਚੈ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਦ੍ਰਿੜੈ ਸਭਿ ਧਰਮ ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਕੇਵਲ ਪਾਰਬ੍ਰਹਮ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਪਾਏ ਨਾਮ ਨਿਧਾਨ ॥ ਨਾਨਕ ਸਾਧੁ ਕੈ ਕੁਰਬਾਨ ॥੪॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ ੨੭੧)

13. ਸਾਧ ਤੇਰੇ ਕੀ ਜਾਚਨਾ ਵਿਸਰੁ ਨ ਸਾਸਿ ਗਿਰਾਸਿ ॥
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਭਲਾ ਤੇਰੈ ਭਾਣੈ ਕਾਰਜ ਰਾਸਿ ॥੭॥

(ਆਸਾਵਰੀ ਮ: ੫, ਪੰਨਾ ੪੩੧)

14. ਸੰਤ ਰਹਤ ਸੁਨਹੁ ਮੇਰੇ ਭਾਈ ॥ ਉਆ ਕੀ ਮਹਿਮਾ ਕਬਨੁ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥
ਵਰਤਣਿ ਜਾ ਕੈ ਕੇਵਲ ਨਾਮ ॥ ਅਨਦ ਰੂਪ ਕੀਰਤਨੁ ਬਿਸ੍ਰਾਮ ॥
ਮਿਤ੍ਰ ਸਤ੍ਰੁ ਜਾ ਕੈ ਏਕ ਸਮਾਨੈ ॥ ਪ੍ਰਭ ਅਪੁਨੇ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਨੈ ॥੨॥
ਕੋਟਿ ਕੋਟਿ ਅਘ ਕਾਟਨਹਾਰਾ ॥ ਦੁਖ ਦੂਰਿ ਕਰਨ ਜੀਅ ਕੇ ਦਾਤਾਰਾ ॥
ਸੂਰਬੀਰ ਬਚਨ ਕੇ ਬਲੀ ॥ ਕਉਲਾ ਬਪੁਰੀ ਸੰਤੀ ਛਲੀ ॥੩॥
ਤਾ ਕਾ ਸੰਗੁ ਬਾਛਹਿ ਸੁਰਦੇਵ ॥ ਅਮੋਘ ਦਰਸੁ ਸਫਲ ਜਾ ਕੀ ਸੇਵ ॥
ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਕਰੇ ਅਰਦਾਸਿ ॥ ਮੋਹਿ ਸੰਤਹ ਟਹਲ ਦੀਜੈ ਗੁਣਤਾਸਿ ॥੪॥੩੭॥੮੮॥

(ਆਸਾ ਮ: ੫, ਪੰਨਾ ੩੯੨)

15. ਮਾਨ ਮੋਹ ਦੋਨੋ ਕਉ ਪਰਹਰਿ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵੈ ॥
ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੋ ਪ੍ਰਾਨੀ ਜੀਵਨ ਮੁਕਤਿ ਕਹਾਵੈ ॥੨॥੨॥

(ਬਿਲਾਵਲੁ ਮ: ੯, ਪੰਨਾ ੮੩੧)

16. ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ ॥ ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ ॥
ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ ॥ ਸਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ ॥
ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸੁ ਮਾਟੀ ॥ ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ ॥
ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ ॥ ਤੈਸਾ ਰੰਕੁ ਤੈਸਾ ਰਾਜਾਨੁ ॥
ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ ॥ ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ ॥੭॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ ੨੭੫)

17. ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਲੇਪ ॥ ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲ ਅਲੇਪ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਦੋਖ ॥ ਜੈਸੇ ਸੂਰੁ ਸਰਬ ਕਉ ਸੋਖ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਦ੍ਰਿਸ਼ਟਿ ਸਮਾਨਿ ॥ ਜੈਸੇ ਰਾਜ ਰੰਕ ਕਉ ਲਾਗੈ ਤੁਲਿ ਪਵਾਨ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਧੀਰਜੁ ਏਕ ॥ ਜਿਉ ਬਸੁਧਾ ਕੋਊ ਖੋਦੈ ਕੋਊ ਚੰਦਨ ਲੇਪ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਇਹੈ ਗੁਨਾਉ ॥ ਨਾਨਕ ਜਿਉ ਪਾਵਕ ਕਾ ਸਹਜ ਸੁਭਾਉ ॥੧॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਨਿਰਮਲ ਤੇ ਨਿਰਮਲਾ ॥ ਜੈਸੇ ਮੈਲੁ ਨ ਲਾਗੈ ਜਲਾ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਨਿ ਹੋਇ ਪ੍ਰਗਾਸੁ ॥ ਜੈਸੇ ਧਰ ਉਪਰਿ ਆਕਾਸੁ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਿਤ੍ਰ ਸਤ੍ਰੁ ਸਮਾਨਿ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਹੀ ਅਭਿਮਾਨ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਊਚ ਤੇ ਊਚਾ ॥ ਮਨਿ ਅਪਨੈ ਹੈ ਸਭ ਤੇ ਨੀਚਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੇ ਜਨ ਭਏ ॥ ਨਾਨਕ ਜਿਨ ਪ੍ਰਭੂ ਆਪਿ ਕਰੇਇ ॥੨॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ ੨੭੨)

18. ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ॥ ਗੁਰਮੁਖਿ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥
 ਗੁਰਮੁਖਿ ਪਾਵੈ ਦਰਗਹ ਮਾਨੁ ॥ ਗੁਰਮੁਖਿ ਭਉ ਭੰਜਨੁ ਪਰਧਾਨੁ ॥
 ਗੁਰਮੁਖਿ ਕਰਣੀ ਕਾਰ ਕਰਾਏ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ ॥੩੬॥
 ਗੁਰਮੁਖਿ ਸਾਸਤ੍ਰੁ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ॥ ਗੁਰਮੁਖਿ ਪਾਵੈ ਘਟਿ ਘਟਿ ਭੇਦ ॥
 ਗੁਰਮੁਖਿ ਵੈਰ ਵਿਰੋਧ ਗਵਾਵੈ ॥ ਗੁਰਮੁਖਿ ਸਗਲੀ ਗਣਤ ਮਿਟਾਵੈ ॥
 ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਾਤਾ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਖਸਮੁ ਪਛਾਤਾ ॥੩੭॥

(ਰਾਮਕਲੀ ਮ: ੧, ਸਿਧ ਗੋਸਟਿ, ਪੰਨਾ ੯੪੨)

SPIRITUAL EXPERIENCES OF A GURSIKH

1. AKSHARA AND NAAM

A Gursikh constantly remembering *Naam* comprehends the relation of *Akshara* and *Naam*. Grammatically *Naam* or noun is of five kinds viz., Proper, Common, Material, Collective and Abstract. Every object, place and individual has some name, therefore the names are innumerable (*anek anant*). They are countless (*asankh*). It is clearly recorded in *Japu* :

The names are innumerable, the places are innumerable.

Unapproachable and Inaccessible are the innumerable worlds.

We feel uncomfortable in uttering the word innumerable. (p. 4)¹

Every name is an assemblage of two or more sounds, which is called 'a word'. Every sound is represented by a letter in writing. A letter or an *akshara* is an imperishable sound. It is perpetual and everlasting, therefore it is related to the Immortal *Brahman* (God). *Naam* is not only an assemblage of letters, but through such assemblage also, the homage to Lord-God is paid through a eulogy. According to *Japu* :

The Naam is an assemblage of letters and through letters we praise the Lord;

Through letters we get knowledge and the songs of Lord's Attributes are sung;

Through letters we write and the speech is uttered;

Through letters, the Writ on the head is recorded;

Only the Lord Who Records the Writs has no Writ on his head;

Every Writ is His own Dictation. (p. 4)²

The Writ on our forehead is recorded according to the Command of the Lord. A commendation of *Akshara* (letter) by Guru Arjan Dev is as follows :

The Akshara (letter) prevailed in the creation of the three worlds by the Lord.

Through the creation of the Aksharas, the Vedas were analysed.

Through Aksharas, Shastras, Smritis and Puranas were created.

Through Aksharas, sounds are produced and the speeches are recorded.

Through Aksharas, the freedom from fear and illusion is achieved.

Through Aksharas, the actions and deeds of purity and righteousness are performed.

The Akshara prevails in all the visible world, but the Transcendent Lord is Unaffected by Akshara.

(Gauri Bawan Akhri, p. 261)³

Kabir has also expressed the relation of *Akshara* (letter) and *Brahman* (God) in the following manner :

Where there is speech, there is Akshara (letter);

Where there is no speech, there is no play of mind there;

The Lord abides in both speech and non-speech;

Whatever He is, none can determine.

(Gauri Bawan Akhri, p. 340)⁴

When the letter is pronounced with the help of tongue and mouth, this stage of speech is called *Vaikhari*, but there are three earlier stages viz., *para*, *pashyanti* and *madhyama*. All these four stages of the utterance (speech) are called *vanis* in terminology.

As has been said earlier, each and every creation of the Lord has been given a name. The Guru has also said :

Everything that has been created has a name. There is no place without a name. (Japu, p. 4)⁵

But the question arises, whether the Lord, who is beyond *Aksbara* or speech, can have a Name? In reality, He is without any Name. Guru Gobind Singh, in obeissance calls Him Nameless (*Anaame*). But as the human being has given some name to every object or individual, numerous names have been created for the Lord. An effort has been made to personify the Imperceptible Lord through various names. But all such names are 'created names' :

O Lord! the tongue calls Thee by several 'created names', but Thy Primal Name is Sat (Truth).

(Maru M. 5, p. 1083)⁶

All other names are His 'created names', but His real name is *Sat*, which represents His Attribute of being Ever-Existent. there is no end to His 'created names'. The Guru says :

O Lord! Thy names are many and innumerable.

(Bhairo M. 4, p. 1135)⁷

The Vaishnavas and Shaktas have mentioned a thousand names of their Deities in their *Sabansarnamas*. The Muslims have narrated ninety-nine Names of Lord-God. The Name can be personal as well as qualitative. These names are meaningful. But do these names truly represent the Perfect Lord? The real name can only be that which expresses the qualities of the Lord in totality. *Gurbani* refers to such Name in the following quotations :

The Immaculate Name is Unknowable, how can it be known?

The Immaculate Name Abides in us, how can it be achieved?

The Immaculate Name is All-Pervasive.

(Var Sarang M. 4, p. 1242)⁸

Although the Immaculate Name Pervades the whole universe, this Miraculous-Ambrosial Name also Abides within the body.

(Gauri Sukhmani M. 5, p. 293)⁹

Therefore the Name and the Lord are one and the same. When this Name is absorbed within the body, the Imperceptible Lord may be said to have materialised.

Whosoever is the recipient of a bit of this Name, he is indeed very fortunate.

His greatness is inexplicable.

(Gauri Sukhmani, M. 5, p. 262)¹⁰

The only remedy for the diseased world is the Name of the Lord.

(Dhanasari M. 1, p. 687)¹¹

But how can we comprehend such a Name? Guru Ramdas says clearly :

Our Name of the Lord is God Himself, the Immortal, the Incomprehensible, Everlasting, Irresistible Purusha;

We remember and worship it and are also absorbed in this Name of the Lord;

None equals its Greatness, it rescues one at the time of death;

The Beneficent Guru has given me this name; Blessed be the Parents of the Guru;

I shall always remain in obeissance to my True Guru, on meeting whom, I have comprehended the Name of the Lord.

(Var Vadhans M. 4, p. 592)¹²

It is clear from the above quotations, that we can obtain the Name of the Lord only from the True Guru. The main objective of the human life is the achievement of the Unity with the Lord and this Unity can only be obtained through the Name of the Lord given by the True Guru. Whereas there is none greater than the Name of the Lord, there is also none greater than the True Guru, because the True Guru and the Lord are one :

There is non other greater than the True Guru; The Guru and the Transcendent Lord are the same.

(Malar M. 5, p. 1271)¹³

But the school of the True Guru is *Satsangat* (The True Company), in which the True Guru abides in the devotees

(*Gurmukhs*). One gets the training of godly qualities in this school :

Satsangat is the school of the True Guru, where one gets the training of godly qualities.

(Var Kanra M. 4, p. 1316)¹⁴

Guru Nanak Dev has recorded the following commendation for *Satsangat* :

Satsangat is the treasure of the Name, where one realises the Lord.

The self is enlightened by the Grace of the Guru and the darkness is expelled.

The iron in touch with the philosopher's stone becomes gold.

(Var Sarang M. 1, p. 1244)¹⁵

The nature of *Satsangat* has been described by Guru Nanak Dev himself in the following manner :

In what way Satsangat can be known ?

Only the Name of the Lord is related there.

(Sri Raga M. 1, p. 72)¹⁶

In a nutshell it may be said, that in the company of the True Guru and the enlightened person, the Name of the Lord is remembered and through its remembrance, perpetual life is gained :

O Lord! The ambrosial Name keeps him alive, whosoever remembers Thee. (Sorath M. 5, p. 616)¹⁷

2. WHY SHOULD THE NAME BE REPEATED ?

The solemnity of the Name is inexpressible. Its remembrance is highly significant. In the first canto of *Sukhmani*, his masterpiece, Guru Arjan Dev has mentioned the rewards obtained by remembering the Name of the Lord. But the rationalists raise several questions regarding the repetition of the Name. Does the Lord require His Own Praise ? How can the repetition of the *Naam* again and again be useful ? Why does an intelligent individual need the assistance of a Guru ?

God is Carefree, He does not need the praise of a created being. He does not require any special attention from anyone. He is the Beneficent Lord. He abides within everyone and knows everyone. He likes only a pure heart. Wherever the purity arises, the Grace of the Lord Prevails there. We can deceive the world, we can deceive ourselves, but how can we deceive the Lord. But there is need of the effort for the purity of the mind. This effort is the remembrance of the Name of the Lord.

But what is the technique of the remembrance of the Name? The repetition of the Name with the tongue or mouth is not sufficient, it is necessary to absorb it within the heart. Guru Amar Das says :

*Everyone repeats the Name of the Lord with his mouth,
but such persons are rare, who have absorbed it
within the heart;
And those who have absorbed it within the heart, they
only have achieved salvation.*

(Vadhans M. 3, p. 565)¹⁸

*Those who are steeped in the Name, they are pure,
others are filled with the dirt of ego.*

(Vadhans M. 3, p. 570)¹⁹

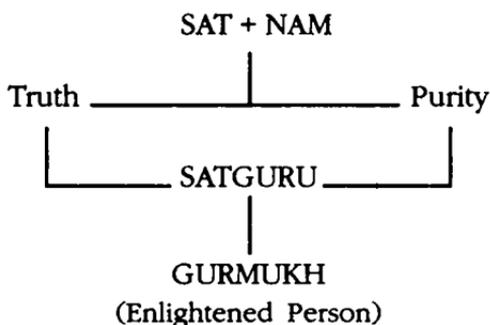
*The enlightened ones, who have effaced their ego and
have remembered the Name,
They are pure both inwardly and outwardly and are
absorbed in Truth;*

*Their birth in the world is acclaimed, who have
remembered the Lord in accordance with the
discipline of the Guru.* (Sri Raga M. 3, p. 28)²⁰

Purity and Truth are inter-related. Whosoever is pure, is also truthful. The hymns of the Guru emphasise this point. According to Guru Nanak Dev, "We realise Truth, if there is Purity." (Asa M. 1, p. 472).²¹ Guru Arjan Dev says, "Truth is always Pure—O Brother! Truth is always Pure; those who are Truthful, are also Pure." (Sorath M. 5, p. 609).²² But God Himself is Truth, Who is also the True Guru. According to *Japu*, "Truth is in the beginning and also in the beginning

of ages. He is Truth now and shall be Truth in future." (p. 1).²³ According to Guru Ramdas, "The True Guru ever remembered Truth, the True Guru and the True Lord are thus both One." (Var Gauri M. 4, p. 304).²⁴ He is the True Guru, who has comprehended the True Lord. Both of them are the symbols of Truth and Purity and the true disciple of the True Guru also upholds these two virtues. According to Guru Amar Das, "The Enlightened Person who upholds veracity and contentment is all Truth and Pure." (Var Gujri M. 3, p. 512).²⁵

This fact can be expressed by the following diagram :



This is the reason, why there is necessity of truly observing the discipline of the True Guru for a devotee in order to become a *Gurmukh* (Enlightened Person). But the rationalists have been heard saying that when our conscience or the inner light can help us, then where is the need of a Guru? The good intellect guides the human being regarding the good or a bad action. Have the Scriptures not proclaimed that the Lord abides in every heart? When this inner controller can guide us, then where is the necessity of a Guru? This inner controller is itself the Guru of the world, but the question arises how many of us know and feel the presence of this inner controller? How many are there, who face him and get guidance from him? Having been steeped in profound ignorance, the man is greatly limited in his senses of sight and hearing, having been mostly absorbed in falsehood, therefore erratically he considers his own ego's voice as the spiritual order. This is the reason why there is necessity of a Guru for True guidance. *Sikhism does not*

believe in a Personal Guru. In reality, the Word is the Guru, which is ever present in *Guru Granth Sahib*. The Guru himself resides in *Sadh Sangat* (*Sat-Sangat*) and those enlightened persons, who are totally engrossed in the Guru's discipline, they can assist quite well the initiate in his spiritual development. Our great quest ends in the realisation of *Brahman*, but the same cannot be achieved through intellectual efforts. Only that person can be helpful in this endeavour, who himself has comprehended this state and this task can only be accomplished through *Satsangat* (the company of truthful persons) :

How and in what way can we realise our Lord, give me such instruction about Lord-God.

The Lord abides in Satsangat, meet such a congregation and know the Attributes of the Lord.

The attainment of Satsangat is through good fortune, when one comes into contact with godlike True Guru.

(Parbhati M. 5, p. 1335)²⁶

The devotee of the Guru remembers the Transcendent Lord.

The devotee of the Guru comes into contact with Satsangat.

(Maru M. 5, p. 1075)²⁷

3. HOW TO REMEMBER THE NAME ?

When the Name is known through the True Guru or *Satsangat*, it is the duty of the Sikh to remain absorbed in the remembrance of the Name. The great significance is attached to the remembrance of the Name in the ambrosial period of the day :

In the ambrosial period of the day, the True Name be remembered alongwith its commendation.

(Japu, p. 2)²⁸

Rise up early in the morning and remember the Name.

(Var Maru M. 5, p. 1099)²⁹

But the devotee should be absorbed in the Name at all times. Guru Ramdas has depicted the daily life of a Sikh

emphasising upon remembrance of the Name at all times in every posture. (Var Gauri M. 4, pp. 305-06).³⁰ According to Guru Nanak Dev :

*If from one tongue, one hundred thousand tongues
are created and even twenty times more;
And with each tongue, the Name of the Lord is
repeated a hundred thousand times;
One attains the unity with the Lord by ascending the
rungs of the ladder of honour in this way.*

(Japu, p. 7)³¹

In the above verses, the remembrance of Name by tongue is indicated. In the hymns of *Guru Granth Sahib*, we find at various places the mention of both the methods of the remembrance of the Name : by tongue e.g., "If the tongue does not repeat the Name, it may be cut bit by bit." (p. 1363)³² and by breath e.g., "The Name be remembered with every breath for the Sight of the Lord." (p 257).³³ In *Japu*, the significance of the Name has been revealed in the three stages of *Sbravan*, *Manan* and *Niddhyasana* : "The Name be heard (*Sunia*), believed (*mania*) and embraced (*Kita Bhao*). The Name should be remembered in every situation :

*It should be remembered in both comfort and sorrow,
it should not be forgotten in any situation;
By repeating the Name, the light of millions of suns
shines forth and the darkness of illusion is
destroyed.*

(Jaisri M. 5, p. 700)³⁴

The discourse (*Katha*) of the Name should be heard : "The discourse of the Name should always be heard." (Majh M. 4, p. 95).³⁵

There should be the *Kirtan* (singing) of the Name : "He, who hears *Hari Kirtan* and sings *Hari Kirtan*, no grief shall befall him." (Gauri M. 5, p. 190).³⁶

The True Guru gives the instruction on the Name. The devotee should sow the seed of this Name in the field of his body : "The field of the body should be cultivated and the seed of the Name of the Lord be sown." (Var Asa M. 1, p. 468).³⁷

The Word or the *mantra* given by the Guru to the devotee is the Name of the Lord. There is no other *mantra* in Sikhism except the Name of the Lord. This *mantra* destroys all the ills and sorrows : "Remember the *mantra* of the Guru; no sorrow will befall you." (Var Gujri M. 5, p. 521).³⁸

In Hinduism, the *mantras* are mostly related to the gods and goddesses, but in Sikhism *Guru-mantra* is only the Name of the Lord, whose remembrance results in the unity with the Lord. In Indian Bhakti-cults, we find two kinds of *mantras* : *Mool Mantra* and *Bija Mantra*. *Mool Mantra* is the concise and pithy form of prayer and *Bija Mantra* is the combination of a few syllables. *Bija Mantra* is the sound-body of the deity. When there is vibration in its sounds, it is straightway linked with the deity. There is mention of *Mool Mantra*, (p. 1040),³⁹ *Bija Mantra* (p. 891)⁴⁰ and *Maha Mantra* (p. 814)⁴¹ in *Gurbani*. *Bija Mantra* is also *Maha Mantra* and this *Mantra* is the Name of the Lord :

*Bija Mantra is embodiment of all-knowledge;
Among four castes such person is very rare, who
repeats this Name.* (Gauri Sukhmani M. 5, p. 274)⁴²

Bija Mantra is meant for all human beings. No portion of humanity is forbidden from its use. Anyone can make its use and rise in the higher spiritual spheres. The True Guru wants the welfare of all the humanity (p. 302)⁴³ and brings all the people in unison with the Lord. (p. 72).⁴⁴ The *Mool Mantra* has been given in the beginning of *Japu*, which has been repeated several times in *Guru Granth Sahib*.

Just as it is a difficult task to reach the most subtle body (*Anandmaya Kosha*) from the gross body (*Annamaya Kosha*), likewise it is an uphill task to reach the stage of *Para Bani* from *Vaikhari Bani* in the process of *Naam-Simran* (remembrance of the Name). It cannot be completed without the Grace of the True Guru and the Lord. The visible world is gross and from this *Dharam Khand* (the region of piety), the realisation of *Sach Khand* (The region of Truth) can only be achieved through the Grace of God. Similarly the achievement of the state of *Para* can only be possible

through the Grace. *Vaikhari* or outward repetition of the Name is through the throat and tongue. When the repetition goes deep down into the heart, it is known as *Madhyama*. This is the first stage of inner *Japa* (repetition). The next stage is *Pashyanti*, which is imperceptible. There is not only the Light of deity here, the Supreme Spiritual State can be internally visualised from this stage. No other stage of *Japa* beyond *Pashyanti* can be imagined. The stage of *Para Bani* is also called *Unman*. There is no other stage beyond *Para*. Regarding *Unman*, Guru Nanak Dev says :

After observing the essence of Unman, the effort of the Enlightened Person is approved.

(Var Suhi M. 1, p. 788)⁴⁵

Unman stage is the same as *Sabaj* State, in which the Lord is realised. Kabir says :

When the airy mind stays in Unman, there is neither birth nor old age nor death.

(Ramkali Kabir, p. 972)⁴⁶

There is mention of another stage of *Naam Japa* in *Gurbani*. It is called *Ajappa Jaap*. This stage is related to breath. Breathing is a natural activity. If with every breath the name of the Lord is linked, this activity also becomes natural, which is known as *Ajappa Jaap*. Some people try to keep the *Pranas* under control with the help of this *Japa*. Guru Nanak Dev says :

He, who Pervades in His Creation in the Beginning and the Beginning of the Ages is never forgotten through Ajappa Jaap.

(Var Malar M. 1, p. 1291)⁴⁷

There is mention of another activity of *Naam Japa* in *Gurbani*. A time comes in the life of an Enlightened Person engaged in *Naam Japa*, when inspite of the repetition of the Name through the tongue or breath, it is being repeated through every pore of the body : "The *Gurmukh* remembers the Lord through every pore of his body." (Ramkali M. 1, p. 941).⁴⁸ This stage is indeed the stage of *Para*.

4. ANHAD, ANHAD NAAD, ANHAD SHABDA

Limitless Celestial Music. When the Gursikh attains his ideal and realises *Brahman*, he is called a *Brahm-Giani*. The lotus of his mind blossoms by the Grace of the Guru and the ego and all illusions vanish away. The lotus of the mind, which is said to be hanging downwards, raises its head upwards and blooms forth. The Gursikh enters the Tenth Door, which is hidden one and only those who are the recipients of the Grace of the Lord and the Guru enter this Door. There are several words of Yogic terminology used in *Guru Granth Sahib*, to which the Sikh Gurus and the Saint-poets have attached a meaning of their own. For example, *Anhad* or *Anahat Shabda* is not the verbal testimony as produced by different kinds of musical instruments, it is the Limitless Spontaneous Music heard on entering the Tenth Door (*Dasam Dvaar*). The Yogi is said to hear this *Shabda* before reaching the *Dasam Dvaar*, but the Gursikh hears it on entering the Tenth Door. This State of *Samaadhi* is called *Sabaj Samaadhi* by the Gurus and Saints of the *Guru Granth Sahib*. The Yogi tries to attain this *Samaadhi* through *Hath Yoga*, but the Gursikh realises it through his discipline of devotion through love (*Prema Bhakti*). "By remembering the Lord, the Limitless Music resounds." (Gauri Sukhmani M. 5, p. 263).⁴⁹ "The mind was prevented from going out of the nine doors (two eyes, two ears, two nostrils, mouth and the organs of procreation and elimination) and it settled down within the Tenth Door in its own home, there the *Anhad Shabda* resounds throughout day and night". (Majh M. 3, p. 124).⁵⁰ *Anahat Shabda* or the *Inassailable Celestial Music* resounds in the heart of the Perfect Devotee following the discipline of the Guru. (Gauri M. 1, p. 228).⁵¹

5. OWN HOME

The Gursikh has to comprehend the significance of his own home. The homes which he has raised for himself in the worldly sense have no value for him. The palaces and

mansions with solid foundations are of no worth to him. Every Gursikh has his own home within himself, where he can be safe from the flights of the mind towards different directions, where he has no ego at all and where he constantly remembers the Name of the Lord. In the hymns of *Guru Granth Sahib*, this 'Own Home' has been called *Nij Ghar*. Guru Nanak Dev says in *Siddh Goshita*: "With the *Shabda* of the Guru, the Gursikh destroys the poison of ego and then he abides in *Nij Ghar*." (p. 940).⁵²

The Guru says again: "With the True *Shabda*, the Gursikh practices Truth. Through True *Bani*, he sings the praises of the Lord. He abides in *Nij Ghar*, obtaining the Supreme State. Then he receives the honours in the Court of the Lord. (Prabhati M. 1, p. 1342).⁵³

Thus it becomes clear that the Supreme Spiritual State or the Fourth State of the *Sabaj* State is the Gursikh's own home, where he has entered the Tenth Door (*Dasam Dvaar*). Guru Amar Das has described the *Sabaj* State in one of his hymns. (Sri Raga M. 3, p. 68).⁵⁴ In this state, the Gursikh has to go beyond the three modes of *maya*. "The path leading towards this State is visited stealthily by the wild animals, who steal the merit of the virtuous actions. When the doors are closed, then there is no danger of any theft and within the Tenth Door the Limitless Celestial Music resounds." (Sorath Kabir, p. 656).⁵⁵ "There is seen the sharp effulgent Light." (Sorath Namdev, p. 657).⁵⁶ The saint Beni has in his own way through signs and symbols described this State within the Tenth Door: "The Tenth Gate is the abode of the Inaccessible and Infinite Supreme Lord. There is a niche in the store above, where there is the real commodity." (Ramkali Beni, p. 974).⁵⁷ This is the 'Own Home' of the Gursikh.

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ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥
ਅਸੰਖ ਕਹਰਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥

(ਜਪੁ, ਪੰਨਾ ੪)

2. ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥
ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥ ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥
ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥ ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥
(ਜਪੁ, ਪੰਨਾ 8)
3. ਅਖਰ ਮਹਿ ਤ੍ਰਿਭਵਨ ਪ੍ਰਭਿ ਧਾਰੇ ॥ ਅਖਰ ਕਰਿ ਕਰਿ ਬੇਦ ਬੀਚਾਰੇ ॥
ਅਖਰ ਸਾਸਤ੍ਰ ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨਾ ॥ ਅਖਰ ਨਾਦ ਕਥਨ ਵਖੁਨਾ ॥
ਅਖਰ ਮੁਕਤਿ ਜੁਗਤਿ ਭੈ ਭਰਮਾ ॥ ਅਖਰ ਕਰਮ ਕਿਰਤਿ ਸੁਚ ਧਰਮਾ ॥
ਦ੍ਰਿਸਟਿਮਾਨ ਅਖਰ ਹੈ ਜੇਤਾ ॥ ਨਾਨਕ ਪਾਰਬ੍ਰਹਮ ਨਿਰਲੇਪਾ ॥੫੪॥
(ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ, ਮ: ੫, ਪੰਨਾ ੨੬੧)
4. ਜਹਾ ਬੋਲ ਤਹ ਅਛਰ ਆਵਾ ॥ ਜਹ ਅਬੋਲ ਤਹ ਮਨੁ ਨ ਰਹਾਵਾ ॥
ਬੋਲ ਅਬੋਲ ਮਧਿ ਹੈ ਸੋਈ ॥ ਜਸ ਓਹੁ ਹੈ ਤਸ ਲਖੈ ਨ ਕੋਈ ॥੨॥
(ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਕਬੀਰ, ਪੰਨਾ ੩੪੦)
5. ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਬਾਉ ॥ (ਜਪੁ, ਪੰਨਾ 8)
6. ਕਿਰਤਮ ਨਾਮ ਕਥੇ ਤੇਰੇ ਜਿਹਬਾ ॥ ਸਤਿ ਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪੂਰਬਲਾ ॥
(ਮਾਰੂ ਮ: ੫, ਪੰਨਾ ੧੦੮੩)
7. ਅਨੇਕ ਅਸੰਖ ਨਾਮ ਹਰਿ ਤੇਰੇ..... ॥ (ਭੈਰਉ ਮ: 8, ਪੰਨਾ ੧੧੩੫)
8. ਨਾਮੁ ਨਿਰੰਜਨ ਅਲਖੁ ਹੈ ਕਿਉ ਲਖਿਆ ਜਾਈ ॥
ਨਾਮੁ ਨਿਰੰਜਨ ਨਾਲਿ ਹੈ ਕਿਉ ਪਾਈਐ ਭਾਈ ॥
ਨਾਮੁ ਨਿਰੰਜਨ ਵਰਤਦਾ ਰਵਿਆ ਸਭ ਠਾਈ ॥ (ਵਾਰ ਸਾਰੰਗ ਮ: 8, ਪੰਨਾ ੧੨੪੨)
9. ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥ ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ੍ਰਾਮੁ ॥
(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ ੨੬੩)
10. ਕਿਨਕਾ ਏਕ ਜਿਸੁ ਜੀਅ ਬਸਾਵੈ ॥ ਤਾ ਕੀ ਮਹਿਮਾ ਗਨੀ ਨ ਆਵੈ ॥
(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ ੨੬੨)
11. ਸੰਸਾਰੁ ਰੋਗੀ ਨਾਮੁ ਦਾਰੂ..... ॥ (ਧਨਾਸਰੀ ਮ: ੧, ਪੰਨਾ ੬੮੭)
12. ਹਰਿ ਨਾਮੁ ਦੀਆ ਗੁਰਿ ਪਰਉਪਕਾਰੀ ਧਨੁ ਧੰਨੁ ਗੁਰੁ ਕਾ ਪਿਤਾ ਮਾਤਾ ॥
ਹੰਉ ਸਤਿਗੁਰ ਅਪੁਣੇ ਕੰਉ ਸਦਾ ਨਮਸਕਾਰੀ ਜਿਤੁ ਮਿਲਿਐ ਹਰਿ ਨਾਮੁ ਮੈ ਜਾਤਾ ॥੧੬॥
(ਵਾਰ ਵਡਹੰਸ ਮ: 8, ਪੰਨਾ ੫੯੨)
13. ਸਤਿਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਸੋਇ ॥
(ਮਲਾਰ ਮ: ੫, ਪੰਨਾ ੧੨੭੧)
14. ਸਤਸੰਗਤਿ ਸਤਿਗੁਰ ਚਟਸਾਲ ਹੈ ਜਿਤੁ ਹਰਿ ਗੁਣ ਸਿਖਾ ॥
(ਵਾਰ ਕਾਨੜਾ ਮ: 8, ਪੰਨਾ ੧੩੧੬)
15. ਸਤਸੰਗਤਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਜਿਬਹੁ ਹਰਿ ਪਾਇਆ ॥
ਗੁਰ ਪਰਸਾਦੀ ਘਟਿ ਚਾਨਣਾ ਆਨੋਰੁ ਗਵਾਇਆ ॥
ਲੋਹਾ ਪਾਰਸਿ ਭੇਟੀਐ ਕੰਚਨੁ ਹੋਇ ਆਇਆ ॥ (ਵਾਰ ਸਾਰੰਗ ਮ: ੧, ਪੰਨਾ ੧੨੪੪)
16. ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥ ਜਿਥੈ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰਨਾ ੭੨)
17. ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਪਰਮੇਸਰੁ ਤੇਰਾ ਜੋ ਸਿਮਰੈ ਸੋ ਜੀਵੈ ॥ (ਸੋਰਠਿ ਮ: ੫, ਪੰਨਾ ੬੧੬)

18. ਮੁਖਹੁ ਹਰਿ ਹਰਿ ਸਭੁ ਕੋ ਕਰੈ ਵਿਰਲੈ ਹਿਰਦੈ ਵਸਾਇਆ ॥
ਨਾਨਕ ਜਿਨ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਮੋਖ ਮੁਕਤਿ ਤਿਨੁ ਪਾਇਆ ॥੮॥੨॥
(ਵਡਹੰਸੁ ਮ: ੩, ਪੰਨਾ ੫੬੫)
19. ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਨਿਰਮਲ ਹੋਰ ਹਉਮੈ ਮੈਲੁ ਭਗੀਜੈ ॥੨॥
(ਵਡਹੰਸੁ ਮ: ੩, ਪੰਨਾ ੫੭੦)
20. ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥
ਓਇ ਅੰਦਰਹੁ ਬਾਹਰਹੁ ਨਿਰਮਲੇ ਸਚੇ ਸਚਿ ਸਮਾਇ ॥
ਨਾਨਕ ਆਏ ਸੇ ਪਰਵਾਣੁ ਹਹਿ ਜਿਨ ਗੁਰਮਤੀ ਹਰਿ ਧਿਆਇ ॥੪॥੫॥੩੬॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੩, ਪੰਨਾ ੨੮)
21. ਸੁਚਿ ਹੋਵੈ ਤਾ ਸਚੁ ਪਾਈਐ ॥੨॥ (ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰਨਾ ੪੭੨)
22. ਸਚੁ ਸਦਾ ਹੈ ਨਿਰਮਲਾ ਭਾਈ ਨਿਰਮਲ ਸਾਚੇ ਸੋਇ ॥ (ਸੋਰਠਿ ਮ: ੫, ਪੰਨਾ ੬੦੯)
23. ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥
(ਜਪੁ, ਪੰਨਾ ੧)
24. ਸੋ ਸਤਿਗੁਰੁ ਜਿ ਸਚੁ ਧਿਆਇਦਾ ਸਚੁ ਸਚਾ ਸਤਿਗੁਰੁ ਇਕੇ ॥
(ਵਾਰ ਗਉੜੀ ਮ: ੪, ਪੰਨਾ ੩੦੪)
25. ਸਤੁ ਸੰਤੋਖੁ ਸਭੁ ਸਚੁ ਹੈ ਗੁਰਮੁਖਿ ਪਵਿਤਾ ॥ (ਵਾਰ ਗੁਜਰੀ ਮ: ੩, ਪੰਨਾ ੫੧੨)
26. ਸਤਸੰਗਤਿ ਮਹਿ ਹਰਿ ਹਰਿ ਵਸਿਆ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਗੁਨ ਜਾਨ ॥
ਵਡੈ ਭਾਗਿ ਸਤਸੰਗਤਿ ਪਾਈ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਰਸਿ ਭਗਵਾਨ ॥੩॥
(ਪ੍ਰਭਾਤੀ ਮ: ੫, ਪੰਨਾ ੧੩੩੫)
27. ਗੁਰ ਕਾ ਸੇਵਕੁ ਪਾਰਬ੍ਰਹਮੁ ਧਿਆਏ ॥ ਗੁਰ ਕਾ ਸੇਵਕੁ ਸਾਧਸੰਗੁ ਪਾਏ.....॥੩॥
(ਮਾਰੂ ਮ: ੫, ਪੰਨਾ ੧੦੭੫)
28. ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥ (ਜਪੁ, ਪੰਨਾ ੨)
29. ਪਰਭਾਤੇ ਪ੍ਰਭ ਨਾਮੁ ਜਪਿ.....॥ (ਵਾਰ ਮਾਰੂ ਮ: ੫, ਪੰਨਾ ੧੦੯੯)
30. ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ.....॥
(ਵਾਰ ਗਉੜੀ ਮ: ੪, ਪੰਨੇ ੩੦੫-੦੬)
31. ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥
ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥
ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥ (ਜਪੁ, ਪੰਨਾ ੭)
32. ਰਸਨਾ ਜਪੈ ਨ ਨਾਮੁ ਤਿਲੁ ਤਿਲੁ ਕਰਿ ਕਟੀਐ ॥ (ਫੁਨਹੇ ਮ: ੫, ਪੰਨਾ ੧੩੬੨)
33. ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ ਰਹਿ ਨਾਨਕ ਦਰਸ ਅਧਾਰ ॥੧॥
(ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮ: ੫, ਪੰਨਾ ੨੫੭)
34. ਸੂਖਿ ਅਰਾਧਨੁ ਦੂਖਿ ਅਰਾਧਨੁ ਬਿਸਰੈ ਨ ਕਾਹੁ ਬੇਰਾ ॥
ਨਾਮੁ ਜਪਤ ਕੋਟਿ ਸੂਰ ਉਜਾਰਾ ਬਿਨਸੈ ਭਰਮੁ ਅੰਧੇਰਾ ॥੧॥
(ਜੈਤਸਰੀ ਮ: ੫, ਪੰਨਾ ੭੦੦)
35. ਹਰਿ ਹਰਿ ਨਾਮ ਕਥਾ ਨਿਤ ਸੁਣੀਐ ॥ (ਮਾਭ ਮ: ੪, ਪੰਨਾ ੯੫)
36. ਹਰਿ ਕੀਰਤਨੁ ਸੁਣੈ ਹਰਿ ਕੀਰਤਨੁ ਗਾਵੈ ॥
ਤਿਸੁ ਜਨ ਦੂਖੁ ਨਿਕਟਿ ਨਹੀ ਆਵੈ ॥੨॥ (ਗਉੜੀ ਮ: ੫, ਪੰਨਾ ੧੯੦)

37. ਧਰਤਿ ਕਾਇਆ ਸਾਧਿ ਕੈ ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰਨਾ ੪੬੮)
38. ਗੁਰ ਮੰਤ੍ਰੜਾ ਚਿਤਾਰਿ ਨਾਨਕ ਦੁਖੁ ਨ ਥੀਵਈ ॥੨॥
(ਵਾਰ ਗੁਜਰੀ ਮ: ੫, ਪੰਨਾ ੫੨੧)
39. ਮੂਲ ਮੰਤ੍ਰੁ ਹਰਿ ਨਾਮੁ ਰਸਾਇਣੁ ਕਹੁ ਨਾਨਕ ਪੂਰਾ ਪਾਇਆ ॥੫॥
(ਮਾਰੂ ਮ: ੧, ਪੰਨਾ ੧੦੪੦)
40. ਬੀਜ ਮੰਤ੍ਰੁ ਹਰਿ ਕੀਰਤਨੁ ਗਾਉ ॥ (ਰਾਮਕਲੀ ਮ: ੫, ਪੰਨਾ ੮੯੧)
41. ਮਹਾ ਮੰਤ੍ਰੁ ਨਾਨਕੁ ਕਬੈ ਹਰਿ ਕੇ ਗੁਣ ਗਾਈ ॥ (ਬਿਲਾਵਲੁ ਮ: ੫, ਪੰਨਾ ੮੧੪)
42. ਬੀਜ ਮੰਤ੍ਰੁ ਸਰਬ ਕੋ ਗਿਆਨੁ ॥ ਚਹੁ ਵਰਨਾ ਮਹਿ ਜਪੈ ਕੋਊ ਨਾਮੁ ॥
(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ ੨੭੪)
43. ਸਤਿਗੁਰੁ ਸਭਨਾ ਦਾ ਭਲਾ ਮਨਾਇਦਾ.....॥ (ਵਾਰ ਗਉੜੀ ਮ: ੪, ਪੰਨਾ ੩੦੨)
44. ਨਾਨਕ ਸਤਿਗੁਰੁ ਐਸਾ ਜਾਣੀਐ ਜੋ ਸਭਸੈ ਲਏ ਮਿਲਾਇ ਜੀਉ ॥੧੦॥
(ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰਨਾ ੭੨)
45. ਗੁਰਮੁਖਿ ਸੇਵਾ ਬਾਇ ਪਵੈ ਉਨਮਨਿ ਤਤੁ ਕਮਾਹੁ ॥ (ਵਾਰ ਸੂਹੀ ਮ: ੧, ਪੰਨਾ ੭੮੮)
46. ਪਵਨਪਤਿ ਉਨਮਨਿ ਰਹਨੁ ਖਰਾ ॥ ਨਹੀ ਮਿਰਤੁ ਨ ਜਨਮੁ ਜਰਾ ॥੧॥ ਰਹਾਉ ॥
(ਰਾਮਕਲੀ ਕਬੀਰ, ਪੰਨਾ ੮੭੨)
47. ਅਜਪਾ ਜਾਪੁ ਨ ਵੀਸਰੈ ਆਦਿ ਜੁਗਾਦਿ ਸਮਾਇ ॥
(ਵਾਰ ਮਲਾਰ ਮ: ੧, ਪੰਨਾ ੧੨੯੧)
48. ਗੁਰਮੁਖਿ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਧਿਆਵੈ ॥ (ਰਾਮਕਲੀ ਮ: ੧, ਪੰਨਾ ੮੪੧)
49. ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਹਦ ਝੁਨਕਾਰ ॥ (ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ ੨੬੩)
50. ਨਉ ਦਰ ਠਾਕੇ ਧਾਵਤੁ ਰਹਾਏ ॥ ਦਸਵੈ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ ॥
ਓਥੈ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮਤੀ ਸਬਦੁ ਸੁਣਾਵਣਿਆ ॥
(ਮਾਭ ਮ: ੩, ਪੰਨਾ ੧੨੪)
51. ਗੁਰਮਤਿ ਰਾਮੁ ਜਪੈ ਜਨੁ ਪੂਰਾ ॥ ਤਿਤੁ ਘਟ ਅਨਹਤ ਬਾਜੇ ਤੂਰਾ ॥੨॥
(ਗਉੜੀ ਮ: ੧, ਪੰਨਾ ੨੨੮)
52. ਗੁਰ ਕੈ ਸਬਦਿ ਹਉਮੈ ਬਿਖੁ ਮਾਰੈ ਤਾ ਨਿਜ ਘਰਿ ਹੋਵੈ ਵਾਸੋ ॥
(ਰਾਮਕਲੀ ਮ: ੧, ਪੰਨਾ ੮੪੦)
53. ਸਚੈ ਸਬਦਿ ਸਚੁ ਕਮਾਵੈ ॥ ਸਚੀ ਬਾਣੀ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥
ਨਿਜ ਘਰਿ ਵਾਸੁ ਅਮਰ ਪਦੁ ਪਾਵੈ ॥ ਤਾ ਦਰਿ ਸਾਚੈ ਸੋਭਾ ਪਾਵੈ ॥੫॥
(ਪ੍ਰਭਾਤੀ ਮ: ੧, ਪੰਨਾ ੧੩੪੨)
54. 'ਸਹਜ' ਪਦ ਦਾ ਵਰਣਨ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਦੇ ਸਿਰੀ ਰਾਗੁ ਦੇ ਪੰਨਾ ੬੮ ਵਿਚਲੇ ਸ਼ਬਦ ਵਿਚ ਵੇਖੋ।
55. ਗੁਰਿ ਦਿਖਲਾਈ ਮੋਰੀ ॥ ਜਿਤੁ ਮਿਰਗ ਪੜਤ ਹੈ ਚੋਰੀ ॥
ਮੂੰਦਿ ਲੀਏ ਦਰਵਾਜੇ ॥ ਬਾਜੀਅਲੇ ਅਨਹਦ ਬਾਜੇ ॥੧॥ (ਸੋਰਠਿ ਕਬੀਰ, ਪੰਨਾ ੬੫੬)
56. ਚਮਕਾਰ ਬੀਜੁਲ ਤਹੀ ॥ (ਸੋਰਠਿ ਨਾਮਦੇਵ, ਪੰਨਾ ੬੫੭)
57. ਦਸਮ ਦੁਆਰਾ ਅਗਮ ਅਪਾਰਾ ਪਰਮ ਪੁਰਖ ਕੀ ਘਾਟੀ ॥
ਊਪਰਿ ਹਾਟੁ ਹਾਟੁ ਪਰਿ ਆਲਾ ਆਲੇ ਭੀਤਰਿ ਥਾਤੀ ॥੪॥
(ਰਾਮਕਲੀ ਬੇਣੀ, ਪੰਨਾ ੮੭੪)

MEDITATION IN SIKHISM

INTRODUCTORY

According to English lexicon, meditation is serious and sustained affection or mental contemplation. It is the continuous application of the mind to the contemplation of some religious truth, mystery or object of reverence, as the devotional exercise. This definition of meditation projects the following thoughts :

1. That mind is the basic conscious factor for meditation;
2. That it is applied to the contemplation of some religious object of reverence; and
3. That the application of mind is continuous and a devotional exercise.

All the religions lay emphasis on the conquest of mind, without which we cannot tread the path of meditation. According to Guru Nanak Dev, if the mind is conquered, the whole world is conquered.¹ But mind is both imperceptible and mercurial. Has anyone ever seen the mind?

*Sanak, Sanandan, Sanatan, Sant Kumar, Narda-
Muni and Shesha Naga could not see the mind
within the body,*

*Search for this mind, O fellow-beings,
Where goes the mind, when the body is no more ?
With the Grace of the Guru, Jaideva and Namdeva
comprehended it in their devotional love.*

*This mind neither comes nor goes,
Only a person without illusion, knows the Truth,
This mind is without any form or sign.*

*By the Will of the Lord, it comes into being and also
Merges in Him under His Will.
If anyone knows its secret,
It then merges in the Lord, the Bestower of Peace,
With one Self and all the bodies
Kabir roves in his mind.*

(Gauri Guareri Kabir, p. 330)²

Only an enlightened person, called *Gurmukh* in Sikh terminology, can see and know the mind within the body. Guru Amar Das says :

*Only an enlightened person (Gurmukh) sees the mind
within this body,
Because of the devotional love, the ego is dried up.
The adepts, seekers and men of silence, though
absorbed in contemplation;
Have not been able to visualise the mind within the
body.*

(Majh M. 3, p. 124)³

He, who is ignorant about the mind, is also ignorant about meditation. According to Guru Nanak Dev, "Within this unseen mind, are hidden five evils, which are unstable and roam as if dejected. Therefore, the mind does not remain steadfast with the Beneficent Lord, because it is greatly bound with *Maya* (mammon) and enchanted by greed, deceit, sin and hypocrisy." (Asa M. 1, p. 359).⁴

It follows from the above exposition that there is a definite devotional exercise of technique of meditation in Sikhism, on which the disciple (Sikh) has to work continuously under the guidance of the Guru. The mind has to be emptied of the evil forces and has to be purified by following closely the discipline enunciated by the Guru. The object of reverence is God Himself, with whom Unity is to be attained.

VARIOUS TECHNIQUES OF MEDITATION REJECTED IN SIKHISM

All those techniques involving violent processes and inconvenient postures of the body have been rejected by Guru Nanak Dev. According to him :

*There are some who go to the forests and observe
silence;*

*There are others who suffer the pangs of frosty winter
and ice-cold water;*

*There are others who besmear their bodies with ashes
and do not wash off the dirt;*

*There are others who wear matted hair and look wild,
in this way they dishonour their lineage;*

*There are others who wander about naked all the time
and do not have sound sleep;*

*There are others who burn their limbs in fire and
waste away themselves.*

*Without the Name of the Lord, their bodies are reduced
to ashes; why and for what to wail for them ?*

*Only they look beautiful in the court of the Lord, who
serve their true Guru. (Var Malar M. 1, p. 1284-85)⁵*

*There are some who live in the forests, pick and eat
fruits and roots;*

*Some wander about wearing ochre-coloured robes as
Yogis and Sannyasis;*

*Within their hearts they are haunted by the great
desire for clothes and food;*

*They waste their lives, they are neither householders
nor ascetics;*

*The death hangs over their heads and they are victims
of three-phased desire;*

*Death does not come near him, who under the Guru's
discipline, surrenders completely to the Lord.*

(Var Majh M.1, p. 140)⁶

Guru Nanak Dev is very critical about deep and profound thinking and prolonged reflection on some abstruse subject. He is equally against the method of observing silence for concentration. He is not in favour of keeping fasts or becoming worldly-wise. (Japuji, p. 1).⁷ According to the Guru, the austerities are of no avail. He says, "The more one reads and writes, the more he burns. The more one wanders on pilgrim-stations, the more he prates. The more one takes to religious guises, the more discomfort he causes to his body. He who does not eat corn, loses the taste of life. One remains in great anguish, having been absorbed in love for the other (Except the Lord). He who does not wear clothes, suffers great agony all the time. Steeped in silence, one is waste away, how will he wake up from sleep without the Guru? He walks bare-footed, which is the result of one's own actions. He eats filth and throws ashes on his head, in this way the blind fool loses his honour. He does not know that nothing is acceptable without the Name of the Lord. He dwells in wilderness or on the cremation-ground. The blind one being ignorant repents in the end. One who meets the True Guru, attains peace. He imbibes the Name of the Lord in his mind. He, on whom, the Lord, showers His Grace, meets Him. He becomes free from hope and fear and burns his ego with the Word of the Guru." (Var Asa M. 1, pp. 467).⁸

Talking about various garbs, Guru Ram Das says, "Forsaking the life of the householder, one went to the forest, but his mind could not be controlled even for a moment; but when it came under the refuge of the saint, its wandering ceased and it settled down in its own home. The *Sannyasi* abandoned his sons and daughters, but his mind's plentiful cravings did not stop and in these cravings he did not understand his objective, through the Word of the Guru, he destroyed his cravings and attained peace. In melancholy, he became a *Digambara* (Jain monk), but his mind wandered ceaselessly in all the directions, in these wanderings, his desires were not extinguished. When he met the saint, he

entered the Abode of Compassion. As a *Siddha* (Adept), he practised many postures, but his mind wants to acquire the miraculous powers; it could not attain contentment, but on meeting the saint, it became content and attained the miraculous power of the Name of the Lord." (Bilawal M. 4, p. 835).⁹

Guru Arjan Dev sings in the same strain. He says, "By reading the sacred texts and ruminating on the Vedas, cleansing the intestines and controlling breath in the nerve-channels could not free me from the bondage of five evil passions, but instead enchained me more in ego. O dear one, none could meet the Lord by such techniques, I performed many such practices. Ultimately I prostrated at the Lord's door and prayed for the grant of discriminating intellect. I practised silence, made my hands as the leaf-plates and wandered naked in the forest. I visited the river-banks, pilgrim-stations and the whole earth, but could not get rid of duality. I desired to live at the pilgrim-station and place my head under the saw, but could not absolve myself from the mind's impurity in this way in spite of lakhs of efforts. I performed charitable acts in various ways and gifted gold, woman, horses, elephants, corn, clothes and many lands, but could not arrive at the Lord's door. I performed worship, making flower-offering, prostrations, situations and six ritualistic works. Steeped more and more in the bondage of ego, I could not meet the Lord in this way. I practised *Yoga* as a *Siddh* with eighty-four postures and attained long life, but was born again and again and could not meet the Lord. As a king I indulged in royal pleasures and in great ego issued orders. I slept on beautiful couches, perfumed with sandal-scent, but ultimately fell into the terrible hell. Singing the praises of the Lord in the company of the saints, is the highest of all the *karmas*. Only he could obtain it, who is pre-destined to do it (according to the writ of the Lord). (Sorath M. 5, pp. 641-42).¹⁰

Sikhism rejects all gods and goddesses, all incarnations

and prophets, therefore all the techniques regarding meditation on them, stand rejected. Idol-worship and worship of *lingam* have been decried.¹¹ All ritualism, formalism and symbolism have been renounced. Only the Lord-God is the subject of meditation. All entities, which have been created by the Lord and are within the fold of *maya* find no adoration in Sikhism. According to Guru Nanak Dev, "The Lord is not pleased by making music, by the sound of musical instruments and by reading Vedas; He is not pleased through the attainment of wisdom, knowledge and *Yoga*; He is not pleased by abiding ever in sorrow; He is not pleased through beauty, wealth and enjoyments; He is not pleased by wandering naked at pilgrim-stations; He is not pleased by giving alms in charity; He is not pleased by sitting alone in wilderness; He is not pleased by death as a warrior in the battlefield; He is not pleased by rolling in the dust of many; He takes the account of mind's love and is pleased with the absorption in True Name." (Var Sarang M. 4, Salok M. 1, p. 1237).¹² Thus all the techniques involving the bodily postures, the fancies of the mind and the worldly intellect are of no avail. Even *Bhakti* cults like Vaishnavism, Shaivism, Shaktism, Ganapatyaism and Shauryaism adoring gods and goddesses and indulging in ritualism are not in consonance with the ideals of Sikhism. Dancing in devotional ecstasy is also prohibited.¹³ All other *mantras* except the Name of the Lord, all the *mantras* (magical diagrams) and all *tantras* (Shaiva-Shakta texts) as understood in Hinduism are not helpful in any way in Sikhism. Guru Nanak Dev says, "I do not know the religious hypocrisy of *tantra* and *mantra*, my mind is pleased as I have placed the Lord, within my heart." (Suhi M. 1, p. 766).¹⁴

TECHNIQUE OF MEDITATION IN SIKHISM

We have noticed in the foregoing exposition that alongwith their thoughts on various techniques, the Sikh Gurus have referred to their own technique of meditation.

It consists in the total surrender by the seeker by killing his duality and following closely the discipline of the Name as enunciated by the Guru. The mind has to practise this discipline *in toto*. As long as the mind thinks of the pairs of opposites it is steeped in ignorance, illusion and duality. As long as it thinks of pleasure and pain, bliss and woe, gold and dust, poison and nectar, honour and dishonour, praise and calumny etc., it cannot practise meditation. Guru Arjan Dev says, "So long as the mind believes in love and hate, the union with the Lord cannot take place; so long as there is discrimination between one's self and another there is difference between the seeker and the Lord." (Sorath M. 5, p. 609).¹⁵ If the thought of duality is killed, then, assuredly, the mind enjoys bliss. According to the fifth Nanak, "He who kills the duality of the mind is a hero; he is perfect; he is glorious; he is freed from suffering; he becomes fearless; he merges in the Name of Lord; he quenches his desire; he is approved in the Court of the Lord; he is really wealthy; he is truly honourable; he is the celibate; he attains salvation; his birth in the world is of account; he is rich for all times; he is very fortunate; he is wakeful night and day; he attains final emancipation in life; he leads pure life; he is truly enlightened; he contemplates in the state of equipoise. Without killing this duality, one does not become acceptable; even if he may practise millions of works, worship and austerities. Without killing it, the transmigration does not cease; one does not escape from death; he does not obtain knowledge, his impurity is not washed off; he remains defiled and loses everything. He on whom the Beneficent Lord showers His Grace, he gets release and obtains fulfilment. He whose duality has been killed by the Guru, he dwells only on One Lord." (Gauri M. 5, pp. 237-38).¹⁶ Thus duality is the main obstacle in the way of meditation. The destruction of duality is the first step towards meditation. This is the first lesson learnt in the school of the True Guru,¹⁷ which is known as *Sat Sangat*. What is the nature of *Sat Sangat* (the True

Company)? Only the Name of the Lord prevails in this True Congregation.¹⁸

Who is the True Guru in Sikhism? It is *Guru-bani* or *Guru Granth Sahib*, which is the embodiment of the spirit of the ten Sikh Gurus. The personal Guruship ended with the tenth Guru. Guru Gobind Singh bestowed the Guruship on *Granth Sahib* and thereafter *Guru-bani* became the Guru for all times, replacing the personal Guruship. The seal of Guruship had already been put on *Guru-bani* by the previous Gurus. *Guru-bani* has also been called *Guru-Shabad* (The Word of the Guru). Guru Nanak Dev said, "The Word (*Shabda*) is the Guru, Profound and Serene; without the Word, the world moves about in madness." (Sorath, M. 1, p. 635).¹⁹ He again said, "The Word is the Guru and the mind attuned to it is the disciple." (Ramkali, Siddh Goshta, p. 943).²⁰ Guru Ram Das said, "The *Bani* (Word) is the Guru and Guru is the *Bani*, all the ambrosia is contained in the *Bani*. Whatever *Guru-bani* says, the Sikh must accept and the Guru, manifesting himself in his Word, bestows emancipation." (Nat M. 4, p. 982).²¹ The *Bani* of *Guru Granth Sahib* is *Khasam Ki Bani* (The Word of the Lord), therefore the *Bani* of the Guru is the direct revelation from the Lord.²² The Lord Himself is the Primal Guru.²³

THE DISCIPLINE REGARDING MEDITATION ORDAINED BY *GURU GRANTH SAHIB*

The Guru performs two functions, firstly imparting knowledge²⁴ about the chief objective of our birth in this world and secondly giving the Word or the Name of the Lord to the disciple.²⁵ This Name is the *Bija-mantra* (the seed), sown in the field of the cultivated body as per instructions of the Guru.²⁶ The central theme of *Guru Granth Sahib* is the remembrance of the Name of the Lord. "In the salver of *Guru Granth Sahib*, there are placed three things—Truth, Contentment and Meditation. And also there is Nectar-Name

of the Lord, Who is the Support of all, He who eats it and relishes it, he is emancipated. None can abandon this (priceless) thing, it should always be kept in mind." (Mundavani M. 5, p. 1429).²⁷ Two significant *Bija-mantras* have been mentioned in *Guru Granth Sahib*, the one is traditional i.e. *AUM*, which occurs in the very beginning of the *Mul Mantra* as *Ik-Aunkara*²⁸ and the other has been included by a bard (*Bhatt*) in his *Swayyas*.²⁹ It is *Wabeguru*, a combination of two words *Wabe* and *Guru*. The third Nanak has included the parts of this Name in his verses.³⁰ Bhai Gurdas, the Sikh theologian has very clearly stated that *Wabeguru* is the *mantra* of the Guru.³¹ This *Bija-mantra*, a combination of syllables is an invocation to the Transcendental Lord. The syllables of the *mantra* are reproductions in human speech of the original sound-vibrations that accompany the manifestation of the Lord.

Just as the mother's love for the child makes him eat and the love of the fish for water makes it bathe (in water), similarly the love of the True Guru for the Sikh (disciple) makes him put the Name of the Lord in his mouth.³² There is a very clear injunction of the fifth Nanak for the Sikh, "Eat always the food of Nectar-Name of the Lord and put it in your mouth at all times." (Sorath M. 5, p. 611).³³

The Discipline of the Name

When the duality of the seeker ceases, by the Grace of the Guru, he is enjoined to follow the discipline of the Name in the company of the saintly persons, side by side with the inculcation of the godly qualities and virtues in his life. There can be no meditation without the practice of virtues.³⁴ The immaculate Name of the Lord stays only in a pure vessel.³⁵ For the diseased world, the Name is only remedy. Without the observance of Truth, one gets soiled.³⁶ But Truth comes only with Purity.³⁷ The dirt of sins can only be washed off by the Name of the Lord.³⁸

The initiate is asked to remember the Lord (*i.e. Naam-Simran*) with his tongue. Guru Nanak Dev says, "Let the churning be the repetition of God's Name with the tongue, in this way the Butter *i.e.* Nectar-Lord will be obtained." (Suhi M. 1, p. 728).³⁹ Guru Arjan Dev says, "Other tastes that you have relished have not diminished your desires for an instant. If you relish the taste of the Essence of the Lord, you will be struck dumb in wonder. O dear tongue, drink the Nectar (of the Name) which alone will satiate you, O my tongue, utter the praises of the Lord and meditate on the Lord at all times. Hear nothing else (except the Name) and do not go anywhere else (except towards the Lord). With good fortune, the company of the Holy congregation is obtained, O tongue, Utter at all times (the Name) of the Supreme and Incomprehensible Lord. You will be happy in this world and also in the world hereafter. By Praising the Lord, the tongue becomes invaluable....." (Gauri Guareri M. 5, p. 180).⁴⁰ Repeating the Name continuously with the tongue makes one ascend the ladder of honour and become one with the Lord. (Japu, p. 7).⁴¹

The *Japa* (repetition) of *Bija-mantra* should be performed with faith, devotion, attention and submission. *Japa* is of three kinds; *Vacika* (by audible words), *Upamsu* (lips and tongue move without sound) and *Manasika* (mental, when the lips and tongue do not move). In the initial stages, the *Japa* is audible. There is speech-sound, which is known as *Vaikhari*. This audible sound proceeds from *Para*, situated beyond or on the other side, which is abstract, from where its intimation is received by the brain at the stage known as *Pashyanti*, then the communication is received by the tongue at the stage known as *Madhyama*. *Vaikhari* is vocal repetition, but this continuous repetition becomes Inner or Mental repetition of its own accord. The seeker travels in reverse order from *Vaikhari* to *Madhyama*, from *Madhyama* to *Pashyanti* and from *Pashyanti* to *Para*. In *Madhyama* stage, the *Japa* becomes internal and abides in

the heart (*Hridaya*). In *Pashyanti*, it is called *Ajapa Jap*, the stage of effortless repetition of the *mantra* with every incoming and outgoing breath.⁴² In the *Para* stage, the repetition of the Name is through every pore of the body.⁴³ For total non-difference between the *Jiva* and *Brahman*, the *Japa* of the formula '*So'ham Hamsa*' has also been suggested by Guru Nanak Dev. (Var Maru M. 3, Salok M. 1, p. 1093).⁴⁴ He has also recommended the practice of 'Hearing' the Name (*Shravana*), 'Thinking on' the Name (*Manana*) and 'Self-meditation' (*Nidhyasana*). (Japu, pp. 2-5).⁴⁵

STABLE-MIND STATE OR *SAHAJ* STATE

The Stable-mind State is the zenith of the mystic achievement, but it occurs only with the perfect Grace of the Lord. It is called *Sthitaprajna* state or the *Jivan-mukta* state or *Sabaj* state. One feels 'liberated', through living an active normal life. It is an Easy (*Sabaj*) state, free from the stress of the world around us. This is a perfectly healthy mental state, free from all tensions as well as the ego, which causes them. There is God-consciousness and the highest bliss, above pleasure and pain. Guru Amar Das says, "The *Jivan-mukta* practises the Word of the Guru and is always absorbed in the Lord. He attains meritorious position by the Grace of the Guru and is not inflicted by the malady of ego." (Maru M. 3, p. 1058).⁴⁶ With continuous contemplation on the Word of the Guru, the highest spiritual state i.e. the *Sabaj* state is attained. Guru Amar Das says, "Everyone craves for the state of *Sabaj*, which cannot be realised without the True Guru.....O brother, there can be no *Sabaj* without the True Guru, *Sabaj* is born with contemplation on the Word and the True Lord is Realised..... *Sabaj* does not take birth in *maya*, which is in duality..... There is no *Sabaj* in three modes, which lead towards illusion..... Without *Sabaj* there is darkness of *maya* and attachment..... In *Sabaj* the unseen Lord is Perceived....." (Sri Rag M. 3, p. 68).⁴⁷ A Sikh mystic,

who has attained the *Sabaj* state rises above the idea of *mukti* (salvation) or *Jivan-mukti* (emancipation in life), because he is always imbued in the Love of the Lord.⁴⁸ His final goal consists in the Love of God and non in *Jivan-mukti*. He sings with the fifth Nanak, "I do not seek either dominion or *mukti*, my mind is imbued with the love of the Lotus-Feet of the Lord." (Devghandhari, p. 534).⁴⁹ The *Sabaj* state is the state of complete desirelessness and selflessness. Though the mystic attains all miraculous powers, they are of no use to him. He becomes a superman; he has no personal interests, but makes his contribution towards the welfare of humanity as a whole.⁵⁰ He not only listens to the continuous unstrung music at the Tenth Door, but also guides the humanity towards the Guru's discipline, which has in view the welfare of all humanity. As for himself he becomes carefree, abiding in several moods, in a state of intense love.⁵¹

THE FINAL DESTINATION AND THE USE OF FIGURATIVE LANGUAGE

We find the use of *Yogic* terminology and the figurative language with regard to the culmination of the process of meditation in the verses of the Sikh Gurus and the radical saints, whose hymns have been included in the Sikh Scripture, Guru Nanak Dev says, "In the town of the body, there are nine doors. The Creator-Lord has Blessed all with these, and within the Tenth Door, Abides the Unattached and Unique Transcendental Lord, who only makes us Realise Him." (Maru M. 1, p. 1039).⁵² According to the third Nanak, "The Lord placed the soul in the caves of the body and the air made the music. The air made the music; the nine doors were manifested by the Lord, but the Tenth Door was concealed within. Some were blessed with faith through the Guru and were shown the Tenth Door." (Ramkali M. 3, Anand, p. 922).⁵³ The Fourth Nanak says, "The Nectar of the Lord drips (in the mouth) through the Grace of the Guru.

The Lord became manifest in the Tenth Door, where the unstruck melody of the Word resounds and one merges in the state of *Sahaj* spontaneously." (Maru Sohla M. 4, p. 1069).⁵⁴ According to the fifth Nanak, "On meeting the saint (Guru) uttered the Unutterable One, Who is Imperceptible and Incomprehensible. The Unstruck Melody resounds in the Tenth Door, from where the Nectar of the Name trickles down. (Maru M. 5, p. 1002).⁵⁵ The terminology of the saints is still more note-worthy in respect of the location of the Tenth Door, which is the final destination of the mystic. Kabir says, "I have bound myself at the Primal door. I have firmly placed the moon above the sun. The sun blazes at the western gate. The great club (of death) hangs over the head. Towards the side of the western gate, there is a stone, over which there is another window. Over this window, there is the Tenth Door, where the vision of the expanse is Infinite and endless." (Bhairo Kabir, p. 1159).⁵⁶ According to the saint Beni, "The Tenth Door is the Mount of Supreme Being. Why is Inaccessible and Infinite. There is a shop on that Mount, in which there is a niche and in that niche there is a treasure....." (Ramkali Beni, p. 974).⁵⁷ Only an enlightened seeker with mystic zeal can understand, interpret and elucidate such imagery.

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ਇਕਿ ਨਗਨ ਫਿਰਹਿ ਦਿਨੁ ਰਾਤਿ ਨੀਦ ਨ ਸੋਵਹੀ ॥
ਇਕਿ ਅਗਨਿ ਜਲਾਵਹਿ ਅੰਗੁ ਆਪੁ ਵਿਗੋਵਹੀ ॥
ਵਿਣੁ ਨਾਵੈ ਤਨੁ ਛਾਰੁ ਕਿਆ ਕਹਿ ਰੋਵਹੀ ॥
ਸੋਹਨਿ ਖਸਮ ਦੁਆਰਿ ਜਿ ਸਤਿਗੁਰੁ ਸੇਵਹੀ ॥੧੫॥
(ਵਾਰ ਮਲਾਰ ਮ: ੧, ਪੰਨਾ ੧੨੮੪)
6. ਇਕਿ ਕੰਦ ਮੂਲੁ ਚੁਣਿ ਖਾਹਿ ਵਣ ਖੰਡਿ ਵਾਸਾ ॥
ਇਕਿ ਭਗਵਾ ਵੇਸੁ ਕਰਿ ਫਿਰਹਿ ਜੋਗੀ ਸੰਨਿਆਸਾ ॥
ਅੰਦਰਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਛਾਦਨ ਭੋਜਨ ਕੀ ਆਸਾ ॥
ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ਨ ਗਿਰਹੀ ਨ ਉਦਾਸਾ ॥
ਜਮਕਾਲੁ ਸਿਰਹੁ ਨ ਉਤਰੈ ਤ੍ਰਿਬਿਧਿ ਮਨਸਾ ॥
ਗੁਰਮਤੀ ਕਾਲੁ ਨ ਆਵੈ ਨੈੜੈ ਜਾ ਹੋਵੈ ਦਾਸਨਿ ਦਾਸਾ ॥
(ਵਾਰ ਮਾਝ ਮ: ੧, ਪੰਨਾ ੧੪੦)
7. ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥
ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥
ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥
ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥
(ਜਪੁ, ਪੰਨਾ ੧)
8. ਲਿਖਿ ਲਿਖਿ ਪੜਿਆ ॥ ਤੇਤਾ ਕੜਿਆ ॥
ਬਹੁ ਤੀਰਥਿ ਭਵਿਆ ॥ ਤੇਤੋ ਲਵਿਆ ॥
ਬਹੁ ਭੇਖ ਕੀਆ ਦੇਹੀ ਦੁਖੁ ਦੀਆ ॥
ਸਹੁ ਵੇ ਜੀਆ ਅਪਣਾ ਕੀਆ ॥
ਅੰਨੁ ਨ ਖਾਇਆ ਸਾਦੁ ਗਵਾਇਆ ॥
ਬਹੁ ਦੁਖੁ ਪਾਇਆ ਦੂਜਾ ਭਾਇਆ ॥
ਬਸਤ੍ਰੁ ਨ ਪਹਿਰੈ ॥ ਅਹਿਨਿਸਿ ਕਰਹੈ ॥
ਮੋਨਿ ਵਿਗੁਤਾ ॥ ਕਿਉ ਜਾਗੈ ਗੁਰ ਬਿਨੁ ਸੂਤਾ ॥

ਪਗ ਉਪੇਤਾਣਾ ॥ ਅਪਣਾ ਕੀਆ ਕਮਾਣਾ ॥
 ਅਲੁ ਮਲੁ ਖਾਈ ਸਿਰਿ ਛਾਈ ਪਾਈ ॥
 ਮੂਰਖਿ ਅੰਧੈ ਪਤਿ ਗਵਾਈ ॥
 ਵਿਣੁ ਨਾਵੈ ਕਿਛੁ ਥਾਇ ਨ ਪਾਈ ॥
 ਰਹੈ ਬੇਬਾਣੀ ਮੜੀ ਮਸਾਣੀ ॥ ਅੰਧੁ ਨ ਜਾਣੈ ਫਿਰਿ ਪਛੁਤਾਣੀ ॥
 ਸਤਿਗੁਰੁ ਭੇਟੇ ਸੋ ਸੁਖੁ ਪਾਏ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥
 ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ॥
 ਆਸ ਅੰਦੇਸੇ ਤੇ ਨਿਹਕੇਵਲੁ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ ॥੨॥

(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰਨਾ ੪੬੭)

9. ਤਜੈ ਗਿਰਸਤੁ ਭਇਆ ਬਨ ਵਾਸੀ ਇਕੁ ਖਿਨੁ ਮਨੁਆ ਟਿਕੈ ਨ ਟਿਕਈਆ ॥
 ਧਾਵਤੁ ਧਾਇ ਤਦੇ ਘਰਿ ਆਵੈ ਹਰਿ ਹਰਿ ਸਾਧੂ ਸਰਣਿ ਪਵਈਆ ॥੨॥
 ਧੀਆ ਪੂਤ ਛੋਡਿ ਸੰਨਿਆਸੀ ਆਸਾ ਆਸ ਮਨਿ ਬਹੁਤੁ ਕਰਈਆ ॥
 ਆਸਾ ਆਸ ਕਰੈ ਨਹੀ ਬੁਝੈ ਗੁਰ ਕੈ ਸਬਦਿ ਨਿਰਾਸ ਸੁਖੁ ਲਹੀਆ ॥੩॥
 ਉਪਜੀ ਤਰਕ ਦਿਗੰਬਰੁ ਹੋਆ ਮਨੁ ਦਹ ਦਿਸ ਚਲਿ ਚਲਿ ਗਵਨੁ ਕਰਈਆ ॥
 (ਬਿਲਾਵਲੁ ਮ: ੪, ਪੰਨਾ ੮੩੫)
10. ਪਾਨੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮ ਸਾਧੇ ॥
 ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਹੰਬੁਧਿ ਬਾਧੇ ॥੧॥
 ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ ॥
 ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ ॥ਰਹਾਉ॥
 ਮੋਨਿ ਭਇਓ ਕਰਪਾਤੀ ਰਹਿਓ ਨਗਨ ਫਿਰਿਓ ਬਨ ਮਾਹੀ ॥
 ਤਟ ਤੀਰਥ ਸਭ ਧਰਤੀ ਭ੍ਰਮਿਓ ਦੁਬਿਧਾ ਛੁਟਕੈ ਨਾਹੀ ॥੨॥
 ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਜਾਇ ਬਸਿਓ ਸਿਰਿ ਕਰਵਤ ਧਰਾਏ ॥
 ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਇਹ ਬਿਧਿ ਜੇ ਲਖ ਜਤਨ ਕਰਾਏ ॥੩॥
 ਕਨਿਕ ਕਾਮਿਨੀ ਹੈਵਰ ਗੈਵਰ ਬਹੁ ਬਿਧਿ ਦਾਨੁ ਦਾਤਾਰਾ ॥
 ਅੰਨ ਬਸਤ੍ਰ ਭੂਮਿ ਬਹੁ ਅਰਪੇ ਨਹ ਮਿਲੀਐ ਹਰਿ ਦੁਆਰਾ ॥੪॥
 ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਭੰਡਉਤ ਖਟੁ ਕਰਮਾ ਰਤੁ ਰਹਤਾ ॥
 ਹਉ ਹਉ ਕਰਤ ਬੰਧਨ ਮਹਿ ਪਰਿਆ ਨਹ ਮਿਲੀਐ ਇਹ ਜੁਗਤਾ ॥੫॥
 ਜੋਗ ਸਿਧ ਆਸਣ ਚਉਰਾਸੀਹ ਏ ਭੀ ਕਰਿ ਕਰਿ ਰਹਿਆ ॥
 ਵਡੀ ਆਰਜਾ ਫਿਰਿ ਫਿਰਿ ਜਨਮੈ ਹਰਿ ਸਿਉ ਸੰਗੁ ਨ ਗਹਿਆ ॥੬॥
 ਰਾਜ ਲੀਲਾ ਰਾਜਨ ਕੀ ਰਚਨਾ ਕਰਿਆ ਹੁਕਮੁ ਅਫਾਰਾ ॥
 ਸੇਜ ਸੋਹਨੀ ਚੰਦਨੁ ਚੋਆ ਨਰਕ ਘੋਰ ਕਾ ਦੁਆਰਾ ॥੭॥
 ਹਰਿ ਕੀਰਤਿ ਸਾਧਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ॥
 ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਨਾ ॥੮॥

(ਸੋਰਠਿ ਮ: ੫, ਪੰਨੇ ੬੪੧-੪੨)

11. ਘਰ ਮਹਿ ਠਾਕੁਰੁ ਨਦਰਿ ਨ ਆਵੈ ॥ ਗਲ ਮਹਿ ਪਾਹਣੁ ਲੈ ਲਟਕਾਵੈ ॥੧॥
 ਪਾਬਰੁ ਲੇ ਪੂਜਹਿ ਮੁਗਧ ਗਵਾਰ ॥ (ਵਾਰ ਬਿਹਗਗੜਾ ਮ: ੧, ਪੰਨਾ ੫੫੬)

12. ਨ ਭੀਜੈ ਰਾਗੀ ਨਾਦੀ ਬੋਦਿ ॥
 ਨ ਭੀਜੈ ਸੁਰਤੀ ਗਿਆਨੀ ਜੋਗਿ ॥ ਨ ਭੀਜੈ ਸੋਗੀ ਕੀਤੈ ਰੋਜਿ ॥
 ਨ ਭੀਜੈ ਰੂਪੀ ਮਾਲੀ ਰੰਗਿ ॥ ਨ ਭੀਜੈ ਤੀਰਥ ਭਵਿਐ ਨੰਗਿ ॥
 ਨ ਭੀਜੈ ਦਾਤੀ ਕੀਤੈ ਪੁੰਨਿ ॥ ਨ ਭੀਜੈ ਬਾਹਰਿ ਬੈਠਿਆ ਸੁੰਨਿ ॥
 ਨ ਭੀਜੈ ਭੇੜ ਮਰਹਿ ਭਿੜ ਸੁਰ ॥ ਨ ਭੀਜੈ ਕੇਤੇ ਹੋਵਹਿ ਧੂੜ ॥
 ਲੇਖਾ ਲਿਖੀਐ ਮਨ ਕੈ ਭਾਇ ॥ ਨਾਨਕ ਭੀਜੈ ਸਾਚੈ ਨਾਇ ॥੨॥
 (ਵਾਰ ਸਾਰੰਗ ਮ: ੪, ਸਲੋਕ ਮ: ੧, ਪੰਨਾ ੧੨੩੭)
13. ਨਚਣੁ ਕੁਦਣੁ ਮਨ ਕਾ ਚਾਉ ॥ (ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰਨਾ ੪੬੫)
14. ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡੁ ਨ ਜਾਣਾ ਰਾਮੁ ਰਿਦੈ ਮਨੁ ਮਾਨਿਆ ॥
 (ਸੂਹੀ ਮ: ੧, ਪੰਨਾ ੭੬੬)
15. ਜਉ ਲਉ ਭਾਉ ਅਭਾਉ ਇਹੁ ਮਾਨੈ ਤਉ ਲਉ ਮਿਲਣੁ ਦੁਰਾਈ ॥
 ਆਨ ਆਪਨਾ ਕਰਤ ਬੀਚਾਰਾ ਤਉ ਲਉ ਬੀਚੁ ਬਿਖਾਈ ॥੧॥
 (ਸੋਰਠਿ ਮ: ੫, ਪੰਨਾ ੬੦੯)
16. ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਸੂਰਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਪੂਰਾ ॥
 ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸਹਿ ਵਡਿਆਈ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਾ ਦੁਖੁ ਜਾਈ ॥੧॥
 ਐਸਾ ਕੋਇ ਜਿ ਦੁਬਿਧਾ ਮਾਰਿ ਗਵਾਵੈ ॥ ਇਸਹਿ ਮਾਰਿ ਰਾਜ ਜੋਗੁ ਕਮਾਵੈ ॥੧॥ਰਹਾਉ॥
 ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਉ ਭਉ ਨਾਹਿ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਨਾਮਿ ਸਮਾਹਿ ॥
 ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕੀ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਦਰਗਹ ਸਿਝੈ ॥੨॥
 ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ ਧਨਵੰਤਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ ਪਤਿਵੰਤਾ ॥
 ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਜਤੀ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸੁ ਹੋਵੈ ਗਤੀ ॥੩॥
 ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਾ ਆਇਆ ਗਨੀ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਨਿਹਚਲੁ ਧਨੀ ॥
 ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ ਵਡਭਾਗਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਅਨਦਿਨੁ ਜਾਗਾ ॥੪॥
 ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਜੀਵਨ ਮੁਕਤਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕੀ ਨਿਰਮਲ ਜੁਗਤਾ ॥
 ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਸੁਗਿਆਨੀ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਸਹਜ ਧਿਆਨੀ ॥੫॥
 ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਬਾਇ ਨ ਪਰੈ ॥ ਕੋਟਿ ਕਰਮ ਜਾਪ ਤਪ ਕਰੈ ॥
 ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜਨਮੁ ਨ ਮਿਟੈ ॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜਮ ਤੇ ਨਹੀ ਛੁਟੈ ॥੬॥
 ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਈ ॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜੂਠਿ ਨ ਧੋਈ ॥
 ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਸਭੁ ਕਿਛੁ ਜਉਲਾ ॥੭॥
 ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ॥ ਤਿਸੁ ਭਈ ਖਲਾਸੀ ਹੋਈ ਸਗਲ ਸਿਧਿ ॥
 ਗੁਰਿ ਦੁਬਿਧਾ ਜਾ ਕੀ ਹੈ ਮਾਰੀ ॥ ਕਹੁ ਨਾਨਕ ਸੋ ਬ੍ਰਹਮ ਬੀਚਾਰੀ ॥੮॥੫॥
 (ਗਉੜੀ ਮ: ੫, ਪੰਨੇ ੨੩੭-੩੮)
17. ਸਤਸੰਗਤਿ ਸਤਿਗੁਰ ਚਟਸਾਲ ਹੈ ਜਿਤੁ ਹਰਿ ਗੁਣ ਸਿਖਾ ॥
 (ਵਾਰ ਕਾਨੜਾ ਮ: ੪, ਪੰਨਾ ੧੩੧੬)
18. ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥ ਜਿਥੇ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥
 (ਸਿਰੀ ਰਾਗੁ ਮ: ੧, ਪੰਨਾ ੭੨)
19. ਸਬਦੁ ਗੁਰ ਪੀਰਾ ਗਹਿਰ ਗੰਭੀਰਾ ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਬਉਰਾਨੰ ॥
 (ਸੋਰਠਿ ਮ: ੧, ਪੰਨਾ ੬੩੫)

20. ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥ (ਸਿਧ ਗੋਸਟਿ, ਪੰਨਾ ੯੪੩)
21. ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥
ਗੁਰੂ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੂ ਨਿਸਤਾਰੇ ॥੫॥
(ਨਟ ਮ: ੪, ਪੰਨਾ ੯੯੨)
22. ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ..... ॥ (ਤਿਲੰਗ ਮ: ੧, ਪੰਨਾ ੭੨੨)
23. ਆਦਿ ਗੁਰਦੇ ਨਮਹ ॥ (ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ ੨੬੨)
24.ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥੫॥ (ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰਨਾ ੪੬੯)
25. ਸਤਿਗੁਰ ਸਬਦਿ ਉਜਾਰੇ ਦੀਪਾ ॥ (ਬਿਲਾਵਲੁ ਮ: ੧, ਪੰਨਾ ੮੨੧)
26. ਧਰਤਿ ਕਾਇਆ ਸਾਧਿ ਕੈ ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰਨਾ ੪੬੯)
27. ਬਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੁ ਪਈਓ ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੇ ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਠਾਕੁਰ ਕਾ ਪਇਓ ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੇ ॥
ਜੇ ਕੋ ਖਾਵੈ ਜੇ ਕੋ ਭੁੰਚੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੇ ॥
ਏਹ ਵਸਤੁ ਤਜੀ ਨਹ ਜਾਈ ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿ ਧਾਰੇ ॥
(ਮੁੰਦਾਵਣੀ ਮ: ੫, ਪੰਨਾ ੧੪੨੯)
28. ਓਨਮ ਅਖਰ ਸੁਣਹੁ ਬੀਚਾਰੁ ॥ ਓਨਮ ਅਖਰੁ ਤ੍ਰਿਭਵਣ ਸਾਰੁ ॥੧॥
(ਦਖਣੀ ਓਅੰਕਾਰੁ ਮ: ੧, ਪੰਨਾ ੯੩੦)
29. ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿ ਜੀਉ ॥
(ਸਵਈਏ ਮ: ਚਉਥੇ ਕੇ, ਪੰਨਾ ੧੪੦੨)
30. ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਰੈਣਿ ਸੁਖਿ ਵਿਹਾਇ ॥
ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਸਦਾ ਅਨੰਦੁ ਹੋਵੈ ਮੇਰੀ ਮਾਇ ॥.....
(ਵਾਰ ਗੁਜਰੀ ਮ: ੩, ਪੰਨਾ ੫੧੪)
31. ਵਾਹਿਗੁਰੂ ਗੁਰਮੰਤ੍ਰੁ ਹੈ ਜਪਿ ਹਉਮੈ ਖੋਈ ॥ (ਭਾਈ ਗੁਰਦਾਸ, ਵਾਰ ੧੩, ਪਉੜੀ ੨)
32. ਮਾਤਾ ਪ੍ਰੀਤਿ ਕਰੇ ਪੁਤੁ ਖਾਇ ॥
ਮੀਨੇ ਪ੍ਰੀਤਿ ਭਈ ਜਲਿ ਨਾਇ ॥
ਸਤਿਗੁਰ ਪ੍ਰੀਤਿ ਗੁਰਸਿਖ ਮੁਖਿ ਪਾਇ ॥੧॥ (ਗਉੜੀ ਮ: ੪, ਪੰਨਾ ੧੬੪)
33. ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਭੋਜਨੁ ਨਿਤ ਭੁੰਚਹੁ ਸਰਬ ਵੇਲਾ ਮੁਖਿ ਪਾਵਹੁ ॥
(ਸੋਰਠਿ ਮ: ੫, ਪੰਨਾ ੬੧੧)
34. ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ (ਜਪੁ, ਪੰਨਾ ੪)
35. ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਨਿਰਮਲੁ ਇਹੁ ਅਉਖਧੁ ਜਗਿ ਸਾਰਾ ॥
(ਸੋਰਠਿ ਭੀਖਣ, ਪੰਨਾ ੬੫੯)
36. ਸੰਸਾਰੁ ਰੋਗੀ ਨਾਮੁ ਦਾਰੂ ਮੈਲੁ ਲਾਰੀ ਸਚ ਬਿਨਾ ॥ (ਧਨਾਸਰੀ ਮ: ੧, ਪੰਨਾ ੬੯੭)
37. ਸੁਚਿ ਹੋਵੈ ਤਾ ਸਚੁ ਪਾਈਐ ॥੨॥ (ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰਨਾ ੪੭੨)
38. ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥ (ਜਪੁ, ਪੰਨਾ ੪)
39. ਰਸਨਾ ਨਾਮੁ ਜਪਹੁ ਤਬ ਮਥੀਐ ਇਨ ਬਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪਾਵਹੁ ॥੨॥
(ਸੁਹੀ ਮ: ੧, ਪੰਨਾ ੭੨੯)

40. ਆਨ ਰਸਾ ਜੇਤੇ ਤੈ ਚਾਖੇ ॥ ਨਿਮਖ ਨ ਤ੍ਰਿਸਨਾ ਤੇਰੀ ਲਾਖੇ ॥
 ਹਰਿ ਰਸ ਕਾ ਤੂੰ ਚਾਖਹਿ ਸਾਦੁ ॥ ਚਾਖਤ ਹੋਇ ਰਹਹਿ ਬਿਸਮਾਦੁ ॥੧॥
 ਅੰਮ੍ਰਿਤੁ ਰਸਨਾ ਪੀਉ ਪਿਆਰੀ ॥ ਇਹ ਰਸ ਰਾਤੀ ਹੋਇ ਤ੍ਰਿਪਤਾਰੀ ॥੧॥ਰਹਾਉ॥
 ਹੇ ਜਿਹਵੇ ਤੂੰ ਰਾਮ ਗੁਣ ਗਾਉ ॥ ਨਿਮਖ ਨਿਮਖ ਹਰਿ ਹਰਿ ਹਰਿ ਧਿਆਉ ॥
 ਆਨ ਨ ਸੁਨੀਐ ਕਤਹੂੰ ਜਾਈਐ ॥ ਸਾਧਸੰਗਤਿ ਵਡਭਾਰੀ ਪਾਈਐ ॥੨॥
 ਆਠ ਪਹਰ ਜਿਹਵੇ ਆਰਾਧਿ ॥ ਪਾਰਬ੍ਰਹਮ ਠਾਕੁਰ ਆਗਾਧਿ ॥
 ਈਹਾ ਉਹਾ ਸਦਾ ਸੁਹੇਲੀ ॥ ਹਰਿ ਗੁਣ ਗਾਵਤ ਰਸਨ ਅਮੋਲੀ ॥੩॥
 (ਗਉੜੀ ਗੁਆਰੇਰੀ ਮ: ੫, ਪੰਨਾ ੧੮੦)
41. ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥ (ਜਪੁ, ਪੰਨਾ ੭)
42. ਅਜਪਾ ਜਾਪੁ ਨ ਵੀਸਰੈ ਆਦਿ ਜੁਗਾਦਿ ਸਮਾਇ ॥
 (ਵਾਰ ਮਲਾਰ ਮ: ੧, ਪੰਨਾ ੧੨੯੧)
43. ਗੁਰਮੁਖਿ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਧਿਆਵੈ ॥ (ਰਾਮਕਲੀ ਮ: ੧, ਪੰਨਾ ੯੪੧)
44. ਨਾਨਕ ਸੋਹੰ ਹੰਸਾ ਜਪੁ ਜਾਪਹੁ ਤ੍ਰਿਭਵਣ ਤਿਸੈ ਸਮਾਹਿ ॥੧॥
 (ਵਾਰ ਮਾਰੂ ਮ: ੩, ਸਲੋਕ ਮ: ੧, ਪੰਨਾ ੧੦੯੩)
45. ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥
 (ਜਪੁ, ਪੰਨਾ ੪)
46. ਜੀਵਨ ਮੁਕਤਿ ਗੁਰ ਸਬਦੁ ਕਮਾਏ ॥
 ਹਰਿ ਸਿਉ ਸਦ ਹੀ ਰਹੈ ਸਮਾਏ ॥
 ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਿਲੈ ਵਡਿਆਈ ਹਉਮੈ ਰੋਗੁ ਨ ਤਾਹਾ ਹੇ ॥੯॥
 (ਮਾਰੂ ਮ: ੩, ਪੰਨਾ ੧੦੫੯)
47. ਸਹਜੈ ਨੋ ਸਭ ਲੋਚਦੀ ਬਿਨੁ ਗੁਰ ਪਾਇਆ ਨ ਜਾਇ ॥
 ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਜੋਤਕੀ ਥਕੇ ਭੇਖੀ ਭਰਮਿ ਭੁਲਾਇ ॥
 ਗੁਰ ਭੇਟੇ ਸਹਜੁ ਪਾਇਆ ਆਪਣੀ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥੧॥
 ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਸਹਜੁ ਨ ਹੋਇ ॥
 ਸਬਦੈ ਹੀ ਤੇ ਸਹਜੁ ਉਪਜੈ ਹਰਿ ਪਾਇਆ ਸਚੁ ਸੋਇ ॥੧॥ਰਹਾਉ॥.....
 ਮਾਇਆ ਵਿਚਿ ਸਹਜੁ ਨ ਉਪਜੈ ਮਾਇਆ ਦੂਜੇ ਭਾਇ ॥.....
 ਤ੍ਰਿਹੁ ਗੁਣਾ ਵਿਚਿ ਸਹਜੁ ਨ ਪਾਈਐ ਤੈ ਗੁਣ ਭਰਮਿ ਭੁਲਾਇ ॥.....
 ਬਿਨ ਸਹਜੈ ਸਭੁ ਅੰਧੁ ਹੈ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ॥.....
 ਸਹਜੇ ਅਦਿਸਟੁ ਪਛਾਣੀਐ ਨਿਰਭਉ ਜੋਤਿ ਨਿਰੰਕਾਰੁ ॥
 (ਸ੍ਰੀ ਰਾਗੁ ਮ: ੩, ਪੰਨਾ ੬੯)
48. ਮੁਕਤਿ ਬਪੁੜੀ ਭੀ ਗਿਆਨੀ ਤਿਆਗੇ ॥ (ਮਾਰੂ ਮ: ੫, ਪੰਨਾ ੧੦੭੯)
49. ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ ॥
 (ਦੇਵਗੰਧਾਰੀ ਮ: ੫, ਪੰਨਾ ੫੩੪)
50. ਬ੍ਰਹਮ ਗਿਆਨੀ ਪਰਉਪਕਾਰ ਉਮਾਹਾ ॥ (ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ ੨੭੩)
51. ਰੰਗਿ ਹਸਹਿ ਰੰਗਿ ਨੋਵਹਿ ਚੁਪ ਭੀ ਕਰਿ ਜਾਹਿ ॥
 ਪਰਵਾਹ ਨਾਹੀ ਕਿਸੈ ਕੇਰੀ ਬਾਝੁ ਸਚੇ ਨਾਹ ॥ (ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰਨਾ ੪੭੩)

52. ਦੇਹੀ ਨਗਰੀ ਨਉ ਦਰਵਾਜੇ ॥ ਸਿਰਿ ਸਿਰਿ ਕਰਣੈਹਾਰੇ ਸਾਜੇ ॥
ਦਸਵੈ ਪੁਰਖੁ ਅਤੀਤੁ ਨਿਰਾਲਾ ਆਪੇ ਅਲਖੁ ਲਖਾਇਆ ॥
(ਮਾਰੂ ਮ: ੧, ਪੰਨਾ ੧੦੩੯)
53. ਵਜਾਇਆ ਵਾਜਾ ਪਉਣ ਨਉ ਦੁਆਰੇ ਪਰਗਟੁ ਕੀਏ ਦਸਵਾ ਗੁਪਤੁ ਰਖਾਇਆ ॥
ਗੁਰਦੁਆਰੈ ਲਾਇ ਭਾਵਨੀ ਇਕਨਾ ਦਸਵਾ ਦੁਆਰੁ ਦਿਖਾਇਆ ॥
(ਰਾਮਕਲੀ ਮ: ੩ ਅਨੰਦ, ਪੰਨਾ ੯੨੨)
54. ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਸਤਿਗੁਰੂ ਚੁਆਇਆ ॥ ਦਸਵੈ ਦੁਆਰਿ ਪ੍ਰਗਟੁ ਹੋਇ ਆਇਆ ॥
ਤਹ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਧੁਨਿ ਬਾਣੀ ਸਹਜੇ ਸਹਜਿ ਸਮਾਈ ਹੇ ॥੬॥
(ਮਾਰੂ ਮ: ੮, ਪੰਨਾ ੧੦੬੯)
55. ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਪਾਰਬ੍ਰਹਮੁ ਮਿਲਿ ਸਾਧੂ ਅਕਥੁ ਕਥਾਇਆ ਥਾ ॥
ਅਨਹਦ ਸਬਦੁ ਦਸਮ ਦੁਆਰਿ ਵਜਿਓ ਤਹ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਚੁਆਇਆ ਥਾ ॥੨॥
(ਮਾਰੂ ਮ: ੫, ਪੰਨਾ ੧੦੦੨)
56. ਮੂਲ ਦੁਆਰੈ ਬੰਧਿਆ ਬੰਧੁ ॥ ਰਵਿ ਊਪਰਿ ਗਹਿ ਰਾਖਿਆ ਚੰਦੁ ॥
ਪਛਮ ਦੁਆਰੈ ਸੂਰਜੁ ਤਪੈ ॥ ਮੇਰ ਡੰਡ ਸਿਰ ਊਪਰਿ ਬਸੈ ॥੨॥
ਪਸਚਮ ਦੁਆਰੇ ਕੀ ਸਿਲ ਓੜ ॥ ਤਿਹ ਸਿਲ ਊਪਰਿ ਖਿੜਕੀ ਅਉਰ ॥
ਖਿੜਕੀ ਊਪਰਿ ਦਸਵਾ ਦੁਆਰੁ ॥ ਕਹਿ ਕਬੀਰ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ ॥੩॥
(ਭੈਰਉ ਕਬੀਰ, ਪੰਨਾ ੧੧੫੯)
57. ਦਸਮ ਦੁਆਰਾ ਅਗਮ ਅਪਾਰਾ ਪਰਮ ਪੁਰਖ ਕੀ ਘਾਟੀ ॥
ਊਪਰਿ ਹਾਟੁ ਹਾਟ ਪਰਿ ਆਲਾ ਆਲੇ ਭੀਤਰਿ ਥਾਤੀ ॥੪॥
(ਰਾਮਕਲੀ ਬੇਣੀ, ਪੰਨਾ ੯੭੪)