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Hong Kong**

Foreword

Weheguru Ji Ka Khalsa; Waheguru Ji Ki fathe

The Khalsa Diwan (KDST) has endeavored to present a **Sikh Concepts book** in the lap of the devotees in which the various topics covered in Gurbani have been written and explained in a very good manner.

Many Sikh subjects are touched upon in it. In which the subject of prayer, Simran, Sangat, Santokh Manmukh, Gurmukh, Bhana, Bhagti, Daya, Kirtan, Man, and many other topics have been explained in a good way.

The Committee would also like to thank **Dr. Jaswinder Singh, Khalsa Diwan Sikh Temple (Hong Kong)**, for writing this publication. The Committee would also like to thank **Gurdev Singh Ghalib** and members of the Sangat who helped in vetting the contents. Sponsored by **Jagtar Singh Tony (Brar Group)** to publish this book. They are also thanked a lot.

We would also like to apologize for any errors or shortcomings in this modest effort.

Waheguru Ji Ka Khalsa; Waheguru Ji Ki Fathe

Bhagt Singh

President

Khalsa Diwan Sikh temple (Hong Kong)

Preface

Concepts are related to human needs. That is why different concepts have been mentioned in Gurbani, which tells us that we are all one and we have no discrimination against anyone.

The basic concept of how one should live his/ her life is found in different traditions and how by applying those concepts to our life, our coming to this world can become meaningful.

In this book the Sikh concept of What is the greatness of prayer? What is Naam Simran? How does the Word create light within us? What do we gain by serving others? What benefits do we get from going into fellowship? How can we be closer to Almighty with contentment? What is Manmukh and Gurmukh state? How can Almighty be realised? How can man become empathetic? What is the reason for man to come to this world?

have been discussed in detail which will give a very good guidance to our new generation. I congratulate the author of this book,

**Dr. Jaswinder Singh and the management committee of Khalsa
Diwan Hong Kong (Sikh Temple)** for this brilliant endeavour.

It is with great pleasure and satisfaction that I can say that all readers interested in religious study will learn so many things from this book.

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Acknowledgments

I would like to thank the **Khalsa Diwan Sikh Temple** and **Khalsa Diwan Board** for publishing this book.

I am very grateful to **Sr. Jagsir Singh Smadh Bhaike**, the secretary of the KDST, for inspiring me to write about **Sikh Concepts**. I am also thankful to **Bhagt Singh Phul**, who is the president of KDST, for helping by editing and giving suggestions many times. I am also thankful to **Dr. Narinder Kaur and Principal Rajwinderpal Singh**. They analytically read this booklet and helped by providing good suggestions.

I am grateful to **Mr. Gurdev Singh Ghalib** for their valuable suggestions, encouragement and support in writing this book. I would also like to thank the authors of various books on **Sikh Concepts**, from which I obtained a lot of information about the concepts. I am also thankful to **Jagdev Singh** for their assistance.

I am very thankful to **Dr. Manvinder Singh** for his valuable suggestions and encouragement for the realisation of this book. Finally, my gratitude goes to Waheguru Ji for giving me the patience, strength, and guidance to complete this project.

Dr. Jaswinder Singh (Manager)

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CONCEPT OF ARDAS IN GURBANI

This article looks at the concept of Ardas (supplication to a higher authority). It is not limited to the discussion of the Ardas said in the Darbar hall (ਗੁਰਦੁਆਰਾ) but also includes our supplication/prayer to Almighty at any time and at any place when we wish to connect with Almighty.

Definition

The word Ardas (ਅਰਦਾਸ) is derived from the Persian word 'Arazdashat', meaning a request, a supplication, a prayer, a petition, or an address to a superior authority. In Sikhism, the higher authority is Waheguru/ the Creator.



ਮੈ ਤਾਣੁ ਦੀਬਾਣੁ ਤੂਹੈ ਮੇਰੇ ਸੁਆਮੀ ਮੈ ਤੁਧੁ ਆਗੈ ਅਰਦਾਸਿ ॥

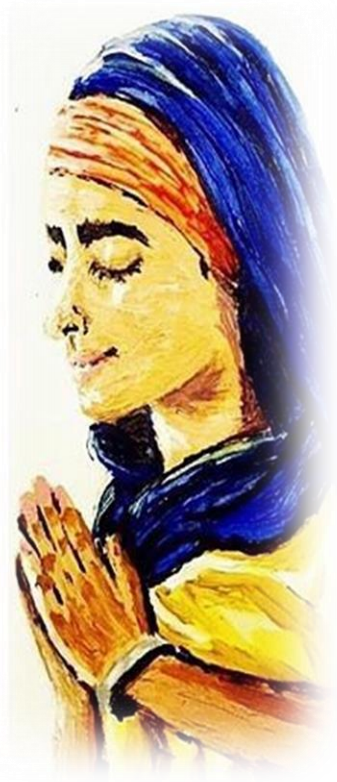
ਮੈ ਹੋਰੁ ਥਾਉ ਨਾਹੀ ਜਿਸੁ ਪਹਿ ਕਰਉ ਬੇਨੰਤੀ ਮੇਰਾ ਦੁਖੁ ਸੁਖੁ ਤੁਝ ਹੀ ਪਾਸਿ॥

You alone are my might and court, O my Master. Before You alone, I make a supplication. There is no other place, where I may make a supplication. My weal and woe, I lay before You alone.

Ardas is a unique prayer in the sense that it is one of the few, well-known prayers in the Sikh religion that was not written in its entirety by the Gurus. Instead, the text of Ardas has evolved and amended by the Sikh scholar to encompass the feats, sacrifices, accomplishments, and feelings of various generations of the Sikh community within its verses.

Objective of Ardas

Taking the various derivations of the word Ardas into account, the basic purpose of this prayer is an appeal to Waheguru for his protection and care, a plea for the welfare and prosperity of all mankind (ਸਰਬਤ ਦਾ ਭਲਾ), and a means for Sikhs to thank Waheguru for all the bounty He has blessed us with. Ardas requests forgiveness of our shortcomings and mistakes, fulfillment of our requests, company of like-minded virtuous souls, and prosperity of mankind.



Sikhs also offer Ardas seeking, from the Almighty, blessings for strength to *live a truthful life*, abstaining from vices, and practicing virtues in their daily activities. The prayer is a guiding light to Sikhs on how to live their daily lives.

ਬਿਰਥੀ ਕਦੇ ਨ ਹੋਵਈ ਜਨ ਕੀ ਅਰਦਾਸਿ ॥

The prayer of the Lord's humble servant is never offered in vain.

Main features and benefits of Ardas

- It is a personal connection/conversation with the Divine in the form of a petition to Him, the merciful Creator of the Universe. It teaches us Humility (ਨਿਮਰਤਾ), Compassion (ਦਇਆ), and fearlessness (ਚੜਦੀਕਲਾ). It gives one inner strength and energy. It links *one's* mind to the 'pure ones' from human history. It elevates one's spiritual state and builds one's confidence.

Timing of Ardas

Ardas can be recited at any time. It is also invoked after Nitnem (ਨਿਤਨੇਮ) and we recite prayers from Sri Guru Granth Sahib Ji, during ceremonies such as the end of naming ceremonies, engagements, and the beginning of the Anand Karaj (ਅਨੰਦ ਕਾਰਜ) (marriage) ceremony. It is recited during funeral ceremonies when the

corpse (*deceased*) is being taken away, while consigning the body to the fire, when the pyre is fully aflame, upon returning to the gurdwara, and after Anand Sahib (ਅਨੰਦ ਸਾਹਿਬ) is recited. In addition to the above occasions, Ardas is also recited during



special circumstances e.g. before embarking on new endeavours such as at the beginning of school term or befo

ਰਾਖਿ ਲੈਹੁ ਭਾਈ ਮੇਰੇ ਕਉ ਪ੍ਰਭ ਆਗੈ ਅਰਦਾਸਿ ॥
I pray to Almighty! "Save me, O Loved One

Conclusion

Ardas is concluded with a salutation by all present of, "ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ,ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ," which means the "Khalsa belong to Almighty, Victory belongs to Almighty". This is followed by calling out "ਜੋ ਬੋਲੇ ਸੋ ਨਿਹਾਲ" and this call is followed by who are all present calling out, "ਸਤਿ ਸ੍ਰੀ ਅਕਾਲ," and is directed to the Immortal Enlightener, who is the destroyer of darkness.



CONCEPT OF SHABAD GURU IN GURBANI

ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥

ਏਤੇ ਚਾਨਣ ਹੋਦਿਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥

If a hundred moons were to rise, and a thousand suns appear, even with such light, there would still be pitch darkness within without the Guru.

What is Shabad Guru?

Shabad Guru is a collection of divine revelations of Sikh Gurus and other contributors of the Sri Guru Granth Sahib, whose followers eventually became known as Sikhs. *Shabad* is best explained as 'sound', while *Guru* means teacher/knowledge that transforms you. The simplest meaning of the phrase *Shabad Guru* is therefore - a special 'sound' in the form of a teacher. The *Shabad Guru* employs the Naad(ਨਾਦ), a totally balanced universal sound, to remove the constrictions and distortions of the ego (*that prevents us from attaining connection with Almighty*).



Definition of Shabad Guru

The root structure of the phrase *Shabad Guru* provides a deeper definition. *Shabad Guru* transforms the practitioner by removing the barriers erected by his/her ego. The word *shabad* is made of two components - “*sha*” and “*bad*”. “*Sha*” means the expression of the ego / the attachments we identify with. “*Bad*” means to cut off or to eradicate. The root meaning of *Shabad*, therefore, is that which cuts the ego.



Realization of Shabad

Thus, the Gurus gave a very high status to *Shabad* – they accepted it as Guru. In Guru Nanak's hymns, thoughts are abundantly available which tell us how the *Shabad* is realized and why it is necessary to follow *Shabad*.

ਚਲਤਉ ਮਨੁ ਰਾਖੈ ਅੰਮ੍ਰਿਤੁ ਚਾਖੈ ॥
ਸਤਿਗੁਰ ਸੇਵਿ ਅੰਮ੍ਰਿਤੁ ਸਬਦੁ ਭਾਖੈ ॥

The unstable mind is restrained by tasting this Nectar. Serving the true Guru, one comes to cherish the Ambrosial Nectar of the *Shabad*.

THE CONCEPT & HISTORY OF SANGAT IN SIKHISM

Meaning of Sangat

The Punjabi word *Sangat*(ਸੰਗਤ) is derived from the Sanskrit(संसक्ति) word '*sangti*', which means company, fellowship or association. In Sikh vocabulary, the word *Sangat* has a special connotation. It stands for a group of men and women meeting religiously, especially



in the presence of the Sri Guru Granth Sahib Ji. Two other expressions, carrying the same connotation and in equally common use, are '*ਸਾਧ ਸੰਗਤ*' and '*ਸਤਿ ਸੰਗਤ*' (fellowship of the seekers of truth). The word *sangat* has been in use since the time of Guru Nanak Dev Ji (1469-1539). In the days of Guru Nanak Dev Ji , and during those of his nine successors, *sangat* referred to the Sikh brotherhood established in or belonging to a locality.

Saint's Congregation

In the Sikh faith, the highest merit is assigned to meeting *sangat*. The *Sangat* is considered essential for the spiritual edification and progress of an individual. *Sangat* is also a means of religious and

ethical training. Worship and prayer in the *sangat* count for more than isolated religious practices.

While the *Sangat* has the freedom to discuss secular matters affecting the community, it is its spiritual core that imparts to it the status and authority it commands in Sikhism. As Guru says:

ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਪ੍ਰਭੁ ਵਰਤਦਾ ਬੁਝਹੁ ਸਬਦ ਵੀਚਾਰਿ ॥

The Lord Almighty abides in the saint's congregation. reflecting on the Guru's world thou shall realise Him.

Glorious Virtues

Guru Nanak Dev Ji also informed us how we can identify a Satsangat:

ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥ ਜਿਥੈ ਏਕੇ ਨਾਮੁ ਵਖਾਣੀਐ ॥

How is the Society of the Saints to be known? There, the Name of the Lord is chanted.

This is where virtues are learnt:

ਸਤਸੰਗਤਿ ਸਤਿਗੁਰ ਚਟਸਾਲ ਹੈ ਜਿਤੁ ਹਰਿ ਗੁਣ ਸਿਖਾ ॥

The Satsangat, the actual congregation of the true Guru, is the school of the soul, where the glorious virtues of the Lord are studied.

Attendance at and participation in the *sangat* gains one nearness to Almighty and leads one to liberation. Sitting amongst the *sangat* one should recite Almighty's praises and thereby swim across the impassable ocean of existence.

ਮਿਲਿ ਸਤਸੰਗਿ ਬੋਲੀ ਹਰਿ ਬਾਣੀ ॥

Joining the Satsangat, the true congregation, I chant the bani of the Lord's word.

Holy Congregation

Sangat, the fellowship of the holy, is thus applauded as a means of moral and spiritual upliftment; it is also a social unit that inculcates values of brotherhood, equality, and seva. *Sangats* sprang up in the wake of Guru Nanak Dev Ji extensive travels. Groups of disciples formed in different places and met together in *sangat* to recite his hymns and reflect upon them.

ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਪ੍ਰਭੁ ਵਰਤਦਾ ਬੁਝਹੁ ਸਬਦ ਵੀਚਾਰਿ ॥

The Lord Almighty prevails in the Sangat, the holy congregation; reflect upon the shabad and understand it.

Spiritual living

The *sangats* played an important role in the evolution of the Sikh community. The social implications of the institution were far-reaching. They united the



Sikhs in a locality or region into a brotherhood or fraternity. A member of the *sangat*, i.e. every Sikh was known as **ਭਾਈ** or **ਭੈਣ**, which means brother/sister and signified spiritual living. The *sangat* brought together men and women not only in spiritual

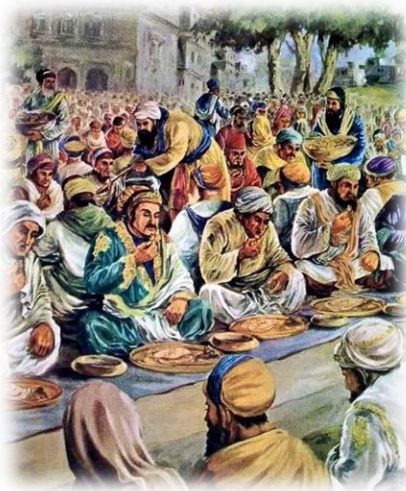
pursuit but also in worldly affairs, forging a community of purpose as well as of action based on mutual equality. Though *sangats* were spread widely over separate localities, they formed a single entity owing loyalty and commitment to the word of Guru Nanak Dev Ji . *Sangats* were thus the Sikh community in formation.

ਹੋਇ ਇਕਤ੍ਰ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ ਦੁਬਿਧਾ ਦੂਰਿ ਕਰਹੁ ਲਿਵ ਲਾਇ ॥

Come and join together, O my siblings of Destiny; dispel your sense of duality and let yourselves be lovingly absorbed in the Lord.

Conclusion

Sangats were knitted into an organized system by Guru Amar Das Ji who established manjis(ਮੰਜੀ) or preaching districts, each comprising several *sangats*. That was the highest point in the evolution of the casteless Sikh commonwealth originating in the institution of the



sangat.The institution of *sangat* is thus an important one in Sikhism and an essential pillar in attaining union with Almighty.

ਸਾਧਸੰਗਿ ਮਿਟਿ ਜਾਤ ਬਿਕਾਰ ॥

In the Sadhsangat, the company of the Holy, corruption is eradicated.

CONCEPT OF NAAM SIMRAN IN GURBANI

Definition of Naam

NAAM(ਨਾਮ) is a central and essential term in Sikh theology. It subsumes within its definition the revelation of Almighty's being, the only entity worthy of contemplation by the individual, the standard to which an individual's life should conform, and the essential means of purification and liberation.



Definition of Simran

The word "ਸਿਮਰਨ" is derived from the Sanskrit word *smaran*, meaning 'remembrance'. It also translates to 'meditation' (defined as contemplation and reflection). The verb *simar*, which is derived from Simran, means meditating.

It is stated in the Sri Guru Granth Sahib that when we meditate on Almighty, the person is purified and attains salvation or ਮੁਕਤੀ.

**ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸਖੁ ਪਾਇਆ ॥ ॥
ਚਰਨ ਕਮਲ ਗੁਰ ਰਿਦੈ ਬਸਾਇਆ ॥੧॥**

Meditating, meditating, meditating in remembrance, I have found peace. I have enshrined the Lotus Feet of the Guru within my heart.

Practice as a Reciting

The person who wishes to acquire the benefits conferred by a sensitivity to the divine Name must undergo the discipline of Naam Simran/ remembrance, that is constant awareness of the presence of the Name in our daily lives.



This involves the practice of Naam Japana(ਨਾਮ ਜਪਣਾ) - translated as reciting the Name.

It is believed that repeating a “sacred” word/s can assist a devotee to internalize the meaning of the word he is uttering. The discipline can also be practiced with devotees gathering as a fellowship (Satsang) to sing hymns of praise (kirtan).

ਕੀਰਤਿ ਪ੍ਰਭ ਕੀ ਗਾਉ ਮੇਰੀ ਰਸਨਾ ॥

Sing the praises of Almighty, O my tongue.

Seeking Naam

Akal-Purakh (ਅਕਾਲ ਪੁਰਖ) (the Timeless Creator), as expressed in Naam, however, is to be remembered not merely by repeating “sacred” words or singing inspired hymns but by deep contemplation of the divine mystery of the Naam. Thus, Naam

Simran Satsang and Naam Japana serve progressively to reveal the divine Name to the person who earnestly seeks it.

**ਡਿਠਾ ਸਭੁ ਸੰਸਾਰੁ ਸੁਖੁ ਨ ਨਾਮ ਬਿਨੁ ॥
ਤਨੁ ਧਨੁ ਹੋਸੀ ਛਾਰੁ ਜਾਣੈ ਕੋਇ ਜਨੁ ॥**

I have seen the whole world, but without the Lord's Name, there is no peace at all. Body and wealth shall return to dust, however, hardly anyone realizes this.

At the same time, we must appreciate that the Naam, which is incorruptible, is beyond our comprehension. Yet, it is our constant companion and pervades all creation. It is only the true Guru who can disclose it to us and let us perceive it. It is through Almighty's grace that we meet with such a Guru.

Thus, Naam means Akal-Purakh(ਅਕਾਲ ਪੁਰਖ) , the Creator who is beyond time. The word is sometimes used in compounds such as *Sat-nam* (ਸਤਿਨਾਮ) and *Hari-nam*(ਹਰੀ ਨਾਮ) as the name of Almighty. Occasionally, it is also used as a prefix as *in Naam-nidhan* (ਨਾਮ-ਨਿਧਾਨ) (the treasure of naam) and ਨਾਮ (sap or essence of Nam). In Sikh usage, Naam is not merely Name, but the Ultimate Reality itself. Naam is that omnipresent existence which manifests itself in the form of creation and is the source and sustenance of all beings and things.

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥

The Naam is the support of all creatures. Naam is the support of the earth and solar systems.

In other words, Naam is the manifest form of the transcendent spirit, unknowable otherwise to the human mind. Naam is the source of creation and is all-pervasive. At the same time, Naam is co-extensive with creation.

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੇ ਥਾਉ ॥

The created universe is the manifestation of Your name.
without Your name, there is no place at all.

Conclusion

The word Naam is normally discussed in association with the terms Shabad and Guru, and it is also closely linked to the word Hukam(ਹੁਕਮ) . In many instances Naam and Shabad are used interchangeably. The Guru is the 'voice' (ਬਾਣੀ) of Akal-Purakh(ਅਕਾਲ ਪੁਰਖ) speaking the 'Word' (shabad) which communicates the truth of the Name (Naam).



The actual obligations of a life of obedience to Almighty finds expression in the regular, disciplined practice of the various forms of Naam-Simran(ਨਾਮ-ਸਿਮਰਨ) , individually as well as in Sangat. Faithful cultivation of Naam lifts the disciple to that sublime condition known as mystic experience by far transcending the power of expression.

CONCEPT OF SEVA IN GURBANI

Meaning of Seva

The term 'Seva'(ਸੇਵਾ) in Punjabi means 'to serve, wait or attend upon, honor or worship'. The term is translated into English as a service.

Sikhism expounds that Waheguru pervades in His Creation.

Therefore, service must be rendered to His creatures. Almighty also exists

within man and therefore we must serve mankind. While serving mankind and His Creation, a Sikh serves Almighty.



In Sikhism, no worship is conceivable without Seva. The Sikh is forbidden from serving anyone apart from ALMIGHTY.

**ਹਰਿ ਕੀ ਤੁਮ ਸੇਵਾ ਕਰਹੁ ਦੂਜੀ ਸੇਵਾ ਕਰਹੁ ਨ ਕੋਇ ਜੀ ॥
ਹਰਿ ਕੀ ਸੇਵਾ ਤੇ ਮਨਹੁ ਚਿੰਦਿਆ ਫਲੁ ਪਾਈਐ ਦੂਜੀ ਸੇਵਾ ਜਨਮੁ ਬਿਰਥਾ
ਜਾਇ ਜੀ ॥**

Serve the Lord; do not serve anyone else. Serving the Lord, you shall obtain the fruits of your heart's desires; serving another, your life shall pass away in vain.

Imperative spiritual life

This means that whosoever we serve in this material world, our actions must be aimed at serving WAHEGURU through him/her. Therefore, it becomes incumbent upon a Sikh to render seva with the highest sense of duty and commitment since through seva he or she is worshipping the LORD. Thus, Seva in Sikhism is imperative for spiritual life.

ਗੁਰ ਸੇਵਾ ਤਪਾਂ ਸਿਰਿ ਤਪੁ ਸਾਰੁ ॥

Service to the Guru is the most excellent and sublime penance of penances.

Way of Life

In the Sikh way of life, seva is considered the prime duty of the householder (the family-man as opposed to an ascetic). However, in that home in which men of Almighty are not served, Almighty is not served. Such mansions must be likened to graveyards where ghosts alone abide.



ਕਬੀਰ ਜਾ ਘਰ ਸਾਧ ਨ ਸੇਵੀਅਹਿ ਹਰਿ ਕੀ ਸੇਵਾ ਨਾਹਿ ॥

ਤੇ ਘਰ ਮਰਹਟ ਸਾਰਖੇ ਭੂਤ ਬਸਹਿ ਤਿਨ ਮਾਹਿ ॥

Kabeer, those houses in which neither the Holy nor the Lord is served - those houses are like cremation grounds; demons dwell within them.

Selfless Service

Sikhs are all ordained to be householders, and seva is their duty. In Sikh thought, the polarity of renunciation is not with attachment, but with seva.

ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ ॥ ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ ॥

One who performs selfless service, without thought of reward, shall attain his Lord and Master.

True Sewa

True seva, according to Sikh scriptures, must be done without desire (ਨਿਸ਼ਕਾਮ), in humility (ਨਿਮਰਤਾ), with the purity of intention (ਹਿਰਦਾ ਸੁਧ), with sincerity (ਚਿਤ ਲਾਏ), and in utter selflessness (ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ). Such seva for the Sikh is the doorway to dignity, as well as to mukti (liberation).

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥

In the midst of this world, do seva, and you shall be given a place of honor in the Court of the Lord.



CONCEPT OF DAYA IN GURBANI

ਸਰਬ ਸੁਖਾ ਪ੍ਰਭ ਤੇਰੀ ਦਇਆ ॥

All peace comes by Your Kindness, Almighty.

Definition of Daya

DAYA(ਦਇਆ) means to sympathize with, to have pity on, and stand for compassion. Daya, cognitively, observes alien pain; affectively, it gets touched by it and moves with affectional responses for the sufferer; and it moves one to act mercifully, pityingly, with kindness and forgiveness. One imbued with Daya chooses to die rather than cause others to die, says Guru Nanak Dev Ji .



ਦਇਆ ਦਿਗੰਬਰੁ ਦੇਹ ਬੀਚਾਰੀ ॥ ਆਪਿ ਮਰੈ ਅਵਰਾ ਨਹ ਮਾਰੀ ॥

Through compassion, the naked hermit reflects upon his inner self. He slays himself, instead of slaying others.

Composition of Daya

Daya is a divine quality and a moral virtue highly prized in all religious traditions. In Sikh ethics too, Daya is inter alia, a basic moral requirement, a moral vow. Keep your heart contented and

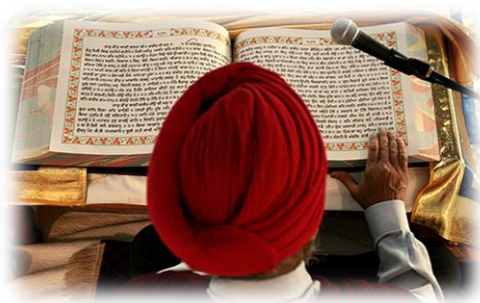
cherish compassion for all beings; this way alone can your holy vow be fulfilled.

ਮਨਿ ਸੰਤੋਖੁ ਸਰਬ ਜੀਅ ਦਇਆ ॥ ਇਨ ਬਿਧਿ ਬਰਤੁ ਸੰਪੂਰਨ ਭਇਆ ॥

Let your mind be contented and be kind to all beings. In this way, your fast will be successful.

Reaction to Suffering

At the human level, one can comprehend the feelings of another's anguish, but as a theological doctrine it is to risk



allowing suffering in Almighty's life. Almighty does not suffer in the sense of pain from evil as evil but may suffer compassion as bearing the pain of others to relieve them. That is why at the time of Babar's invasion of

India when Guru Nanak Dev Ji witnessed the suffering of the people, he complained to Almighty:

ਏਤੀ ਮਾਰ ਪਈ ਕਰਲਾਣੇ ਤੈਂ ਕੀ ਦਰਦੁ ਨ ਆਇਆ ॥

There was so much slaughter that the people screamed. Didn't You feel compassion, Lord?

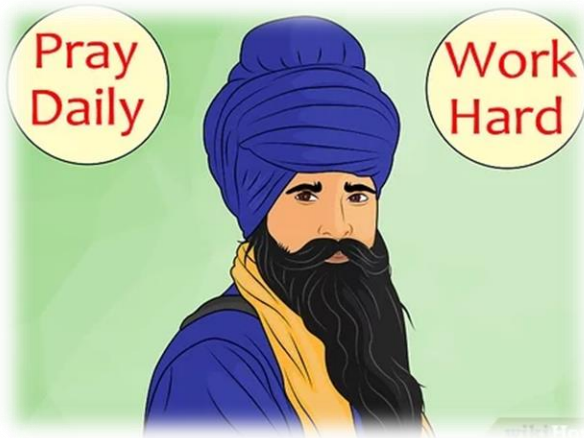
The Guru, in the image of Almighty, is also a compassionate being and forgiver.

ਕੰਠਿ ਲਾਇ ਅਵਗੁਣ ਸਭਿ ਮੇਟੇ ਦਇਆਲ ਪੁਰਖ ਬਖਸੰਦ ॥

Hugging me close in His embrace, the merciful, forgiving Lord has erased all my sins.

Forms of Daya

Daya is a virtue of the mind. Gurbani is a treasure trove of virtues. For example, virtues include charity, social service, veracity, sweet speech, reverence, piety etc. In Sikh thought Daya is considered the highest virtue:



**ਅਠਸਠਿ ਤੀਰਥ ਸਗਲ ਪੁੰਨ
ਜੀਅ ਦਇਆ ਪਰਵਾਨੁ ॥**

Be kind to all beings-this is more meritorious than bathing at the sixty-eight sacred shrines of pilgrimage and the giving of charity. Daya, in fact, is truth in action:

**ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ ॥
ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰੇਇ ॥**

One knows the truth only when he receives true instructions. Showing mercy to other beings, he makes donations to charities.

Excellence of Daya

Daya is true action or action par excellence as are truth and contentment, the other two high virtues.

ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਕਮਾਵੈ ਏਹ ਕਰਣੀ ਸਾਰ ॥

Practice truth, contentment and kindness; this is the most excellent way of life.

CONCEPT OF SANTOKH IN GURBANI

ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੋਊ ਰਾਜੈ ॥

Without contentment, no one is sated.

Definition

Santokh(ਸੰਤੋਖ) means Contentment.

It is one of the common virtues actively promoted in Bani. The other common and essential virtues include Truth (ਸਤਿ), Compassion ਦਇਆ), Humility (ਨਿਮਰਤਾ), and Love (ਪਿਆਰ), etc. These qualities that Bani emphasizes are essential for a Sikh, and a Sikh must recite, reflect, and practice the teachings of Gurbani so that these virtues become imbued in



our character resulting in them being practiced in our daily conduct. Indeed, as exemplified by Guru Nanak Dev Ji Dev Ji when he rejected wearing the janeu(ਜਨੇਊ) (sacred white cotton thread worn by upper caste Hindu boys at the age of 12), virtues are what bring us closer to and ultimately unite us with Almighty instead of rather meaningless ritualistic practices. In the following shabad, Guru Sahib uses the example of the janeu to demonstrate and explain this:

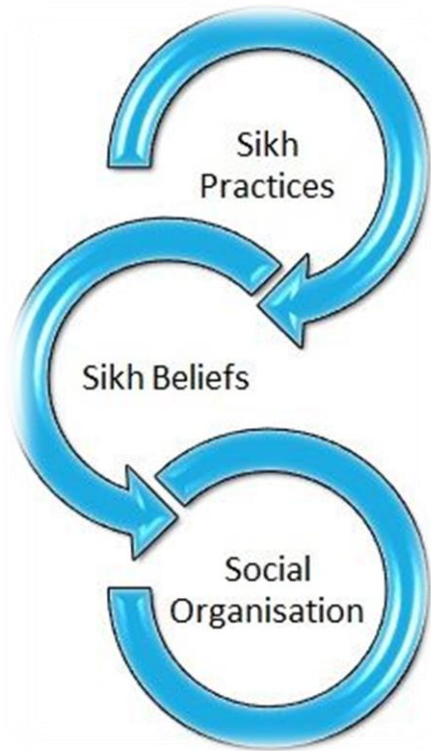
ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥

*Make compassion the cotton, contentment the thread,
continence the knot, and truth the twist.*

Santokh

Contentment is a very important virtue in Sikhism. Instead of constantly thinking of how to satisfy our ever-increasing personal desires, Sikhs are exhorted to accept the circumstances of their lives, be satisfied with what they have achieved with their best efforts, and focus on accepting Almighty's will/Hukam. Sikhs should try to remember that all aspects of our life – whether *sukh*(ਸੁਖ) (joy and happiness) or *dukh*(ਦੁੱਖ) (sadness and pain) - are a result of Almighty's will/Hukam.

Contentment thus leads to freedom from unnecessary desires, fear and worries.



ਸੀਲ ਸੰਤੋਖ ਕਾ ਰਖੈ ਧਰਮੁ ॥ ਬੰਧਨ ਤੇਰੈ ਹੋਵੈ ਮੁਕਤੁ ॥

Whoever observes the faith of humility and contentment is emancipated from all bonds.

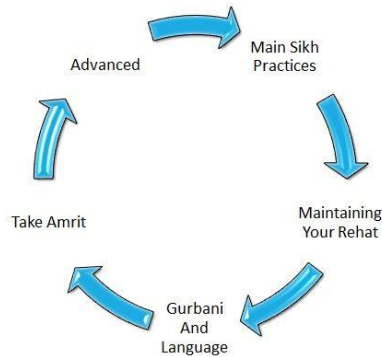
Contentment is thus a very important divine quality; it is a deep Almightyly and priceless jewel, which is acquired by those beings who move on the path of Sach Khand(ਸਚਖੰਡ) . When desires are controlled, the state of contentment is reached, and the state of "ਸਤਿ ਸੰਤੋਖ" is acquired.

ਮਨ ਤਨ ਭਏ ਸੰਤੋਖ ਪੂਰਨ ਪ੍ਰਭੁ ਪਾਇਆ ॥

The mind and body become contented and one attains the perfect Lord.

Role of Desires

Desires are the reason for our sorrows and pains. In fulfilling desires, the individual gets momentary happiness, while unfulfilled desires bring disappointment. Unchecked desires sidetrack us from achieving *santokh*, the antidote to desires (ਤ੍ਰਿਸ਼ਨਾ). Unfulfilled desires lead us toward negative emotions, and a continuous string of disappointments can lead to depression/other mental and physical ailments. Excessive desires can thus lead to mental distortions and physical pain whereas contentment brings peace, calmness, and clarity.



ਤ੍ਰਿਸਨਾ ਬੁਝੈ ਹਰਿ ਕੈ ਨਾਮਿ ॥

ਮਹਾ ਸੰਤੋਖੁ ਹੋਵੈ ਗੁਰ ਬਚਨੀ ਪ੍ਰਭ ਸਿਉ ਲਾਗੈ ਪੂਰਨ ਧਿਆਨੁ ॥੧॥ ਰਹਾਉ

Desire is stilled with the Lord's name. Through the Guru's word (Gurbani), great contentment wells up and one's attention is perfectly attuned to the Lord. Pause.

Contentment and compassion

Thus, by practising truth, contentment, and kindness, an excellent way of life *can be* achieved.

ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਕਮਾਵੈ ਏਹ ਕਰਣੀ ਸਾਰ ॥

Practice truth, contentment, and compassion; this is an excellent way of life.

Truth, contentment, and intuitive peace and poise are obtained from the Bani, the word of the perfect Guru.

ਸਚੁ ਸੰਤੋਖੁ ਸਹਜ ਸੁਖੁ ਬਾਣੀ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਵਣਿਆ ॥੩॥

The mortal receives truthfulness, contentment, and eternal peace from the Bani, the hymns of the perfect Guru.

So, let us delve into Bani, reflect upon its message, practice the teachings, and fill our lives with Santokh and other virtues that will bring us closer to Almighty and ultimately union with Almighty.



CONCEPT OF BHANA IN GURBANI

ਗੁਰਸਿਖੀ ਭਾਣਾ ਮੰਨਿਆ ਗੁਰੂ ਪੂਰਾ ਪਾਰਿ ਲੰਘਾਇ ॥

The Sikhs of the Guru accept and obey the Lord's Will; the Perfect Guru carries them across

Definition of Bhana



Bhana(ਭਾਣਾ) , which means liking, pleasure, will, wish or approval, is a key concept in Sikh thought. In Sikhism, *Bhana* refers specifically to Almighty's will and pleasure. *Raza*(ਰਜ਼ਾ) , an Arabic term, which is

popular in the context of various schools of Muslim thought, also appears frequently in Sikh scripture to express the concept of *Bhana*. In Sikhi, Divine Will permeates the entire cosmic existence. All our actions, our pain and pleasure, our worship, penance and self-discipline are subject to *Bhana*.

ਭਾਣੈ ਹੀ ਜਿਸੁ ਭਗਤੀ ਲਾਏ ਨਾਨਕ ਵਿਰਲੇ ਹੇ ॥

In the Lord's Will, the devotees are committed to His devotional worship and Praise; O Nanak, how rare are these!

Relationship of Bhana and Hukam

Bhana or *Raza*, the Divine Will, expresses itself through Hukam which is the Divine Law of nature. *Bhana* and *Hukam* are therefore closely related and are often used synonymously in Sikhism. In the

very first stanza of Japji(ਜਪੁ ਜੀ) , Guru Nanak Dev Ji uses *Hukam* and *Raza* as a compound term (ਹੁਕਿਮ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ). There is, however, a subtle difference between the two concepts. *Hukam* is the Divine Law while *Bhana* is the Divine Will. The latter is the source and the sanction behind the former.

ਹੁਕਮੁ ਸੋਈ ਤੁਧੁ ਭਾਵਸੀ ਹੋਰੁ ਆਖਣੁ ਬਹੁਤੁ ਅਪਾਰੁ ॥

The Hukam of Your Command is the pleasure of Your Will, Lord.
To say anything else is far beyond anyone's reach.



Hukam is the medium and instrument of the expression and operation of *Bhana*. The basic idea that is implicit in *Hukam* is its imperative and unimpeachable nature to which man must submit, but such submission is again subject to His *Bhana*. When He desires, He makes man submit to *Hukam*:

ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਹੁਕਮੁ ਮਨਾਵੈ ॥

When it is pleasing to Him, then He inspires us to obey the Hukam of His Command.

Submission to Bhana

With the inexorable *Hukam* having its source in *Bhana*, it follows that the latter is inescapable and inevitable. Therefore, it becomes the duty of man to submit to the Divine Will willingly and gracefully. Submission to *Raza* (*His Will*) is thus inherent in the concept of *Bhana*.



Bhana, in Sikhi, yields primarily the meaning of the Divine Will itself, though taking equal cognizance of the other meaning, namely the attitude of submission on man's part to the Divine Will. The latter itself arises out of Almighty's Will or Grace. In this sense *Bhana* as attitude of submission of itself is defined in Gurbani as a great gift. This is uttered by Guru Arjan Dev Ji. The truth is that there is no gift as great as *Bhana*.



ਭਾਣੇ ਜੇਵਡ ਹੋਰ ਦਾਤਿ ਨਾਹੀ ਸਚੁ ਆਖਿ ਸੁਣਾਇਆ ॥

There is no other gift as great as the pleasure of His Will; this Truth is spoken and proclaimed.

Making a Choice

The Divine Will, in the sense of inexorable ordinance or law of nature, is intimately related to the problem of determinism versus free will. Making a choice involves individual decisions and pursuing it involves freedom of action. But experience shows us that we don't need to achieve everything that we have freely decided and have put in our best efforts to achieve. Hence, the Sikh is required to understand what pleases Almighty what is His pleasure (ਭਾਣਾ).

**ਹਿਰਦੈ ਸਬਦਿ ਸਦਾ ਭੈ ਰਚਿਆ ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਵੈ ॥
ਏਕੇ ਚੇਤੈ ਮਨੁਆ ਨ ਡੋਲੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਵੈ ॥**

The Word of the Shabad is ever in his heart; he is absorbed in the Fear of Almighty, and he works to serve the Guru. He remembers the One Lord, his mind does not waver, and he restrains its wanderings.

Conclusion

A Sikh is supposed to quell his ego, to dedicate his actions to the Lord's Will and to surrender himself to His *Raza* regardless of the outcome of his actions. May Waheguru help us lead our lives by the teachings of Bani and surrender to His Will (ਭਾਣਾ) gracefully and respectfully.

CONCEPT OF BHAKTI IN GURBANI

ਦਾਸ ਅਪਨੇ ਕਉ ਭਗਤੀ ਲਾਵਹੁ ॥

You link Your slave to devotional worship.

Definition of Bhakti

The word Bhakti(ਭਗਤੀ) denotes an attachment and/or fervent devotion to Almighty. It is defined as that affection which is generated by the knowledge of the attributes of the One Lord (ਨਾਮ). Sikhi teaches us that without this love-worship, one cannot fathom and merge with the Lord who dwells within us.



ਵਿਣੁ ਭਗਤੀ ਘਰਿ ਵਾਸੁ ਨ ਹੋਵੀ ਸੁਣਿਅਹੁ ਲੋਕ ਸਥਾਏ ॥

*Without loving devotion, you cannot dwell in your own home -
listen, everyone*

Need for Virtues

Sikhi believes that the universe is the creation of the and that He resides in His creation. To find union with Him though, outward practices/rituals, various clever tricks /shortcuts our minds devise, etc., will not lead us to Him.

Instead, it is the cultivation of virtues (ਗੁਣ) – Almightyly attributes - that is the prerequisite for the attainment of Bhakti.

ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥

Without virtue, there is no devotional worship

The practice of virtues in the conduct of everyday life are therefore considered the vehicle for attaining nearness to Almighty. It is by our deeds that we become closer to Almighty or distance ourselves from Him.

ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਕੇ ਨੇੜੇ ਕੇ ਦੂਰਿ ॥

According to their own actions, some are drawn closer, and some are driven farther away

We thus need to focus our attention to leading a life of honesty, contentment, compassion, understanding, reflection, etc., instead of feeding our vices such as our anger, attachment, greed, lust and ego.

Grace of Almighty

Just as Sikhs are exhorted to put in their best efforts to nurture virtues, a Sikh must also humbly seek Almighty's Grace on this journey to become One with Him.

ਕਰਮਿ ਮਿਲੈ ਪਾਵੈ ਸਚੁ ਨਾਉ ॥ ਤੁਮ ਸਰਣਾਗਤਿ ਰਹਉ ਸੁਭਾਉ ॥

Blessed with Your Grace, I obtain the True Name. I remain in Your Sanctuary, in loving devotion.

Conclusion

Thus, leading a virtuous life i.e., by consciously imbibing virtues in conducting our everyday activities is essential to become a bhagat of the Supreme One. The bhagat is then rewarded with His Grace and merges in the One Lord.

ਜਿਸ ਕਾ ਸਾ ਤਿਨਿ ਲੀਆ ਮਿਲਾਇ ॥ ਨਾਨਕ ਭਗਤੀ ਨਾਮਿ ਸਮਾਇ ॥੩॥

He is His - he merges in Union with Him. Nanak is absorbed in devotional worship of the Naam.

CONCEPT OF MANMUKH IN GURBANI

ਦੇਖਾ ਦੇਖੀ ਸਭ ਕਰੇ ਮਨਮੁਖਿ ਬੁਝ ਨ ਪਾਇ ॥

They all show off and pretend, but the self-willed manmukh does not understand.

Definition of Manmukh

The word *manmukh*(ਮਨਮੁੱਖ) is composed of the words man (mind, self) and mukh (face); thus, one whose face or focus is inwards towards his self-interest and nurturing his ego. In other words, he is egocentric. The manmukh is attached to worldly desires, material wealth, worldly allurements, and sensual enjoyment. His desires and needs are unlimited and therefore seldom fulfilled. While the manmukh turns away from the Guru, the Gurmukh keeps his face and focuses on Guru Sahib for guidance:



ਗੁਰਮੁਖਿ ਸੁਖੀਆ ਮਨਮੁਖਿ ਦੁਖੀਆ ॥

The gurmukh is happy, while the self-willed manmukh is sad.

While the gurmukh always lives in the presence of Almighty, the manmukh remains oblivious to Almighty. The manmukh depends upon his own intelligence and calculations, not realizing that whatever happens is by Almighty's will.

ਮਨਮੁਖਿ ਗਣਤ ਗਣਾਵਈ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ ॥

*The self-willed manmukhs make their calculations and plans,
but only the actions of the Creator come to pass.*

Manmukh's Agony



The manmukh's calculations and scheming put him in karmic bondage, for he becomes a slave to his impulses. Anger and avarice, lust and delusion, arrogance, and passion tighten their grip

on him. He obeys his impulses, refusing to reckon with any law outside of himself. He never cares to listen to the word of the Guru or take the advice of the holy. The manmukh is thus, lost in the wilderness of his own delusions and passions.

ਮਨਮੁਖਿ ਭਰਮਿ ਭਵੈ ਬੇਬਾਣਿ ॥

The manmukh is confused by doubt, wandering in the wilderness.

Forgetting the Giver (Almighty), he chases material goods all the time. The longer he remains under the sway of his self (ਮਨ), the further he drifts from Almighty's grace. The manmukh is compared to a stone which, even if kept in water for long, remains unsoaked at heart.

ਮਨਮੁਖ ਪਥਰੁ ਸੈਲੁ ਹੈ ਪ੍ਰਿਗੁ ਜੀਵਣੁ ਫੀਕਾ ॥

ਜਲ ਮਹਿ ਕੇਤਾ ਰਾਖੀਐ ਅਭ ਅੰਤਰਿ ਸੂਕਾ ॥੧॥

The self-willed manmukh is a rock, a stone. His life is cursed and useless. No matter how long a stone is kept underwater, it remains dry at its core.

Manmukh's lifestyle

A manmukh's lifestyle is devoid of humility, contentment, compassion, love, and spiritual wisdom. Such a lifestyle exhibits nothing but undesirable qualities in a person. Gurbani provides us with many characteristics of manmukhs and examples of their conduct. In doing so, we are alerted and educated about how people, including ourselves, can get caught in the vortex of an unenlightened existence:



ਅੰਧੁਲੇ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨਮੁਖਿ ਅੰਧ ਗੁਬਾਰੁ ॥

The blind have forgotten the Naam, the Name of the Lord. The self-willed manmukhs are in utter darkness.

Guru Amardas Ji applies the term manmukh to persons who are egoistic, materialistic, and hypocritical. Often, they may also pretend to be religious but are actually proud and evil-minded.

ਮਨਮੁਖ ਗੁਣ ਤੈ ਬਾਹਰੇ ਬਿਨੁ ਨਾਵੈ ਮਰਦੇ ਝੂਰਿ ॥੨॥

The self-willed manmukhs are totally without virtue. Without the Name, they die in frustration.

Manmukh's dilemma

Hence, according to Gurbani, being a manmukh is not determined by heredity, family or birth, ancestry, race, social status, caste, creed, education, titles, religion, or any peculiar external appearance of a person. Instead, being a manmukh is determined by one's way of life, i.e. when one is led by vices: cynicism, egoism, ignorance, hypocrisy, bondage, mental delusion, body-consciousness, mistaken identity, and so on. In a nutshell, a manmukh is oblivious of his Mool (Source, Origin, Jot, Reality ...) within.

ਮਨਮੁਖ ਮੂਲਹੁ ਭੁਲਿਆ ਵਿਚਿ ਲਬੁ ਲੇਭੁ ਅਹੰਕਾਰੁ ॥

The self-willed manmukhs forget the Primal Lord, the Source of all; they are caught in greed and egotism.



CONCEPT OF GURMUKH IN GURBANI

ਗੁਰਮੁਖਿ ਬੂਝੈ ਤਤੁ ਬੀਚਾਰਾ ॥

As Gurmukh comes to understand the essence of reality, he/she contemplates the Lord.

Definition of Gurmukh

The word Gurmukh (ਗੁਰਮੁੱਖ)

(gur= Guru; mukh= face) is used in the Sikh scriptures, Sri Guru Granth Sahib Ji, in several different contexts. Firstly, Gurmukh is used to refer to the Primordial Guru (Almighty), who created all forms. He strings the Creation together into one thread.



ਓਅੰ ਗੁਰਮੁਖਿ ਕੀਓ ਅਕਾਰਾ ॥

ONG, the One Universal Creator created the Creation through the Word of the Primal Guru.

Further, Gurmukh is also used to denote the Guru who instills the awe of the fearless One and through Naam shapes the misshapen mind. Finally, and most commonly, the word Gurmukh is also used to refer to the Almighty-conscious or the Almighty-inspired person who imbued with Naam, is crowned with glory by Waheguru.

Recognition of Gurmukh

ਗੁਰਮੁਖਿ ਹਰਿ ਦਰਿ ਸੇਭਾ ਪਾਏ ॥

The Gurmukhs are honored in the Court of the Lord.

The Gurmukh is a Siddha(ਸਿਧ) or the perfect being. In the Bani, Sidh Gost(ਸਿਧ ਗੋਸਟਿ) , Sri Guru Nanak Dev Ji stated that he, as an Udasi (pilgrim), was searching for such persons all over.

ਗੁਰਮੁਖਿ ਖੋਜਤ ਭਏ ਉਦਾਸੀ ॥

I became a wandering Udasi, searching for the Gurmukhs.

Gurmukh's Embodiment

The Gurmukh thus embodies the the best of human spiritual development as postulated in Sikh thought. The Gurmukh is inspired by the Guru's spirit. He scrupulously follows the Guru's teachings and values and lives as the Master bids, for he is merged in the Guru's Word (Shabad).

ਗੁਰਮੁਖਿ ਜਾਤਾ ਕਰਮਿ ਬਿਧਾਤਾ ॥ ਜੁਗ ਚਾਰੇ ਗੁਰ ਸਬਦਿ ਪਛਾਤਾ ॥

The Gurmukh knows that the Lord is the Architect of karma. Throughout the four ages, he recognizes the Word of the Guru's Shabad.



The Gurmukh's Lifestyle

Sikhism teaches us that the Gurmukh lives for truth and righteousness. Having bathed in the pool of truth, the soul of the Gurmukh is purified. Truth pervades his speech; Truth bedecks his vision; and Truth fills his actions. To the Gurmukh alone is Truth revealed, for he is rid of doubt, delusion and pride.



ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਸੋਝੀ ਪਾਏ ॥ ਹਉਮੈ ਮਾਇਆ ਭਰਮੁ ਗਵਾਏ ॥

One who becomes Gurmukh understands. He rids himself of egotism, maya and doubt.

The Gurmukh's mind is thus illumined - free from ignorance and duality. In contrast, the Manmukh even at his best, practises but deception, while the Gurmukh is a serene follower of truth. Discrimination is his hallmark and he burns his ego through concentration on the Shabad.

ਗੁਰਮੁਖਿ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ ॥

Through the Shabad, the Gurmukh burns away his ego.

The Gurmukh dwells upon the name of Almighty. He constantly meditates through simran (by reflecting on the Shabad) and gains stability of the mind. The mind attuned to the true self, dispels all duality and becomes unlimited.

Conclusion

ਗੁਰਮੁਖਿ ਸਗਲੀ ਗਣਤ ਮਿਟਾਵੈ ॥

*The Gurmukh erases all accounts.
Freedom from attachments characterizes the conduct of
Gurmukhs.*

They carry out actions but transcend them. Their deeds are spontaneously good. Gurmukhs are above pleasure and pain as they are attuned in the belief of the Hukum. The Lord Himself has apportioned woe and weal, but Gurmukhs are untouched by these and are unattached while, at the same time, carrying out duties of the householder. Gurmukhs thus indulge in actions dictated by their destiny and yet are not lost in them because spiritual discipline and divine enlightenment enable them to distinguish truly between desired action and renunciation.



ਗੁਰਮੁਖਿ ਪਰਵਿਰਤਿ ਨਰਵਿਰਤਿ ਪਛਾਣੈ ॥

The Gurmukh knows worldliness and renunciation.

CONCEPT OF KIRTAN IN GURBANI

ਕਲਜੁਗ ਮਹਿ ਕੀਰਤਨੁ ਪਰਧਾਨਾ ॥

In this Dark Age of Kali Yuga, the Kirtan of the Lord's Praises are most sublime and exalted.

Definition of Kirtan

Kirtan(ਕੀਰਤਨ) is derived from the Sanskrit word kirti which means to praise, celebrate, or glorify, and it is commonly accepted mode of rendering devotion to Almighty by singing His praises. It is a necessary part of Sikh worship. In Sikhism it is valued as the highest form of expression of adoration and counts as the most efficacious means of linking the soul to the Divine Essence.

Importance of Kirtan

Sikh Gurus placed primary spiritual importance on the singing of Gurbani Kirtan(ਗੁਰਬਾਣੀ ਕੀਰਤਨ). The purpose of the Shabad Kirtan is to valance the mind's ego and consciousness. Shabad Kirtan helps calm the wandering mind. The soul is sated by lovingly singing the Lord's praises.



ਮਨ ਤ੍ਰਿਪਤਾਸੈ ਕੀਰਤਨ ਪ੍ਰਭ ਰੰਗਿ ॥

The mind is satisfied by singing lovingly the Kirtan of Almighty's praises.

Purpose of Kirtan

Gurus promulgated, besides repetition and contemplation of the Divine Name, kirtan as a Lord's praise is an invaluable gem.

ਕੀਰਤਨੁ ਨਿਰਮੇਲਕ ਹੀਰਾ ॥

The Kirtan of the Lord's Praise is a priceless diamond.

Self-Realization Through Meditation

According to Shabad Gurbani, the practical and most suitable means of Self-realization in this age is through meditation on Almighty's Name. The reason is that people in Kal Yuga(ਕਲਯੁਗ) are not self-controlled and are easily disturbed by various anxieties. In the Dark Age, is the saint's guild, where Lord's praise is sung. Lord's name is the prop of my soul.



ਧੰਨੁ ਸੁ ਕਲਿਜੁਗੁ ਸਾਧਸੰਗਿ ਕੀਰਤਨੁ ਗਾਈਐ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਹੀਓ ॥

Blessed, in this Dark Age of Kali Yuga, is the Saadh Sangat, the Company of the Holy, where the Kirtan of the Lord's praises is sung. O Nanak, the Naam is my only support.

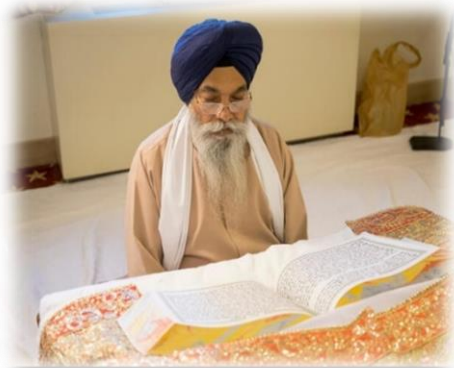
CONCEPT OF MAN IN GURBANI

**ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥
ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥**

This human body has been given to you. This is your chance to meet the Lord of the Universe.

Good fortune

Guru Nanak Dev Ji considers the human body as a vehicle of soul. Body is also called temple of Almighty. If a man's soul is not tuned to Almighty, he is as good as dead. Through great good fortune I am blessed with this body, and in this human life I have fixed my mind on Almighty.



**ਵਡੈ ਭਾਗਿ ਇਹੁ ਸਰੀਰੁ ਪਾਇਆ ॥
ਮਾਣਸ ਜਨਮਿ ਸਬਦਿ ਚਿਤੁ ਲਾਇਆ ॥**

By great good fortune, I obtained this body; in this human life, I have focused my consciousness on the Word of the Shabad.



Essence of Almighty

Bhagat Kabir designated it as Ram ki ans(ਰਾਮ ਕੀ ਅੰਸੁ)(a by-product of Ram). It is the subtlest, purest essence of life. He Says, this soul is the Lord's offspring.

ਕਹੁ ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਅੰਸੁ ॥

Says Kabeer, this is formed of the same essence as the Lord.

Five Elements

Human body is comprised of five elements namely air, water, fire, earth, and ether. O Clever and wise man know that thy body is made up of five elements.

ਪਾਂਚ ਤਤ ਕੇ ਤਨੁ ਰਚਿਓ ਜਾਨਹੁ ਚਤੁਰ ਸੁਜਾਨ ॥

Your body is made up of the five elements; you are clever and wise - know this well.

Divine Light

What it signifies, in reality, is that man comes into being only when pure consciousness comes in contact with the material body. Man, you are of the nature of light, i.e. consciousness proclaims it to be non-panchbhutik. My soul, thou art the embodiment (image) of Divine light, so know thy source.



ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

O my mind, you are the embodiment of the Divine Light - recognize your own origin.

THE COCEPT OF DISEASES, PANDEMICS AND DISASTERS IN GURBANI

ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥

*The world is going up in flames - shower it with Your Mercy and
save it!*

Good Actions

Gurbani suggests that good actions are based on one's body and highlights the relevance of mind-body interactions and training of the mind to cultivate healthy living habits. The ethics of sharing, community and inclusiveness all lay emphasis on the important need for global and unified efforts to manage and reduce the burden of the pandemics.

Gurus Guidance is Necessary

In this communication, we describe aspects of Gurbani, and motivational verses (shabads) from the Holy Sri Guru Granth Sahib Ji, which can be shared with persons we are living with and in the community. The teachings of the Gurus can be used to stimulate positive discussions on healthy living and appropriate healthcare measures to be followed and implemented. These verses, with their timeless relevance, span the entire spectrum of care, from primordial and primary to secondary and tertiary prevention. Highlighting the wisdom contained in the verses would stimulate and support efforts to contain the epidemics in our society. The



Name of the Lord is the cure-all. Without the True Lord, the filth of sin attaches to it. The Supreme Lord has given me His support and the abode of pain and disease is demolished.

ਪਰਮੇਸਰਿ ਦਿਤਾ ਬੰਨਾ ॥ ਦੁਖ ਰੋਗ ਕਾ ਡੇਰਾ ਭੰਨਾ ॥

The Transcendent Lord has given me His support. The house of pain and disease has been demolished.

Almighty Remedy

By Guru's holy word fever and other afflictions are passed and I have obtained my heart's desired fruits. He dispelled my disease and rejuvenated me; His glorious radiance is so great. The Lord Himself has eradicated the disease and peace and tranquillity have ensued

ਰੋਗੁ ਮਿਟਾਇਆ ਆਪਿ ਪ੍ਰਭਿ ਉਪਜਿਆ ਸੁਖੁ ਸਾਂਤਿ ॥

Almighty Himself eradicated the disease; peace and tranquillity have welled up.

Guru Protection

He does not let His devotees see the difficult times: this is His innate nature. Pain, illness, and suffering have departed, listening to the True Bani because Guru, the image of the World-Lord, is my physician.

ਮੇਰਾ ਬੈਦੁ ਗੁਰੂ ਗੋਵਿੰਦਾ ॥

My physician is the Guru, the Lord of the Universe.

Guru Saves

You save Your humanity from the burning fire; You make them Your own, and with Your Hand, you protect them. He, to whom the Transcendent Lord shows mercy, holding him by the arm, He pulls him out of the disease.

ਪਾਰਬ੍ਰਹਮਿ ਜਿਸੁ ਕੀਨੀ ਦਇਆ ॥ ਬਾਹ ਪਕੜਿ ਰੋਗਹੁ ਕਢਿ ਲਇਆ ॥

When the Supreme Lord Almighty grants His Mercy, He grabs hold of the mortal's arm, and pulls him up and out of the disease.



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Glossary

Dharma	: Righteousness; moral law
Gurdwara	: Literally it means: Door of the Guru, a building That houses the sacred Sikh scriptures; a Sikh Temple
Guru Granth Sahib	: Adi Granth, the sacred scripture of the Sikhs upon which Guruship was conferred by Guru Gobind Singh Ji
Panth	: A spiritual path or way
Sangat	: A gathering, assembly, congregation
Shabad	: Hymns, divine words of the Guru Received from Almighty; refer to words of the sacred scripture appearing in the Adi Granth
Waheguru	: God, Almighty