



THE PATH OF LIBERATION

Lessons from the Bani of
Sri Guru Teg Bahadur Sahib Ji

Source of inspiration and information

SHIROMANI KATHAKAR
SANT GIANI NARANJAN SINGH JI

Author

GIANI PRITPAL SINGH JI



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Translated from the book

ਮੁਕਤਿ ਪੰਥ

ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਤੋਂ ਸਬਕ

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25th November 2025

ਇਸ ਪੁਸਤਕ ਵਿੱਚ ਗੁਰਬਾਣੀ ਦਰਜ ਹੈ। ਕਿਰਪਾ ਕਰਕੇ
ਇਸ ਨੂੰ ਪਿਆਰ ਅਤੇ ਸਤਕਾਰ ਨਾਲ ਸੰਭਾਲਨਾ ਜੀ।

**This book contains Shabads and quotations from Gurbani.
Kindly handle it with care and respect.**

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and is
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ਇਹ ਪੁਸਤਕ ਮੁਫਤ ਵੰਡੀ ਜਾ ਰਹੀ ਹੈ, ਵੇਚਣ ਲਈ ਨਹੀਂ ਹੈ। ਇਸ ਪੁਸਤਕ ਦਾ ਮੁੱਲ (ਕੀਮਤ) ਮਾਯਾ ਨਹੀਂ, ਬਲਕਿ ਪੜ੍ਹ ਕੇ ਆਤਮਿਕ ਗਿਆਨ ਦੀ ਪ੍ਰਾਪਤੀ ਕਰਨਾ ਹੈ। ਕਿਰਪਾ ਕਰ ਕੇ ਆਪਣਾ ਕੀਮਤੀ ਸਮਾਂ ਕੱਢ ਕੇ, ਇਸ ਪੁਸਤਕ ਨੂੰ ਪੜ੍ਹੋ, ਸਮਝੋ ਅਤੇ ਆਪਣੇ ਜੀਵਨ ਵਿਚ ਢਾਲਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰੋ।

The price of this spiritual guide is not monetary but spiritual. Kindly read, understand and make an attempt to follow the teachings explained in this book.

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Divine Mystic Reflections on Gurmat Book 1

Divine Mystic Reflections on Gurmat Book 2

ਅਕੱਥ ਕਥਾ

ਅਰਦਾਸ ਕਲਾ

The Miracle of Ardaas
(English translation of ਅਰਦਾਸ ਕਲਾ)

ਜੀਵਨ ਜੁਗਤਿ

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ਮੁਕਤਿ ਪੰਥ

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PRAYER FOR PEACE

ਸਲੋਕ ਮ: ੩ ॥

ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥

ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥

ਸਤਿਗੁਰਿ ਸੁਖੁ ਵੇਖਾਲਿਆ ਸਚਾ ਸਬਦੁ ਬੀਚਾਰਿ ॥

ਨਾਨਕ ਅਵਰੁ ਨ ਸੁਝਈ ਹਰਿ ਬਿਨੁ ਬਖਸਣਹਾਰੁ ॥੧॥

O Lord, please shower your Mercy on the world
which is burning in the fire of vices.

Save it by whatever means it takes.

The True Guru has shown that the way to peace
is by contemplating the True Shabad.

Nanak, there is no one else

(who can save this world)

other than the Forgiving Lord.

~ Sri Guru Granth Sahib Ji ~

PUBLISHER'S NOTE

Sant Giani Naranjan Singh Ji was the executive director of a religious publication center named "Holy Satsang". This publication center was located in Jalandhar but was primarily run from Guru Nanak Ashram, Patiala.

The Punjabi version of this book was first published in 1975 by "Holy Satsang" in commemoration of the 300th anniversary of the Shaheedi (martyrdom) of Sri Guru Teg Bahadur Sahib Ji. Now, 50 years later, the digital copy of the Punjabi version and its translation into English is available on the Perakash Gurburab of Sri Guru Teg Bahadur Sahib Ji and is dedicated to the 350th anniversary of the Shaheedi (martyrdom) of Sri Guru Teg Bahadur Sahib Ji which is on 25th November 2025.

We are extremely grateful to Mata Surjit Kaur Gandhi Ji from Patiala (god-daughter of Sant Giani Naranjan Singh Ji) who inspired and encouraged the translation of this book.

We are sorry for any grammatical and typo errors that may have missed our scrutiny. Kindly accept our humble apologies.

We shall be grateful to receive feedback on errors. Kindly email your feedback to : contact@gurunanakashram.com

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

PREFACE

Giani Pritpal Singh

ਨਾਨਕ ਕਹਤ ਮੁਕਤਿ ਪੰਥ ਇਹੁ
ਗੁਰਮੁਖਿ ਹੋਇ ਤੁਮ ਪਾਵਉ ॥੨॥੫॥

Says Nanak, this is the Path of liberation.

Become a Gurmukh, and attain it!

~ Sri Guru Granth Sahib Ji ~

The current year, 1975 AD, is the 300th anniversary of the Shaheedi (martyrdom) of Sri Guru Teg Bahadur Sahib Ji. To commemorate this occasion with due respect, efforts are being made at the government and non-government levels, and it is proposed that the programs should continue from the day of the commemoration (7th Dec 1975) till one year later.

Tertiary Centenary Committees have been formed in every place. In every small and big city, the congregation is organising Kirtan Darbars & Spiritual Dialogues and various types of literature are being prepared. All this is commendable. The people of India are very indebted to Guru Sahib Ji. Therefore, it is a good sign to

have such enthusiasm to commemorate this occasion.

But all this hard work and effort does not mean that we humble beings are highlighting or can even highlight the greatness of Guru Sahib Ji.

In truth, there is neither paper, nor pen, nor writer to describe the greatness of Guru Sahib Ji.

Whenever Guru Sahib Ji's Light (ਗੁਰੂ ਜੋਤ) has manifested, whether in the form of Sri Guru Nanak Dev Sahib Ji or in the subsequent forms, its abode has been where the mind and intellect cannot reach. Nor can Creation and Maya reach there. Guru Sahib Ji says :

ਨਹ ਸਿਵ ਸਕਤੀ ਜਲੁ ਨਹੀ ਪਵਨਾ
ਤਹ ਅਕਾਰੁ ਨਹੀ ਮੇਦਨੀ ॥

No power of Shiva no water or wind,
no world of form there,

ਸਤਿਗੁਰ ਜੋਗ ਕਾ ਤਹਾ ਨਿਵਾਸਾ
ਜਹ ਅਵਿਗਤ ਨਾਥੁ ਅਗਮ ਧਨੀ ॥੩॥

where the True Guru is merged in God
where the Imperishable Lord God,
the Inaccessible Master abides.

~ Sri Guru Granth Sahib Ji ~

Therefore, how can we, the living beings who are imprisoned within the limits of the mind, intellect and form, glorify the formless and the unseen?

At most, we can give some fragmentary hints about Guru Sahib Ji as a tribute.

A study of the life and Bani of Sri Guru Teg Bahadur Sahib Ji reveals that Guru Sahib Ji

inspires with powerful words that the purpose of life is the meditation (ਭਜਨ ਸਿਮਰਨ) of Naam, through which the human soul can reach the highest state of elevation, where even the greatest difficulties cannot weaken it. This, then, is the stage of liberation.

The details of this stage of liberation and the method to achieve it, which is by meditation of Naam (ਨਾਮ ਦਾ ਭਜਨ ਸਿਮਰਨ), is briefly discussed in this publication. This publication is authored by Sri Maan Sant Giani Naranjan Singh Ji of Patiala, who provided clarity and strength, as well as an anonymous mystic who offered inspiration and guidance. Das is a co-author and responsible for any errors.

The basis of this short treatise is the Bani of Sri Guru Teg Bahadur Sahib Ji which has been given as a reference at various places.

If by studying these few pages, any person gets inspiration or encouragement to walk towards the path of liberation as shown by Guru Sahib Ji, then it is a blessing. In fact, commemorating this centenary is fruitful only if we, who proudly call ourselves the Sikh Sevaks of Guru Sahib Ji, make an effort to mould our lives according to His wishes. Who is pleasing to Guru Sahib Ji? The answer to this is given in Gurbani :

ਨਾਮੁ ਧਿਆਏ ਤਾ ਸਤਿਗੁਰ ਭਾਏ ਜੋ ਇਛੈ ਸੋ ਫਲੁ ਪਾਏ॥

He meditates on the Naam
and becomes pleasing to the True Guru.

~ Sri Guru Granth Sahib Ji ~

And the fruit of this is :

ਨਾਮੁ ਧਿਆਏ ਤਾ ਸਤਿਗੁਰ ਭਾਏ ਜੋ ਇਛੈ ਸੋ ਫਲੁ ਪਾਏ॥

He receives whatever rewards he desires.

~ Sri Guru Granth Sahib Ji ~

In The House of Guru Sahib Ji, only Naam is glorified as it is the only thing that brings liberation in this age :

ਕਲ ਮੈ ਮੁਕਤਿ

ਨਾਮ ਤੇ ਪਾਵਤ

ਗੁਰ ਯਹ ਭੇਦੁ ਬਤਾਵੈ ॥

In this Dark Age of Kaljug,

liberation comes from the Naam.

Guru Sahib Ji has revealed this secret.

~ Sri Guru Granth Sahib Ji ~

For success in life, it is necessary to adopt such a plan that out of the 24 hours of each day, even for a short time, at some

point, our inner self becomes one with the
essence of Naam that is within all of us.

ਰਾਮ ਨਾਮ
ਨਰ ਨਿਸਿ ਬਾਸੁਰ ਮੈ
ਨਿਮਖ ਏਕ ਉਰ ਧਾਰੈ ॥

One who enshrines the Lord's Name
in his heart night and day
- even for an instant

ਜਮ ਕੋ ਤ੍ਰਾਸੁ ਮਿਟੈ ਨਾਨਕ ਤਿਹ
ਅਪੁਨੋ ਜਨਮੁ ਸਵਾਰੈ ॥੩॥੨॥

- has his fear of Death eradicated. O Nanak,
his life is approved and fulfilled.

~ Sri Guru Granth Sahib Ji ~

For this *instant* to happen, some
preparation is necessary.

Experienced holy men tell us that, for this,
it is essential to keep the nervous system
healthy. Why and how it deteriorates is

another matter but according to religious ideology, there is a specific method of keeping it healthy and strong.

This method is : focusing the mental thoughts (ਮਨੋ-ਬਿਰਤੀ) on singing God's Praises (ਹਰੀ ਕੀਰਤਨ) while maintaining high morals (ਜਤ ਸਤ). Among religious deeds, the singing of God's Praises (ਹਰੀ ਕੀਰਤਨ) is of the highest rank.

**ਭਏ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਸੰਤ ਜਨ
ਤਬ ਇਹ ਬਾਤ ਬਤਾਈ ॥**

When the Saints became kind and compassionate,
they told me this.

**ਸਰਬ ਧਰਮ ਮਾਨੋ ਤਿਹ ਕੀਏ
ਜਿਹ ਪ੍ਰਭ ਕੀਰਤਿ ਗਾਈ ॥੨॥**

Understand that whoever sings the Praises of God,
has performed all religious deeds.

~ Sri Guru Granth Sahib Ji ~

There is yet another experience of holy men. That is, when the singing of Gurbani and meditation (ਪ੍ਰਭੂ ਸਿਮਰਨ) takes the mind to a state of subtlety (ਸੂਖਮਤਾ), then a stage comes to the practitioner where

ਗੁਪਤੀ ਬਾਣੀ ਪਰਗਟੁ ਹੋਇ ॥

The secret (hidden) Bani is revealed.

~ Sri Guru Granth Sahib Ji ~

With the increase in contact with this hidden Bani, all fears, dangers, diseases etc. start to disappear from the mind, as Guru Sahib Ji says :

**ਦੂਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ
ਸੁਣੀ ਸਚੀ ਬਾਣੀ ॥**

Pain, illness and suffering have departed,
listening to the True Bani.

~ Sri Guru Granth Sahib Ji ~

THE PATH OF LIBERATION

ਨਾਨਕ ਕਹਤ ਮੁਕਤਿ ਪੰਥ ਇਹੁ
ਗੁਰਮੁਖਿ ਹੋਇ ਤੁਮ ਪਾਵਉ ॥੨॥੫॥

Says Nanak, this is the Path of liberation.

Become a Gurmukh, and attain it!

~ Sri Guru Granth Sahib Ji ~

When Sri Guru Teg Bahadur Sahib Ji looks at our actions, deeds and way of living (ਕਰਨੀ ਅਤੇ ਰਹਿਣੀ), He says :

ਸਾਧੋ ਇਹੁ ਜਗੁ ਭਰਮ ਭੁਲਾਨਾ ॥

○ Holy people, this world is deluded by illusion.

ਰਾਮ ਨਾਮ ਕਾ ਸਿਮਰਨੁ ਛੋਡਿਆ

ਮਾਇਆ ਹਾਥਿ ਬਿਕਾਨਾ ॥੧॥ ਰਹਾਉ ॥

It has forsaken the meditation of the Lord's Name,
and sold itself out to Maya.

~ Sri Guru Granth Sahib Ji ~

What is this illusion (ਭਰਮ) that everyone has got lost in?

In religious definition, illusion means misconception/false knowledge (ਮਿਥਯਾ ਗਿਆਨ) i.e. the reality being one thing but we believe it to be something else.

He, who is not a prey of illusion is blessed and praiseworthy.

Guru Sahib Ji says that our outlook changes and the illusion of this world vanishes if, while living in it and doing all our worldly duties, we also keep remembering (deep within ourselves) the Omnipresent Creator who dwells both within and outside us.

He is the Essence of Truth and is the Ultimate Reality. If we do His meditation (ਸਿਮਰਨ), He becomes visible to us.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੯ ॥

ਸਾਧੋ ਇਹ ਤਨੁ ਮਿਥਿਆ ਜਾਨਉ ॥

○ Holy Saints, know that this body is false.

ਯਾ ਭੀਤਰਿ ਜੋ ਰਾਮੁ ਬਸਤੁ ਹੈ
ਸਾਚੇ ਤਾਹਿ ਪਛਾਨੋ ॥੧॥ ਰਹਾਉ ॥

The Lord who dwells within it
- recognise that He alone is real.

ਇਹੁ ਜਗੁ ਹੈ ਸੰਪਤਿ ਸੁਪਨੇ ਕੀ ਦੇਖਿ ਕਹਾ ਐਡਾਨੋ ॥

The wealth of this world is only a dream;
why are you so proud of it?

ਸੰਗਿ ਤਿਹਾਰੈ ਕਛੂ ਨ ਚਾਲੈ ਤਾਹਿ ਕਹਾ ਲਪਟਾਨੋ ॥੧॥

None of it shall go along with you in the end;
why do you cling to it?

ਉਸਤਤਿ ਨਿੰਦਾ ਦੋਊ ਪਰਹਰਿ
ਹਰਿ ਕੀਰਤਿ ਉਰ ਆਨੋ ॥

Leave behind both praise and slander;
enshrine the Praises of the Lord within your heart.

ਜਨ ਨਾਨਕ ਸਭ ਹੀ ਮੈ ਪੂਰਨ
ਏਕ ਪੁਰਖ ਭਗਵਾਨੋ ॥੨॥੧॥

O servant Nanak,
the One Primal Being, the Lord God,
is totally permeating everywhere.

~ Sri Guru Granth Sahib Ji ~

Guru Sahib Ji says that three things are Eternal.

1. Guru-Kartar.
2. The Power of His Naam.
3. Sadh : A person, who has purified and disciplined himself according to Gurmat and is absorbed in Naam.

ਨਾਮੁ ਰਹਿਓ
ਸਾਧੂ ਰਹਿਓ
ਰਹਿਓ ਗੁਰ ਗੋਬਿੰਦ ॥

The Naam remains;
the Holy Saints remain;
the Guru, the Lord of the Universe, remains.

ਕਹੁ ਨਾਨਕ ਇਹ ਜਗਤ ਮੈ
ਕਿਨ ਜਪਿਓ ਗੁਰ ਮੰਤ੍ਰ ॥੫੬॥

Says Nanak, how rare are those who
chant the Guru's Mantra in this world.

~ Sri Guru Granth Sahib Ji ~

If a person does not become a Sadh i.e. if he has not set his mind on the goal of purifying and disciplining his mind, then it is meaningless for him to take baths at sacred shrines of pilgrimage, keep fasts, adorn his body with religious symbols and perform other religious deeds.

ਤੀਰਥ ਕਰੈ ਬ੍ਰਤ ਫੁਨਿ ਰਾਖੈ
ਨਹ ਮਨੁਆ ਬਸਿ ਜਾ ਕੋ ॥

He bathes at sacred shrines of pilgrimage,
and adheres to fasts,
but he has no control over his mind.

ਨਿਹਫਲ ਧਰਮੁ ਤਾਹਿ ਤੁਮ ਮਾਨੋ
ਸਾਚੁ ਕਹਤ ਮੈ ਯਾ ਕਉ ॥੧॥

Know that such religion is useless to him.
I speak the Truth for his sake.

~ Sri Guru Granth Sahib Ji ~

The aim of life is to bring the mind under control. This is the difference between a human being and an animal. A human can keep watch over his mind and can conquer it. An animal cannot do this. A person who does not place a high value to his life and spends it in worldly pursuits is like an animal :

ਸਾਚ ਛਾਡਿ ਕੈ ਝੂਠਹ ਲਾਗਿਓ
ਜਨਮੁ ਅਕਾਰਥੁ ਖੋਇਓ ॥

Abandoning Truth, you cling to falsehood;
your life is uselessly wasting away.

ਕਰਿ ਪਰਪੰਚ ਉਦਰ ਨਿਜ ਪੋਖਿਓ
ਪਸੁ ਕੀ ਨਿਆਈ ਸੋਇਓ ॥੧॥

Practicing deceit,
you fill your belly,
and then sleep like an animal.

~ Sri Guru Granth Sahib Ji ~

Alas, what can the poor human do? The purification of the mind is a faraway achievement. He does not even know why his mind is out of control.

When Guru Sahib Ji sees that a person is helpless, that his mind cannot be restrained, then, Guru Sahib Ji diagnoses his illness and tells him that - the mind cannot be controlled because of the desires (Trishna, ਤ੍ਰਿਸ਼ਨਾ) that have settled in it :

ਸਾਧੋ ਇਹੁ ਮਨੁ ਗਹਿਓ ਨ ਜਾਈ ॥

Holy Sadhus : this mind cannot be restrained.

**ਚੰਚਲ ਤ੍ਰਿਸਨਾ ਸੰਗਿ ਬਸਤੁ ਹੈ
ਯਾ ਤੇ ਬਿਰੁ ਨ ਰਹਾਈ ॥੧॥ ਰਹਾਉ ॥**

Fickle desires dwell with it,
and so it cannot remain steady.

~ Sri Guru Granth Sahib Ji ~

Trishna (ਤ੍ਰਿਸ਼ਨਾ) means greed i.e. the strong desire to obtain worldly commodities. This Trishna is the noose that is hanging around the human's mind. Mukti or liberation is when this noose is cut off.

Guru Sahib Ji's concept of *mukti* or liberation is distinct from that of other faiths. The different faiths believe in various forms of liberation. Some of these are described as follows :▼

1. *Nyayeh Shashtar* (ਨਯਾਯ ਸ਼ਾਸਤਰ) : According to the *Nyayeh Shashtar*, liberation is the

▼TRANSLATOR'S NOTE : Different faiths have different concepts of deities, sacred texts, rituals and deeds, as well as moral codes. Religion often involves deeply personal and subjective experiences that are difficult to quantify or define objectively. We apologise for errors that may have been made in translating these various beliefs.

cessation of all sufferings such as that of the body, mind, the six senses, the subjects (ਵਿਸ਼ੇ) of the six senses, the knowledge (ਗਿਆਨ) of the six senses, pleasure and pain.

2. *Vshaishik Matt* (ਵਸ਼ੈਸ਼ਿਕ ਮਤ) : According to the Vshaishik doctrine, the soul is a universal being endowed with nine qualities (knowledge, happiness, sorrow, desire, hatred, effort, righteousness, unrighteousness, and emotion). Liberation is the emancipation of the soul from the nine qualities through contemplation and spiritual practice.
3. *Sankh Matt* (ਸਾਂਖ ਮਤ) : According to the Sankh philosophy, liberation is attained when the various types of knowledge about Man & Nature are acquired and as a result there is complete removal of the three types of sufferings - suffering

caused by one's own body and mind (ਅਧਯਾਤਮਿਕ), suffering caused by other living beings (ਅਧਿਭੌਤਿਕ), and suffering caused by natural or supernatural forces (ਅਧਿਦੈਵਿਕ).

4. *Yog Matt* (ਯੋਗ ਮਤ) : According to *Yog Matt*, liberation is the elimination of the five kleshas (ਪੰਜ ਕਲੇਸ਼)▼ through the



The five kleshas (afflictions or hindrances) in Yogic philosophy, as described in Patanjali's *Yog Sutras*, are

- * *Avidya* (Ignorance) : This refers to a lack of true understanding or knowledge, particularly regarding the nature of reality and the self, which leads to suffering.
- * *Asmita* (Egoism) : This is the identification with the ego or the false self, which leads to a sense of separateness and attachment to the material world.
- * *Raga* (Attachment) : This is the clinging to pleasant experiences, people, things, or situations, which can lead to suffering when those things are lost or change.
- * *Dvesha* (Aversion) : This is the repulsion or hatred towards unpleasant experiences, people, things, or situations, which can lead to further suffering and a lack of peace.
- * *Abhinivesha* (Clinging to life and fear of death) : This is the fear of death and the strong desire to cling to life, which is rooted in the ignorance of the impermanent nature of existence.

highest state of meditation (ਸਮਾਧਿ) and spiritual practice (ਅਭਿਆਸ), thus achieving freedom from bondages.

5. *Mimansa Matt* (ਮੀਮਾਂਸਾ ਮਤ) : According to Mimansa Matt, liberation is the attainment of complete happiness in heaven through the performance of deeds like burning scents in fires (ਅਗਨਿਹੋਤ), recitations and charity.
6. *Vedant Matt* (ਵੇਦਾਂਤ ਮਤ) : According to Vedanta, liberation is the merging of the soul into the Creator through Atam Gian (ਆਤਮ ਗਿਆਨ)▼ after having removed spiritual ignorance.



Atam Gian (meaning Soul Knowledge or Spiritual Knowledge) refers to the knowledge or understanding of the soul and its relationship with the Divine.

7. *Shaiv Matt* (ਸ਼ੈਵ ਮਤ), *Vaishnav Matt* (ਵੈਸ਼ਨਵ ਮਤ), etc. : Liberation is the worship of a person's chosen deity in this world and thus, after death, achieving complete happiness in the heavenly world of that specific deity.
8. *Jain Matt* (ਜੈਨ ਮਤ) - Liberation is to continuously go to the higher realms by achieving freedom from the bondage of karma through actions like penance, practising non-violence, etc.
9. *Islamic, Muslim* (ਇਸਲਾਮ ਮਤ) : According to Islam, following the words of the Quran, adhering to the five pillars of Islam such as prayer, fasting, etc., and having faith in Prophet Muhammad, is the key to eternal salvation and paradise according to the verdict on the Day of Judgement.
10. *Christianity* (ਇਸਾਈ ਮਤ) : According to Christianity, no man is without sin and the

fruit of sin is death. A Christian must have complete faith in the Son of God, Jesus Christ who has atoned for the sins of people by giving his life. Those who believe in him will be freed from sins and will receive immortal life.

11. *Buddhism* (ਬੁੱਧ ਧਰਮ) : According to Buddhism, liberation is the attainment of Nirvana through the possession of the eight auspicious qualities and the renunciation of all desires.

These eight qualities are

11.1 Correct view - an accurate understanding of the nature of things, specifically the Four Noble Truths.

11.2 Correct intention - avoiding thoughts of attachment, hatred, and harmful intent.

11.3 Correct speech - refraining from verbal misdeeds such as lying, divisive

speech, harsh speech, and senseless speech.

11.4 Correct action - refraining from physical misdeeds such as killing, stealing, and sexual misconduct.

11.5 Correct livelihood - avoiding trades that directly or indirectly harm others, such as selling slaves, weapons, animals for slaughter, intoxicants, or poisons.

11.6 Correct effort - abandoning negative states of mind that have already arisen, preventing negative states that have yet to arise, and sustaining positive states that have already arisen.

11.7 Correct mindfulness - awareness of body, feelings, thought, and phenomena (the constituents of the existing world).

11.8 Correct concentration - single-mindedness.

However, Guru Sahib Ji considers liberation to be a state that has to be attained while one is alive.

Liberation is not a commodity of credit that is to be cashed hereafter.

Liberation is the stabilisation and stillness of our mental thoughts (ਮਨੋ-ਬਿਰਤੀ) at some high level. It is that high level where worldly conflicts (friendship/enmity, profit/loss, joy/sorrow, ect.) cannot shake or sway our mental disposition.

ਉਸਤਤਿ ਨਿੰਦਿਆ ਨਾਹਿ ਜਿਹਿ
ਕੰਚਨ ਲੋਹ ਸਮਾਨਿ ॥

One who is beyond praise and slander,
who looks upon gold and iron alike

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ
ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥੧੪॥

- says Nanak, listen, mind :
know that such a person is liberated.

ਹਰਖੁ ਸੋਗ ਜਾ ਕੈ ਨਹੀ
ਬੈਰੀ ਮੀਤ ਸਮਾਨ ॥

One who is not affected by pleasure or pain,
who looks upon friend and enemy alike

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ
ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨ ॥੧੫॥

- says Nanak, listen, mind :
know that such a person is liberated.

~ Sri Guru Granth Sahib Ji ~

ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਉਮੈ ਤਜੀ ਕਰਤਾ ਰਾਮ ਪਛਾਨ ॥

That mortal, who forsakes egotism,
and realises the Creator Lord

ਕਹੁ ਨਾਨਕ ਵਹੁ ਮੁਕਤਿ ਨਹੁ
ਇਹ ਮਨ ਸਾਚੀ ਮਾਨ ॥੧੯॥

- says Nanak, that person is liberated;
O mind, know this as true.

~ Sri Guru Granth Sahib Ji ~

ਦੁਖੁ ਸੁਖੁ ਏ ਬਾਧੇ ਜਿਹ ਨਾਹਨਿ
ਤਿਹ ਤੁਮ ਜਾਨਹੁ ਗਿਆਨੀ ॥

They are not bound by pleasure and pain
- know that they are truly wise.

ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਉ
ਇਹ ਬਿਧਿ ਕੋ ਜੋ ਪ੍ਰਾਨੀ ॥੩॥੭॥

O Nanak, recognise those mortal beings as liberated,
who live this way of life.

~ Sri Guru Granth Sahib Ji ~

Every human being desires liberation, independence and freedom from bondages. This liberation or freedom is related to the mind (ਮਨ). But the mind is engrossed in other pursuits.

Then, how can freedom or liberation be achieved? What are the pursuits that the mind is engrossed in? Guru Sahib Ji tells us :

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੯ ॥

ਬਿਰਥਾ ਕਹਉ ਕਉਨ ਸਿਉ ਮਨ ਕੀ ॥

Who should I tell the condition of the mind?

ਲੋਭਿ ਗ੍ਰਸਿਓ ਦਸ ਹੂ ਦਿਸ ਧਾਵਤ

ਆਸਾ ਲਾਗਿਓ ਧਨ ਕੀ ॥੧॥ ਰਹਾਉ ॥

Engrossed in greed,
running around in the ten directions,
you hold to your hopes of wealth.

ਸੁਖ ਕੈ ਹੇਤਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਤ
ਸੇਵ ਕਰਤ ਜਨ ਜਨ ਕੀ ॥

For the sake of pleasure, you suffer such great pain,
and you have to serve each and every person.

ਦੁਆਰਹਿ ਦੁਆਰਿ ਸੁਆਨ ਜਿਉ ਡੋਲਤ
ਨਹ ਸੁਧ ਰਾਮ ਭਜਨ ਕੀ ॥੧॥

You wander from door to door like a dog,
not conscious of the Lord's meditation.

ਮਾਨਸ ਜਨਮ ਅਕਾਰਥ ਖੋਵਤ
ਲਾਜ ਨ ਲੋਕ ਹਸਨ ਕੀ ॥

You lose this human life in vain,
and you are not even ashamed
when others laugh at you.

ਨਾਨਕ ਹਰਿ ਜਸੁ ਕਿਉ ਨਹੀ ਗਾਵਤ
ਕੁਮਤਿ ਬਿਨਾਸੈ ਤਨ ਕੀ ॥੨॥੧॥੨੩੩॥

O Nanak, why not sing the Lord's Praises,
so that you may be rid of the body's evil disposition?

~ Sri Guru Granth Sahib Ji ~

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ ॥
ਯਹ ਮਨੁ ਨੈਕ ਨ ਕਹਿਓ ਕਰੈ ॥

This mind does not follow my advice one tiny bit.

ਸੀਖ ਸਿਖਾਇ ਰਹਿਓ ਅਪਨੀ ਸੀ
ਦੁਰਮਤਿ ਤੇ ਨ ਟਰੈ ॥੧॥ ਰਹਾਉ ॥

I am so tired of giving it instructions
- it will not refrain from its evil-mindedness.

ਮਦਿ ਮਾਇਆ ਕੈ ਭਇਓ ਬਾਵਰੋ
ਹਰਿ ਜਸੁ ਨਹਿ ਉਚਰੈ ॥

It has gone insane with the intoxication of Maya;
it does not chant the Lord's Praise.

ਕਰਿ ਪਰਪੰਚੁ ਜਗਤ ਕਉ ਡਹਕੈ
ਅਪਨੋ ਉਦਰੁ ਭਰੈ ॥੧॥

Practicing deception, it tries to cheat the world,
and so it fills its belly.

ਸੁਆਨ ਪੂਛ ਜਿਉ ਹੋਇ ਨ ਸੂਧੋ ਕਹਿਓ ਨ ਕਾਨ ਧਰੈ ॥

Like a dog's tail, it cannot be straightened;
it will not listen to what I tell it.

ਕਹੁ ਨਾਨਕ ਭਜੁ ਰਾਮ ਨਾਮ ਨਿਤ
ਜਾ ਤੇ ਕਾਜੁ ਸਰੈ ॥੨॥੧॥

Says Nanak, vibrate forever the Name of the Lord,
and all your affairs shall be adjusted.

~ Sri Guru Granth Sahib Ji ~

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥
ਮਾਈ ਮਨੁ ਮੇਰੇ ਬਸਿ ਨਾਹਿ ॥

O mother, my mind is out of control.

ਨਿਸ ਬਾਸੁਰ ਬਿਖਿਅਨ ਕਉ ਧਾਵਤ
ਕਿਹਿ ਬਿਧਿ ਰੋਕਉ ਤਾਹਿ ॥੧॥ ਰਹਾਉ ॥

Night and day, it runs after sin and corruption.
How can I restrain it?

ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਕੇ ਮਤ ਸੁਨਿ
ਨਿਮਖ ਨ ਹੀਏ ਬਸਾਵੈ ॥

He listens to the teachings of the Vedas,
the Puraanas and the Simritees,
but he does not enshrine them in his heart,
even for an instant.

ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਸਿਉ ਰਚਿਓ
ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਵੈ ॥੧॥

Engrossed in the wealth and women of others,
his life passes away uselessly.

ਮਦਿ ਮਾਇਆ ਕੈ ਭਇਓ ਬਾਵਰੋ
ਸੂਝਤ ਨਹ ਕਛੁ ਗਿਆਨਾ ॥

He has gone insane with the wine of Maya and
does not understand even a bit of spiritual wisdom.

ਘਟ ਹੀ ਭੀਤਰਿ ਬਸਤ ਨਿਰੰਜਨੁ
ਤਾ ਕੋ ਮਰਮੁ ਨ ਜਾਨਾ ॥੨॥

Deep within his heart, the Immaculate Lord dwells,
but he does not know this secret.

ਜਬ ਹੀ ਸਰਨਿ ਸਾਧ ਕੀ ਆਇਓ
ਦੁਰਮਤਿ ਸਗਲ ਬਿਨਾਸੀ ॥

When I came to the Sanctuary of the Holy Saints,
all my evil-mindedness was dispelled.

ਤਬ ਨਾਨਕ ਚੇਤਿਓ ਚਿੰਤਾਮਨਿ
ਕਾਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥੩॥੧॥

Then, O Nanak, I remembered the

Chintaamani (the jewel which fulfills all desires),
and the noose of Death was snapped.

~ Sri Guru Granth Sahib Ji ~

The nature of the human mind is to be in the clutches of the falsehood of this world. Overcome with greed, a person wanders aimlessly and focuses on amassing worldly wealth. He does prayers, bathes at holy shrines and does sewa as a show rather than with love and sincerity. Nothing is achieved by doing this. Then he complains that there is nothing in religion and quotes Karl Marx who said "Religion is the opium of the world".

Guru Sahib Ji says that a person will achieve something only if, with sincerity and honesty, he fills his mind with the meditation of the Lord.

ਜਿਹ ਘਟਿ ਸਿਮਰਨੁ ਰਾਮ ਕੋ ਸੋ ਨਰੁ ਮੁਕਤਾ ਜਾਨੁ ॥

That person, who meditates in remembrance of the Lord in his heart, is liberated - know this well.

ਤਿਹਿ ਨਰ ਹਰਿ ਅੰਤਰੁ ਨਹੀ

ਨਾਨਕ ਸਾਚੀ ਮਾਨੁ ॥੪੩॥

There is no difference between
that person and the Lord :

O Nanak, accept this as the Truth.

~ Sri Guru Granth Sahib Ji ~

ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ

ਜਿਹ ਘਟਿ ਰਾਮੁ ਸਮਾਵੈ ॥੨॥੬॥

O Nanak, know that those whose hearts are filled
with the Lord are liberated.

~ Sri Guru Granth Sahib Ji ~

In this Age, liberation is an entitlement
only for those who do
meditation (ਭਜਨ ਸਿਮਰਨ). Any other
method does not give liberation. Whoever

has understood this secret and implemented it, becomes loaded with spiritual riches.

ਭੁਗਤਿ ਮੁਕਤਿ ਕਾ ਕਾਰਨੁ ਸੁਆਮੀ
ਮੂੜ ਤਾਹਿ ਬਿਸਰਾਵੈ ॥

Our Lord and Master is
the source of pleasures and liberation;
and yet, the fool forgets Him.

ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ ਕੋਊ
ਭਜਨੁ ਰਾਮ ਕੋ ਪਾਵੈ ॥੨॥੩॥

O servant Nanak, among millions, there is scarcely
anyone who attains the Lord's meditation.

~ Sri Guru Granth Sahib Ji ~

ਕਉਨੁ ਕਰਮ ਬਿਦਿਆ ਕਹੁ ਕੈਸੀ
ਧਰਮੁ ਕਉਨੁ ਫੁਨਿ ਕਰਈ ॥

Which actions, what sort of knowledge, and what
religion should one practice?

ਕਉਨੁ ਨਾਮੁ ਗੁਰ ਜਾ ਕੈ ਸਿਮਰੈ
ਭਵ ਸਾਗਰ ਕਉ ਤਰਈ ॥੧॥

What Name of the Guru should one remember in
meditation, to cross over the terrifying world-ocean?

ਕਲ ਮੈ ਏਕੁ ਨਾਮੁ ਕਿਰਪਾ ਨਿਧਿ
ਜਾਹਿ ਜਪੈ ਗਤਿ ਪਾਵੈ ॥

In this Dark Age of Kaljug, the Name of the One Lord
is the treasure of mercy;

chanting it, one obtains liberation.

ਅਉਰ ਧਰਮ ਤਾ ਕੈ ਸਮ ਨਾਹਨਿ
ਇਹ ਬਿਧਿ ਬੇਦੁ ਬਤਾਵੈ ॥੨॥

No other religion is comparable to this;
so speak the Vedas.

~ Sri Guru Granth Sahib Ji ~

ਬੇਦ ਪੁਰਾਨ ਜਾਸ ਗੁਨ ਗਾਵਤ
ਤਾ ਕੋ ਨਾਮੁ ਹੀਐ ਮੋ ਧਰੁ ਰੇ ॥

The Vedas and the Puraanas sing His Praises;
enshrine His Name within your heart.

ਪਾਵਨ ਨਾਮੁ ਜਗਤਿ ਮੈ ਹਰਿ ਕੋ
ਸਿਮਰਿ ਸਿਮਰਿ ਕਸਮਲ ਸਭ ਹਰੁ ਰੇ ॥੧॥

Pure and sublime is
the Name of the Lord in the world.

Remembering it in meditation,
all sinful mistakes shall be washed away.

ਮਾਨਸ ਦੇਹ ਬਹੁਰਿ ਨਹ ਪਾਵੈ
ਕਛੂ ਉਪਾਉ ਮੁਕਤਿ ਕਾ ਕਰੁ ਰੇ ॥

You shall not obtain this human body again;
make the effort - try to achieve liberation!

ਨਾਨਕ ਕਹਤ ਗਾਇ ਕਰੁਨਾਮੈ
ਭਵ ਸਾਗਰ ਕੈ ਪਾਰਿ ਉਤਰੁ ਰੇ ॥੨॥੯॥੨੫੧॥

Says Nanak, sing of the Lord of compassion,
and cross over the terrifying world-ocean.

~ Sri Guru Granth Sahib Ji ~

ਰਤਨ ਜਨਮੁ ਅਪਨੋ ਤੈ ਹਾਰਿਓ
ਗੋਬਿੰਦ ਗਤਿ ਨਹੀ ਜਾਨੀ ॥

You have wasted the precious jewel of this human life;
you do not know the Way of the Lord of the Universe.

ਨਿਮਖ ਨ ਲੀਨ ਭਇਓ ਚਰਨਨ ਸਿੰਊ
ਬਿਰਥਾ ਅਉਧ ਸਿਰਾਨੀ ॥੨॥

You have not been absorbed in the Lord's Feet,
even for an instant. Your life has passed away in vain!

~ Sri Guru Granth Sahib Ji ~

ਰਤਨੁ ਰਾਮੁ ਘਟ ਹੀ ਕੇ ਭੀਤਰਿ
ਤਾ ਕੋ ਗਿਆਨੁ ਨ ਪਾਇਓ ॥

The Jewel (Lord's Name) is deep within my heart,
but I have not connected with it.

ਜਨ ਨਾਨਕ ਭਗਵੰਤ ਭਜਨ ਬਿਨੁ
ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਓ ॥੨॥੧॥

O servant Nanak, without vibrating,
meditating on the Lord God,
human life is uselessly wasted and lost.

~ Sri Guru Granth Sahib Ji ~

ਕੀਏ ਉਪਾਵ ਮੁਕਤਿ ਕੇ ਕਾਰਨਿ
ਦਹ ਦਿਸਿ ਕਉ ਉਠਿ ਧਾਇਆ ॥

I have been trying to liberate myself,
running around in the ten directions.

ਘਟ ਹੀ ਭੀਤਰਿ ਬਸੈ ਨਿਰੰਜਨੁ
ਤਾ ਕੋ ਮਰਮੁ ਨ ਪਾਇਆ ॥੨॥

The pure, immaculate Lord abides
deep within my heart,
but I do not understand the secret of His mystery.

~ Sri Guru Granth Sahib Ji ~

ਜਿਹ ਬਿਧਿ ਗੁਰ ਉਪਦੇਸਿਆ ਸੋ ਸੁਨੁ ਰੇ ਭਾਈ ॥

Listen to the Teachings imparted by the Guru,
O Siblings of Destiny.

ਨਾਨਕ ਕਹਤ ਪ੍ਰਕਾਰਿ ਕੈ ਗਹੁ ਪ੍ਰਭ ਸਰਨਾਈ ॥੩॥੩॥

Nanak proclaims : hold tight to the Protection and
the Sanctuary of God.

~ Sri Guru Granth Sahib Ji ~

ਕਲ ਮੈ ਮੁਕਤਿ ਨਾਮ ਤੇ ਪਾਵਤ

ਗੁਰ ਯਹ ਭੇਦੁ ਬਤਾਵੈ ॥

In this Dark Age of Kaljug,
liberation comes from the Naam.

Guru Sahib Ji has revealed this secret.

ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਰੁ ਗਰੂਆ

ਜੋ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵੈ ॥੩॥੩॥

Says Nanak, he alone is a great person,
who sings the Praises of God.

~ Sri Guru Granth Sahib Ji ~

The above examples clarify the principles of Guru Sahib Ji that :

1. The human body is a priceless gift. There is no guarantee that it will be obtained again in another birth.
2. Human birth is an opportunity through which the essence of Naam can be achieved. Other species do

not get this opportunity. Achieving the essence of Naam is achieving the ultimate state of liberation.

3. Liberation is that stage where worldly entanglements and the waves of sorrow/joy, profit/loss do not affect the mind. This state is achieved through meditation (ਪ੍ਰਭੂ ਭਜਨ).

4. Meditation (ਪ੍ਰਭੂ ਭਜਨ) consists of : Har Jap, Har Jas and Har Simran. But this meditation is only successful if it is done by rising above the pitfalls of pride (ਮਾਨ) and attachment (ਮੋਹ). Otherwise, there is danger of slipping.

ਮਾਨ ਮੋਹ ਦੋਨੋ ਕਉ ਪਰਹਰਿ
ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵੈ ॥

One who lays aside both pride and attachment,
sings the Glorious Praises of the Lord of the Universe.

ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੋ ਪ੍ਰਾਨੀ
ਜੀਵਨ ਮੁਕਤਿ ਕਹਾਵੈ ॥੨॥੨॥

Says Nanak, the mortal who does this
is said to be 'jivan mukta' - liberated while yet alive.

~ Sri Guru Granth Sahib Ji ~

ਤਜਿ ਅਭਿਮਾਨੁ ਸਰਣਿ ਸੰਤਨ ਗਹੁ
ਮੁਕਤਿ ਹੋਹਿ ਛਿਨ ਮਾਹੀ ॥

Abandon egotism, grasp the Sanctuary of the Saints;
you shall be liberated in an instant.

ਜਨ ਨਾਨਕ ਭਗਵੰਤ ਭਜਨ ਬਿਨੁ
ਸੁਖੁ ਸੁਪਨੈ ਭੀ ਨਾਹੀ ॥੨॥੨॥

O servant Nanak,
without meditating and vibrating on the Lord God,
there is no peace, even in dreams.

~ Sri Guru Granth Sahib Ji ~

To embrace Guru Sahib Ji's Path of liberation (ਮੁਕਤਿ ਪੰਥ), it is not conditional that a person must be without sin from the time of birth.

This Path gives equal opportunity to the sinner as well as to the virtuous. In fact, it is even possible that the realisation of his sins may make a sinner humble and thus achieve the Path of liberation quickly.

On the other hand, a person of good virtues may remain entrapped in his ego and thus remain deprived of liberation.

**ਮਹਾ ਪਤਿਤ ਮੁਗਧ ਲੋਭੀ ਫੁਨਿ
ਕਰਤ ਪਾਪ ਅਬ ਹਾਰਾ ॥**

I am a great sinner, foolish and greedy; but now, at last, I have grown weary of committing sins.

ਭੈ ਮਰਬੇ ਕੋ ਬਿਸਰਤ ਨਾਹਿਨ
ਤਿਹ ਚਿੰਤਾ ਤਨੁ ਜਾਰਾ ॥੧॥

I cannot forget the fear of dying;
this anxiety is consuming my body.

ਕੀਏ ਉਪਾਵ ਮੁਕਤਿ ਕੇ ਕਾਰਨਿ
ਦਹ ਦਿਸਿ ਕਉ ਉਠਿ ਧਾਇਆ ॥

I have been trying to liberate myself,
running around in the ten directions.

ਘਟ ਹੀ ਭੀਤਰਿ ਬਸੈ ਨਿਰੰਜਨੁ
ਤਾ ਕੋ ਮਰਮੁ ਨ ਪਾਇਆ ॥੨॥

The pure, immaculate Lord
abides deep within my heart,
but I do not understand the secret of His mystery.

ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ ਜਪੁ ਤਪੁ
ਕਉਨੁ ਕਰਮੁ ਅਬ ਕੀਜੈ ॥

I have no merit,
and I know nothing about meditation or austerities;
what should I do now?

ਨਾਨਕ ਹਾਰਿ ਪਰਿਓ ਸਰਨਾਗਤਿ
ਅਭੈ ਦਾਨੁ ਪ੍ਰਭ ਦੀਜੈ ॥੩॥੨॥

O Nanak, I am exhausted;
I seek the shelter of Your Sanctuary;
O God, please bless me with the gift of fearlessness.
~ Sri Guru Granth Sahib Ji ~

ਅਜਾਮਲ ਕਉ ਅੰਤ ਕਾਲ ਮੈ ਨਾਰਾਇਨ ਸੁਧਿ ਆਈ ॥

At the very last moment,
Ajaamal became aware of the Lord;

ਜਾਂ ਗਤਿ ਕਉ ਜੋਗੀਸੁਰ ਬਾਛਤ
ਸੋ ਗਤਿ ਛਿਨ ਮਹਿ ਪਾਈ ॥੨॥

that state which even the supreme Yogis desire
- he attained that state in an instant.

~ Sri Guru Granth Sahib Ji ~

ਕਰਿ ਸਾਧਸੰਗਤਿ ਸਿਮਰੁ ਮਾਧੋ ਹੋਹਿ ਪਤਿਤ ਪੁਨੀਤ ॥

Join the Saadh Sangat, the Company of the Holy, and
meditate in remembrance of the Lord;
even a sinner will become pure.

~ Sri Guru Granth Sahib Ji ~

ਅਜਾਮਲੁ ਪਾਪੀ ਜਗੁ ਜਾਨੇ
ਨਿਮਖ ਮਾਹਿ ਨਿਸਤਾਰਾ ॥

Ajaamal, known throughout the world as a sinner,
was redeemed in an instant.

ਨਾਨਕ ਕਹਤ ਚੇਤ ਚਿੰਤਾਮਨਿ
ਤੈ ਭੀ ਉਤਰਹਿ ਪਾਰਾ ॥੩॥੪॥

Says Nanak, remember the
Chintaamani (the jewel which fulfills all desires),
and you too shall be carried across and saved.

~ Sri Guru Granth Sahib Ji ~

ਪਤਿਤ ਪੁਨੀਤ ਦੀਨ ਬੰਧ ਹਰਿ
ਸਰਨਿ ਤਾਹਿ ਤੁਮ ਆਵਉ ॥

He is the Purifier of sinners, the Friend of the poor.
Come, and enter the Lord's Sanctuary.

ਗਜ ਕੋ ਤ੍ਰਾਸੁ ਮਿਟਿਓ ਜਿਹ ਸਿਮਰਤ
ਤੁਮ ਕਾਹੇ ਬਿਸਰਾਵਉ ॥੧॥

Remembering Him, the elephant's fear was removed;
so why do you forget Him?

~ Sri Guru Granth Sahib Ji ~

ਅਜਹੂ ਸਮਝਿ ਕਛੁ ਬਿਗਰਿਓ ਨਾਹਿਨਿ
ਭਜਿ ਲੇ ਨਾਮੁ ਮੁਰਾਰਿ ॥

Understand this today - it is not yet too late!

Chant and vibrate the Name of the Lord.

ਕਹੁ ਨਾਨਕ ਨਿਜ ਮਤੁ ਸਾਧਨ ਕਉ
ਭਾਖਿਓ ਤੋਹਿ ਪ੍ਰਕਾਰਿ ॥੨॥੮॥

Says Nanak, this is the subtle wisdom of the Holy
Saints, which I proclaim out loud to you.

~ Sri Guru Granth Sahib Ji ~

The truth is that nobody can claim to be perfectly virtuous, no matter how much he boasts of his virtues. Thus it is only appropriate that he adopts the attitude as in the following shabad :

ਮਹਾ ਪਤਿਤ ਮੁਗਧ ਲੋਭੀ ਫੁਨਿ
ਕਰਤ ਪਾਪ ਅਬ ਹਾਰਾ ॥

I am a great sinner, foolish and greedy; but now, at
last, I have grown weary of committing sins.

~ Sri Guru Granth Sahib Ji ~

One should then dive whole-heartedly into Har Jas, Har Jap and Har Simran.

What does Har Jap, Har Jas and Har Simran mean? An elaboration of this is given below.

HAR JAP (ਹਰਿ ਜਪ)

Jap means : to say in the mind (ਮਨ), repeatedly. Holy Scriptures have acknowledged three main ways of Jap :

1. First way is speaking/reading (ਵਾਚਕ) that is done in clearly audible words. By reading and listening, one is able to understand the meaning. Recitation of Gurmantar and Gurbani Paath comes in this category.
2. The second way is worship that is done in a very soft sound in the mouth. Nothing can be heard; only lip movement can be seen.
3. The third way is to do mentally i.e. in the thoughts of the mind.

Which method of Jap should we implement? For this, each person has to

judge according to their own spiritual stage. The purpose of Jap is to implant the image of God in the deep recesses of the mind. Unfortunately the mind is always lost in fantasies and imaginations. That is why, saintly persons teach that the method is to divert the mind from these fantasies and imaginations and attach it to GurShabad (ਗੁਰੂ ਸ਼ਬਦ - the Word of the Guru).

The goal of Jap is to link what the tongue is reciting with the thoughts of the mind. They both have to be in-tune. By doing this, the image of God sits in the depth of the heart of the worshipper.

HAR JAS (ਕੀਰਤਨ)

Kirtan is also a support to steady the mind, to make it one-pointed. Kirtan is a means (ਸਾਧਨ), not a goal. The aim or goal is :

ਮਾਨਸ ਦੇਹ ਪਾਇ ਪਦ ਹਰਿ ਭਜੁ
ਨਾਨਕ ਬਾਤ ਬਤਾਈ ॥੩॥੩॥

Now that you have obtained this human body,
meditate on the Lord's Feet;
Nanak advises with this advice.

~ Sri Guru Granth Sahib Ji ~

This is precisely what we have forgotten : that we obtained this human body to meditate on the Lord's Feet. God is within us but we are engrossed outside. Kirtan is a means to return our focus within. Through the ears and eyes, our mind's attention (ਸੁਰਤਿ/ਚੇਤਨਧਾਰਾ) is attached

outside and is dispersed. Kirtan consolidates these dispersed thoughts. The Gurbani that is sung in Kirtan pushes the mind's attention (ਸੁਰਤਿ) inwards.

Musical instruments, melodies (ਰਾਗ) and congregating - they all aid in Kirtan. Kirtan connects our mind to the sentiments of Gurbani when we sing the praises of God. It also brings us into Ardaas mode. By doing this, the impurity of the mind is removed.

ਨਾਨਕ ਹਰਿ ਜਸੁ ਕਿਉ ਨਹੀ ਗਾਵਤ
ਕੁਮਤਿ ਬਿਨਾਸੈ ਤਨ ਕੀ ॥੨॥੧॥੨੩੩॥

O Nanak, why not sing the Lord's Praises, so that you may be rid of the body's evil disposition?

~ Sri Guru Granth Sahib Ji ~

ਗੁਨ ਗਾਵਤ ਤੇਰੀ ਉਤਰਸਿ ਮੈਲੁ ॥

Singing His Glories, your filth shall be washed off.

~ Sri Guru Granth Sahib Ji ~

Gurmat teaches us that our aim is not to become a *Ragi* but to be a *Kirtani*. To sing, to listen and to love the Creator and His Creation – these are the attributes of Kirtan. By steadfastly adopting these attributes, the mental thoughts (ਬਿਰਤੀ) turn inwards and go into stillness.

To be introspective, to be free from mental chatter and to fix the mind on the Lord is to walk towards the path of liberation.

ਤਜਿ ਅਭਿਮਾਨੁ ਮੋਹ ਮਾਇਆ
ਫੁਨਿ ਭਜਨ ਰਾਮ ਚਿਤੁ ਲਾਵਉ ॥

Renounce your egotistical pride
and your emotional attachment to Maya;
focus your consciousness on the Lord's meditation.

ਨਾਨਕ ਕਹਤ ਮੁਕਤਿ ਪੰਥ ਇਹੁ
ਗੁਰਮੁਖਿ ਹੋਇ ਤੁਮ ਪਾਵਉ ॥੨॥੫॥

Says Nanak, this is the Path of liberation.

Become a Gurmukh, and attain it!

~ Sri Guru Granth Sahib Ji ~

ਮਨ ਮੂਰਖ ਅਜਹੂ ਨਹ ਸਮਝਤ ਸਿਖ ਦੈ ਹਾਰਿਓ ਨੀਤ ॥

The foolish mind has not yet reformed itself, although
I have grown weary of continually instructing it.

ਨਾਨਕ ਭਉਜਲੁ ਪਾਰਿ ਪਰੈ

ਜਉ ਗਾਵੈ ਪ੍ਰਭ ਕੇ ਗੀਤ ॥੨॥੩॥੬॥੩੮॥੪੭॥

O Nanak, one crosses over the terrifying world-
ocean, singing the Songs of God.

~ Sri Guru Granth Sahib Ji ~

HAR SIMRAN (ਹਰਿ ਸਿਮਰਨ)

Jap, Kirtan and Simran complement each other. These are the three attributes of meditation (ਭਜਨ), just like the three sections of a finger. The stilling of the thoughts (ਬਿਰਤੀ) in the remembrance of the Lord is called Simran.

Why has God been forgotten? It is because man has adopted false values and norms which have trapped him and thus he has forgotten God.

ਗਉੜੀ ਮਹਲਾ ੯
ਪ੍ਰਾਨੀ ਕਉ ਹਰਿ ਜਸੁ ਮਨਿ ਨਹੀ ਆਵੈ ॥

The Praise of the Lord does not come to dwell
in the minds of the mortal beings.

ਅਹਿਨਿਸਿ ਮਗਨੁ ਰਹੈ ਮਾਇਆ ਮੈ
ਕਹੁ ਕੈਸੇ ਗੁਨ ਗਾਵੈ ॥੧॥ ਰਹਾਉ ॥

Day and night, they remain engrossed in Maya.

Tell me, how can they sing God's Glories?

ਪ੍ਰਤ ਮੀਤ ਮਾਇਆ ਮਮਤਾ ਸਿਉ
ਇਹ ਬਿਧਿ ਆਪੁ ਬੰਧਾਵੈ ॥

In this way, they bind themselves to children,
friends, Maya and possessiveness.

ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਜਿਉ ਝੂਠੇ ਇਹ ਜਗ
ਦੇਖਿ ਤਾਸਿ ਉਠਿ ਧਾਵੈ ॥੧॥

Like the deer's delusion, this world is false;
and yet, beholding it, they chase after it.

ਭੁਗਤਿ ਮੁਕਤਿ ਕਾ ਕਾਰਨੁ ਸੁਆਮੀ
ਮੂੜ ਤਾਹਿ ਬਿਸਰਾਵੈ ॥

Our Lord and Master is the source of pleasures and
liberation; and yet, the fool forgets Him.

ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ ਕੋਊ
ਭਜਨੁ ਰਾਮ ਕੋ ਪਾਵੈ ॥੨॥੩॥

O servant Nanak, among millions, there is scarcely
anyone who attains the Lord's meditation.

~ Sri Guru Granth Sahib Ji ~

ਕਾਮ ਕ੍ਰੋਧੁ ਮੋਹ ਬਸਿ ਪ੍ਰਾਨੀ ਹਰਿ ਮੂਰਤਿ ਬਿਸਰਾਈ ॥

The mortal beings are held in the power of sexual desire, anger and emotional attachment; they have forgotten the Lord, the Immortal Form.

ਝੂਠਾ ਤਨੁ ਸਾਚਾ ਕਰਿ ਮਾਨਿਓ
ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ ॥੧॥

The body is false, but they believe it to be true;
it is like a dream in the night.

~ Sri Guru Granth Sahib Ji ~

Simran is a method to free the human from the grips of these false values and norms.

Simran means : to remember.
Remembrance is going on even now.
However, the remembrance going on now is "day and night, we remain engrossed in Maya".

ਅਹਿਨਿਸਿ ਮਗਨੁ ਰਹੈ ਮਾਇਆ ਮੈ
ਕਹੁ ਕੈਸੇ ਗੁਨ ਗਾਵੈ ॥੧॥ ਰਹਾਉ ॥

Day and night, they remain engrossed in Maya.

Tell me, how can they sing God's Glories?

~ Sri Guru Granth Sahib Ji ~

This chain of remembrance is reversed by doing meditation. The more the chain of remembrance reverses, the more one progresses towards the path of liberation. The sign of progress is that one begins to feel a certain pleasant sensation (ਰਸ), a blossoming, a lightness. Mystical meanings and complex mysteries of Gurbani begin to unravel.

Remembrance (ਸਿਮਰਨ) and forgetting (ਵਿਸਰਨ) go hand in hand. The peak of

remembrance (ਸਿਮਰਨ) is to forget (ਵਿਸਰ) everything else from the mind except the One Lord.

ਸਭੇ ਗਲਾ ਵਿਸਰਨੁ
ਇਕੋ ਵਿਸਰਿ ਨ ਜਾਉ ॥

Let me forget everything,
but let me not forget the One Lord.

~ Sri Guru Granth Sahib Ji ~

This stage (ਅਵਸਥਾ) comes after a long journey. In reality, humans have the capability to reach up to this stage only. For blessings, grace and support beyond this stage, one can only make a plea, a supplication (ਤਰਲਾ, ਅਰਦਾਸ). Actually, meditation (ਭਜਨ ਬੰਦਗੀ) itself starts with humbleness but upon reaching this stage, only supplication and submission remains.

ਜਨ ਨਾਨਕ ਮੈ ਨਾਹਿ ਕੋਊ ਗੁਨੁ
ਰਾਖਿ ਲੇਹੁ ਸਰਨਾਈ ॥੨॥੬॥

O servant Nanak, I have no virtues at all;
keep me in Your Sanctuary, Lord.

~ Sri Guru Granth Sahib Ji ~

ਨਾਨਕ ਲਾਜ ਬਿਰਦ ਕੀ ਰਾਖਹੁ
ਨਾਮੁ ਤੁਹਾਰਉ ਲੀਨਉ ॥੩॥੯॥

Says Nanak, please, Lord, uphold the honour of Your
innate merciful nature; I chant Your Name.

~ Sri Guru Granth Sahib Ji ~

ਕਹੁ ਨਾਨਕ ਹਰਿ ਬਿਰਦੁ ਪਛਾਨਉ
ਭੂਲੇ ਸਦਾ ਪਰਾਨੀ ॥੩॥੧੦॥

Says Nanak, O Lord,
please recognise Your innate merciful nature;
this mortal is continually making mistakes.

~ Sri Guru Granth Sahib Ji ~

ਨਾਨਕ ਸਰਨਿ ਪਰਿਓ ਜਗ ਬੰਦਨ
ਰਾਖਹੁ ਬਿਰਦੁ ਤੁਹਾਰਾ ॥੨॥੩॥

Nanak has entered the Sanctuary of the One, before
whom the whole world bows down; please, preserve
and protect me, by Your innate merciful nature.

~ Sri Guru Granth Sahib Ji ~

ਜਿਹ ਨਰ ਜਸੁ ਕਿਰਪਾਨਿਧਿ ਗਾਇਓ
ਤਾ ਕਉ ਭਇਓ ਸਹਾਈ ॥

That person, who sings the
Praises of the Lord, the treasure of mercy,
has the help and support of the Lord.

ਕਹੁ ਨਾਨਕ ਮੈ ਇਹੀ ਭਰੋਸੈ
ਗਹੀ ਆਨਿ ਸਰਨਾਈ ॥੨॥੧॥

Says Nanak, I have come to rely on this.
I seek the Sanctuary of the Lord.

~ Sri Guru Granth Sahib Ji ~

ਨਾਨਕ ਹਾਰਿ ਪਰਿਓ
ਸਰਨਾਗਤਿ
ਅਭੈ ਦਾਨੁ ਪ੍ਰਭ ਦੀਜੈ ॥੩॥੨॥

O Nanak, I am exhausted;
I seek the shelter of Your Sanctuary;
O God, please bless me with the gift of fearlessness.
~ Sri Guru Granth Sahib Ji ~

Staying spiritually stable in one-pointed meditation and going into the sentiments of supplication (ਤਰਲਾ) - when this becomes a part of life, then Grace and Blessings begin to shower and occasionally, the Divine Light flashes within.

This is the way of self-realisation through which illusions and delusions start to disappear from one's vision.▼

A person who reaches this stage (ਅਵਸਥਾ) achieves the state of liberation. This ideal stage is where profit or loss, sadness or happiness, joy or sorrow, lust or anger, hopes or desires, etc. do not waver the seeker's mental disposition.



As long as self-realisation is not achieved, illusion does not disappear and one does not reach the path of liberation.

ਜਨ ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨੈ
ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ ਕਾਈ ॥੨॥੧॥

O servant Nanak, without knowing one's own self,
the moss of illusion is not removed.

~ Sri Guru Granth Sahib Ji ~

The life of Sri Guru Teg Bahadur Sahib Ji is a perfect example of this. Guru Sahib Ji refers to this stage in His Bani as follows :

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥

That person, who in the midst of pain,
does not feel pain,

**ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ
ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥੧॥ ਰਹਾਉ ॥**

who is not affected by pleasure, affection or fear,
and who looks alike upon gold and dust;

**ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ
ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ॥**

who is not swayed by either slander or praise,
nor affected by greed, attachment or pride;

**ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ
ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥੧॥**

who remains unaffected by joy and sorrow,
honour and dishonour;

ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ

ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥

who renounces all hopes and desires
and remains desireless in the world;

ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ

ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥੨॥

who is not touched by sexual desire or anger
- within his heart, God dwells.

ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ

ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥

That person, blessed by Guru's Grace,
understands this way.

ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ

ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥੩॥੧੧॥

O Nanak, he merges with the Lord of the Universe,
like water with water.

~ Sri Guru Granth Sahib Ji ~

It is extremely difficult to achieve this stage. Only rare ones achieve this state.

The mind which is called incorrigible and misleads everyone, is stilled here. The mind is as fickle as the wind and as strong as an uncontrollable elephant. But the mind of those who reach this stage becomes completely carefree.

Naam dwells in the mind that goes into total stillness and because of Naam the mind goes into a state of rest.

ਨਗਰੀ ਏਕੈ ਨਉ ਦਰਵਾਜ਼ੇ ਧਾਵਤੁ ਬਰਜਿ ਰਹਾਈ ॥

There are nine gates to the one city of the body;
restrain your mind from escaping through them.

**ਕ੍ਰਿਕੁਟੀ ਛੂਟੈ
ਦਸਵਾਦਰੁ ਖੁਲੈ
ਤਾ ਮਨੁ ਖੀਵਾ ਭਾਈ ॥੩॥**

When the knot of the three qualities is untied,
then the Tenth Gate opens up,
and the mind is intoxicated, O Siblings of Destiny.

ਅਭੈ ਪਦ ਪੂਰਿ
ਤਾਪ ਤਹ ਨਾਸੇ
ਕਹਿ ਕਬੀਰ ਬੀਚਾਰੀ ॥

When the mortal fully achieves the state of fearless,
then his sufferings vanish;
so says Kabeer after careful deliberation.

ਉਬਟ ਚਲੰਤੇ
ਇਹੁ ਮਦੁ ਪਾਇਆ
ਜੈਸੇ ਖੌਦ ਖੁਮਾਰੀ ॥੪॥੩॥

Turning away from the world,
I have obtained this wine
and I am intoxicated with it.

~ Sri Guru Granth Sahib Ji ~

Guru Sahib Ji says :

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥

ਮਾਈ ਮੈ ਧਨੁ ਪਾਇਓ ਹਰਿ ਨਾਮੁ ॥

O mother,

I have gathered the wealth of the Lord's Name.

ਮਨੁ ਮੇਰੋ ਧਾਵਨ ਤੇ ਛੂਟਿਓ

ਕਰਿ ਬੈਠੋ ਬਿਸਰਾਮੁ ॥੧॥ ਰਹਾਉ ॥

My mind has stopped its wanderings,
and now, it has come to rest.

ਮਾਇਆ ਮਮਤਾ ਤਨ ਤੇ ਭਾਗੀ

ਉਪਜਿਓ ਨਿਰਮਲ ਗਿਆਨੁ ॥

Attachment to Maya has run away from my body, and
immaculate spiritual wisdom has welled up within me.

ਲੋਭ ਮੋਹ ਏਹ ਪਰਸਿ ਨ ਸਾਕੈ

ਗਹੀ ਭਗਤਿ ਭਗਵਾਨ ॥੧॥

Greed and attachment cannot even touch me;
I have grasped hold of
devotional worship of the Lord.

ਜਨਮ ਜਨਮ ਕਾ
ਸੰਸਾ ਚੂਕਾ
ਰਤਨੁ ਨਾਮੁ ਜਬ ਪਾਇਆ ॥

The fear of countless lifetimes
has been eradicated,
since I obtained the jewel of the Naam.

ਤ੍ਰਿਸਨਾ ਸਕਲ ਬਿਨਾਸੀ ਮਨ ਤੇ
ਨਿਜ ਸੁਖ ਮਾਹਿ ਸਮਾਇਆ ॥੨॥

My mind is rid of all its desires, and
I am absorbed in the peace of my own inner being.

ਜਾ ਕਉ ਹੋਤ ਦਇਆਲੁ ਕਿਰਪਾਨਿਧਿ
ਸੋ ਗੋਬਿੰਦ ਗੁਨ ਗਾਵੈ ॥

That person, unto whom the Merciful Lord shows
compassion, sings the Glorious Praises of the Lord.

ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੀ ਸੰਪੈ
ਕੋਉ ਗੁਰਮੁਖਿ ਪਾਵੈ ॥੩॥੩॥

Says Nanak, this wealth is gathered
only by the Gurmukh.

~ Sri Guru Granth Sahib Ji ~

Only a rare individual achieves this amazing and wonder-filled state. There is no end to his glory. What does he become? He himself knows the answer to this question. Yes, one thing that is visible is that :

ਜਿਨਿ ਜਨਿ ਅਪਨਾ ਪ੍ਰਭੂ ਪਛਾਤਾ ॥

Those humble beings who recognise God

ਸੋ ਜਨੁ ਸਰਬ ਥੋਕ ਕਾ ਦਾਤਾ ॥

are the givers of all things.

~ Sri Guru Granth Sahib Ji ~

Sri Guru Gobind Singh Sahib Ji says of Sri Guru Teg Bahadur Sahib Ji :

ਤੇਗ ਬਹਾਦੁਰ ਸਿਮਰਿਐ ਘਰਿ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ ॥

Then I do remember Sri Guru Teg Bahadur Sahib Ji,
through whose Grace

the nine treasures come running to my house.

ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ॥੧॥

May Guru Sahib Ji be helpful to me everywhere.

~ Sri Guru Gobind Singh Sahib Ji - Chandi Di Vaar ~

In this context, from the life-sketch of Sri Guru Teg Bahadur Sahib Ji, this is one of the many examples :

From Dhaka, Guru Sahib Ji went to Madrapur (about 12 kilometers away). Nathey Shah, a follower of Sant Almast lived there. He attended to Guru Sahib Ji and did a lot of sewa. Sangat also gathered there. Seeing the Sangat's devotion, Guru Sahib Ji said, "If you want anything, wish for it now. Sri Guru Nanak Dev Sahib Ji will fulfill your wishes".

Sri Guru Teg Bahadur Sahib Ji then sat down in contemplation (ਧਿਆਨ) of Sri Guru Nanak Dev Sahib Ji. Everyone in the sangat made their wishes within their hearts and mind - they asked for things like food, children, wealth,

honour, health, peaceful life hereafter, liberation, etc. In this way, whatever anyone asked for, all their wishes were fulfilled.

When Guru Sahib Ji was leaving with the courtiers of Raja Bishan Singh, the Sangat lovingly asked Guru Sahib Ji, "When will we be blessed with Your Vision (ਦਰਸ਼ਨ) again?"

Guru Sahib Ji gave them a Pothi of the Panj Granthi (ਪੰਜ ਗ੍ਰੰਥੀ) and replied, "Consider a Vision of this to be my Vision. If you want to do any task or ask anything, consider this Pothi as the Guru and make your supplication (ਅਰਦਾਸ) before the Pothi. Your wishes will come true."▼

~ Giani Gian Singh, Author of Twareek Guru Khalsa ~

▼Giani Ji writes that he visited that place and had a glimpse of that Pothi Sahib. The congregation is doing exactly as Guru Sahib Ji had said. Everyday, they offer a huge number of flowers to the Pothi Sahib.

ਸਤਿਗੁਰ ਬਚਨ ਬਚਨ ਹੈ ਸਤਿਗੁਰ
ਪਾਧਰੁ ਮੁਕਤਿ ਜਨਾਵੈਗੋ ॥੫॥

The True Guru is the Word, and the Word is the True
Guru, who teaches the Path of Liberation.

~ Sri Guru Granth Sahib Ji ~

ਪੋਥੀ
ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥

This Holy Compilation of Scriptures (Pothi Sahib) is
the home of the Transcendent Lord God.

~ Sri Guru Granth Sahib Ji ~

These two stanzas characterise the House of Guru Sahib Ji from the very beginning. A confirmation can also be made from the above sakhi.

In the present era, the embodiment of the Satguru is Sri Guru Granth Sahib Ji. According to the prescribed directive, to fulfil their tasks/wishes, the Sangat now

humbly makes requests to Sri Guru Granth Sahib Ji and Guru Sahib Ji grants their wishes.

The huge numbers of Sangat at Gurdwara Sis Ganj Sahib (Delhi), Gurdwara Dukh Nivaran Sahib (Patiala) and at other Gurdwaras are evidence that the Words of Sri Guru Gobind Singh Sahib Ji were true then and remain true now:

ਤੇਗ ਬਹਾਦੁਰ ਸਿਮਰਿਐ
ਘਰਿ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ ॥

Then I do remember Sri Guru Teg Bahadur Sahib Ji,
through whose Grace
the nine treasures come running to my house.

ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ॥੧॥

May Guru Sahib Ji be helpful to me everywhere.

~ Sri Guru Gobind Singh Sahib Ji - Chandi Di Vaar ~

ਦੀਨ ਦਿਆਲ ਗੁਰ ਤੇਗ ਬਹਾਦਰ ।
ਜਹ ਸਿਮਰੇ ਸਿੱਖ ਤਹ ਹਾਜ਼ਰ ਨਾਜ਼ਰ ।

Sri Guru Teg Bahadur Sahib Ji is merciful to the meek.
He is always present wherever the Sikhs pray to Him.

~ Mehma Perakash ~

The actual and true worship of Guru Sahib Ji is to instill His Bani within ourselves and to follow His Orders (ਬਚਨ). For a successful life and for the fulfillment of all wishes, Guru Sahib Ji repeatedly instructs us to do Simran as this is the only commodity that will be useful to us, both here and in the afterworld.

ਰਾਮ ਸਿਮਰਿ ਰਾਮ ਸਿਮਰਿ
ਇਹੈ ਤੇਰੈ ਕਾਜਿ ਹੈ ॥

Meditate in remembrance of the Lord
- meditate on the Lord;
this alone shall be of use to you.

ਮਾਇਆ ਕੋ ਸੰਗੁ ਤਿਆਗਿ ਪ੍ਰਭ ਜੂ ਕੀ ਸਰਨਿ ਲਾਗ ॥

Abandon your association with Maya,
and take shelter in the Sanctuary of God.

ਜਗਤ ਸੁਖ ਮਾਨੁ ਮਿਥਿਆ

ਝੂਠੋ ਸਭ ਸਾਜੁ ਹੈ ॥੧॥ ਰਹਾਉ ॥

Remember that the pleasures of the world are false;
this whole show is just an illusion.

~ Sri Guru Granth Sahib Ji ~

ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥

ਰਾਮ ਭਜੁ ਰਾਮ ਭਜੁ ਜਨਮੁ ਸਿਰਾਤੁ ਹੈ ॥

Meditate on the Lord - vibrate on the Lord;
your life is slipping away.

ਕਹਉ ਕਹਾ ਬਾਰ ਬਾਰ ਸਮਝਤ ਨਹ ਕਿਉ ਗਵਾਰ ॥

Why am I telling you this again and again?

You fool - why don't you understand?

ਬਿਨਸਤ ਨਹ ਲਗੈ ਬਾਰ

ਓਰੇ ਸਮ ਗਾਤੁ ਹੈ ॥੧॥ ਰਹਾਉ ॥

Your body is like a hail-stone;
it melts away in no time at all.

ਸਗਲ ਭਰਮ ਡਾਰਿ ਦੇਹ
ਗੋਬਿੰਦ ਕੋ ਨਾਮੁ ਲੇਹ ॥

So give up all your doubts,
and utter the Naam, the Name of the Lord.

ਅੰਤਿ ਬਾਰ ਸੰਗਿ ਤੇਰੇ ਇਹੈ ਏਕ ਜਾਤੁ ਹੈ ॥੧॥

At the very last moment,
this alone shall go along with you.

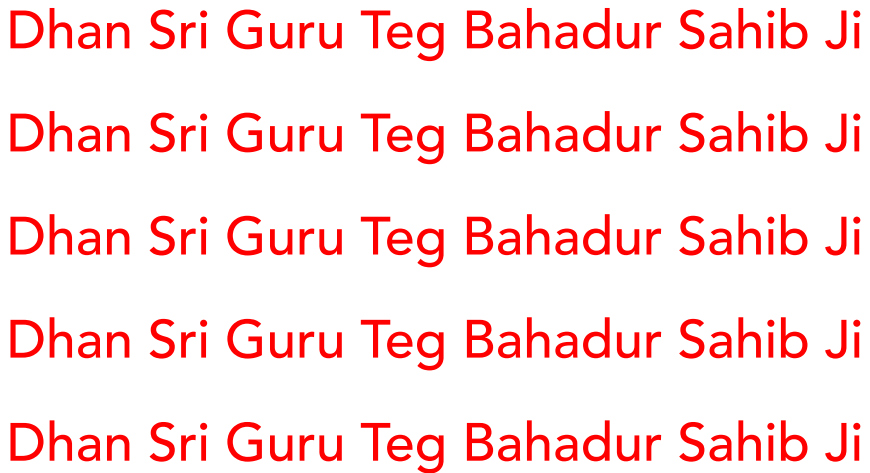
ਬਿਖਿਆ ਬਿਖੁ ਜਿਉ ਬਿਸਾਰਿ
ਪ੍ਰਭ ਕੋ ਜਸੁ ਹੀਏ ਧਾਰ ॥

Forget the poisonous sins of corruption,
and enshrine the Praises of God in your heart.

ਨਾਨਕ ਜਨ ਕਹਿ ਪੁਕਾਰ
ਅਉਸਰੁ ਬਿਹਾਤੁ ਹੈ ॥੨॥੨॥

Servant Nanak proclaims that
this opportunity is slipping away.

~ Sri Guru Granth Sahib Ji ~



ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ॥

