

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

DAWN OF DIVINE WISDOM

ਬਾਣੀ ਮੁਖਹੁ ਉਚਾਰੀਐ ਹੋਇ ਰੁਸ਼ਨਾਈ ਮਿਟੈ ਅੰਧਾਰਾ॥

Through recitation of Gurbani
delusion gets dispelled and
innerself gets illumined

By:
Bhai Ram Singh
Sqn. Ldr. (Retd.)

1st Edition 1977
2nd Edition 1981
3rd Edition June 1983; 3000 copies

Dedicated
to
The scared, gracious and benevolent memory
of divine father
SRI GURU GOBIND SINGH SAHIB
and divine mother
MATA SAHIB KAUR JI

ਠਾਕੁਰ ਤੁਝ ਬਿਨੁ ਬੀਆ ਨ ਹੋਰ ॥
ਚਿਤਿ ਚਿਤਵਉ ਹਰਿ ਰਸਨ ਅਰਾਧਉ ਨਿਰਖਉ ਤੁਮਰੀ ਓਰ
॥੧॥ ਰਹਾਉ ॥

(I look up to you lovingly)

CONTENTS

	Introduction	5
I	Food For Thought	6
II	Search For A Spiritual Leader	7
III	The Greatness of Guru Nanak	8
IV	Role of Guru Granth Sahib	10
V	Man's Past	11
VI	The Role of Almighty Guru	12
VII	Means to be Adopted for Achievement of Salvation	14
VIII	The Source of God's Holy Name	17
IX	Transfer of Power of Baptism to Panj Piaras	19
X	Selection of Panj Piaras	19
XI	Preparation of (Holy Water) Amrit	20
XII	Administration of (Holy Water) Amrit and Holy Name	20
XIII	Status of Khalsa	21
XIV	Salient Features of Sikh Way of Life	23
XV	Discipline	25
XVI	Body-Discipline	25
XVII	General Living	26
XVIII	Discipline of the Mind	27
XIX	Fruition of Prayers	29
XX	Warning to the Atheists and Materialists	30
XXI	A Caution of Cautions	31

ਚਿਰੰਕਾਲ ਪਾਈ ਦੁਲਭ ਦੇਹ ॥
ਨਾਮ ਬਿਹੁਣੀ ਹੋਈ ਖੇਹ ॥

{ਰਾਮਕਲੀ ਮਹਲਾ ੫ - ੮੯੦}

“Devoid of Divine Name,
the precious human life, achieved after ages,
would go down the drain as cheap as dust.”

ਖੜੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ
ਸਭ ਏਕੈ ਨਾਮਿ ਤਰਾਨਥ ॥

{ਮਾਰੂ ਮਹਲਾ ੫ ਘਰੁ ੩ - ੧੦੦੧}

“The Entire Human race, irrespective of caste,
creed or class will find salvation through
His Name only.”

INTRODUCTION

The world, by and large, is not satisfied despite material comforts. Every human being has an internal craving for eternal satisfaction. To quench this craving he selects a rewarding profession, aspires for good social status; ensure a variety of entertainments as lie in his capacity; endeavours to undertake long journeys to beautiful tourist spots in other countries; and is quite selective regarding his eats, drinks and other entertainments. All his entertainments and resultant satisfactions are short-lived. Boredom follows each of them, necessitating a change in his programme for a fresh pleasure. But he never finds a lasting one in the material pursuits. Lasting pleasure can only be achieved through spiritual devotion, and by no other means, as is revealed by Gurbani:

ਸੁਖੁ ਨਾਹੀ ਰੇ ਹਰਿ ਭਗਤਿ ਬਿਨਾ ॥

There is no bliss without Bhakti.

{210}

We neither spare time nor feel the necessity ever to ponder as to where we have come from to this world, what we are to do here and where we have to go after death, or whether there is any such thing as soul that rests in our body and makes this physical structure, think, talk, work, smile and worry. Whether it is a worker, a thinker, a producer, a business man or a service man, every one is busy amassing wealth in order to be able buy as many of imaginable facilities and comforts available on earth for his or her enjoyments as possible.

Fascinated by mammon, it is not possible to snatch a few moments from our ambitious occupation to spend on the study of a subject like the one introduced herein. If by a stroke of good luck you are able to spare a few moments to glance through the few pages that follow, you would not only find yourself satisfactorily rewarded but also enlightened on a subject perhaps, not heard of hither-to-fore, an in case you can understand Gurmukhi script or at least can understand Panjabi language with the help of a neighbour, you will be the real beneficiary. There will be many readers who will think that this write-up has been intended for them only.

The Supreme Spiritual Guide on whom this write-up takes the leaning, is sure to bestow everlasting bliss and peace on you, provided you follow His advice to the letter and thus happen to be fortunate enough to incur His pleasure.

With this object in view this write-up has been attempted. If any of the seekers of Truth is benefitted to any extent from this humble rendering, I shall feel rewarded for this labour. I take this opportunity to thank Bhai Joginder Singh Ji of Talwara for his contribution in making this write-up a worth-while affair.

Sqn. Ldr. Ram Singh, June 1976
102 – Rani ka Bagh, Amritsar (INDIA)

SECOND EDITION

The first edition having being exhausted, the second edition is printed with slight additions for the benefit of the seekers of Truth.

Ram Singh

Dawn of Divine Wisdom

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

The all pervading One is achievable through Guru's Grace

ਸ੍ਰੀ ਅਕਾਲ ਜੀ ਸਹਾਇ ॥

Innvocation to the Eternal Being for Inspiration

I. Food For Thought

Eversince God created the boundless Universe about us, we are going in an un-ending vicious cycle of birth and death (ਆਵਾ ਗਉਣ ਦਾ ਚੱਕਰ) reaping fruit of our good and bad deeds committed in our previous lives as well as in the present one. And, this will continue till eternity unless we (our souls) merge back in the Supreme Soul (Parm-Atma) from where we had originated; and thus become immortal, achieving salvation. Till such time this Union takes place, our mental and physical sufferings are apt to continue in varying degrees and we keep on appearing in and disappearing from various forms of life.

ਜਬ ਲਗੁ ਸਬਦ ਭੇਦੁ ਨਹੀ ਆਇਆ ਤਬ ਲਗੁ ਕਾਲੁ ਸੰਤਾਏ ॥੩॥

{1126}

II. Search For A Spiritual Leader

ਕੋਈ ਆਵੈ ਸੰਤੋ ਹਰਿ ਕਾ ਜਨੁ ਸੰਤੋ ਮੇਰਾ ਪ੍ਰੀਤਮ ਜਨੁ ਸੰਤੋ ਮੋਹਿ ਮਾਰਗੁ ਦਿਖਲਾਵੈ ॥

{1201}

*O' saints, put me on the path
for union with the Divine Master*

All religious leaders have suggested ways and means of achieving peace of mind and salvation (freedom from birth and death) in accordance with whatever knowledge they had possessed by virtue of meditation, intuition or direct blessing from a senior sage. Each of such leaders had left behind him a reasonable number of followers. If today we say that the number of religious groups in the world is beyond us to count, we shall not be incorrect. This proves the fact that **the world is by and large, dis-satisfied with the outer material feedings on account of inner spiritual hunger.**

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

{921}

2. We know it well that a guide, spiritual or otherwise, can enlighten us on a subject in accordance with his own knowledge about it. All religious leaders have been making tall claims and assuring their followers of various achievements including salvation. Many of them had claimed to be the Sons of God. This had created reasonable good amount of faith in their followers. This perhaps, is more or less, true of many religions.

3. It is quite appealing to common-sense that a Master of Maths can make his pupil a Master of Maths. A Master of Chemistry can make his student a Master of Chemistry; and the same is true of other branches of Science and Arts. No via media arrangement can help one achieve perfection in the chosen line without the help of a Master – Leader. In the like manner, in order to attain communion with the Almighty (ਪ੍ਰਭੂ) which is called attainment of Salvation (ਮੁਕਤੀ), guidance has got to be taken from one, who himself is one with God, and who himself is the true incarnation of God. In other words the spiritual leader has got to be Divine, i.e. he must not lack any quality of God (he must be complete in every sense). Only then he will be able to help us get out of the clutches of the angel of death for ever and help us achieve ever lasting peace.

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

{920}

III. The Greatness of Guru Nanak reveals itself to be for all ages

ਪ੍ਰਗਟ ਭਈ ਸਗਲੇ ਜੁਗ ਅੰਤਰਿ ਗੁਰ ਨਾਨਕ ਕੀ ਵਡਿਆਈ ॥੪॥

{611}

The question arises as to how to make sure that the spiritual leader in question is not only far above such claimants irrespective of their country of origin and the language they speak, but is invested with all Divine Powers of Almighty (being His complete incarnation).

2. The answer is very simple. If we take the example of Guru Nanak Sahib, we would realise that he had the universal message of God to Hindus, Muslims, Budhas, Jainis, Sidhas and others in Punjabi, Hindi, Sanskrit and Persian languages by going to their main religious centres like Hardwar, Mecca, Medina, Jagannath Puri, and a score of other distant places. He went to the mountain-tops and also visited forest-depths to contact different religious groups. He preached among them universal message of God and brought them on the right line so convincingly that he had earned full adoration of various religious groups in existence then. Guru Nanak had won the hearts of people from all walks of life, who came in contact with him. Hindus considered him as their prophet and Muslim also did alike. So much so that it was not possible to identify him with any particular sect, group or the then existing religions. Every body considered that Guru Nanak belonged to him. Guru Nanak had convinced the masses as being the true revealer of God's will for nearly 70 years – no small period. During this long period he had exposed all fake religious leaders who were misguiding the innocent seekers.

3. It is said that when Guru Nanak's Soul (Atma) parted from his mortal body to mingle with the Supreme Soul (Param Atma) Hindus claimed that Guru Nanak belonged to them because he had brought God's Message for them and, therefore, they would cremate his body according to Hindu rites. The Muslims (another main religious group at that time) claimed that Guru Nanak had brought message of God for them, so they had a genuine claim on his body for disposal according to Muslim faith.

4. This resulted in hot argumentation between Hindu and Muslim representatives. Then they had failed to mutually reach an amicable decision regarding taking possession of Guru's body, and comprehended a bloody clash amongst them, a wiser council prevailed and they decided to ask Guru's body itself for clarifying the situation, which shows the depth of faith, both parties had in the personality of Guru Nanak. With this query in mind they turned to the body of the Guru, prayed for a clarification and then lifted the covering cloth from the body. Lo! The body was gone. Both parties started looking at each other in amazement and also for their folly in trying to attach Guru Nanak with their respective groups. He was a prophet of the mankind. Finding the body gone, as if it had never been there, the covering cloth was divided into two halves – each party taking one half, for cremation and burial respectively.

5. All people and religious heads were so convinced of Guru Nanak's Omni-presence and omni-competence that there was no doubt in any one's mind regarding his his being an almighty

Guru – the greatest Guru for all time. This goes to prove beyond doubt that the two main religious groups in India at that time had placed Guru Nanak not only far above their own known religious prophets but also had considered him the only true, complete and right incarnate of God for the benefit of humanity on earth.

6. This conviction regarding the greatness of Guru Nanak is further fortified by the fact that unlike all other prophets on earth, it was Guru Nanak alone who according to ordained plan of God incarnated himself into his chosen disciples ten times in a series up-to the the 10th Guru, Guru Gobind Singh Sahib, in human form and finally enshrining himself in the Holy Hymns of GURU GRANTH SAHIB. This is a quality of God and his Almighty Incarnates – vested in no other human being. This leaves nothing to choose between Guru Nanak and God.

ਗੰਗ ਬਨਾਰਸ ਹਿੰਦੂਆਂ ਮੁਸਲਮਾਣਾਂ ਮਕਾ ਕਾਬਾ॥

Guru Nanak is sacred for Hindus like Ganga and Varanasi, and for Muslims like Mecca.

{Bhai Gurdas Ji}

In this verse, Bhai Gurdas Ji gives a true account of the conviction which both Hindus and Muslims of the tie had for Guru Nanak.

IV. Role of Guru Granth Sahib

ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨੀਓ ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ ॥

Accept Guru Granth Sahib as Almighty Guru.

We can thus see that the same Divine-spirit of God that was available, for spiritual guidance, to the human race on earth, in the body of Guru Nanak Sahib and his commissioned successors, had finally come to manifest in Guru Granth Sahib making the latter everlasting, all powerful and perfect spiritual leader (Guru) for the entire human race on earth for all time to come. It is the same super Soul, giving the same message of God which Guru Nanak had spread, but in the form of Holy Hymns – a changed form from the previous human form. the change is of the exterior only.

ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥

{966}

2. The Holy Hymns of God (ਗੁਰਬਾਣੀ) which collectively constitute the Guru Granth Sahib, descended from Almighty for the guidance of the entire humanity, through Guru Nanak Sahib, his successors and other saints on whom Guru Nanak had bestowed his full benevolence. Holy Hymns were compiled together by Guru Arjan Dev Ji (the 5th Guru Nanak) in the shape of Adi Granth Sahib. The 10th Guru, Guru Gobind Singh Sahib, before parting from his human body, had incarnated the Divine spirit in the Granth Sahib, and prefixed the word ‘Guru’ to Him and addressed Him as Guru Granth Sahib, from then on, and said:

ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨੀਓ ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ ॥

ਜੋ ਪ੍ਰਭ ਕੋ ਮਿਲਬੋ ਚਹੈ ਖੋਜ ਸਬਦ ਮਹਿ ਲੇਹ ॥

Accept Guru Granth as Almighty Guru for all ages henceforth. Whosoever is desirous of seeking communion with God, let him search through the hymns of Guru Granth Sahib.

God’s message was preached by the Gurus to the humanity only through God’s Holy Hymns, and so also by the Sikh priests subsequently.

3. Thus we have, by now, ample conviction to say that Guru Granth Sahib is the only right source of spiritual guidance and Divine Light, available to the human race on earth as destined by God. Let us now see what these, Holy Hymns of God reveal about the role of the true Guru (ਸਤਿਗੁਰੂ) – an Almighty Guru (ਪੁਰਾ ਗੁਰੂ). Here we shall cite only a few Holy Hymns of God to keep the volume of this write-up from getting bulky. Guru means “The One”, who is in tune with God and is, thus, competent to dispel internal darkness (delusion) by kindling spiritual light, and elevate our souls to the level of the Supreme Soul (God) to help merge in Him.

V. Man's Past

ਸੁਨਹੁ ਰੇ ਤੂ ਕਉਨੁ ਕਹਾ ਤੇ ਆਇਓ ॥

{999}

ਕੋਟਿ ਜਨਮ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਆਇਓ ॥ ਬਡੈ ਭਾਗਿ ਸਾਧਸੰਗੁ ਪਾਇਓ ॥੧॥

ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਨਾਹੀ ਉਧਾਰੁ ॥ ਬਾਬਾ ਨਾਨਕੁ ਆਖੈ ਏਹੁ ਬੀਚਾਰੁ ॥੨॥੧੧॥

{ਰਾਮਕਲੀ ਮਹਲਾ ੫, ਅੰਗ ੮੮੬}

O' man, you are born after having wandered for millions and millions of times in various forms of life under-going sufferings (this is your past history. This is where you have come from). In this life also this is only by a stroke of good luck that you have come in contact with Guru Sahib. Without an Almighty Guru your salvation is not possible." Thus says Nanak:

2.

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥ ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ ॥

ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ ॥ ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ ॥੧॥

ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥ ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥੧॥ ਰਹਾਉ ॥

{ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫, ਅੰਗ ੧੭੬}

Clarifying man's past history further, addressing the man, Guru Ji says, "***You have been born for countless number of times as wingless insects and winged insects. You have been born for countless number of times as elephants and other legged creatures that live on earth; and fish and other creatures that live in water. For times out of mind you have been born as birds of multiple order that fly in the air; and snakes and other creatures that crawl on earth. And for times out of number you have been born as various forms of stone and vegetation. Having passed through the foregoing arduous and torturous cycle of miseries, you have now; by a stroke of good luck, come to possess human body. THIS IS YOUR ONLY CHANCE (REPEAT) ONLY CHANCE TO MERGE IN ALMIGHTY OR ELSE THE SAME HORRIBLE CYCLE OF MISERIES OF LOWER LIFE AGAIN AWAITS YOU AFTER DEATH FOR AN IMMEASURABLE LENGTH OF TIME.***"

VI. The Role of Almighty Guru

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਜਿਸੁ ਕਿਰਪਾਲੁ ਹੋਵੈ ਤਿਸੁ ਰਿਦੈ ਵਸੇਹਾ ॥
ਆਵਣ ਜਾਣਾ ਤਿਸ ਕਾ ਕਟੀਐ ਸਦਾ ਸਦਾ ਸੁਖੁ ਹੋਹਾ ॥੨॥

{961}

The Holy Hymns of Almighty Guru will pervade that person on whom the former (Guru) bestows his benevolence. Such a person will always find his spiritual tranquility, attain salvation and be happy for all time to come.

2.

ਸਤਿਗੁਰ ਬਾਝਹੁ ਗੁਰੁ ਨਹੀ ਕੋਈ ਨਿਗੁਰੇ ਕਾ ਹੈ ਨਾਉ ਬੁਰਾ ॥੧੩॥

{435}

No one is worthy of being called a Guru, except the Almighty true Guru (Guru Nanak). He who does not seek the true Guru's guidance, carries a bad name on him.

3.

ਗੁਰੂ ਜਿਨਾ ਕਾ ਅੰਧੁਲਾ ਸਿਖ ਭੀ ਅੰਧੇ ਕਰਮ ਕਰੇਨਿ ॥

{951}

A so called Guru without the vision of God (andhulaa) produces followers, who also grope in the dark.

4.

ਬੋਹਿਥੁ ਨਾਨਕ ਦੇਉ ਗੁਰੁ ਜਿਸੁ ਹਰਿ ਚੜਾਏ ਤਿਸੁ ਭਉਜਲੁ ਤਰਣਾ ॥੨੨॥

{1102}

Whomsoever God helps to get on board the Guru's ship, will safely sail across this Universe of woe and sorrows, and find salvation.

5.

ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਪੂਰੇ ॥
ਸਰਣਿ ਕੇ ਦਾਤੇ ਬਚਨ ਕੇ ਸੂਰੇ ॥

{1073}

I am all for sacrifice unto the Almighty Guru who keeps his word under all circumstances and is worthy of taking every one in his protection.

6.

ਮਤ ਕੋ ਭਰਮਿ ਭੁਲੈ ਸੰਸਾਰਿ ॥
ਗੁਰ ਬਿਨੁ ਕੋਇ ਨ ਉਤਰਸਿ ਪਾਰਿ ॥੧॥ ਰਹਾਉ ॥

{864}

O' dwellers of the world, be not under any illusion. No one will find salvation without the grace and guidance of the Almighty Guru – [This is a Clarion Call].

7.

ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਮੇਟੈ ਕੋਇ ॥
ਗੁਰੁ ਨਾਨਕੁ ਨਾਨਕੁ ਹਰਿ ਸੋਇ ॥੪॥੭॥੯॥

{865}

No power can erase (or render ineffective) the Word of Guru. Guru Nanak and God are one and the same.

8.

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥
ਗੁਰੁ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੁ ਨਿਸਤਾਰੇ ॥੫॥

{982}

Holy Hymns (ਗੁਰਬਾਣੀ) is guru, and Guru is Gurbani (Holy Hymns). Both are one and the same. The nectar lies saturated and hidden in the Holy Hymns. He, who obeys what the Holy Hymns say will, beyond doubt, be granted salvation by the Guru.

9.

ਆਖਣਿ ਆਖਹਿ ਕੇਤੜੇ ਗੁਰ ਬਿਨੁ ਬੁਝ ਨ ਹੋਇ ॥

{61}

Countless persons in the world indulge in tall talk in their own ways and claim to help the seekers behold Almighty. But God is not perceivable without the grace and guidance of the Almighty Guru.

10.

ਨਾਨਕ ਗੁਰੂ ਗੁਰੂ ਹੈ ਪੂਰਾ ਮਿਲਿ ਸਤਿਗੁਰ ਨਾਮੁ ਧਿਆਇਆ ॥੪॥੫॥

{882}

Guru Nanak is an Almighty Guru. It is only through his benevolent contact that God's Name (ਨਾਮੁ) can be meditated upon or God can be remembered with the required concentration of mind.

The Holy Hymns reproduced above abundantly signify the roll of Almighty Guru in dispelling internal human darkness and enkindling internal light.

VII. Means to be Adopted For Achievement of Salvation

ਕਵਨ ਗੁਨ ਪ੍ਰਾਨਪਤਿ ਮਿਲਉ ਮੇਰੀ ਮਾਈ ॥੧॥ ਰਹਾਉ ॥

O My mother, what are the ways and means to meet the Almighty Lord?

{204}

Having quoted enough from the Holy Hymns (ਗੁਰਬਾਣੀ) to establish the role of Satguru (Guru Nanak) in granting salvation to human beings, let us now see how Guru Nanak shows us the way to salvation and what He tells us to do in order to behold the Almighty and merge in Him.

2.

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

{441}

Addressing the mind in us Guru Nanak says, “*You are a part and parcel of the Supreme Soul (God) from where you had originated; and recognising this fact you must endeavour to merge back in Him.*” How this is to be achieved, follows:

3.

ਖੜੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ ਸਭ ਏਕੈ ਨਾਮਿ ਤਰਾਨਬ ॥
ਗੁਰੁ ਨਾਨਕੁ ਉਪਦੇਸੁ ਕਹਤੁ ਹੈ ਜੋ ਸੁਨੈ ਸੋ ਪਾਰਿ ਪਰਾਨਬ ॥੪॥੧॥੧੦॥

{1001}

Guru says, “*people of all caste and creed will find salvation through God’s name (ਨਾਮ) only, whosoever follow this virtuous advise of Guru Nanak, shall achieve salvation.*”

4.

ਚਿਰੰਕਾਲ ਪਾਈ ਦੁਲਭ ਦੇਹ ॥ ਨਾਮ ਬਿਹੂਣੀ ਹੋਈ ਖੇਹ ॥

{890}

We have got the precious human life after ages. Devoid of Almighty’s Name this most valued life will go down the drain as cheap as dust.

5.

ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ ॥੫॥

{72}

God has ordained the entire mankind “His only Name”, the Only One Name (ਏਕੋ ਨਾਮੁ). And this ‘Holy Name’ has been revealed to the mankind by the Satuguru.

6.

ਗਨਿ ਮਿਨਿ ਦੇਖਹੁ ਸਗਲ ਬੀਚਾਰਿ ॥
ਨਾਮ ਬਿਨਾ ਕੋ ਸਕੈ ਨ ਤਾਰਿ ॥
ਸਗਲ ਉਪਾਵ ਨ ਚਾਲਹਿ ਸੰਗਿ ॥
ਭਵਜਲੁ ਤਰੀਐ ਪ੍ਰਭ ਕੈ ਰੰਗਿ ॥੨॥

{793}

“You may well weigh in your mind that without Almighty’s Name (ਨਾਮੁ ਸਿਮਰਨ) no other method can help you achieve salvation. All other efforts will prove futile to assist you. Association with Almighty (through devotional utterance of His Name), only can help you achieve salvation”, says the Guru.

7.

ਪੂਰੈ ਗੁਰਿ ਪੂਰੀ ਮਤਿ ਦੀਨੀ ਹਰਿ ਬਿਨੁ ਆਨ ਨ ਭਾਈ ॥੧੦॥
ਨਾਮੁ ਨਿਧਾਨੁ ਪਾਇਆ ਵਡਭਾਗੀ ਨਾਨਕ ਨਰਕਿ ਨ ਜਾਈ ॥੧੧॥

{915}

Almighty Guru has given me a complete and wholesome advice, and therefore nothing else except God appeals to me. The biggest treasure of God’s Name has been found by virtue of good luck, and therefore it shall save me from going to hell.

8.

ਪ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰ ਸਚੇ ਨਾਮ ਬਿਨੁ ॥
ਪ੍ਰਭੁ ਦਾਤਾ ਦਾਤਾਰ ਨਿਹਚਲੁ ਏਹੁ ਧਨੁ ॥

{956}

It is a big curse to live in this world without His Name. God is the Benevolent Giver of this immortal treasure, i.e. His Name.

9.

ਰਾਮ ਨਾਮ ਬਿਨੁ ਬਿਰਥੇ ਜਗਿ ਜਨਮਾ ॥
ਬਿਖੁ ਖਾਵੈ ਬਿਖੁ ਬੋਲੀ ਬੋਲੈ ਬਿਨੁ ਨਾਵੈ ਨਿਹਫਲੁ ਮਰਿ ਭ੍ਰਮਨਾ ॥੧॥ ਰਹਾਉ ॥

{1127}

Man’s life is worth nothing without the Almighty’s Name; and devoid of His Name whatever man eats is poison and whatever he speaks is venom and all other efforts of his, are infructuous, as a result of which his chain of birth and re-birth never ends.

10.

ਰਾਮ ਨਾਮ ਗੁਣ ਗਾਇ ਲੇ ਮੀਤਾ ਹਰਿ ਸਿਮਰਤ ਤੇਰੀ ਲਾਜ ਰਹੈ ॥
ਹਰਿ ਸਿਮਰਤ ਜਮੁ ਕਛੁ ਨ ਕਹੈ ॥੧॥ ਰਹਾਉ ॥

{889}

O’ friend, sing Almighty’s Name in His praise, so that your dignity is protected by Him; and that the angel of death would dare not say you anything.

11.

ਜਾਤਿ ਅਜਾਤਿ ਜਪੈ ਜਨੁ ਕੋਇ ॥ ਜੋ ਜਾਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਇ ॥੩॥

{1150}

A person from any caste or creed (high or low) has the right to say His Name. Whosoever says it, will achieve salvation.

12.

ਹਰਿ ਕੇ ਲੋਗ ਨਹੀ ਜਮੁ ਮਾਰੈ ॥ ਨਾ ਦੁਖੁ ਦੇਖਹਿ ਪੰਥਿ ਕਰਾਰੈ ॥

ਦਰਗਹ ਪੈਏ ਜਾਨਿ ਸੁਹੇਲੇ ਹੁਕਮਿ ਸਚੇ ਪਾਤਿਸਾਹਾ ਹੇ ॥੧੫॥

{1033}

“Godly men (who sing His Name) are not punished by the angel of death, they are not made to tread perilous paths. After death they proceed straight to God’s Domain in perfect tranquility and supreme peace of mind,” says the Almighty Guru.

13.

ਸੋਧਤ ਸੋਧਤ ਸੋਧਿ ਤਤੁ ਬੀਚਾਰਿਆ ॥ ਨਾਮ ਬਿਨਾ ਸੁਖੁ ਨਾਹਿ ਸਰਪਰ ਹਾਰਿਆ ॥੪॥

{761-62}

After repeated thinkings truth has been found and the resultant factual and solid conclusion is that there is not even a tinge of peace without the Holy Name, (ਨਾਮੁ); and without ਨਾਮੁ (Name) one would positively lose the game of this life, i.e., he would miss salvation; the very object of human life.

14.

ਪੂਰੈ ਸਤਿਗੁਰਿ ਬੁਝ ਬੁਝਾਈ ॥ ਵਿਣੁ ਨਾਵੈ ਮੁਕਤਿ ਕਿਨੈ ਨ ਪਾਈ ॥

{1052}

Almighty Guru has helped us understand that no body will find salvation without saying Almighty’s Name (Holy name).

15.

ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਆਲੂਦਿਆ ਜਿਤੀ ਹੋਰੁ ਖਿਆਲੁ ॥੩॥

{1097}

Guru Nanak tells us that all other thoughts except that of Almighty Name (ਨਾਮੁ) are base.

16.

ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਿ ਸਭਨਾ ਤੇ ਵਡਾ ਸਭਿ ਨਾਵੈ ਅਗੈ ਆਣਿ ਨਿਵਾਏ ॥੧੫॥

{89}

Gur Nanak urges us to say the Holy Name (ਨਾਮੁ) repeatedly, because His Name is the mightiest. All the rest are subordinate to His Name (ਨਾਮੁ).

VIII. The Source of God's Holy Name

(ਨਾਮੁ ਕਿਥੋਂ ਮਿਲੇ?)

All boils down to the fact that according to God, as expressed in His Holy Hymns, salvation for the Mankind is possible only through continuously saying His Name (ਨਾਮੁ ਸਿਮਰਨ). Now the question arises as to where to get His Holy Name from and who is going to administer it to us? Let us see what God tells us through His Holy Hymns about it.

2.

ਸਚੈ ਸਬਦਿ ਸਚੀ ਪਤਿ ਹੋਈ ॥ ਬਿਨੁ ਨਾਵੈ ਮੁਕਤਿ ਨ ਪਾਵੈ ਕੋਈ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਕੋ ਨਾਉ ਨ ਪਾਏ ਪ੍ਰਭਿ ਐਸੀ ਬਣਤ ਬਣਾਈ ਹੇ ॥੯॥

{1046}

No one will ever achieve salvation (ਮੁਕਤਿ) without His name. It is only by virtue of the Holy Name (ਸਚੈ ਸਬਦਿ) that one is honoured by God. God has so willed that His Name can only be administered to the man by the Almighty Guru (Guru Nanak) and no body else.

3.

ਆਪੇ ਆਪਿ ਆਪ ਹੀ ਆਪੇ ਸਭੁ ਆਪਨ ਖੇਲੁ ਦਿਖਾਯਾ ॥
ਪਾਇਓ ਨ ਜਾਈ ਕਹੀ ਭਾਂਤਿ ਰੇ ਪ੍ਰਭੁ ਨਾਨਕ ਗੁਰ ਮਿਲਿ ਲਾਯਾ ॥੪॥੬॥

{1204}

God by Himself is All-in-all, and he Himself is running the entire show of the universe. He cannot be achieved by any means whatsoever except with the grace and guidance of the Guru. Thus the possibility of any other individual except Satguru administering His Name to the mankind, is ruled out.

4.

ਅਨੇਕ ਜੂਨੀ ਭਰਮਿ ਆਵੈ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ ॥
ਫਿਰਿ ਮੁਕਤਿ ਪਾਏ ਲਾਗਿ ਚਰਣੀ ਸਤਿਗੁਰੁ ਸਬਦੁ ਸੁਣਾਏ ॥

{920}

One may take birth for a countless number of times in search of salvation, he will never find it without the help of Almighty Guru. He will get salvation only when he seeks Satguru's protection and the Satguru initiates him with Holy Name.

5.

ਨਾਮਹੀਨ ਧ੍ਰਿਗੁ ਜੀਵਤੇ ਤਿਨ ਵਡ ਦੂਖ ਸਹੰਮਾ ॥
ਓਇ ਫਿਰਿ ਫਿਰਿ ਜੋਨਿ ਭਵਾਈਅਹਿ ਮੰਦਭਾਗੀ ਮੂੜ ਅਕਰਮਾ ॥੩॥

ਗੁਰਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਜਨ ਨਾਨਕ ਸਫਲੁ ਜਨੰਮਾ ॥੪॥੨॥

{799}

Those who are devoid of Holy Name are the cursed ones and they live an aggrieved life. they are unwise and unfortunate and are spun in the never-ending cycle of birth and death. their life becomes blessed and worthwhile only if and when Guru administers the holy Name to them.

6.

In fact the real purpose of life is not only to eat, drink, dress best, and indulge in material enjoyments (this we have done enough in our past lives as insects, birds and beasts) but to live just well, in order to be able to say God's Name all the time. God's pleasure will thus accrue to us and bring in its wake all the benefits of life along with ultimate salvation through communion with the creator, which is the sole object of our life

7.

God has empowered only Satguru (Guru Nanak) to administer His Holy Name to the disciples thus enabling them (disciples) to keep on saying the Holy Name (ਨਾਮੁ) for the rest of their lives. Except Satguru no other person on earth is empowered to perform this ceremony of administering Holy Name.

8.

Guru Sahib (i.e. from Guru Nanak to the 10th Guru, Guru Gobind Singh Sahib), personally performed the ceremony of baptising disciples by making them drink Holy Water (Amrit) first, and then initiating them with Gur-Mantar (the name of God) to them, and also urging them to say Holy Hymns (ਗੁਰਬਾਣੀ) in their daily prayers in the set order.

IX. Transfer of Power of Baptism (Amrit) to Panj Piaras

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ

{3}

Propagation of spirituality in Sikh religion has been done by the Guru and others through the medium of Holy Hymns (Guru bani - ਗੁਰਬਾਣੀ) enshrined in the Guru Granth Sahib (The Holy Granth). The tenth Guru, Guru Gobind Singh Sahib, during his very life time, foreseeing a change in the external form of the Guruship – from human form to the Holy Book form (ਗ੍ਰੰਥ ਸਾਹਿਬ) as ordained by God, modified the process of administering Amrit to suit the circumstances. In the modified process He authorised five chosen Sikhs (the Five Beloved Ones – ਪੰਜ ਪਿਆਰੇ) to perform the ceremony under the command of the Guru, and enjoined upon them strict instructions for self discipline, character building, self confidence, protection of the oppressed and down trodden, service of humanity at large and upkeep of the distinguished Sikh-form while saying God's Name all the time.

X. Selection of Panj Piaras

(ਪੰਜਾਂ ਪਿਆਰਿਆਂ ਦੀ ਚੋਣ)

The names of five gursikhs are suggested from amongst the Sangat (holy congregation). Their suitability is ascertained in camera (a separate room or enclosure) in the presence of Guru Granth Sahib after making sure that the individuals are leading their lives as prescribed by Guru Gobind Singh for them. A priest (ਗ੍ਰੰਥੀ) for the occasion is also selected in the like manner. Thus their selection is finalised. Thereafter they put on special robes and cross-examine all seekers one by one for their suitability for initiation into sikhism.

XI. Preparation of Holy Water (Amrit)

(ਅੰਮ੍ਰਿਤ ਦੀ ਤਿਆਰੀ)

With Sri Guru Granth Sahib on the throne and a priest in attendance the Panj Piaras take clean water in a wrought iron bowl, add some fresh hollow sugar buns (ਪਤਾਸੇ) in it and sit in a circle around the bowl with left knee down and right knee up. 1st of the Panj Piaras holds a wrought iron double-edged sword (ਖੰਡਾ) in his right hand with its tip resting in the bowl – all remaining hands of the Panj Piaras resting on the edge of the bowl and their eyes set on the water in the bowl. With the permission of the priest (ਗ੍ਰੰਥੀ ਸਾਹਿਬ) preparation of the Holy Water starts with the fore and aft movement of the double-edged sword in rubbing contact of the bowl while saying Jap Ji Sahib (ਜਪੁ ਜੀ ਸਾਹਿਬ). After this the sword is passed on to the right hand of the 2nd Piara for similar operation while saying Jaap Sahib (ਜਾਪ ਸਾਹਿਬ). The 3rd, the 4th and the 5th Piaras give similar performance by saying Sudha Savaiye (ਸੁਧਾ ਸਵਈਯੇ), Benti Chaupai Sahib (ਬੇਨਤੀ ਚੌਪਈ ਸਾਹਿਬ) and Anand Sahib (ਅਨੰਦ ਸਾਹਿਬ) respectively in the same manner. Then the Panj Piaras stand up supporting the bowl in their hands and one of them says the Prayer (ਅਰਦਾਸਾ) invoking Guru's blessings and seeking his permission to administer it to the seekers. This completes the preparation of the Holy Water (ਅੰਮ੍ਰਿਤ).

XII. Administration of Holy Water And Holy Name

ਏਕ ਬੂੰਦ ਗੁਰਿ ਅੰਮ੍ਰਿਤੁ ਦੀਨੋ ਤਾ ਅਟਲੁ ਅਮਰੁ ਨ ਮੁਆ ॥

{612}

A single drop of Amrit given by the Guru, is capable of making a man immortal.

Then the seekers of Amrit are made to sit near the bowl, one by one, in an approved manner, and given a handful of Amrit to drink by each of the Panj Piaras who again Pour a little Amrit on the centrally bared head of the seeker and finally give a gentle sprinkle of Amrit into his eyes after which the Holy Name of God, Gur-Mantar (ਗੁਰ-ਮੰਤਰ or ਨਾਮੁ) is administered to him, thus completing the ceremony of transformation of a worldly man into a Godly man.

XIII. Status of The Khalsa

(ਖਾਲਸੇ ਦਾ ਮਰਤਬਾ)

Guru Gobind Singh Sahib conferred the title of KHALSA (ਖਾਲਸਾ) on all such transformed disciples collectively and had showered the following blessings on them –

1. ਖਾਲਸਾ ਮੇਰੇ ਰੂਪ ਹੈ ਖਾਸ ॥
The Khalsa is my own image.
2. ਖਾਲਸੇ ਮਹਿ ਹੋਂ ਕਰੋਂ ਨਿਵਾਸ ॥
I dwell in the Khalsa.
3. ਖਾਲਸਾ ਮੇਰੇ ਮੁਖ ਹੈ ਅੰਗਾ ॥
Khalsa is my chief organ.
4. ਖਾਲਸੇ ਕੇ ਹੋਂ ਸਦ ਸਦ ਸੰਗਾ ॥
I am always with the Khalsa.
5. ਖਾਲਸਾ ਮੇਰੇ ਮਿੱਤਰ ਸਖਾਈ ॥
Khalsa is my bosom friend.
6. ਖਾਲਸਾ ਮਾਤ ਪਿਤਾ ਸੁਖਦਾਈ ॥
Khalsa is my mother, father and source of all comforts.
7. ਖਾਲਸਾ ਮੇਰੀ ਜਾਤ ਅਰ ਪਤ ॥
Khalsa is my caste and creed.
8. ਖਾਲਸਾ ਸੋ ਮਾ ਕੋ ਉਤਪਤ ॥
My creation is through the Khalsa.
9. ਖਾਲਸਾ ਮੇਰੇ ਭਵਨ ਭੰਡਾਰਾ ॥
I dwell in the Khalsa who is a storehouse of all my requirements.
10. ਖਾਲਸੇ ਕਰ ਮੇਰੇ ਸਤਿਕਾਰਾ ॥
I am honoured because of the Khalsa.
11. ਖਾਲਸਾ ਮੇਰੇ ਪਿੰਡ ਪਰਾਨ ॥
Khalsa is my body and breath.

12. ਖਾਲਸਾ ਮੇਰੀ ਜਾਨ ਕੀ ਜਾਨ ॥
Khalsa is my life and soul.
13. ਖਾਲਸਾ ਮੇਰੋ ਸਤਿਗੁਰ ਪੂਰਾ ॥
Khalsa is my fullfledged Guru.
14. ਖਾਲਸਾ ਮੇਰੋ ਸੱਜਨ ਸੁਰਾ ॥
Khalsa is my brave friend.
15. ਖਾਲਸਾ ਮੇਰੋ ਬੁਧ ਅਰ ਗਿਆਨ ॥
Khalsa is my wisdom and knowledge.
16. ਖਾਲਸੇ ਕਾ ਰੋਂ ਧਰੋ ਧਿਆਨ ॥
I always contemplate the Khalsa prayerfully.
17. ਉਪਮਾ ਖਾਲਸੇ ਜਾਤ ਨ ਕਹੀ ॥
Eulogy of the Khalsa is simply beyond me.
18. ਜਿਹਵਾ ਏਕੇ ਪਾਰ ਨਹਿ ਲਹੀ ॥
I cannot fathom full praise of the Khalsa with one tongue.
19. ਜਾ ਮੈ ਰੰਚ ਨ ਮਿਥਿਆ ਭਾਖੀ ॥
I certify that I have not mis-stated anything in the foregoing.
20. ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਨਾਨਕ ਸਾਖੀ ॥
God and Guru Nanak are my witnesses to endorse the foregoing truth.

XIV. Salient Features of Sikh Way of Life

(ਗੁਰਸਿਖ ਰਹਿਣੀ ਦੇ ਮਹੱਤਵ-ਪੂਰਣ ਤੱਤ)

Having performed the transformation of a worldly man into a Godly man (Sikh), Guru lays down the routine of his daily life ordained in the following Holy Hymns:

1. ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ
ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

{ 305 }

Having become a Sikh of the Satguru one should get up very early in the morning (ਅੰਮ੍ਰਿਤ ਵੇਲੇ) and absorb himself in saying the Holy Name (ਗੁਰ ਮੰਤ੍ਰ) that was administered to him by the Panj Piaras.

2. ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ ॥

After getting up in the earliest hours of the morning the disciple should ease himself and have full bath – from head to foot.

3. ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ
ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ ॥

After taking bath and dressing comfortably and neatly, he should say Gur-Mantar (ਵਾਹਿਗੁਰੂ) repeatedly as directed by the Panj Piaras (ਪੰਜ ਪਿਆਰੇ) at baptism. This will result in his sins and troubles being washed off.

4. ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ
ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

At dawn he should sing or say Holy Hymns (ਗੁਰਬਾਣੀ). Whether he sits or stands (i.e. while busy in his work he should keep on saying Gur-Mantar.

5. ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ
ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥

That Sikh who says Waheguru (ਵਾਹਿਗੁਰੂ) with his respiratory frequency, is very much liked by Guru Sahib.

6. ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ
ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥

The Guru administers the Holy Name of God only to that individual to whom he (the former) is kind and benevolent.

7. ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ
ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥

Guru Nanak, praising such a disciple says that he (the former) wishes for the foot-dust (ਚਰਨ ਧੂੜਿ) of the Sikh who himself says the Gur-Mantar (ਵਾਹਿਗੁਰੂ) and persuades others to do like-wise after getting it administered by the Panj Piaras under the command of Sri Guru Granth Sahib.

8. Guru Gobind Singh Sahib had included the Holy Name of God in the Greeting slogan ordained for the Khalsa. i.e., Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh (ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥).

9. The Holy Name of God is also brought to light by Bhai Gurdas Ji, the greatest Sikh scholar in his writings as follows:

- (i) ਵਾਹਿਗੁਰੂ ਗੁਰ ਮੰਤ੍ਰੁ ਹੈ, ਜਪਿ ਹਉਮੈ ਖੋਈ ।

The word “Waheguru” is Gur-Mantar; (Guru’s Charged-word) and its repetition destroys all ego.

- (ii) “ਵਾਹਿਗੁਰੂ” ਸਾਲਾਹਣਾ, ਗੁਰ ਸਬਦ ਅਲਾਏ ।

The real praise of the Almighty is to say “Waheguru” repeatedly.

- (iii) “ਵਾਹਿਗੁਰੂ” ਗੁਰ ਸਬਦ ਲੈ, ਪਿਰਮ ਪਿਆਲਾ ਚੁਪਿ ਚਬੋਲਾ ।

The real Sikh remains calm and quiet after being initiated with the Charged-word of the Guru “Waheguru”.

- (iv) “ਵਾਹਿਗੁਰੂ” ਵਡੀ ਵਡਿਆਈ ।

The word “Waheguru” is the greatest attribution for God’s greatness.

- (v) ਸਤਿਗੁਰ ਪੁਰਖ ਦਇਆਲ ਹੋਇ, “ਵਾਹਿਗੁਰੂ” ਸਚੁ ਮੰਤ੍ਰੁ ਸੁਣਾਇਆ ।

Satguru, the Eternal Being bestowed His Grace on the seeker through His Charged-word “Waheguru”.

XV. Discipline

ਬੰਦੀ ਅੰਦਰਿ ਸਿਫਤਿ ਕਰਾਏ ਤਾ ਕਉ ਕਹੀਐ ਬੰਦਾ ॥੪॥੨॥੩੬॥

{359}

In the real sense, that person is worthy of being called a “Man” who absorbs himself in the praise of God and observes discipline meticulously.

It is a matter of common-sense to realise that discipline is a vital force for any achievement worth the name in any walk of life. Where discipline is non-existent, there can be no achievement but only bewilderment. Similarly for any achievement in the spiritual field, discipline of mind is very essential. However, it is an admitted fact that mind can only be disciplined in a disciplined body.

XVI. Body Discipline

ਸਰੀਰਕ ਰਹਿਤ

In order to ensure proper body discipline the following five external adaptations on the body of a Sikh are a must:

- (1) KACHH (ਕੱਛ) – a specially designed underwear
- (2) KARRA (ਕੜਾ) – wrought iron bangle to be worn on the right forearm
- (3) KIRPAN (ਕਿਰਪਾਨ) – iron sword to be slung across the body with a strap from the right shoulder
- (4) KANGHA (ਕੰਘਾ) – wooden comb to be kept along top-knot of hair on head
- (5) KESKI (ਕੇਸਕੀ) – a turban of convenient length for respectful protection of hair

The above five external adaptations constitute an external form of a Sikh. This form must be kept up at all time, otherwise indiscipline would creep-in in the wake of any slackness on this score.

XVII. Discipline of the Mind

ਅੰਦਰੂਨੀ (ਮਨ ਦੀ) ਰਹਿਤ

In addition to the foregoing, the discipline of mind enjoins upon the disciple the following four prohibitive instruction, which are to be rigidly followed:

(1) Tobacco and other intoxicants like liquor, opium, bhang, etc., are not to be used in any form. Tobacco is not to be touched even.

(2) Hair is not to be removed from any part of the body.

(3) Co-habitation with any person other than one's own wife/husband is prohibited.

(4) Use of Kutha (killed animal viz., meat) and egg is prohibited.

Violation of any of the foregoing directions renders one liable to appear before the Panj Piaras for a disciplinary action (ਤਨਖਾਹ) and renewal of baptism failing which spiritual advancement will not only cease but meet with a positive recession.

XVIII. General Living

ਜੀਵਨ-ਜੁਗਤਿ

In order to ensure conducive circumstances for easy spiritual advancement, the principle of “birds of a feather flock together” must be followed. There is a Holy Hymn in support of this as follows:

ਸੰਤਨ ਸਿਉ ਮੇਰੀ ਲੇਵਾ ਦੇਵੀ ਸੰਤਨ ਸਿਉ ਬਿਉਹਾਰਾ ॥
ਸੰਤਨ ਸਿਉ ਹਮ ਲਾਹਾ ਖਾਟਿਆ ਹਰਿ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥੨॥

{614}

I confine my dealings of life to saintly persons (ਗੁਰਸਿਖ) because it is only in their blessed congregation that spiritual profit has been earned and treasures of Bhagti (meditation) have been gained.

And there are many more similar Holy Hymns urging us to keep away from those who are atheists or otherwise have their own ways; but to cultivate association with the devotees of God.

A few general instructions of the Guru for general guidance of his disciples are enumerated hereunder:

(1) ਦੁਖੁ ਨ ਦੇਈ ਕਿਸੈ ਜੀਅ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਵਉ ॥

{322}

Do not trouble any creature; animal or bird, etc., so that you can reach your heavenly abode (permanent and immortal place) with honour and dignity.

(2) ਸੂਰਬੀਰ ਬਚਨ ਕੇ ਬਲੀ ॥

{392}

It behoves Godly men to be brave and men of words.

(3) ਬੋਲੀਐ ਸਚੁ ਧਰਮੁ ਝੂਠੁ ਨ ਬੋਲੀਐ ॥ ਜੋ ਗੁਰੁ ਦਸੈ ਵਾਟ ਮੁਰੀਦਾ ਜੋਲੀਐ ॥੩॥

{488}

One should Speak the Truth and should not tell lies. Disciples should tread the way shown by the Guru.

(4) ਜਿਥੈ ਜਾਇ ਬਹੀਐ ਭਲਾ ਕਹੀਐ ... ॥

{566}

Wherever you go speak well of others and give good advice.

(5) ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਸਿਮਰੀਐ ਤਿਸੁ ਦੇਹੀ ਕਉ ਪਾਲਿ ॥੨॥

{554}

Health must be properly looked after in order to remain physically fit for saying God's Name. (ਨਾਮ ਜਪਣ ਲਈ)

(6) ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ ॥
ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥

{141}

Mis-appropriation of others' belongings is prohibited like the use of beef for Hindus and pork for Muslims. Use of others' property and money is likened to eating a dead body. Those who do it will lose confidence of the Guru.

(7) ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥੁ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥੧॥

{1245}

Guru advises us to earn honest money and then give away a part of it in charity. Those who do it, are considered to have really understood the path shown by the Guru.

(8) ...ਪੰਚ ਦੂਤਨ ਸਿਉ ਸੰਗੁ ਤੋਰੇ ॥੧॥

{1306}

The five enemies of man – lust, anger, greed, attachment and ego must be shed off for clearing up ones mind.

(9) ਕੀਰਤਨ ਨਾਮੁ ਸਿਮਰਤ ਰਹਉ ਜਬ ਲਗੁ ਘਟਿ ਸਾਸੁ ॥੧॥ ਰਹਾਉ ॥

{818}

As long as man lives, he should keep on singing Holy Hymns and the Holy Name (ਨਾਮੁ).

ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਗੋਬਿੰਦ ॥ ਮਨ ਅੰਤਰ ਕੀ ਉਤਰੈ ਚਿੰਦ ॥

{295}

Repeat the Name of God with respiratory frequency. Through this all your inner worries will flee away.

(10) ਜੋ ਹੋਆ ਹੋਵਤ ਸੋ ਜਾਨੈ ॥

{286}

Whatever happens should be taken as God's will.

(11) ਬਿਨੁ ਸੇਵਾ ਧ੍ਰਿਗੁ ਹਥ ਪੈਰ ਹੋਰ ਨਿਹਫਲ ਕਰਣੀ ॥

{Bhai Gurdas Ji}

Having imbibed the spirit of holy Hymns, Bhai Gurdas Ji (a top ranking Sikh Scholar) puts it in his own words understandingly, that our hands and feet are cursed and all that they do is of no use if they do not render any service for the benefit of others.

XIX. Fruition of Prayers

(ਫਲ ਲਾਗੇ ਫਲਨ)

There is an acid-test to know if your wholehearted prayer performed in the manner cited above is on the way to fruition. This will be evident from the following.

2. ਹਰਿ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਮੀਠਾ ਹਰਿ ਸੰਤਹੁ ਚਾਖਿ ਦਿਖਹੁ ॥

{800}

The Guru says the Divine Name is Amrit (nectar). Taste it. If one continues to repeat the Holy Name (ਗੁਰ ਮੰਤਰ) with respiratory frequency without loss of a breath, time will come when one's tongue will start having the taste of nectar with every utterance of the Name (ਨਾਮੁ). That is a fore-runner of Guru's full benevolence – This is a top achievement.

3. ਜਿਨ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ ਪਾਇਆ ਤੇ ਭਾਗਹੀਣ ਜਮ ਪਾਸਿ ॥

{10}

Those who have not had the taste of nectar (ਹਰਿ ਰਸ, ਨਾਮੁ ਰਸ) are unfortunate, and they will not be spared by the Angel of death.

4. ਦਸਵੈ ਦੁਆਰਿ ਕੁੰਚੀ ਜਬ ਦੀਜੈ ॥ ਤਉ ਦਇਆਲ ਕੋ ਦਰਸਨੁ ਕੀਜੈ ॥੨੪॥

{341}

When the Guru bestows his full benevolence on a disciple the latter will find his 10th gate open and he will enjoy communion with God. Till then man's pursuit must continue.

XX. Warning to the Atheists and Materialists ਮਨਮੁਖਾ ਨੋ ਫਿਰਿ ਜਨਮੁ ਹੈ ਨਾਨਕ ਹਰਿ ਭਾਏ ॥੨॥

{450}

ਗੁਰ ਮੰਤ੍ਰ ਹੀਣਸੁ ਜੋ ਪ੍ਰਾਣੀ ਪ੍ਰਿਰੰਤਿ ਜਨਮ ਭ੍ਰਸਟਣਹ ॥
ਕੂਕਰਹ ਸੂਕਰਹ ਗਰਧਭਹ ਕਾਕਹ ਸਰਪਨਹ ਤੁਲਿ ਖਲਹ ॥੩੩॥

{1357}

A person who is devoid of the Holy Name (ਗੁਰ ਮੰਤ੍ਰ), leads a cursed life. His life is comparable to that of a dog, a pig, an ass, a crow, a snake and an idiot. And certainly, having wasted his life he will, after death, revert to the above mentioned lower forms of life that eat human-waste, mud and excreta. Even while he is alive, his eats are comparable to the eats of animals and birds cited above.

2. ਆਗੈ ਦ੍ਰਿਸਟਿ ਆਵਤ ਸਭ ਪਰਗਟ ਈਹਾ ਮੋਹਿਓ ਭਰਮ ਅੰਧੇਰੋ ॥੧॥
ਅਟਕਿਓ ਸੁਤ ਬਨਿਤਾ ਸੰਗ ਮਾਇਆ ਦੇਵਨਹਾਰੁ ਦਾਤਾਰੁ ਬਿਸੇਰੋ ॥

{1302-3}

While alive, the man remains in the grip of his illusive wisdom, and attachment with his wife, sons, money and what he sees around him. This keeps him away from thinking of God, who is the giver of every thing. But after death, the truth told by the Holy Hymns (or say, by the Guru) will be self-evident and crystal clear to him.

3. It is quite evident from the foregoing renderings that the holy Hymns of Guru Granth Sahib are for the spiritual advancement of the entire human race and not, (repeat) not for any specific individual or specific community. In case some doubts still exist in any one's mind about it the following Hymns are cited to clarify them.

4. ਪਰਥਾਇ ਸਾਖੀ ਮਹਾ ਪੁਰਖ ਬੋਲਦੇ ਸਾਝੀ ਸਗਲ ਜਹਾਨੈ ॥

{647}

Holy Hymns though uttered by The Almighty Guru in some context, have a common application for the whole world. This should erase even the last trace of doubt from any one's mind regarding the universal applicability of the Holy Hymns of Sri Guru Granth Sahib. This is for the entire humanity.

5. ਮਤ ਕੋ ਭਰਮਿ ਭੁਲੈ ਸੰਸਾਰਿ ॥ ਗੁਰ ਬਿਨੁ ਕੋਇ ਨ ਉਤਰਸਿ ਪਾਰਿ ॥੧॥ ਰਹਾਉ ॥

{864}

O' dwellers of the world, do not be under any misconception. No one will achieve salvation without the Almighty Guru.

XXI. A Caution of Cautions

ਅਬ ਮਨ ਜਾਗਤ ਰਹੁ ਰੇ ਭਾਈ ॥
ਗਾਫਲੁ ਹੋਇ ਕੈ ਜਨਮੁ ਗਵਾਇਓ ਚੋਰੁ ਮੁਸੈ ਘਰੁ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

{339}

ਫਿਰਿ ਏਹ ਵੇਲਾ ਹਾਥਿ ਨ ਆਵੈ ਪਰਤਾਪੈ ਪਛੁਤਾਵੈਗੋ ॥੨॥
ਜੇ ਕੋ ਭਲਾ ਲੋੜੈ ਭਲ ਅਪਨਾ ਗੁਰ ਆਗੈ ਢਹਿ ਢਹਿ ਪਾਵੈਗੋ ॥

{1310}

*Precious life once lost, will never be regained and the result will be utter repentance.
But to no gain. Whosoever seeks his betterment, should implore Guru's Grace by falling at
His feet and thereby surrendering oneself to His Supreme Will.*

ਭੁੱਲਾਂ ਚੁੱਕਾਂ ਲਈ ਖਿਮਾ ਦੀ ਜਾਚਨਾ ਹੈ ਜੀ ॥

Begging apology for errors.

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥

KHALSA BELONGS TO WAHEGURU

AND SO

VICTORY ALSO BELONGS TO WAHEGURU

Special Note:

In order to understand in depth the message of God preached by Guru Nanak Sahib, it is strongly recommended that books written by Bhai Sahib Bhai Randhir Singh Ji, on various topics, be studied.