



ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
Ik oāṅkār satī nām kartā purakh nīrbhāo nirvair akāl mūrati ajūnī saibhaṅ gur parsādī.



THE SIKH BULLETIN GURU NANAK AND HIS BANI

July-August 2015

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EDITORIAL FROM NOV-DEC 2014 SIKH BULLETIN

TRANSITION FROM THE SIKH BULLETIN TO GURU NANAK AND HIS BANI

November-December 2014

Guru Nanak cut through the fog of multiple religions and multiple Gods by his simple statement of 'Ek Onkar' symbolized as ੴ. The following excerpt from the March-April 2013 Sikh Bulletin is appropriate here to begin the new direction for the future issues of this publication:

EDITORIAL

RECASTING OF THE SIKH BULLETIN November-December 1999 – March-April 2013 AS GURU NANAK MISSION

*"The Sikh Bulletin commenced publication in November 1999 with the sole objective of bringing about reformation in Sikhi. But it has become clear; to me at least, that Sikhi cannot be reformed. After considerable soul searching it became obvious why not. A look back at the history of all the world's major religions reveals that no religion has ever been reformed. In fact there has been only one, initially successful, attempt at reformation when Martin Luther (1483-1546), a contemporary of Guru Nanak, ushered Protestant Reformation with his 95 Theses followed by Edict of Worms in 1521. Today Catholic Church is still one but Protestant Churches have multiplied. Interestingly, in the same period, in his own unique way, Guru Nanak (1469-1539) was trying to bring about simultaneous reformation in Hinduism and Islam in the Indian sub-continent. **He did not succeed and I strongly believe that he did not start a new religion.** Sikhism just happened, in due time, in response to evolving social and political circumstances.*

Our focus in the future issues of this publication is not going to be reformation in Sikhism. Rather the focus will be on Guru Nanak, his life and times and his Bani. We invite our readers to send us articles relevant to that, in English only, and good English translations of Guru Nanak's Bani. It is our hope that all English speaking people, including the Sikhs, might benefit from it.

Hardev S Shergill

This issue of the Sikh Bulletin is moving us towards the fulfillment of that mission. We start with the most modern translation of Jap Bani by Col. Sardar Manmohan Singh Scout of Mohali, supplemented by translations by late Dr. Baldev Singh in his manuscript "Nanakian Philosophy (Gurmat): The Path of Enlightened" that we published in a special issue of The Sikh Bulletin in January-February 2009 and by Dr. Devinder Singh Chahal from his publication "Nanak: The Guru - The Founder of Sikhism" published in January-February 2015 Sikh Bulletin.

Hardev S Shergill

**AWAT
A WORD A THOUGHT:
REFLECTING ON THE MESSAGE OF OUR
GURU**

Each weekday morning, before I do anything else, I open my email and ignore the many mails that have come through to look for and open one entitled **A Word A Thought**. I block out everything to absorb the message for the day about Sikhi that is presented in a simplistic format. It takes me no more than 5 minutes to go through the email, but the explanations, the examples and the advice leave me enlightened and also keep making me think about the message, and how I can apply it to daily situations.

A Word A Thought, or AWAT as it known, has become a part of my daily routine, as it has for the many thousands of subscribers across the world of the free email service that began in June 2014. The AWAT initiative was started by Shabad Foundation, a religious and educational organization registered in India, which aims to bring together a thriving community who read the Scripture, reflect on its immense wisdom and share this knowledge with others.

The uniqueness of AWAT is that it focuses on a single word a day from a set weekly theme. Each email features a word. This is followed by a thought (a verse) from the Guru Granth Sahib to help put this word in context. The meaning and further explanation follows. There is also help with the Gurmukhi pronunciation, and an English translation is provided for easy understanding. It is easily understandable for most age groups and never fails to provoke one into thinking about how we deal with issues around us in the context of Gurbani.

In a nutshell, it introduces the teachings of the Guru Granth Sahib in a simple, digestible manner which at the same time sets us thinking on the practical way of dealing with issues and situations we encounter.

The motivation to start AWAT was borne by the desire to give emphasis on the need to reflect on the simplicity of the message of the Guru Granth Sahib. The Foundation feels that the focus has somehow moved away from the core teachings and values of the Scripture. "Sikhism, in the form of the Guru Granth Sahib, has been blessed with the treasure of Divine Wisdom," the Foundation says. "However, the need to read, understand and practice the teachings of the Scripture has seldom been fulfilled despite the Scripture being revered as the Eternal Guru (the Guide, the Enlightener). One needs to delve into it to obtain the essence of the Guru's Wisdom."

Hence, the aim was to create a service where the content of the Scripture could be presented in the easiest possible manner. From the outset, the aim has been to make the content easily accessible to subscribers; hence, the format of one word, one verse but with a powerful message.

The language used in AWAT was initially kept as English to appeal to the wider Sikh community present all over the world who might not be well conversant in Punjabi. Also, since the Sikh Scripture is a treasure trove of universal values, the AWAT team felt that it should be in a medium that is accessible to the majority despite their background. However, Punjabi was recently included to cater to demand.

The AWAT email service has grown from strength to strength. It reaches out to subscribers from 28 countries, including India, Singapore, Australia, United States, Canada and United Kingdom. The service is run by a dedicated team of volunteers that look after the content, media and publicity, IT and graphic design.

Despite the immense popularity of the service and the many accolades that it has received since it started, the team behind AWAT is far from done with its work and is now planning the next stage of its sewa. It is considering covering some of the compositions, such as Japji to begin with, in its

issues. It is also planning to publish the compilation of daily messages in a book, and organise online discussion groups, online talks and courses.

To subscribe to AWAT, please go to:

www.awordathought.com

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UNDERSTANDING GURBANI

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It is a well-known and admitted fact that Gurbani enshrined in Guru Granth Sahib is an ocean of knowledge. This knowledge is about eternal truth. That truth liberates all human beings from all kind of fear, superstitions, and

superfluous rituals. The purpose of Gurbani is to turn all the individuals into true and virtuous human beings. In the long run it would create a peaceful and loving society. The concept of Gurbani is of Universal Brotherhood and fraternal love.

Gurbani propounds:

ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥

aval aleh noor oupaaeiaa kudharath kae sabh bandhae /

ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੋ ਮੰਦੇ ॥੧॥

eaek noor thae sabh jag oupajiaa koun bhalae ko mandhae |1|

Meaning thereby First, Allah (The all mighty God) created the Light; then, by His Creative Power, He made all mortal beings. From the One Light, the entire universe welled up. So who is good, and who is bad? ||1|| That is how the message of Universal Brotherhood and fraternal love has been explained in many other hymns also. This is the unique message propounded by the philosophy of Guru Nanak.

Religious rituals do not liberate anyone from vices. The philosophy asserted by Guru Nanak in Guru Granth Sahib is to enlighten each and every individual in the world. This philosophy teaches the values of moral life and virtues of humanity. The message of Gurbani is to lead a pious, moral and dutiful life; along with how to live a practical, blissful and lovely social life.

Another admitted fact is that the Bani of Guru Granth Sahib is *Sarab Sanjhi Gurbani*. (Sacred hymns common to all). It is explained that this is because it contains the bani of Hindu Bhagats, Muslim Fakeer and Sikh Gurus. However, by simply advancing such explanation, attention is diverted from its philosophical and universal concept of thought and teachings.

It may be clarified that the Bani of Muslim Fakeers or Hindu Bagats has been included not because they were Muslim or Hindu but because the message conveyed by them in their Bani was commensurate with the Philosophy propounded by Gurus. By ignoring this aspect, one is denying themselves the message contained in Guru Granth Sahib which should be followed by all.

Moreover, it is vividly explained that this Bani is Sarb Sanjhi Gurbani (common to all) because the teaching of Gurbani will emancipate all human beings, all over the world any religion, cast or creed. It is explicitly explained that whosoever leads a moral and virtuous life attains salvation.

Gurbani says:

(ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥

jinee naam dhiaaiaa geae masakath ghaal.

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

naanak thae mukh oujalae kaethee shuttee naal
11

Meaning thereby whosoever attains virtues and righteousness of God leads a dutiful life or is enlightened with the moral values of life, accomplishes salvation. Never has it been stated that it is confined or restricted to some specific cult, sect, religion or country. The word *jinee ਜਿਨੀ* means any person, whosoever they may be. Thus any person who leads a life according to the teachings explained in Guru Granth Sahib becomes an ideal person to inspire others.

Another aspect which needs to be explained and understood is Naam Dhiaaiaa. Naam Dhiaana does not simply mean to meditate on the name of god. Nor does it mean to repeat some hymns or words, as generally explained by many, so called Babas, Mahants, or Sants etc. Educated people explain that, as per the philosophy of Guru Nanak, Naam Dhiaaiana is to learn the virtues of God which further means to learn moral values of life, or to attain wisdom or enlightenment. Learned persons have explained the meaning of Naam in Gurbani as virtues wisdom, knowledge, enlightenment, truthful or a type of righteous living.

Gurbani in Guru Granth Sahib is thus meant to enlighten everyone. Gurbani provides the meaning of Universal Truth. At page 274 it is said:

ਬੀਜ ਮੰਤ੍ਰੁ ਸਰਬ ਕੋ ਗਿਆਨੁ ॥

beej manthra sarab ko giaan|

ਚਹੁ ਵਰਨਾ ਮਹਿ ਜਪੈ ਕੋਊ ਨਾਮੁ ॥

chahu varanaa mehi japai kooo naam |

ਜੋ ਜੋ ਜਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਇ ॥

jo jo japai this kee gath hoe |

The Beej Mantra, also known as the Seed Mantra, provides spiritual wisdom for everyone. Anyone, from any class, may chant the Naam. In other words anyone may have virtues of God. Whoever leads a virtuous life is emancipated. The knowledge or message of Guru Granth Sahib is not restricted for particular class of people, on the contrary it is seen that commonly Gurbani is learned by Sikhs only. Whenever there is any seminar, or discourse on Gurbani it is attended mainly by Sikhs and lectures are delivered by Sikhs.

It is important to further explore the reasons for such segregation.

In short, during the period of Guru Nanak there were two main religions dominating the society; Hindu religion and Muslim religion. Hindu religion was being preached and propagated by Hindu clerics known as Brahmans and Muslim religion was preached by Muslim clerics known as Mullahs. Unfortunately the moral values of life were not taught. On the contrary, unnecessary rituals were created and the general public was being exploited. Cleric of both the religions had created their own Gods. Hindu clerics had actually created millions of Gods. Each head of religious cults propagated and promoted their own God and claimed that his God will take the followers to heaven.

Everyone was claiming the superiority of their own God. Even now in many cases particular god is considered superior in some specific field from other gods and it is claimed that their specific God will relieve its followers, from all ills and grieves. It is also claimed that their God would provide all sort of worldly wealth and material benefits. Moral values are kept in the back ground. Thus all innocent people get entrapped in their temptation to go to heaven, and to save themselves from hell. These people try to please the Gods through the preachers. As a result all these innocent people are being exploited, looted and plundered. Obviously innocent, illiterate and ignorant people are being

exploited in the same way throughout the world.

Muslim Fakeers like Baba Fareed, and other Bhagts, like Kabeer, Nam Dev, Ravi Dass and many others, had raised the voice to check the exploitation of innocent people but it could have no effect. Realizing this Guru Nanak set out to adopt an organized method to check this exploitation and also to enlighten the strayed and misled people. Guru Nanak travelled to far off places not only in India but he travelled to other countries also. Guru Nanak explained the truth by reason and logic. He had discourses with all type of person having different faiths and who had indulged in various rituals. He thus enlightened the misled, strayed or divagated persons, Sadhus or preachers. Guru Nanak explained the purpose of life and preached the moral values of life to all communities. Guru Nanak also inspired them to lead a practical and useful life. Guru Nanak set a tradition to keep record of his own Bani and to accumulate the Bani of other Bhagats and Fakeers as a permanent record to be followed by other Gurus. All Gurus used this Bani to enlighten people and explain the philosophy of Gurbani.

By the time of Guru Arjan Sahib a good number of people had started following and understanding the teachings of Gurbani. All those people who became followers of Gurus and started understanding teachings of Gurbani were known as Sikhs. This was against the interest of Brahmans and Mullahs and they were against such trend. This was a great threat to the exploiters, so they came together against Guru Arjan Sahib resulting in the martyrdom of Guru Arjan Sahib. By that time Guru Arjun Sahib had compiled the Gurbani in the shape of Aad Granth which was later on known as GURU GRANTH SAHIB. This GURU GRANTH SAHIB was declared as Guru by Guru Gobind Singh Ji and Bani of Guru Teg Bahadur Sahib Ji was also included in this Granth. This is a sacred scripture known as Shabad Guru which means a scripture of knowledge, wisdom and universal truth.

Since Brahmans and Maulvies were fully aware of what would happen if Gurbani was followed by everyone, it was, thus maneuvered in such a way that the Gurbani was restricted for a limited class of people. It was declared that this Gurbani is the Gurbani of Sikh Gurus and is meant for the Sikhs only.

It was thus a deliberate attempt and a conspiracy to keep the people away from Gurbani by restricting Gurbani for Sikhs only. By restricting it for Sikhs, the clerics of Hindus and Muslims could freeze the deviation of people from the influence of teachings and philosophy of Gurbani.

On the other hand, there were certain people who were claiming to be Sikhs but had the same background and thinking of Brahmanism and also having the same mentality of exploitation. They got the opportunity to claim ownership of Gurbani and become a savior of Gurbani with the intention to plunder such persons who were the followers of Gurus and/or were following the teachings of Gurbani and were known as Sikhs. They accepted that Gurbani was for Sikhs only and thus it was limited for Sikhs.

As a result, it is now noticed that Gurbani is not being preached and propagated amongst all sections of people. It has widely been accepted that this Gurbani is of Sikh Gurus and it is meant for the Sikh community only. For such reasons, the Guru Granth Sahib is kept and read only in Gurdwaras (Sikh temples), or in houses of deemed Sikh families. Hindus or those of other casts are not seen to learn or preach Gurbani in its real sense. Those who come to Gurdwaras to listen to Gurbani and have faith in Gurbani are the Sikhs only. It is another unfortunate situation that only those who have beard and wear turbans are known as Sikhs. Those who may have faith in Gurbani, come to Gurdwara and make an effort to lead life according to the teaching of Gurbani but have their hair cut and beard shaved are either known as Hindu or are stigmatized as Patit Sikhs.

In addition to above, it is regrettable that those who have become the preachers and the protectors of Gurbani are not well educated. For that reason they explain and interpret Gurbani based on Brahmnical ideology. Thus the grandness and real concept of Gurbani has been diluted. In addition to this many new and different rituals have been introduced. Many old tenets are being performed by such self proclaimed preachers although these tenets have been condemned by teachings of Guru Granth Sahib. Mentality of such uneducated preachers being the same as that of Brahmans to accumulate wealth without any intention to understand the philosophy propounded in Guru Granth Sahib. Thus the situation of exploitation did not change. Great emphasis was laid and even now it is placed in convincing people that all their desires can be accomplished if they go on praying before Guru Granth Sahib. Even the people who come to Gurdwaras are generally not interested in the sermons of morality which is the basic principle of Gurbani. They only come to get some relief or to pray for worldly material gains which are the first priority for them. This instinct of general people is thus being exploited by these preachers.

It is perhaps for such reasons, that in India the Scripture of Guru Granth Sahib is not given freely to anyone. To get Guru Granth Sahib from Darbar Sahib Amritsar a reference is required with recommendation of some member of SGPC. The issuers are required to verify that the requests have come from Sikhs. To verify this identity they are to see that the person has a beard and wears turban. Character or desire for knowledge has no consideration. In addition to this it is necessary that at least five Sikhs should come to collect Guru Granth Sahib. It also needs to be confirmed that Guru Granth Sahib will be kept in a special room and specific elaborate arrangements are available for reading and keeping Guru Granth Sahib. In this way the message of Gurbani is too restricted and is not communicated to other religious people, or even to Sikhs who may wish to read and

understand Gurbani. Thus Gurbani is kept out of reach from many people.

At present time Brahmins and Mullahs are not to be blamed. Fault lies in the so called Sikhs, *Jatheydars*, *Babas*, *Deredars*, *Sants* and other such like persons who are directly responsible for misleading the innocent people. Guru Granth Sahib is kept for worship only. It is worshiped as an idol. An article of Dr. Gurbachan Singh mentions that Giani Gian Singh mistakenly or deliberately, had written a couplet “Guru Granth Ji Maneo Pargat Guran Ki Dhey” means Guru Granth is to be considered as a living body of Guru. However it is also explained by Dr. Gurbachan Singh that Guru Gobind Singh never said such things in a couplet and this was not his intention. But the Pujaries, the Sikh preachers, considered it a befitting peace of hymn and adopted this couplet to make Guru Granth Sahib as an idol. So many other rituals have been created in order to worship Guru Granth Sahib. In another article it has been acknowledged that when worship starts the sense of learning and wisdom becomes barren. All attention is diverted towards worshipping. This is what is happening now. Many Sikhs, who have the same thinking and mentality as the Brahmans, are making great efforts to keep the general public away from understanding Gurbani so much so that not everyone is allowed to recite Gurbani. There was news that in Gurdwara Santokh Sar in Amritsar a lady was not allowed to do Gurbani Kirtan because she had dyed her hair.

It is pathetic to find that the concept of practical living and learning the moral values of life are not preached. It is also found that Gurbani is simply treated as an incantation or as a wand to attain all kinds of worldly material gains. Previously many people had tried to interpret Gurbani from their own point of view. Gurbani was mostly interpreted as if it is not distinct from the teachings of Hinduism. However, there is ray of hope when we find that there are some educated people who are interpreting Gurbani and truly explaining the

purpose for which Gurbani has been written. It is only recently that some people have come forward to interpret Gurbani in its real sense. It is encouraging to find that a very reasonable, logical, scientific explanation is given by these educated people. They explain the true meaning of Gurbani. These people rightly explain that the message of Gurbani teaches to lead a practical living. At the same time, it is pitiful that many educated people do not dare to speak frankly and boldly because of the fear of Jathedars and many fanatic persons. Moreover such educated persons are generally not invited to explain Gurbani.

Thus the message of Gurbani is kept out of reach from many communities and the philosophy of Gurbani is not understood as a message of righteous living. Generally the common people are entangled to perform rituals and they are confused by making rituals more and more difficult and complicated. More complicated ritual is considered more beneficial. It is now very essential that some educated and daring people should come forward to bring a revolutionary change in the method of teaching of philosophy of Gurbani of Guru Granth Sahib. If the concept of righteousness and fraternal love, as propounded by Gurbani, is rightly explained, this would save the world from mentality of terrorism.

SIKHISM AS HUMANISM

Iqbal Singh Dhillon (Dr.)
Chandigarh



1. DHARAM

The term '*dharmā*' ('*dharam*' in Panjabi) is in frequent use in Indian languages. Process of interpretation of this term, however, presents an interesting study. It so happens with all the languages of the world that a term belonging to a

particular language may have more than one implication for the users of that language. In other words, a particular language may have two or more words with the same spellings because combination of same spellings may mean differently in different situations found in that language. For example, the term 'bear' of English language carries at least four different meanings viz. 'to carry along', 'to give birth to', 'to tolerate' and 'a type of animal'. In Panjabi we have the term '*kora*' which may imply 'frost', 'an unobliging person' or 'unused earthen pot'. The Persian '*khasm*' even carries contrasting meanings of 'the owner or master' on the one hand and 'an enemy' on the other. Similarly, the term '*dharam*' as used in Panjabi, like '*dharma*' used in other Indian languages, carries two distinct connotations.

The two meanings of '*dharam*' may be described as under:

I. An ethical principle adopted strictly by an individual in his or her life, for example, speaking the truth always, earning only by honest means, helping the needy to the maximum, coming forward for protection of human rights, extending selfless service to the sick. Sticking to any of the above-mentioned principles in all situations of life would be the '*dharam*' for the practitioner. Such a '*dharam*' will be followed primarily at individual level though some individuals may join hands to form a group of activists to pursue their common goal more effectively. It is not necessary that such practitioners would be theists or would adhere to a theological faith such as Christianity, Islam, Buddhism, Hinduism, Judaism, Sikhism, Jainism, Zoroasterism or any other of the type. Originally, '*dharam*' is considered having been derived from '*dhara*' meaning 'the earth' and, thereby, referring to the ethical principles to be adopted by a human being to the benefit of other living beings inhabiting the earth.

II. The term '*dharam*' also implies 'religion' (there is no single-term equivalent of 'religion')

available in Indian languages). 'Religion' implies a set of common beliefs accepted by a group of human beings and a system of rites and rituals to be performed for the expression of such beliefs. A religion is definitely practiced at group level. However, in addition to the existence of a group of people devoted to it as a prerequisite, it has a number of other essentials attached to it and these can be enumerated as below:

- i. A set of common beliefs.
- ii. A prophet propounder of the common beliefs.
- iii. Faith in deistic personages.
- iv. Relation between deistic personages and humans.
- v. Relation between deistic personages and the universe.
- vi. Worship rites, prayer-system and other rituals.
- vii. Clergy-system and priestly hierarchy.
- viii. Provision of issuing religious dictate (*fatwa*).
- ix. Exclusive scriptures.
- x. Exclusive places of worship.
- xi. Exclusive pilgrim places.
- xii. Mythical literature (oral or written).
- xiii. Historical and other writings.
- xiv. Concepts of piety and profanity.
- xv. Exclusive physical identity of the members.
- xvi. Do's and don'ts.
- xvii. Sects and sub-groups of the devotees.

The connotation of '*dharam*' as given at i above stands in sharp contrast with that of '*dharam*' i.e. 'religion' to be adopted at group level (described at ii above). A 'religion' gives us a thoroughly institutionalized group-level life-style which is often described as 'faith' as well. There are above 4000 such religions in the world out of which Christianity, Islam, Buddhism, Hinduism, Judaism,

Sikhism, Jainism and Zoroasterism are considered the main-streams. However, about 30% of the total number of people inhabiting the earth do not adhere to any religion and, further, almost half of these are atheists. This goes to prove that religion is only man-made system and it does not count as a basic necessity for human life.

We can conclude from the description of the term '*dharam*' as given above that the term 'religion' should rather be translated as 'institutionalized *dharam*' in the Indian context instead of calling it simply '*dharam*'. Effort is often made to mix up the two especially when the institution of religion has to face criticism on account of its anti-human stances. It needs to be added that all the religions are similar to one another so far as adoption of the above-mentioned seventeen elements is concerned because these elements run on parallel lines in almost all the religious groups. So, each religion can only claim to be different but none can claim to be exclusive. This is applicable to Sikhism as well when described as *Dharam* of category ii mentioned above.

However, adherents of Sikh religion often brag, and quite wrongly, of 'exclusiveness' of their faith. They are, in fact, so ignorant that they are not aware of the real nature of the mission pursued by the Sikh Gurus who had, actually, not launched any institutionalized '*dharam*'. This point will be taken up later in this write-up.

2. HUMANISM

Humanism is a secular philosophy which rejects miracles, fanaticism and religious dogma altogether, recognizes value and agency of a human being and accepts only the use of reason, morality and justice for ensuring welfare of human beings.

The use of the term 'humanism' emerged in Europe in the renaissance period of 14th century C.E. It laid stress on the study of philosophy and information available in the old classics so that proper intellectual development and enhancement

of knowledge could be ensured for the benefit of human beings. Later, the scope of 'humanism' got transformed as it came to be applied to general human concerns. Such an interpretation of 'humanism' received great acceptability through French Revolution of 1789 C.E. which had inspired the whole mankind with humanistic slogans of liberty, equality and fraternity.

During the 19th century C.E., German and French philosophers further strengthened the new concept of 'humanism' and it found large acceptability in European countries as well as in the U.S.A. By this time 'humanism' came to advocate that, it is the human being who is to be brought at the focal point if human interests are to be served properly, human being can serve as an efficient medium of productive efforts aimed at promoting human concerns, and utilization of human potential is the best way to ensure human welfare.

It needs to be clarified here that 'humanism' should not be confused with 'humanitarianism' implication of which is restricted to 'human welfare' only though it forms a significant ingredient of larger canvas of 'humanism'.

Three main aspects of 'humanism' as accepted in modern times are **human welfare, human rights and human dignity**.

Organizations were set up in Europe and the U. S. A. in the 19th and 20th centuries C.E. for promotion of 'humanism' which had come to be recognized as the supreme philosophy devoted to human concerns. That is why great stress is being laid on protection of human rights in the modern times the world over.

An international level umbrella body involving organizations devoted to humanism was formed in 1952 C.E. with its headquarters at Amsterdam in Holland. It was designated as International Ethical and Humanistic Union (IEHU). The description of 'humanism' adopted by the IEHU imparts eminence to human agency for establishing a

humanistic society and it aims at establishing reason based ethics by rejecting deism and supernaturalism altogether. IEHU was awarded membership by the United Nations Organization (U. N. O.) the same year. Since then, it has been functioning on various U. N. O. bodies including the UNESCO.

Mainly three types of humanism have been recognized in the modern times: Secular Humanism also known as Naturalistic Humanism which rejects institution of religion altogether; Religious Humanism which laying stress on ethical values recognizes, to some extent, religious rituals and beliefs that focus on human needs, interests and abilities; and Ethical Humanism which replaces all religious culture by the new-found culture of ethical societies.

It may look surprising to know that Guru Nanak who appeared in the land of Panjab in Northern India towards the end of 15th century C.E. is the pioneer of modern humanism. Not only this, Guru Nanak was the first in the world to have actually launched a revolutionary movement for achieving the aims of humanism. This movement, unparalleled in the world, was run successfully for a period of more than two centuries. Guru Nanak's humanism is, in fact, synthesis of three types of modern humanism described above. It is secular in the sense that it rejects the institution of religion altogether and recognizes nature as the manifestation of the cosmic order governing the universe. On the other hand, without accepting the existence of soul and personal God, it views God as the formless cosmic force which is the source of ethical values essential for ideal human development and relationships.

The philosophy of humanism conceptualized by Guru Nanak and further promoted by his successors is expressed through compilation of devotional verses known as Gurbani. This compilation is revered as 'Guru Granth Sahib' by their followers as Gurbani is recognized as

perennial 'Guru' by them. Hereafter, the compilation of Gurbani will be addressed to as 'Gurbani Granth'.

Humanism expressed through Gurbani presents a panorama of different shades not conceptualized by any of the philosophers of the modern world. Main aspects of humanism as expressed through Gurbani are mentioned as below:

Human Welfare
Human Rights
Human Dignity
Human Equality
Human Brotherhood
Human Equanimity (Freedom from tension)
Human Development (in individual's person)
Human Values (Ethics)
Human Spirituality (God's Benevolence)
Struggle for Human Concerns

Evidently canvas of humanism as expressed in Gurbani is very clear, bold and vast. General philosophy encompassed in Gurbani is designated as Gurmat. Therefore, relation between Gurmat and humanism would make an interesting study.

3. SIKHISM AS A MOVEMENT FOR HUMANISM

Elaboration of 'Sikhism' involves interpretation of three Panjabi terms viz. 'Sikh', 'Sikhi' and 'dharam'. These three terms would be described briefly as under:

The term 'Sikh' is currently in use at the social level for an adherent of a particular religion claimed to have been founded by Guru Nanak at the fag end of 15th century C. E. However, it is not clear since when the term 'Sikh' implying adherent of a particular religion has been in use because Gurbani gives out a different meaning of this term.

'Sikhi', a Panjabi noun anglicized as 'Sikhism', implies both Sikh religion usually ascribed to Guru Nanak as its founder and philosophy of Guru Nanak and his nine successors practiced and preached for the welfare of mankind. The philosophy propounded by Guru Nanak and further disseminated by the succeeding Gurus is available in the Gurbani Granth which itself enjoys the status of the eleventh Guru for the 'Sikhs'.

The term '*dharam*' used in the combination 'Sikh Dharam' implies 'religion' making 'Sikh Dharam' an equivalent of 'Sikh religion'. Evidently, 'Sikhism' when used as an equivalent of 'Sikh Dharam' presupposes that Guru Nanak was its founder, a stance which, in fact, is not based on facts.

The term 'Guru' has been used in Gurbani in three ways mentioned as under: God, Teacher/guide (the one who imparts knowledge, information or skill to others). Head of a religious sect is often considered to be holding mystic powers.

Note: In this write-up, the term 'Guru' is being used for Nanak or any of his successors in the sense of teacher or guide and not in the sense of 'head of a religious sect'.

In Gurbani, the term '*sat*' (meaning 'the true one') is, sometimes, used as an adjectival along with the term 'Guru' expressing it as '*Sat Guru*'. The use of '*Sat*' in this situation, however, is only a mark of respect for the one addressed to as 'Guru' and it does not bring any change in the essential meaning of 'Guru'. Nonetheless, confusion is created often when the expression '*Sat Guru*' actually used for God is understood to have been used for Guru Nanak or any of his successors.

The epithet initially used for a follower of Guru Nanak or any of his successors was '*Gurmukh*' implying 'the one who reveres God as the only controlling power of the universe'. As Guru Nanak and his successors had ushered in an

exclusive life-style, their followers came to be known among people from other sects as 'Nanakparast' or 'Nanakpanthi' both implying 'those who accept Guru Nanak as their guide'. Guru Gobind Singh gave the epithet of '*Khalsa*' to his followers. '*Khalsa*' is a term derived from Persian '*khalis*' meaning 'the pure'. '*Khalsa*', therefore, implies 'the purified one' i.e. the one who being one with God is free from normal human weaknesses and who has achieved the state of being '*Sachiar*' a term used by Guru Nanak in the same sense as that of '*Gurmukh*' or '*Khalsa*'. Even the term '*Sikh*' as used in Gurbani carries the same connotations as found for '*Gurmukh*', '*Khalsa*' or '*Sachiar*'. In Gurbani, the term '*Sikh*' has been described clearly at a number of places. To quote one instance

ਸੋ ਸਿਖੁ ਸਖਾ ਬੰਧਪੁ ਹੈ ਭਾਈ
ਜਿ ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚਿ ਆਵੈ॥
ਆਪਣੈ ਭਾਣੈ ਜੋ ਚਲੈ ਭਾਈ
ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਵੈ॥

(The one who leads life in accordance with the will of God is our dear fellow Sikh. The one who is self-willed is left alone and suffers eventually. **Gurbani Granth P. 601**)

It may be noted here that Guru Nanak and all of his successors presented themselves as 'Sikhs' only and none of them ever posed as a 'Guru'. They, however, regarded Gurbani as their common Guru and designated it as 'Shabad Guru'. Till the first quarter of 18th century C. E., the term '*Sikh*' was used in this sense only. It was sometime later that the term '*Sikh*' came to be used for an adherent of a particular religion. The term '*Sikh*' is being used here to imply the connotation as given in Gurbani except when shown to have been used differently. On the other hand, the epithet 'Sikh Guru' is being used here for those who acted as leaders and guides for the revolutionary movement launched by Guru Nanak towards the end of 15th century C. E.

If we make a close study of Guru Nanak's contribution, we will find that he did not base his concepts on the second type of '*Dharam*' described earlier here. He had, in fact, not launched any new religion parallel to other religions such as Islam, Hinduism, Judaism, Buddhism or Christianity. Nor did any of the succeeding Gurus give such a shape to the movement initiated by him. Guru Nanak had, instead, launched a revolutionary movement for humanism similar of which had not been seen in the world earlier and the world has not seen its like since its decline in the first half of 18th century C. E. It was only in the 19th century C. E. that a few scholars in European countries such as Germany and France propounded concepts similar to those included in Gurbani and these were presented under the title of 'humanism'.

No liaison could, however, be established between concepts given by these philosophers and those included in Gurbani perhaps because of geographical and linguistic barriers. Those who have been claiming to be followers of Guru Nanak and his successors had, for various reasons, never been able to acquaint the outside world with the real nature of the philosophy preached and practiced by the Gurus. Consequently, the outside world has remained unaware of the contribution made towards humanism by Guru Nanak, his successors and their contemporary followers through a movement lasting for a period above two centuries.

Philosophy as propounded by Guru Nanak and enshrined in Gurbani is totally secular in essence. Its focus is primarily on the human concerns though it gives utmost importance to inculcating faith in God as the only force controlling the universe. However, it does not view God in personal form and, therefore, it does not recommend any techniques of God-worship. **Further it does not preach faith in prophets, miracles, mythology, mysticism, superstition and ritualistic observances.**

Apparently, such a philosophy stands directly opposed to the institution of religion. Therefore, the revolutionary humanistic movement launched by the Gurus was to give a serious blow to the values and traditions being upheld by the institutions of both Hinduism and Islam. The Gurus and their followers were made targets of state sponsored persecution and military attacks leading to a lot of sacrifices. Ultimately, only a handful of the followers of the Gurus had survived the holocaust leading to the martyrdom of Banda Bahadur in the first quarter of the 18th century C. E. and they had to seek shelter in desolate places away from their homes and hearths. Lying low for some time, they decided to assert their existence and they started launching guerrilla attacks against Moghul forces and foreign invaders as a struggle for survival as well as for humanistic cause.

After initial successes they had to face utter persecution at the hands of both the rulers and foreign invaders. During this critical period, especially after the martyrdom of Bhai Mani Singh in 1733 C. E., the Hindu priests from Udaasi and Nirmala sects took hold of the centres of preaching set up by the Gurus especially at Amritsar known as Guru-ka-Chakk during that period. It was actually a well-planned conspiracy to make use of the adverse circumstances being faced by the genuine followers of the Gurus and to convert the movement for humanism into a religion laden with Hindu beliefs and rituals. They converted all of these centres into religious places similar to Hindu temples and introduced ritualistic worship there. By the middle of 18th century C. E. they had succeeded in moulding the humanistic mission of the Gurus into a religion of Hindu colour designating it as '*Sikh Dharam*'. It was in this way that a new meaning was imparted to the term '*Sikh*' which now came to imply 'an adherent of *Sikh Dharam*'

On the other hand we see that religion stands categorically rejected by the Gurus. Gurbani contains clear direction in this regard as under:

ਨਾ ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ ॥
ਅਲਹ ਰਾਮ ਕੇ ਪਿੰਡੁ ਪਰਾਨ ॥

(We are neither Hindus nor Mohammedens. Our bodies and spirits belong to God only call Him Allah or Ram. **Gurbani Granth P. 1136**)

The phrase "We are neither Hindus nor Mohammedens" included in the verse quoted above does not imply that the author, by saying so, is declaring, "..... we are the adherents of a different religion viz. Sikhism, instead." **In fact, the concept of religion stands rejected altogether here and adherent of the Gurus' mission is exhorted only to keep firm faith in the existence of God as the only creator and controller of the universe.** A similar message is conveyed through the following couplet appearing in Gurbani:

ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ ॥
ਹਰਿ ਕੇ ਨਾਮ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥

(The supreme *Dharam* among all kinds of *Dharams* is remembering God all the time and doing noble deeds **Gurbani Granth P 266**)

Evidently, Sikh Gurus had launched their mission as a substitute for religion. This mission was, in fact, a revolutionary movement with a clear message for the world that an ideal life-style can be adopted and human welfare can be ensured only by shunning the institution of religion and joining the struggle for humanism. A follower of Sikh Gurus was to be a humanistic activist instead of being an idle performer of ritualistic observances of a religion.

Sadly, the practitioners of 'Sikh Dharam' are content to present themselves as mere adherents of a religion only and not as activists of a humanistic movement.

What is more serious is that the 'Sikh Dharam' as is being practiced presently is no different from Hindu religion although the practitioners would often claim that they are not Hindus. Similarly,

these practitioners make a number of other untenable claims about their religion a few out of which are mentioned as under:

1. Practitioners of Sikh Dharam claim that their religion is an exclusive one without realizing that adherents of every religion make such a claim about their own religion.
2. Practitioners of Sikh Dharam claim that ethical principles advocated by their religion are universal without realizing that adherents of every religion make such a claim about their own religions.
3. Practitioners of Sikh Dharam claim that their scripture is a scripture for the whole of mankind without realizing that every religion has its own exclusive scripture/s.
4. Practitioners of Sikh Dharam claim that the scripture of their religion known as 'Guru Granth Sahib' is the Guru for all. They do not realize that every religion has its own spiritual guide/s or prophet/s.

Such an approach on the part of the practitioners of Sikh Dharam has created plethora of problems for them from time to time. In fact, all the difficulties being faced by them today as a community are the outcome of acceptance of transformation of the humanistic movement launched by the Sikh Gurus into a religious institution. What is needed is that they should, first of all, try to grasp the nature and aims of the movement launched by the Sikh Gurus and to understand that philosophy of humanism propounded by Guru Nanak is the supreme among the currents of philosophy which have emerged in the world from time to time. Luckily, this philosophy is available in the form of Gurmat and it can easily be found delineated in Gurbani. It is the onerous duty of the genuine followers of Sikh Gurus to put it into practice and further preach it among the mankind around the world.

4. GURMAT VERSUS HUMANISM

'Gurmat' means the concepts enshrined in Gurbani to be practiced in real life by human beings for adopting an ideal life-style. If we study

it minutely, we find that 'Gurmat' is the complete expression of the philosophy of humanism and life-style based on humanistic concepts. In other words, 'Gurmat' and humanism are two sides of the same coin.

As we have already seen, humanism is a thought-process directly related to human concerns. It is a philosophy which brings human being at the centre of scheme of things and presents concepts to prepare individuals for promoting and pursuing the human interests actively. We have also seen that Guru Nanak was the first to identify this thought-process and he launched its preaching in a planned manner towards the end of 15th century C. E. Whole of Gurbani i.e. the essence of the writings included in the Gurbani Granth lays bare various aspects of philosophy of humanism. Different aspects of humanism as expressed through Gurbani are being presented in the following pages illustrating the same through quotes out of Gurbani.

Human Welfare

Human Welfare includes efforts made to improve upon the life-situations of those who are under-privileged or those who are suffering from one or the other calamity. Such egalitarian efforts are made irrespective of caste, creed, race, gender, region etc. of the beneficiaries. Human welfare can also be described as social welfare, social service or humanitarian deeds which are performed without any material or immaterial gain in view. Benefit of human welfare can be extended in the form of material help (cash or in kind), care for the ailing persons, rescuing the victims of natural calamities, educating others in maintaining health, fighting the social evils, launching literacy drives, working for woman empowerment, providing others with moral education, making free legal counselling available and assisting in traffic control. Such welfare acts can be performed individually or through organizations. In fact, one can contribute towards human welfare any time, any where and in any form. Sikh Gurus launched a number of human welfare projects. Gurbani

inspires the human beings to live beyond self and to be always ready for joining the human welfare activities.

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥

ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥

(If you perform service to others while leading your life, you earn a lofty position in the eyes of God, the Almighty. **Gurbani Granth P. 26**)

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥

ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥

(The one who earns one's living through hard work and shares it with others is treading the noble path in one's life. **Gurbani Granth P. 1245**)

Human Rights

A lot of awareness has grown the world over regarding human rights during the last one century. Human rights accrue to one because of one's being a human being and everybody deserves access to human rights irrespective of one's religion, country, gender, race, colour, language, position or status. All the individuals of the world are to have similar opportunities for availing of human rights which include right to education, right to earn livelihood, right to choose one's faith, right to express views, right to participate in the formation of government, right to have a dwelling, right to avail of health facilities etc. Everyone is expected to respect the human rights of the others and no one has a right to deprive others of their human rights. Sikh Gurus had launched a movement for protection and restoration of human rights about four centuries prior to the modern world acquired awareness about human rights. Innumerable sacrifices made by the Sikh Gurus and their followers during this rather prolonged movement were mainly for protection of human rights. Gurbani also refers to the need for maintaining and protecting human rights in the society.

ਵਢੀ ਲੈ ਕੇ ਹਕੁ ਗਵਾਏ ॥

ਜੇ ਕੈ ਪੁਛੈ ਤਾ ਪੜਿ ਸੁਣਾਏ ॥

(Those who receive bribes are depriving others of their human rights, although such hypocrites can be seen quoting scriptures in their own favour. **Gurbani Granth P. 951**)

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ ॥

ਗੁਰੂ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨਾ ਖਾਇ ॥

(Depriving others of their rights to gain personal benefit is a sinful way of life. Such acts can be equated with eating caracasses and persons indulging in these do not find favour with pious persons. **Gurbani Granth P. 41**)

Human Dignity

Human dignity is a positive trait that provides one with the feeling of self-importance which saves one from inferiority complex. A person blessed with human dignity finds himself or herself at a respectable status in the society. History of mankind reveals how certain sections of the society have been grabbing power and pelf from time to time and have been subjecting others to slavery, poverty, deprivation, discrimination, humiliation and torture. Such an inhuman treatment has been robbing the victims of their sense of dignity imparting to them a sense of lowliness, inferiority and deprivation. The ruling powers and the clergy have always exploited the other sections of the society to keep them deprived of human dignity. Building up of human dignity among the deprived sections of the society is, in fact, the initial stage of efforts towards restoration of human rights. Sikh Gurus realized the necessity of imparting human dignity to the individuals especially to those from downtrodden sections of the society and they made special efforts in this regard. Gurbani also preaches how an individual can lead life with dignity and self-respect.

ਮਨਿ ਸਾਂਤਿ ਆਈ ਵਜੀ ਵਧਾਈ ਤਾ ਹੋਆ ਪਰਵਾਣੁ ॥

ਇਉ ਕਹੈ ਨਾਨਕੁ ਮਨ ਤੂ ਜੋਤਿ ਸਰੂਪ ਹੈ ਅਪਣਾ ਮੂਲੁ
ਪਛਾਣੁ ॥

(One acquires lofty spirits by attaining peace of mind through self-efforts. Human self is blessed with godly powers, only one has to realize this

potential. **Gurbani Granth** P. 441)

ਅਵਰ ਜੋਨਿ ਤੇਰੀ ਪਨਿਹਾਰੀ ॥
ਇਸੁ ਧਰਤੀ ਮਹਿ ਤੇਰੀ ਸਿਕਦਾਰੀ ॥

(Humans are the superior-most life form in the world. They should feel proud that they are the rulers of this earth. **Gurbani Granth** P. 374)

Human Equality

An ideal life-style can be ensured and healthy society can be set up only if human equality prevails in our surroundings. In case the society is afflicted with the malady of inequality, peace and progress will not be possible at any level. Inequality in humans leads to sense of deprivation and hatred which further create tensions, disorder, hostility and turmoil. On the face of it, inequality in social set-up seems to be arising out of economic, religious, administrative and political reasons but it is, actually, the elements of injustice, ego, greed, competitive spirit, narrow-mindedness, weakness for dominance etc. lurking in the human behavior which are the root cause of prevalence of inequality in the society. It is, therefore, necessary that, first of all, human mind should be made free from all the negative feelings and then further steps can be initiated for bringing about equality.

Sikh Gurus tried their best both through example and precept to establish equality among human beings. According to them all the human beings are equal because they are the children of the same father, God. To quote from Gurbani:

ਸਭੁ ਕੋ ਊਚਾ ਆਖੀਐ ਨੀਚੁ ਨ ਦੀਸੈ ਕੋਇ ॥
ਇਕਨੈ ਭਾਂਡੇ ਸਾਜਿਐ ਇਕੁ ਚਾਨਣੁ ਤਿਹੁ ਲੋਇ ॥

(Call everybody great because no one is lowly, all have been created by the same creative force that is God and all are empowered equally by Him. **Gurbani Granth** P. 62)

ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥
ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੋ ਮੰਦੇ ॥
(God has created life and all enjoy the same status in the scheme of nature. The whole of the world

has been created out by the same Almighty force and no one is inferior to anybody around. **Gurbani Granth** P. 1349)

Human Brotherhood

Bringing about 'Human Brotherhood' in the whole world is one of the significant aims of humanistic philosophy. The world has experienced tremendous progress in civilization with the passage of time. Nonetheless, unscrupulous forces in all parts of the world have been making efforts to divide the mankind in various sects, and they have been largely successful too. As a result, people have been living in an atmosphere vitiated by mutual enmity and hatred all along leading often to riots and wars resulting in bloodshed, massacres and huge material losses. As such, human beings have always harboured the negative feelings of hatred, hostility and enmity to others instead of showing love, tolerance and cooperation for their fellow-beings.

It is actually the role played by the ruling classes and religious institutions which leads to tensions and ill-will in the society and goes against establishment of human brotherhood on the globe. They always act both individually and jointly to keep the masses divided in order to meet their selfish aims of subjugating and exploiting the members of their society. Sikh Gurus always tried to establish harmony and love among the people. In Gurbani we come across many verses devoted to promotion of human brotherhood. For example

ਘਟ ਘਟ ਅੰਤਰਿ ਤੂੰ ਹੈ ਵੁਠਾ ॥
ਸਭੇ ਸਾਂਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸੈ ਨ ਦਿਸਹਿ ਬਾਹਰਾ
ਜੀਉ ॥

(All belong to the same brotherhood because God abides in everyone. **Gurbani Granth** P. 97)

ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ ॥
(We are children of the same father God; therefore, everyone deserves to be duly respected. **Gurbani Granth** P. 611)

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨ
ਆਈ ॥

(No one is our enemy, no one is even stranger to us; we can live cordially with everybody. **Gurbani Granth P. 1299**)

Human Equanimity

Equanimity means freedom from mental disturbances. Human equanimity is disturbed by mental tensions which arise out of negative feelings of fear, frustration, stress, ill-will, greed, aimlessness, worry etc. Untreated mental tension leads to a number of psychological disorders and physical ailments. Material progress the world has witnessed in modern times has been at the cost of human equanimity. A society having diseased persons as its members cannot enjoy peace, balance and ideal development. Lack of equanimity at the individual level creates disorders and imbalances in the whole social set-up which lead to very serious problems for the whole mankind. Sikh Gurus realized the need for maintaining human equanimity and advised human beings to attain freedom from the negative feelings which create tensions in human minds. This, according to them, could be achieved through submission to God's will, control of negative feelings, development of positive attitude towards life and keeping the mind in equipoise. Whole of Gurbani lays stress upon, among other things, attainment of tranquility in life.

ਸਹਜੇ ਹੀ ਭਗਤਿ ਉਪਜੈ ਸਹਿਜ ਪਿਆਰਿ ਬੈਰਾਗਿ ॥
ਸਹਜੇ ਹੀ ਤੇ ਸੁਖ ਸਾਤਿ ਹੋਇ ਬਿਨੁ ਸਹਜੇ ਜੀਵਣੁ ਬਾਦਿ ॥
(God can be remembered only in poise, love and detachment can be developed through poise, tranquility can be attached through poise, without poise everything is worthless. **Gurbani Granth P. 68**)

ਸੁਖੀ ਬਸੈ ਮਸਕੀਨੀਆ ਆਪਿ ਨਿਵਾਰਿ ਤਲੇ ॥
ਬੜੇ ਬਡੇ ਅਹੰਕਾਰੀਆ ਨਾਨਕ ਗਰਬਿ ਗਲੇ ॥
(A humble person always lives a happy life because through humility one sheds one's ego.

Those who are vain and arrogant perish through pride. **Gurbani Granth P. 278**)

ਉਦਮੁ ਕਰਤ ਸੀਤਲ ਮਨ ਭਏ ॥
ਮਾਰਗਿ ਚਲਤ ਸਗਲ ਦੁਖ ਗਏ ॥

(Those who are quick to take initiative enjoy peace of mind. Those who tread the path of righteousness become free from troubles. **Gurbani Granth P. 201**)

Human Growth

Although human beings are considered a race of homo-sapiens on the earth yet different kinds of shortcomings can be noticed in human conduct everywhere in the world. Problems being faced by the human beings arise mainly out of these behavioral shortcomings. It shows that the growth human race has acquired till today is yet far from being an ideal one. It, therefore, becomes imperative that humans are helped and guided to tread the path of further and positive growth. This will not only help them in eradicating their behavioral pitfalls but will also provide them with positive traits which will prove quite beneficial for whole of the mankind. This will be helpful in a big way in initiating a process for bringing about happiness, peace and development in the world.

As Sikh Gurus brought human being at the focal point of the scheme of things in order to work for brighter future for mankind, they made special efforts to ensure all-round growth of human personality. They guided human beings to attain growth in the physical, intellectual and moral aspects of the human self. Gurbani presents guidelines in this regard as well.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥

(Those who remember God all the time keep themselves on the path of progress. Those who listen to His name devotedly remain free from sufferings and sinful acts. **Gurbani Granth P. 2**)

ਖੋਜੀ ਉਪਜੈ ਬਾਦੀ ਬਿਨਸੈ ਹਉ ਬਲਿ ਬਲਿ ਗੁਰ

ਕਰਤਾਰਾ ॥

(The one, who probes diligently, attains growth and the one, who indulges in aimless argumentation, faces degeneration. One should always praise God's will and ways. **Gurbani Granth P.1255**)

Human Values

Human beings need a set of basic norms of ideal human behaviour for adopting an ideal life-style. Such basic norms are also called ethical or moral principles which determine the human values essential for setting up a peaceful and balanced human society maintaining a healthy and positive atmosphere. Lack of human values only drives the human society towards barbarism where prevails an environment which is replete with pollution and falsehood. It is, therefore, imperative that all the human beings become free from evils and they adopt healthy principles of life. The material development the world has seen during the modern age has hit the human values hard leading to disturbances, tensions and lawlessness everywhere. Restoration of human values has to be given priority in any programme to be adopted for bringing about reforms in the social set-up. Sikh Gurus not only preached at a big scale in favour of strengthening human values, they and their followers also presented actual models through their life-style. Gurbani lays special stress upon adoption of healthy ethical principles in human life.

ਬੋਲੀਐ ਸਚੁ ਧਰਮੁ ਝੂਠੁ ਨ ਬੋਲੀਐ ॥

(Always speak the truth and adopt it as your primary ethical principle. Never tell a lie. **Gurbani Granth P.488**)

**ਛੋਡਹੁ ਕਾਮ ਕ੍ਰੋਧ ਬੁਰਿਆਈ॥
ਹਉਮੈ ਧੰਧੁ ਛੋਡਹੁ ਲੰਪਟਾਈ॥**

(You should abandon lust, anger and evils. You should abandon ego and conflicts as well. **Gurbani Granth P.1026**)

**ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਤਸਰ ਏ ਖੇਲਤ ਸਭਿ ਜੁਐ
ਹਾਰੇ ॥**

**ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਸਚੁ ਇਹ ਅਪੁਨੈ ਗ੍ਰਿਹ ਭੀਤਰਿ
ਵਾਰੇ ॥**

(Indulgence in lust, anger, materialistic greed, intoxication always lead to losses as does gambling. Instead, one should adopt truth, satiability, kindness, ethics and godliness in one's self. **Gurbani Granth P. 379**)

Human Spirituality

Human spirituality takes into account laws governing the universe manifest in nature through its manifold facets. Such laws bound in a system have direct bearing on human concerns because human self is part and parcel of the universe. Generally, human growth is divided into intellectual, physical and ethical streams and spirituality is left to deistic faith or the institution of religion. But humanistic spirituality does not depend upon deistic beliefs or religious institutions and it recognizes nature as the only source of all ethical inspiration for human beings. Such an inspirational experience can be identified as the genuine spirituality which has immense practical value for human beings. It, therefore, goes to prove that human beings can have spiritual experience without depending upon religion which has actually wrought more harm to the mankind than bringing any benefits of welfare.

Sikh Gurus rejected the institution of religion altogether and identified faith in non-personal God manifest in the natural phenomenon as the only source of ethical inspiration for human beings. That is why Gurbani advocates building up faith in the non-personal God who being the sole power behind creation of the universe is running it as a well-knit system.

ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ ॥ ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ ॥

(I have one and only one Master and He is God. **Gurbani Granth P. 350**)

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕੁ ਲਿਖਿਆ ਨਾਲਿ ॥

(The only way to abandoning falsehood and attaining truthfulness is submission to the will of God manifest in the well-ordered universe.

Gurbani Granth P. 1)

ਜਿਨੀ ਆਤਮੁ ਚੀਨਿਆ ਪਰਮਾਤਮੁ ਸੋਈ ॥

(The one who studies, analyses and knows one's self, attains godliness. **Gurbani Granth P. 421)**

Struggle for Human Concerns

It is a well known fact that inspite of material progress made by mankind in the modern times human beings are yet to adopt an ideal conduct. At the same time, some humanistic individuals or groups have emerged from time to time who have taken upon themselves the task of bringing about reformation in society in order to ensure welfare of mankind. However, those who have ventured upon taking any steps for initiating process for such a reformation have had to suffer a lot at the hands of those whom they wanted to help. Through a close study of the history of different parts of the world we get acquainted with the bitter truth that benefits of humanistic concepts can be imparted only through struggle involving torturous situations created by those who intend to keep the society disturbed and unbalanced so that they could continue to meet their selfish ends.

Sikh Gurus had run a humanistic movement for a period above two centuries and they and their devoted followers had to face torture, persecution and sacrifices in a way parallel of which cannot be found in the history of the whole world. Gurbani also inspires us to be prepared for hard struggle if we intend to work for establishing an ideal society.

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥
ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥

(Those who are keen to join the struggle for establishing an ideal society, have to be prepared to sacrifice their lives in the process. **Gurbani Granth P. 1412)**

ਸੂਰਾ ਸੋ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ ॥
ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ ॥

(Only that person can be deemed really brave who puts up a dauntless fight for the sake of his or her ideals and does not admit defeat even if he or she has to sacrifice his or her life. **Gurbani Granth P. 1105)**

In view of the description given above it becomes clear that the best way to interpret Gurmat is to equate it with humanism. It is, therefore, necessary that Gurbani should be presented to the world as an exclusive document of humanism instead of mere scripture of a religion.

RELEVANCE OF SRI GURU GRANTH SAHIB IN TWENTY FIRST CENTURY

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We are living in a world full of turmoil and tribulations. At the dawn of twenty first century, humanity is facing severe challenges to its very existence. The ever-increasing environmental pollution and the prevalence of large-scale corruption at various levels in society (esp. in underdeveloped countries) are threatening its ecological and social fabric.

The monsters of drug menace and AIDS are trying to snuff out the very life breath of human beings. The rise of terrorism and the political rivalries among nations are threatening the world peace. In such a dismal state of affairs, the clouds of destruction are looming large over the mankind. But, there is a ray of hope in the form of Sri Guru Granth Sahib, for salvation of humanity from its present ills.

Sri Guru Granth Sahib (SGGS), a unique religious and philosophical treatise, is a sublime blue print to establish a reign of peace and prosperity on earth. It contains many divine messages unmistakably addressed to all mankind, which

remain uniquely significant for all times and have a crucial relevance to the present time as well.

ENVIRONMENTAL CONCERNS

During the present time, modern industrial civilization is colliding violently with our mother earth's ecological system with horrid consequences. Global warming, green house effect, depletion of Ozone layer, deforestation, soil erosion, pollution (air, water, soil, noise and radioactive) are making mother earth sick day by day. If not checked and treated in time, she may become a lifeless desert incapable of supporting life.

In SGGS, man and nature are no more seen as external to each other, being involved in inter-dependent relationship, reciprocally conditioning the life of each other. Guru Nanak stresses this kind of relationship in his composition Jap(u):

ਪਵਣੁ ਗੁਰੂ ਪਾਈ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥
ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥

(ਮ. 1, ਸਗਰਾਸ, ਪੰਨਾ 8)

Air is vital force, Water the progenitor, the vast Earth is the mother of all, Days and Nights are nurses, fondling all creation in their lap. (Mehl First, SGGS, p 8)

SGGS places a great deal of spiritual significance on the lessons we can learn directly from Nature. According to SGGS earth teaches us patience and renunciation, sky teaches us equality and broadmindedness, sun teaches us love for all, air teaches us mobility and compassion, fire teaches us warmth and courage. This emphasis is evident in the Rag Maru hymns (SGGS, p 1018) of Guru Arjan Dev.

SGGS teaches us the importance of living in harmony with nature. The concept of interrelatedness of man and nature places a tremendous responsibility on all of us for

addressing the problems of safety and protection of earth and its eco-system. The eternal message of SGGS is that we should love our mother earth and nature.

This is highly relevant to the contemporary environmental concerns. Also, it is unequivocal in providing inspiration to the whole mankind towards this cause.

MENACE OF CORRUPTION

The prevalence of large-scale corruption in modern society is a great social evil. **Concept of social responsibility is fundamental to the message of SGGS.** Socio-spiritual welfare of humanity is one of its major concerns. Gurbani describes this world as 'dharamsal' (abode of righteousness). Its objective is the creation of a new egalitarian social order, with emphasis on work ethics.

The core of the teaching of SGGS is *naam Japo* (contemplation on God), *kirt karo* (do honest work) and *wand chhako* (sharing of the earnings). It proclaims:

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥

ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥

(ਮ. 1, ਸਗਰਾਸ, ਪੰਨਾ 1245)

He, who earns his living by the sweat of his brow and shares his earnings with others, has discovered the path of righteousness, says Nanak. (Mehl First, SGGS, p 1245)

Thus SGGS lays a great emphasis on human endeavour and honest labour. SGGS commands the Sikhs to keep the social environment clean by avoiding the company of power mongers, evildoers and slanderers. It lays a great stress on good conduct in worldly affairs as it enunciates:

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥

(ਮ. 1, ਸਗਰਾਸ, ਪੰਨਾ 62)

Truth is higher than everything; but higher still is truthful living. (Mehl First, SGGS, p 62)

It condemns living by exploitation, bribery and corruption. It asserts:

ਹਰੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ ॥

(ਮ. 1, ਸਰਗਸ, ਪੰਨਾ 141)

To deprive others of their rights ought to be avoided as scrupulously as the Muslims avoid the pork and the Hindus consider beef as a taboo. (Mehl First, SGGS, p 141)

It exhorts Sikhs to avoid malpractices.

ਲਬੁ ਕੁਤਾ ਕੂੜੁ ਚੂਹੜਾ ਠਗਿ ਖਾਧਾ ਮੁਰਦਾਰੁ ॥

(ਮ. 1, ਸਰਗਸ, ਪੰਨਾ 15)

Greed is a dog; falsehood is a filthy street-sweeper. Cheating is eating a rotting carcass. (Mehl First, SGGS, p 15)

Gurbani emphasizes that for a Sikh the exploitation of others is like eating a dead man's flesh. The Sikhs are counseled to lead a life of contentment and to respect the person, property and dignity of others. These social ideals of SGGS can help to eradicate the menace of corruption and other malpractices from our society.

DRUGS ABUSE AND AIDS

At present, human society is suffering from the various ill effects of the wide spread abuse of intoxicants and narcotics. The demon of drugs abuse has taken a strong hold on the young people, giving rise to various social and physical ills. The overexposure to the unethical, melodramatic soap operas, the preponderance of obscene pop-music and rise of materialistic culture has provided a fertile ground for the growth of illicit / adulterous relationships among human beings. This has caused a severe setback to the physical, moral and spiritual health of the society. Consequently, the

curse of AIDS and drug abuse is taking its toll on humans.

But, even in this field, SGGS is capable of providing us a beacon. It proclaims:

ਬਾਬਾ ਹੇਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥

ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰੁ ॥

(ਮ. 1, ਸਰਗਸ, ਪੰਨਾ 16)

Friend, all that food and pleasures are vain, which fill the mind with Evil and make the body writhe in pain. (Mehl First, SGGS, p 16)

The Sikhs are forbidden from taking intoxicants and narcotics as SGGS warns about the ill effects of the usage of these.

ਦੁਰਮਤਿ ਮਦੁ ਜੇ ਪੀਵਤੇ ਬਿਖਲੀ ਪਤਿ ਕਮਲੀ ॥

(ਮ. 5, ਸਰਗਸ, ਪੰਨਾ 399)

Those who drink the wine of vice, their mind is turned. (Mehl Fifth, SGGS, p 399)

The duties related to chastity and fidelity are enjoined to regulate marital relations and to ensure respect for fidelity in the family and avoidance of adultery. SGGS proclaims:

ਪਰ ਦਾਰਾ ਪਰ ਧਨੁ ਪਰ ਲੇਭਾ ਹਉਮੈ ਬਿਖੈ ਬਿਕਾਰੁ ॥

ਦੁਸਟ ਭਾਉ ਤਜਿ ਨਿੰਦ ਪਰਾਈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਚੰਡਾਰੁ ॥

(ਮ. 1, ਸਰਗਸ, ਪੰਨਾ 1255)

To covet others' wives, to desire others' wealth, to have greed and egotism, is sinful; shun the evil passions, slander of others, lust and anger. (Mehl First, SGGS, p 1255)

Thus by imbibing the ethical principles of SGGS, our society can get rid of the evils of intoxicants, narcotics and drugs abuse. Even the monster of AIDS can be controlled and eventually destroyed by its healing touch.

WAR, TERRORISM AND WORLD PEACE

In modern times, man is very well equipped

intellectually and materially. Yet, the class conflicts among people and struggle for supremacy among different nations, the world over, are still raging. Consequently, several nations are at war with each other giving rise to terrorism and misery for mankind.

SGGS tells us that the *haumain* (egoistic consciousness) is the cause of man's all problems and limitations. It is the root cause of the entire conflict between man and man, between one society and the other, and between one nation and the other. **The altruistic tendencies developed in man as the result of cultural conditioning over the years are only superficial.** The moment the struggle for existence becomes keen, the basic self-centeredness of man comes into play. Thus start all conflicts of man, social as well as national and international. SGGS emphasises that man is capable of transcending this ego-consciousness. The remedy is to develop a higher consciousness by linking one's consciousness with God or the basic consciousness. The Guru Angad Dev proclaimed:

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥

ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥

(ਮਹਲਾ 2, ਸਗਗਸ, ਪੰਨਾ 466)

Ego is a chronic disease, but it contains its own cure as well. If the Lord grants His Grace, one acts according to the Teachings of the Guru's Shabad. (Mehl Second, SGGS, p 466)

Treating all human beings as spiritually one, and ethnically equal, notwithstanding their different religious backgrounds is the pre-requisite for maintaining harmonious relationship between different communities and nations.

If we want the world to be set free from the siege of distrust and disharmony, oppression and violence and the reign of terrorism, we have to see others as our brothers and sisters.

We need to discover how to affirm our own identity, without threatening the identity of others. SGGS advocates:

ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥

(ਸਲੋਕ ਮਹਲਾ 9, ਸਗਗਸ, ਪੰਨਾ 1427)

Neither threaten others, nor be afraid of anyone. (Shalok, Mehl Ninth, SGGS, p 1427)

It vouches for the spirit of universality as:

ਨਾ ਕੇ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ

ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥

(ਮਹਲਾ 5, ਸਗਗਸ, ਪੰਨਾ 1299)

None is my enemy, and none is stranger; I am in accord with everyone.

(Mehl Fifth, SGGS, p 1299)

The ideals of the 'Universal brotherhood of mankind' and the 'Universal fatherhood of God' as laid down in SGGS are of fundamental importance to settle all conflicts of man.

ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ॥

(ਮ. 5, ਸਗਗਸ, p 611)

One True Lord is the father of all; and we are His children. (Mehl Fifth, SGGS, p 611)

This happens to be the central message of SGGS. The idea of God's love for all beings teaches us to value the other in his or her otherness. It makes love for God the *sine qua non* factor for mankind and seeks the expression of this love through *Seva* (selfless voluntary service through philanthropic activities). Thus, by imbibing the ethical values enshrined in SGGS, humanity can be ameliorated.

The philosophy projected in SGGS is focused on the creation of a just, liberal, universal and altruistic social order. It is committed to promoting mutual love, striving for high moral

conduct, social equality and peaceful co-existence across the world. The basic principles are highly relevant to the contemporary concerns.

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ELIMINATE DUALITY Amar Prakash



"Truth is available only to those who have the courage to question whatever they have been taught." (Unknown) And the real crime is that very few have the courage to do this.

"Guru Nanak opposed what he considered to be the ineffective and distracting rituals of Hinduism

and Islam. Insistence of their careful observance resulted in the formalism which kept the worshiper preoccupied with the temporal to the neglect of the spiritual. Thus he would assert that 'Rituals and ceremonies are the chains of the mind.' p. 635."

ਕਰਮ ਧਰਮ ਬੰਧਕਾਰੀ ॥

Religious rituals and ceremonies are traps.
Guru Nanak p. 135

It's rehits that have "resulted in the formalism" which keep us separated from the Spiritual and in these "chains" and "traps," Sikhism has built it's own prison, unable to see beyond the Veil of Illusion to attain the Spiritual or Transcendent World.

The following are quotes from the Adi Granth. I find it amazing that the first two are from pages 2 and 3 of Jap Bani. These are read every day but no one seems to be paying any attention.

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥

If I am pleasing to Him, then that is my pilgrimage and cleansing bath. Without pleasing Him, what good are ritual cleanings?
p. 2 Guru Nanak

ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥

The faithful do not follow empty religious rituals.
p. 3 Guru Nanak

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਮਨਮੁਖ ਕਰਮ ਕਮਾਵਣੇ ਜਿਉ ਦੋਹਾਗਣਿ ਤਨਿ ਸੀਗਾਰੁ ॥

ਸੇਜੈ ਕੰਤੁ ਨ ਆਵਈ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥

ਪਿਰ ਕਾ ਮਹਲੁ ਨ ਪਾਵਈ ਨਾ ਦੀਸੈ ਘਰੁ ਬਾਰੁ ॥੧॥

Siree Raag, Third Mehla:

The self-willed manmukh performs religious rituals, like the unwanted bride decorating her body. Her Husband Lord does not come to her bed; day after day, she grows more and more miserable. She does not attain the Mansion of His Presence; she does not find the door to His House.
॥1॥ p. 31 Guru Amardas

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਕਾਂਇਆ ਸਾਧੈ ਉਰਧ ਤਪੁ ਕਰੈ ਵਿਚਹੁ ਹਉਮੈ ਨ ਜਾਇ ॥

ਅਧਿਆਤਮ ਕਰਮ ਜੇ ਕਰੇ ਨਾਮੁ ਨ ਕਬ ਹੀ ਪਾਇ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਜੀਵਤੁ ਮਰੈ ਹਰਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥

Siree Raag, Third Mehla:

You may torment your body with extremes of self-discipline, practice intensive meditation and hang upside-down, but your ego will not be eliminated from within. You may perform religious rituals, and still never obtain the Naam, the Name of the Lord. Through the Word of the Guru's Shabad, remain dead while yet alive, and the Name of the Lord shall come to dwell within the mind. ||1||

p. 33 Guru Amardas

ਸੁਣਿ ਪੰਡਿਤ ਕਰਮਾ ਕਾਰੀ ॥

ਜਿਤੁ ਕਰਮਿ ਸੁਖੁ ਉਪਜੈ ਭਾਈ ਸੁ ਆਤਮ ਤਤੁ ਬੀਚਾਰੀ ॥ ਰਹਾਉ ॥

Listen, O ritualistic Pandit: that religious ritual which produces happiness, O Siblings of Destiny, is contemplation of the essence of the soul. ||Pause||

p. 635 Guru Nanak

ਸਭਿ ਸੰਜਮ ਰਹੇ ਸਿਆਣਪਾ ॥

All strict rituals are just clever contrivances.

p. 72 Guru Nanak

It is because of these rituals and regulations that understanding becomes nearly impossible. It is ironic that at one time I enjoyed the rituals of gurdwara and was a strict adherent of the rahit. But since I have had glimpses beyond the Veil of Illusion, I see these rituals as road blocks to true understanding and result in Duality.

As I have said in the past: the Gurus were almost never talking about the temporal but only speaking of the transcendent. It is the rituals that keep everyone from seeing this. In other words, the transcendent has become the temporal and everything is seen as real and not metaphors for the transcendent. Let's take a look at how rituals have led to much confusion and misunderstanding.

The first misunderstanding concerns Gurdwara. This is the most important misunderstanding because from this other misunderstandings have arisen. The big misunderstanding concerns the definition of Gurdwara. Gurdwara doesn't mean "Door to the Guru."

ਚੰਦਨੁ ਚੀਤਿ ਵਸਾਇਆ ਮੰਦਰੁ ਦਸਵਾ ਦੁਆਰੁ ॥

Like the essence of sandalwood, He permeates her consciousness, and the Temple of the Tenth Gate is opened.

Guru Nanak p. 54

The Tenth Gate, Dasam Dwaar, is the true Gurdwara that exists in the Spiritual Realm. The door to the Guru should be referred to as the gate to ritualism because that is what it really is. The Guru's Gate is one way. The Guru goes through it to the Spiritual World of your mind. But you don't. It's a one way street.

I would like to ask: Is there any real learning happening in gurdwara? I really don't think so. They are held captive by Grants who have little or no understanding of what the Gurus were talking about. And all the misunderstandings and misconceptions are perpetuated. This is what Guru Nanak meant on page 464: "The leaders of Sikhism are "the magicians (who) perform their magic in the market place, creating a false illusion."

In the Guru's times they had Dharamsalas. There, people were living and learning the Dharma. That doesn't seem to be happening today.

The teachings of Guru Nanak are about being liberated and not how to become liberated. There are no tools or technologies. Otherwise the teachings would be nothing more than a "How to Book" or even worse: "Liberation for the Complete Idiot." If it were so easy, but it isn't and that's the reason there are so few who are liberated.

ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥੫॥

How rare is that Gurmukh who understands.
Guru Nanak p. 224

ਜਲੁ ਬਿਲੋਵੈ ਜਲੁ ਮਥੈ ਤਤੁ ਲੋੜੈ ਅੰਧੁ ਅਗਿਆਨਾ ॥

The blind ignorant mortal stirs the water and churns the water, wishing to obtain butter. Following the Guru's Teachings, one churns the cream, and the treasure of the Ambrosial Naam is obtained. The self-willed manmukh is a beast; he does not know the essence of reality that is contained within him. Guru Nanak p. 1008

Also it is gurdwara that leads the guru panth down the path away from Gurdwara and Guru. As can be said:

ਮਨਮੁਖ ਮੂੜ ਮਾਇਆ ਚਿਤ ਵਾਸੁ ॥

The leaders of Sikhism are the magicians (who) perform their magic in the market place, creating a false illusion.
Guru Nanak p. 464.

Only the Guru can break the Veil of Illusion by opening your tenth Gate and showering you with true Amrit. The two other concepts that are misunderstood are Ishnaan and Amrit.

ਮਃ ੪ ॥

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

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ ॥

Fourth Mehl:

One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and meditate on the Lord's Name.

Upon arising early in the morning, he is to bathe, and cleanse himself in the pool of nectar.

Guru Ram Das, p. 305

This is probably most quoted and the most understood Shabads written by any Guru. Guru Ram Das is speaking about performing Ishnaan.

Most people believe that Ishnaan is physically taking a dip or taking a bath. But this is not true. How can you take a dip in something that is ethereal, Amrit? Ishnaan is a mental state where you feel that your Tenth Gate (the True Gurdwara) has been opened and within your brain you are taking a bath in the Ambrosial Nectar:

ਮਨੁ ਮਤਵਾਰ ਮੇਰ ਸਰ ਭਾਠੀ ਅੰਮ੍ਰਿਤ ਧਾਰ ਚੁਆਵਉ ॥੧॥

"Let your mind be intoxicated with the stream of Ambrosial Nectar which trickles down from the furnace of the Tenth Gate.1" Bhagat Kabir page 1123

Your eyes tear:

ਅੰਮ੍ਰਿਤੁ ਬੋਲੈ ਸਦਾ ਮੁਖਿ ਵੈਣੀ ॥ ਅੰਮ੍ਰਿਤੁ ਵੇਖੈ ਪਰਖੈ ਸਦਾ ਨੈਣੀ ॥

"Those who continually chant the Ambrosial Words of Nectar see and behold this Amrit everywhere with their eyes." Guru Amar Das page 118

And you can taste the Amrit:

ਸਤਿਗੁਰਿ ਦਿਤਾ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਚਖਿਆ ॥

"The True Guru has blessed me with the Lord's Name, and I have tasted the Ambrosial Nectar." Guru Arjan page 523

These and many others, such as Sach Khand, Kirpan, Sadh Sangat, GurPrasad and Lavaan, exist only in your Transcendent Mind. Although the Gurus teachings are about the Transcendent Realm, They are also important in the temporal world, as George Harrison wrote: "I'm living in a physical world."

And what does Gurmat tell us how to live in this world without being caught up in the Duality of Maya.

We are to be detached:

ਜਲ ਪੁਰਾਇਨਿ ਰਸ ਕਮਲ ਪਰੀਖ ॥

This is the true mark of wisdom: that one remains detached, like the water-lily, or the lotus upon the water. Guru Nanak p. 152

We are to be humble:

ਰਾਮ ਭਗਤਿ ਜਨੁ ਰਹੈ ਨਿਰਾਰਾ ॥੨॥

The humble devotee of the Lord remains unattached.

Guru Nanak p. 354

We are to live modestly:

ਨਾਨਕੁ ਆਖੈ ਰਾਹਿ ਪੈ ਚਲਣਾ ਮਾਲੁ ਧਨੁ ਕਿਤ ਕੂ ਸੰਜਿਆਹੀ ॥੪॥੨੭॥

Says Nanak, you will have to walk on the Path of Death, so why do you bother to collect wealth and property?

Guru Nanak p. 24

We are to live with daily remembrance of the Guru's Grace:

ਤੀਰਥੁ ਸਬਦ ਬੀਚਾਰੁ ਅੰਤਰਿ ਗਿਆਨੁ ਹੈ ॥

My sacred shrine of pilgrimage is spiritual wisdom within, and contemplation on the Word of the Shabad.

Guru Nanak p. 687

We are to live as a Householder:

ਸੋ ਗਿਰਹੀ ਸੋ ਦਾਸੁ ਉਦਾਸੀ ਜਿਨਿ ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਨਿਆ ॥

He is a householder, he is a renunciate and God's slave, who, as Gurmukh, realizes his own self. Guru Nanak p. 1332

Renunciate is a key word here. There is nothing that tells us to walk around with majesty wearing a crown on our heads. There is nothing that tells us to attain wealth and live in mansions. We are to live humble and simple lives, understand Gurmat, honestly earn our living and share those earnings

with others. But it is easy to see that especially in the West the lives of Sikhs are completely the opposite of this. We have become caught up in the Life of Prosperity or as Guru Nanak said on page 222:

ਮਨਮੁਖ ਮੂੜ ਮਾਇਆ ਚਿਤ ਵਾਸੁ ॥

The consciousness of the foolish, self-willed manmukh is the dwelling place of Maya.

Guru Nanak p. 222:

As can be said:

ਸਾਚੇ ਗੁਰ ਕੀ ਸਾਚੀ ਸੀਖ ॥ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਸਾਚੁ ਪਰੀਖ ॥ ਜਲ ਪੁਰਾਇਨਿ ਰਸ ਕਮਲ ਪਰੀਖ ॥ ਸਬਦਿ ਰਤੇ ਮੀਠੇ ਰਸ ਈਖ ॥੩॥

True are the Teachings of the True Guru. The body and mind are cooled and soothed, by the touchstone of Truth. This is the true mark of wisdom: that one remains detached, like the water-lily, or the lotus upon the water. Attuned to the Word of the Shabad, one becomes sweet, like the juice of the sugar cane. ||3||

Guru Nanak, p. 152

ਆਸਾ ਮਹਲਾ ੫ ॥

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥ ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥ ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੇ ਨ ਕਾਮ ॥

ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥ ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥ ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥੧॥ ਰਹਾਉ ॥

Aasaa, Fifth Mehl:

This human body has been given to you. This is your chance to meet the Lord of the Universe. Nothing else will work. Join the Saadh Sangat, the Company of the Holy; vibrate and meditate on the Jewel of the Naam. ||1|| Make every effort to cross over this terrifying world-ocean. You are squandering this life uselessly in the love of Maya. ||1||Pause||

Yet, most everyone continues to squander this human birth.

COL. SARDAR MANMOHAN SINGH SCOUT A BIO

Col. Sardar Manmohan Singh Scout was born in June 1944 in Quetta, Pakistan. His parents were in teaching profession; his Grandfather was in



Cavalry until his retirement in 1899. His primary and high school education was in Govt. High School and in Sant Singh Sukha Singh Khalsa High School, both in Amritsar.

After Matriculation in 1961 he joined National Defense Academy. Upon graduation in 1965 he was commissioned in Regiment of Artillery. He took part in 1971 war with Pakistan as an Air Observation Pilot on the western front. He commanded a Field Unit from 1983-86 at Dehradun. He worked as Instructor Tactical Wing at School of Artillery in Devlali, Maharashtra. In 1971 he was awarded Silver Auster Trophy for best Army pilot and in 1989 a Commendation for gallantry.

From 1986-1993 he fought and won two cases in High Court against the Indian Army, for which he spent his entire working life, for victimization on religious grounds. He was one of many Sikh career Army Officers who suffered discrimination after Prime Minister Indra Gandhi's attack on Darbar Sahib in Amritsar in 1984.

He was denied promotion from Lt. Colonel to full Colonel. Failing to get justice from the Army Brass he appealed to the High Court in 1986 and not only won the rank of full Colonel but also full salary of Colonel from the time of his becoming eligible for that rank.

He took premature retirement from the Army upon winning his law suits in 1993, with the full rank of Colonel. After retirement from the Army he joined

his family in Mohali, Panjab, where they had settled since 1986.

He and his wife have two children, a daughter who is settled in the USA and a son settled in UK.

His hobbies are Gurmukhi calligraphy, Coin collecting and designing with natural pressed flowers and foliage with the help of his wife. He is a social worker and a Scout by nature and since 2008 he has engaged in spreading scholarship awareness among deserving students of all minority religions, working with Orphanages, Old Age Homes and improvement of health in villages of Punjab in cooperation with United Sikhs.

He has very deep passion to translate Gurbani as per Gurmat and to produce Sikh literature for our budding youth of 6-16. In 2012 he published translation of Japuji in modern idiom in Gurmukhi and English and is still in the process of improving it with the help of general public

He has a very deep knowledge of all ancient and living religions of the world.

Most recent recognition of his work for humanity came on 13th of May 2015 when he was presented with an Award and Saropa by Jathedar of Akal Takhat, Giani Gurbachan Singh. This happened on the 123rd anniversary of his almatrater Sant Singh Sukha Singh Khalsa High School, Amritsar. It read: *"The Management, Staff and Students of SSSS Khalsa Educational Institutions, Amritsar (Established on 13th May 1893), bestow SSSS purskar upon S. Manmohan Singh, Colonel (Retd.) for selflessly volunteering financial support o Sikh minority status students from Govt. of India and for other services to the humanity on the auspicious occasion of its 123rd foundation day on 13th of May 2015."*

Col. Manmohan Singh's interview with Jus Punjabi TV

<https://youtu.be/Gp1Drbov6Jo>

JAP BANI

Col. Manmohan Singh Scout (MMS) and
Sikh Bulletin May-June 2015 issue
Translations of JAP Bani

ਮੁੱਖਬੰਧ

1. ਆਦਿ ਸਚੁ
2. ਜੁਗਾਦਿ ਸਚੁ ॥ (1)॥
3. ਹੈ ਭੀ ਸਚੁ
4. ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥ (1) (The four fundamental concepts are stated.)

1. God the Truth ab-initio.
2. Truthfulness prevailed in all ages.
3. Present too is a Reality, and not a Grand Illusion.
4. Nanak's doctrine is eternal for retaining redemption. **MMS**

Although I can accept MMS interpretation also, but I am connecting this Slok to the Commencing verse as a double down to stress Guru's understanding of the Creative Force. There is also the conflict among believers whether this Slok is a part of the Commencing Verse or apart from it:

"True In The Primal Beginning. True Throughout The Ages. True Here And Now. O Nanak, Forever And Ever True. ||1|| AGGS M1 p1

It was there before the Creation, at the time of Creation, now and it will be there in the future, for ever and ever. It was there when there was *sun*, nothingness. Out of this nothingness It created the cosmos, in an instant." **HSS**

Pauri 1

- ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥ (1)
- ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥ (1)
- ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥ (1)
- ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥ (1)

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ (1)

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥ (1)

Stair's Step – 1 [Stair or Step is literal translation of word 'Pauri']

1. Rote muttering or chanting of holy words or lines after purifications do not evoke any grace or wash our sins.
2. Deep meditation, in complete solitude, too, does not confer any enlightenment or solace to the wandering mind.
3. Ritualistic fasting, asceticism, or even stacking of all worldly comforts or possessions, do not satiate one's desires.
4. All advocated paths, based on clever irrational belief based on revealed knowledge are an utter sham to attain God, redemption or salvation.
5. How to tear off this death like pall of falsehoods, and how to get 2redeemed and live our present life in complete bliss?
6. We should have full faith in the fairness of the ³divine system. The do it yourself doctrine of Nanak is now ⁴penned down by him. **MMS**

The Truth cannot be realized through endless ritual purifications nor can it be realized through ascetic practices (withdrawal from active life) nor through amassing riches nor through endless clever arguments based on conventional wisdom/knowledge. Then how could one acquire the Truth and how could one get rid of ignorance and falsehood that clouds one's thinking? The answer says Nanak lies in the understanding of Hukam a (Cosmic Law) and living in harmony with it. AGGS, M 1, p. 1

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Harmony with Hukam means concern for the ecosystem; treating all beings with kindness and respect for the environment. Then the question arises: How could one get rid of ignorance and falsehood? On the pages of AGGS it is mentioned again and again that Sabad (Knowledge, Truth,

Guru's teachings) destroys ignorance, falsehood, superstition and doubt:

Guru Nanak emphasized that the purpose of life is to realize God by living a truthful life. In the beginning of Jap (Japji), on the opening page of AGGS, he has described God as Sach, meaning Eternal Truth. Then in the first stanza on the same page Nanak has enunciated the purpose of human life in a question and answer format.

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Pauri 2

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥ (1)

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥ (1)

ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥ (1)

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥ (1)

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥ (1)

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥ (1)

Stair's Step – 2

1. Evolution of all entities is the outcome of Hukam, the Cosmic Law, author of which is beyond our intellectual perception. 2. All sentient beings are pre-programmed to survive by consuming gifts of nature and in turn are responsible to conserve the ecology.

3. Our manual or intellectual status is as per cosmic laws; tears or laughter must be taken as a part of a balanced life.

4. Cosmic law gives us a freedom of choice to be ethical and be blessed, or get entangled in false dogmatic ritualism.

5. Events occur in consonance to a constitutional system, nothing happens extrinsically, or out of control of cosmic law.

6. If we can realize the fragility of our perishable and ephemeral existence, then our ego will get humbled all by itself. **MMS**

Hukam creates the visible world (shapes/forms). Hukam is inexplicable (in totality). Life evolves and develops according to Hukam. Living beings

develop higher and lower levels of consciousness and intelligence, and experience pain and pleasure according to Hukam. Some are liberated (illuminated) through the understanding of Hukam and some wander aimlessly forever due to ignorance of Hukam. Everything in the Cosmos is subject to Hukam. Nothing can happen without Laws of Nature. Nanak, it is only when one comprehends the Hukam that one subdues one's haumai (self-centeredness). AGGS, Jap 1, p. 1.

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Guru Nanak observed that every action and reaction (process) or phenomenon, happening in this universe and in all the living beings is governed under some laws/orders. Guru Nanak calls these laws/order as ਹੁਕਮ (hukm).

Pauri 3

ਗਾਵੈ ਕੇ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥ (1)

ਗਾਵੈ ਕੇ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥ (1)

ਗਾਵੈ ਕੇ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥ (1)

ਗਾਵੈ ਕੇ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥ (1)

ਗਾਵੈ ਕੇ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੋਹ ॥ (1)

ਗਾਵੈ ਕੇ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥ (1)

ਗਾਵੈ ਕੇ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥ (1)

ਗਾਵੈ ਕੇ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥ (2)

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥ (2)

ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥ (2)

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥ (2)

ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥ (2)

The Great Giver (Bounteous) keeps giving and the recipients get weary of receiving. Throughout the ages they subsist on Its bounties. AGGS, M 1, Jap 3, p. 2. SB May-June 2015

ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥ (2)

ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥ (2)

Stair's Step-3

1. Even if we wish to define, designate or demarcate the Super Power, who has the brains to perceive the Almighty.
2. But if we reflect on the beauty and order prevailing in nature, we can discern Creator's 1signatures providing its presence.
3. We must study the concept of pre-programmed working of each entity, and its 2responsibility, towards our eco system.
4. Let us rapt at the intricate science of fundamental equilibrium in symmetry or asymmetry, manifested in the universe.
5. Strangely, extremely majestic delicate objects constantly evolve, and are annihilated, under a pre-planned grand design.
6. Amazingly, matter that is destroyed is recycled into diverse energies, maintaining an accurate balance in the universe.
7. Aren't we utterly helpless, in grasping and perceiving the omnipotent force, behind the entire harmonious universe!
8. Isn't it all the more startling, because, practically every action is taking place in front of us, and right under our nose!
9. There is no dearth of convincing rationales and interpretations, being tendered by able scientists and men of wisdom.
10. In spite of new doctrines offered by cosmologists, this issue will keep getting complicated, finally hitting a dead end!
11. While the fair and just distribution system, of self-sustaining natural resources, has always worn down all devourers,
12. Yet, irresponsible greedy man, the only ingrate creature, shamelessly grabs, hoards and destroys, without recreating.
13. Diverse nature systems, ensure blossoming of the universe, on the proper course, as given by the Almighty designer.
14. Nanak's dictum is, that impassively observing the evolution of The Great Show, Ekenkar remains placidly buoyant. MMS

Pauri 4

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥ (2)

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥ (2)

True is the Master, true is Its justice, love is Its language and It is infinite. People pray and beg, "give us, give us"; the Great Giver keeps giving. AGGS, Jap 4, p. 2. SB May-June 2015

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥ (2)

ਮੁਹਿ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥ (2)

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥ (2)

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥ (2)

ਨਾਨਕ ਦੇਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥ (2)

Stair's Step – 4

1. In the kingdom of the Almighty, a fair 1justice is automatically dispensed and expressed with love and care to everyone.
2. Everyone prays and begs for only individual favours, and the generous Lord showers gifts of Nature to one and all.
3. Then what special gifts will we tender, as pay back, if ever we face the so called Judge, in the heavenly court ?
4. What accomplishments in harmony with the laws of Nature, shall we narrate, hearing which, he may redeem us ?
5. Whenever we are studying the 2Amrit Bani, we must contemplate on the 3obligations of the godlike traits.
6. Only if we resolve to 4act, can we refine our ethics and attitudes; get a robe of honor, and 5perceive the path of salvation.
7. As per Nanak's dictum, this is the only ratified path, by which one can realize the latent potential of true humanism. MMS

Pauri 5

ਬਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥ (2)

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥ (2)

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥ (2)

ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥ (2)

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥ (2)

ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥ (2)

ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥ (2)

ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥ (2)

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਰੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥ (2)

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ (2)

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥ (2)

Stair's Step – 5

1. Honour of redemption can neither be graced or 1imposed by any one, nor can it be attained without putting in efforts.
2. Any one can attain Sachiarhood or 2impeccability, with free will, dedication and hard work, put in during this lifetime.
3. Those, who experience and 3obey the Commandments of Nature, are honored by everyone in their present lifespan.
4. Nanak's doctrine exhorts us, to grasp the cardinal purpose of redeeming our life, by following the laws of the Nature.
5. If we appreciate and imbibe the ethical way of living in our own life, with complete dedication and utmost sincerity,
6. Then, the turmoil and confusion created by our mind will vanish, and we shall attain eternal peace and contentment.
7. Composed on music, Nanak's ideology in *Gurmukhi* language elucidates the eternal relevance of global humanism.
8. Paths of *Vaishnavism*, *Saivism*, creator Brahma, or contradictory 4axioms adopted by goddesses for attaining *Mukti*,
9. If asked, if 5i have grasped them, i would say 'No!', they all are so mumbo jumbo, that they can never be explained !
10. Nanak's doctrine has explicitly resolved, the most fundamental, yet intricate issue of the salvation, for the mankind,

11. That omniscience of our Savior, and His vigilance on us, should never be forgotten, nor should we ever wander astray. **MMS**

Pauri 6

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥ (2)

ਜੇਤੀ ਸਿਰਥਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥ (2)

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥ (2)

*If one practices even one teaching of the Guru, one is endowed with the wealth of wisdom like a rich person with gems, jewels and rubies. AGGS, Jap 6, p. 2. **SB May-June 2015***

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ (2)

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥ (2)

Stair's Step – 6

- 1 1Attitude can be 2improved, only if you resolve to do it, but without your 3efforts, what verdict can be delivered!
2. Have you seen any entity in the universe, which gets any reward or return, without putting in honest 4efforts!
3. A Sikh's attitude and conscience, gets awareness of Oneness, as he starts living as per Guru Nanak's doctrine.
4. Nanak has solved man's most frustrating puzzle of salvation, and has explained the meaning and mission of life,
5. That all beings have emanated from that One Source, and that we all should live lovingly as one global family. **MMS**

Pauri 7

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੁਣੀ ਹੋਇ ॥ (2)

ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥ (2)

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥ (2)

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥ (2)

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥ (2)

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੀਤਿਆ ਗੁਣੁ ਦੇ ॥ (2)

ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੭॥ (2)

Stair's Step - 7

1. If, in the so called four 1mythical eras, an iconic individual 2lives a life, and even if he may incarnate for 3ten times,
2. And becomes very hallowed to make it to the celebrity charts, and all follow or fulfill his divine commandments,
3. And even if he establishes a very reputed doctrine, and also has it glorified in its complete domain or kingdom,
4. If his cosmetic dictums, do not 4enunciate the philosophy of the cosmic constitution, then his existence is in futility.
5. Then, even the lowliest of the lowly ones, will see through this fundamental lapse, and will cast aspersions on him.
6. 5Nanak's doctrine imparts education to the **atheists** or ignorant oppressed ones, and enlightens the wise beings.
7. Nanak knows of none, who precisely, perfectly and properly, set out to redeem the *dalits* and deprived mankind. MMS

Pauri 8

- ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ (2)
- ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥ (2)
- ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ (2)
- ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥ (2)
- ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ (2)
- ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥ (2)

Stair's Step - 8

1. Empathic study of Gurbani improves wisdom, grows awareness, instills logic, and makes us a seasoned person.
2. It exposes falsehoods of mythological notions, that an ox is balancing the earth in space, and not the 1gravity.

3. Gurbani educates us about scientific relationship in cosmology, of moon, 2sun and the intervening empty 3space.

4. Deep understanding of Gurbani makes us so potent and powerful, that even the fear of death cannot seize us.

5. Followers of Nanak's commandments awaken the divine in them, and live a 'God size' dignified everlasting life.

6. Gurbani helps to eliminate the ego and war of within, and tranquilizes the mind, and infuses love and compassion. MMS

Pauri 9

- ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥ (2)
- ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥ (2)
- ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥ (2)
- ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥ (2)
- ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ (2)
- ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥ (3)

Stair's Step - 9

1. Gurbani describes the true picture of contrary axioms of iconic deities, like Brahma, Shiva and the lord Indira.

2. Gurbani's explanations of truth are accepted and praised by even skeptics, and staunch opponents of Sikh faith.

3. Gurbani bares the secrets and inefficacy of Yoga paths, or other mystical methods, used for attaining salvation.

4. Gurbani exposes the outdated dogmas rendered in various scriptures, like *Sastras*, *Smrities* and Vedic texts.

5. Motivated associates of Nanak's pacifist faith, always remain in high spirits, peace and ultimate beatitude.

6. Gurbani relieves all frustrations, fears and anger arising out of social pressures, as also the pangs of sufferings. MMS

Pauri 10

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ (3)

ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥ (3)

ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥ (3)

ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥ (3)

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ (3)

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥ (3)

Stair's Step – 10

1. Gurbani teaches the science of living, helps attain cosmic awareness, and instills patience, to evolve as a Sachiar.
2. Knowledge of Gurbani is the experience, a common man strives to achieve, by pilgrimages to the 68 holy shrines.
3. Adopting education of the Gurbani values in life, helps to gain self esteem, courage of conviction and integrity.
4. Wisdom of Gurbani, instinctively kindles a meditative calm of self realization, and of the god that resides within us.
5. True comrades of Nanak's doctrine, experience sublime serenity, perfect composure and earnest peace of within.
6. Gurbani helps to overcome tyranny, turpitude, malpractices and unethical wickednesses that afflict our society. **MMS**

Pauri 11

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥ (3)

ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥ (3)

ਸੁਣਿਐ ਅਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥ (3)

ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥ (3)

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ (3)

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥ (3)

Stair's Step - 11

1. Gurbani has deeply studied the 2concept of *Nejaat* or New after-life, as advocated, by the 1*Shari'ah* law of Islam.

2. Gurbani improves and elevates us, to the level of an honorable revered man of wisdom, like a Peer or a Sheikh.

3. Gurbani rescues 3superstitious paranoid persons, from the shackles of foolish beliefs, and illogical futile rituals.

4. Guidance of Gurbani also extricates and atones sinners, who have fallen into the roaring pit of evil and vices.

5. Friends of Nanak enjoy each and every movement, and lead a spiritual, enthusiastic, meaningful, heavenly life.

6. Regular contemplation of Gurbani, helps to discover the 'divine being' within you, and seek refuge in your Self. **MMS**

Pauri 12

ਮਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ (3)

ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥ (3)

ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ (3)

ਮਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥ (3)

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ (3)

ਜੇ ਕੋ ਮੀਨ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥ (3)

Stair's Step - 12

1. Mystic process of the attitudinal transformation, and realization of the 'self', by a Sikh, can never be explained.

2. Those who ever tried to narrate this proselyte process have miserably failed, and finally they had to repent.

3. The self-steering redemption process of the Nanak *Marg* can never be penned down in a simple point form.

4. True Sikhs, devote exclusive time to read, discuss and deliberate to understand the written words of Gurbani.

5. Only by adopting the ethical moral 1values of *Gurmat* in life, can we awaken our own glory, and attain Nirvana.

6. The keyword is to wage *jehad*, to reorientate our contrived obscured mind, and to kindle the spark within. **MMS**

Pauri 13

ਮਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ (3)
 ਮਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥ (3)
 ਮਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥ (3)
 ਮਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥ (3)
 ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ (3)
 ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥ (3)

Stair's Step - 13

1. Absolute knowledge of Gurmat ¹awakens your dormant divine, consciousness, intellect and intuitiveness.
2. Gurmat makes you fully aware of the concept of *Karmic* cycle, or the *Kaal-chakra* in the conscious universe.
3. Objectivity imbibed by Gurmat protects you, from being cheated by religious or spiritual commission agents.
4. Daring followers of Nanak's doctrine, never get death scared, in any event, or at any stage, during their life time.
5. Imbibing principles, moral values, and ethos, is the only way to eradicate temptations, and our cravings of greed.
6. It can happen, only if we avail the gift of 'freedom of choice', vis a vis the purpose of our life, and live according. MMS

Pauri 14

ਮਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥ (3)
 ਮਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥ (3)
 ਮਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥ (3)
 ਮਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥ (3)
 ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ (3)
 ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੪॥ (3)

Stair's Step - 14

1. There is no restriction of cast, creed, race, religion, gender or age, to adopt and walk the

smooth path to Sikhi. 2. Guru Nanak's teachings help us to evolve as a very useful and ¹respectable citizen of the entire global society. 3. A true scientific spiritualist never treads the ²path of various superstitious and ambiguous rituals of any ³religion. 4. Dedicated faithfuls are always focused, and steadfast, towards their ethical moral duties, and secular principles. 5. Only by adopting the sacred sacraments penned by Nanak, can we learn the art and science of a blissful living. 6. But it demands strict self-control, to cleanse the negative greedy thoughts, emotions, desires and temptations. MMS

Pauri 15

ਮਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥ (3)
 ਮਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥ (3)
 ਮਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥ (3)
 ਮਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥ (3)
 ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ (3)
 ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੫॥ (3)

Stair's Step - 15

1. The true follower ¹is completely ²emancipated and ²liberated, from the turmoil of ¹worldly stresses and strains. 2. Emulating examples manifested by a Sikh, the latent potentiality of his loved ones gets enriched and harmonized. 3. While being redeemed, a true Sikh missionary also acts as a Kosher savior, for his community and the mankind. 4. Nanak strictly forbids his Sikhs, to beg or seek illusionary blessings, from any sham god-man, or even from God. 5. Only by emulating the principles of moral ethics, in your life-style, can you change attitude, and be emancipated. 6. It is possible, only if you undertake self-reflection, hear the voices of within, and liberate yourself from 'self'. MMS

Pauri 16

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥ (3)
 ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥ (3)
 ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥ (3)
 ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥ (3)
 ਜੇ ਕੇ ਕਹੈ ਕਹੈ ਵੀਚਾਰੁ ॥ (3)
 ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥ (3)
 ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥ (3)
 ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥ (3)
 ਜੇ ਕੇ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥ (3)
 ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥ (3)
 ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ (3)
 ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥ (3)

***What a great load there is on the bull!
 There are countless earths beyond this earth.
 What power holds them, and supports their
 weight? AGGS M1, p 3 SB May-June 2015***

Hindu philosophy believed that earth is supported by a mythical bull. Whenever that bull shifts the weight of the earth from one horn to the other, earthquakes result. But Guru says this is not the only earth. There are countless earths. What power supports their weight?

ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥ (3)
 ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥ (3)
 ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥ (3)
 ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥ (3)
 ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥ (3)
 ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੋਣੁ ਕੂਤੁ ॥ (3)
 ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ (3)
 ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥ (3)

***The universe exploded from one source of energy
 (One - Singularity). It sprang from a single act
 of Hukam generating innumerable currents of***

***creation and started to expand.
 AGGS, Jap 16, p 3. SB May-June 2015***

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ (3)
 ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ (3)
 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ (3)
 ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥ (3)

Stair's Step - 16

1. The ¹empowered ¹Five' ¹converts are honored, with a very respectable title of ¹Sirdarji', in the global panchayat. 2. These blessed ones are respected by everyone, at the holy, or any other important secular congregations. 3. These redeemed ones, the principled Sikhs, are offered a seat of honor in all assemblies of cultured persons. 4. United in their mind, the sole ²principle of all these Sikh Saint Soldiers is to work in harmony with His Nature. 5. If anyone probes you to discuss The creation, or tries to seek proof of the existence of Ekencar, the Designer.

6. Remember, that the intricacies of the Nature are beyond sense perception level of present human wisdom. 7. For the sake of illustration, let us take Vedantic speculative theory of that dutiful and merciful white ox. 8. Because of whose benevolence, our planet deems to have been balanced in an equilibrium, on its horns!

9. Deceptive and fanciful fallacy of such crafty authorships can be perceived, only by deep penetrating study. 10. If this Vedantic doctrine is factual, then there would be colossal heavy load on top of this mythical bull. 11. But our earth is a solitary planet, while all other planets are far away and are completely isolated from it. 12. In that case, what is that ³mystical power, which is supporting the bull, or all other planets from underneath! 13. In fact, all ethnic nationalities espouse and advocate various Atlas type of fanciful fabricated theorems.

14. All religions have authored many ⁴illogical

mythical stories about god, cosmos and evolution, in their books. 15. Can a human being ever manifest who could perceive and expound this highly complex intelligent design! 16. Can you ever imagine as to how assiduous, extensive and complicated this whole topic would become!

17. To learn about the magnitude of divine powers, and about the extraordinary mysterious origin of evolution, 18. And about the unexplored far flung creations, which arrogant theoretical physicist can ever claim to know! 19. Ekencar⁵ put to generation everything in the infinite universe, in a nano second, with a single⁶ command of his. 20. From one source, streams of self- breeding galaxies and Natures sprang, which we are always discovering! 21. After all, how can our shallow understanding perceive Nature's application of quantum science in universe! 22. My whole life is worth an iota of insignificant offering to this matchless divine creation in entire cosmos.

23. O, the Guardian of Mankind, i know that whatever thou desired is forever, with some purpose for all of us. 24. After all, You are the omniscient secular spirit, or soul, and the omnipresent Truth for all times to come. **MMS**

Pauri 17

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥ (3)

ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥ (3)

ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥ (3)

ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥ (3)

ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥ (4)

ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥ (4)

ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥ (4)

ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥ (4)

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ (4)

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ (4)

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ (4)

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੭॥ (4)

Stair's Step - 17

1. In the hope of attaining salvation or liberation, prayers are recited by all faiths in various forms or rituals. 2. Many rituals of worshipping are conducted by various religions with butter lamps and by¹ burning incense. 3. All religions have their own holy books of divine knowledge, which are crammed and recited ritualistically. 4. Despite practicing according to the advocated² Yoga paths of Patanjali, yet all aspirants remain³ discontented. 5. Many devotees are engrossed in propagating manufactured truths of the Gyan marg of acquiring knowledge.

6. While some disciples offer human sacrifices, or donate everything they possess, as per Karma or Bhakti marg.

7. Some awesome zealots, willingly undergo, very agonizingly harsh physical self-mortification of

⁴Hath Yoga. 8. Some ascetic hermits resort to meditation in the solitude, to attain self-enlightenment through Dhyana Yoga. 9. I wonder as to why they don't interact with, and take lessons of organic unity from our mentor mother nature! 10. I would always willingly agree to offer myself to be a slave of such an inquisitive true aspirant or seeker. 11. While I am aware that everyone has the right to 'free will', yet, i seek forgiveness for the entire mankind. 12. In spite of all dogmatic orthodoxy, i am confident, that somehow, discretion and humanism will always survive. **MMS**

Pauri 18

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥ (4)

ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥ (4)

ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥ (4)

ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥ (4)

ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥ (4)

ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥ (4)

ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥ (4)

ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥ (4)

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥ (4)

Numerous are fools, ignorant to the utmost. Numerous are thieves, who devour others' possessions. Numerous are tyrants who impose their will on others. Numerous are cutthroats who commit murders. Numerous are criminals who go on committing crimes. Numerous are liars who keep repeating lies. Numerous are the wicked who eat filth (make dishonest living). Numerous are slanderers who carry the load of calumny on their minds. Nanak, the lowly/humble, has spoken his views. AGGS, Jap 18, p. 4. SB May-June 2015

Guru Nanak's commentary on the 15th century Indian society. It holds true today for the whole world.

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ (4)

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ (4)

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥ (4)

Stair's Step - 18

1. Human slaves, driven like sheep and cows, are exploited under the spells of illogical canonical ¹blind faiths. 2. Many corrupt and crafty preachers, priests, pathis, peers and pujaris are living off them, by dubious means. 3. Many mafia like god-men acquire name, fame and power by ²manipulations, and showing magical spectacles. 4. Many barbarian sorcerers, and tantriks, are brutally sacrificing animals and humans, in the name of religion. 5. Many malevolent tricksters and cut-throat thugs are persistently perpetuating satanic morbid holy offences. 6. Mahants and ministers of many sects are spreading unscientific and illogical fabricated fables and impiety. 7. Many meek puppets are heading religions, with the help of bigots and fascist rulers, just to plunder

coffers. 8. These putrid slanderers are constantly adding on to their garbage, and are a slur on their religions and society. 9. Nanak is trying to counsel these legalized cheats to be heedful of the wrath that will befall on all of them. 10. He cites his own example of life-long sacrifices, for the sake of the unprivileged and the exploited mankind. 11. O my Master, your idea, and the laws laid down by you are ultimately the best solutions for the humanity. 12. After all fostering of all entities of universe also falls under your own preview for all the times to come.

Pauri19

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥ (4)

ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥ (4)

ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥ (4)

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ (4)

ਅਖਰੀ ਗਿਆਨੁ ਰੀਤ ਗੁਣ ਗਾਹ ॥ (4)

ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥ (4)

ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥ (4)

ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥ (4)

ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥ (4)

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ (4)

ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥ (4)

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ (4)

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ (4)

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ (4)

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥ (4)

Stair's Step - 19

1. There are countless planets in the universe which flourish with extremely diverse ¹principles of nature. 2. Far beyond the finite perception of human beings there exist many huge ²sun like stars, unknown to us. 3. Their numbers are so large, that it would always be foolish to attempt to

put them to any enumerations. 4. The principles of their operating existence are so intricate that it is ³well-nigh impossible to elucidate them. 5. It is inconceivable to comprehend complete cosmology; we should simply accept ⁴its laws and relish its bounty. 6. Various chronicles and scriptures, which claim to have known the divine mysteries, are totally baseless.

7. This subject is too intricate to be decoded by human mind; we may learn it only by some gifted chance!

8. The writer (Nanak), who has tried to pen it down, too, initially did not have that deep divine perception. 9. By and by, as the Nature unfolded various complexities, was he able to understand basic fundamentals. 10. O seeker, your attitude and deeds alone will determine ⁵the repute and rank of your identity, in the society. 11. Without ⁶moral ethics and ⁶proper conduct, you cannot get any honors or respect, at any place in the world. 12. To authenticate what I am saying, you must reconcile, and contemplate on the cosmic Laws of Nature. 13. I now, very humbly, am offering the complete gist of my lifetime search for Truth, for you to capitalize on. 14. Do as you feel like, yet I always seek blessings for the wellbeing of the complete lot of the mankind. 15. O Master, you too must be concerned about the wellbeing of all your subjects, in this Garden of Eden ! **MMS**

Pauri 20

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ (4)

ਪਾਣੀ ਧੋਤੇ ਉਤਰਸੁ ਖੇਹ ॥ (4)

If hands are soiled with dust then cleansing method is 'use of simple water'.

AGGS, Jap 20, p 4. SB May-June 2015

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ (4)

ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥ (4)

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੀਗਿ ॥ (4)

ਓਹੁ ਧੋਏ ਨਾਵੈ ਕੈ ਰੀਗਿ ॥ (4)

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ (4)

ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥ (4)

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ (4)

ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥ (4)

Stair's Step - 20

1. If we soil or smear our body, that is, hands, feet and torso, with mud and dirt, 2. Then, we can easily clean them up, by simply washing them with fresh water. 3. And, if our garments are smeared and drenched with ¹urine and ¹excretion, 4. Then, we have to wash and clean them very carefully, by applying soap.

5. But if our attitude becomes sinister, and gets corrupted with negative emotions, and wicked intentions, 6. Then our conscience can be reformed, only by imbibing ²good ethics, ²upright values and ²moral laws.

7. No one can be designated as a sinner or virtuous being, just because some concepts proclaim it to be so. 8. Your every thought, action and deed become the basis of your destiny according to your own free will. 9. Whatever you sow today, you will have to reap, eat, and consume it all, in your present lifespan itself. 10. As per Nanak, the 'One Life' existence of our own identity is ³extinguished innately, under the code of divine system. **MMS**

Pauri 21

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ (4)

ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥ (4)

People practice pilgrimage, penance/austerity, compassion, and charity; If there is any reward for such activities then, It is equivalent to sesame seed (means an insignificant achievement).

SB May-June 2015

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ (4)

ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥ (4)

ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥ (4)

ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ (4)

ਸੁਅਸਤਿ ਆਖਿ ਬਾਣੀ ਬਰਮਾਉ ॥ (4)

ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ (4)

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ (4)

ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥ (4)

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ (4)

ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥ (4)

ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ (4)

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥ (4)

What was the moment or time or lunar day or day of the week or season or month when the Cosmos was created? The learned pundits did not know the time for otherwise they would have recorded it in the puranas (specific groups of Hindu scriptures). Nor did the learned qazis know the time for creation, otherwise they have written it in the Quran. Neither do the yogis know the date or day or month or season when the Cosmos was created. It is only the Creator, Who created the Cosmos, who knows. AGGS, M 1, Jap 21, p. 4. SB May-June 2015

Guru Nanak says that no definite time of origin of the universe is known in any religion.

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥ (4)

ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥ (5)

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥ (5)

ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਚੈ ॥੨੧॥ (5)

Stair's Step - 21

1. By going on pilgrimages, doing penance, benevolent works, renunciation or giving away charities, 2. If at all you achieve anything, it is just your own ego satisfaction, with some hollow praise in the society. 3. But, by understanding, and then by imbibing the values and principles propagated by Gurbani, in your life, 4. You will be redeemed, with your transformed attitude,

awakened conscience, and improved character. 5. This noble task has to be executed by you, all by yourself, i (Nanak), cannot play any active role in it. 6. Without becoming virtuous, merely by performing the rituals, nothing worthwhile can ever be achieved.

7. To get ¹ blessed, and attain redemption, you have ³ to carve your life, ² and live, as propagated by Gurbani.

8. Thereafter, you will be able to savor the life of everlasting ecstasy of the divine bliss, till the eternity.

9. What precisely was that auspicious time, exact date and the day of the week, of the advent of ⁴Genesis?

10. Or which pleasant providential season or lucky month was it when the universe was created or came into existence.

11. The pundits could not calculate that propitious time or else they would have written it in the Puranas.

12. Even the Qazis could never visualize that event otherwise it would have been recorded in the Quran.

13. Day or date is neither known to any yogi nor the season or month can be guessed by any missionary.

14. Only the divine Architect of the universe, would know all those intricate details, of the birth of cosmos.

15. How can I tell you, with what logic can I explain the truth to you, and how can I make you understand!

16. Nanak tried to expose falsehoods of each faith but all countered with their own dogmatic doctrines.

17 ⁵ The governance as per cosmic blueprint is so fair that we always get the just rewards of all our deeds. 18. Nanak bani emphasizes that unless we manifest the divine within we cannot ⁶ walk the path of salvation. MMS

Pauri 22

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ (5)

ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥ (5)

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥ (5)

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੇ ਹੋਇ ਵਿਣਾਸੁ ॥ (5)

ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥ (5)

After an immense and tiring search, the authors of Vedas concluded that there are hundreds of thousands of netherworlds under netherworlds and skies above skies. The Semitic texts say that there are eighteen thousand worlds, but their Creator is One. However, the Cosmos is so vast that number of celestial bodies cannot be counted. It is beyond the scope of counting/measurement, one would run out of numbers if one were to undertake such a task. God is Great who knows the account (of the celestial bodies in the Universe).

AGGS, Jap 22, p. 5. SB May-June 2015

There were different concepts about the vastness of the universe in different religions. After explaining the old concepts Guru Nanak writes his own observations about the infiniteness of universe.

Stair's Step - 22

1. In zillions of cosmic ¹spaces, there are countless ²coexisting galaxies, which are stabilized with gravity. 2. All Vedic scriptures blatantly confess their inability to understand all intricacies of the cosmology. 3. Semitic scriptures also mention only eighteen thousand **beings** [?] having originated from that one ³source. 4. We should explore such assignments, only if it is worth the efforts, otherwise it is a sheer waste of time. 5. Nanak asserts, that wise is he who listens to his inner voice and becomes aware of his own truthful self. **MMS**

Pauri 23

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥ (5)

ਨਦੀਆ ਅਤੇ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥ (5)

ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥ (5)

ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥ (5)

Stair's Step - 23

1. Why these prisoners of dogmas advocating authenticity of their doctrines are unable to comprehend, 2. That even the mighty rivers longing to merge in the ocean are unable to fathom the soul of the sea. 3. One may become an intellectual scholar with omniscience profound knowledge and Giyan of all issues, 4. Yet, he cannot equate even an ordinary ant which follows the conscience of Ekencar as a routine nature.

MMS**Pauri 24**

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥ (5)

ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥ (5)

ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥ (5)

ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥ (5)

ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥ (5)

ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥ (5)

ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ (5)

ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥ (5)

ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥ (5)

ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥ (5)

ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ ॥ (5)

ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ ॥ (5)

ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ ॥ (5)

ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥ (5)

ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥ (5)

ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥ (5)

Stair's Step - 24

1. Traits and attributes of the Almighty Ekencar are far beyond verbal explanations, or human chronicling.
2. Knowledge of His infinite creation, providence, grants and gratuities, can never be successfully acquired.
3. Ekencar can be seen manifested in countless entities as also he is incessantly speaking through all beings.
4. No prophet pundit or messenger of god can forecast or predict as to what is in His blue print of the future.
5. We can never ever perceive as to from where the cosmos expanding in front of us, could have so evolved!
6. To try to learn all about the vast expanse of the universe is an impossible task and is an effort in futility.
7. Scare mongering prophesies of the 'dooms-day', have caused apprehension in our world many a times.
8. SO far, all predictions about the 'Day of Judgment' or Retribution have proved unfounded, illusory mirages.
9. The deep secrets of the Divine Truth can never be traced or comprehended, by any theoretical physicists.
10. All explorations will prove futile, and this muddle will keep getting more and more intricate, and complicated.
11. Ekencar the Master, is infinite, and is too far above the perception and reasoning senses of our finite mind.
12. His Commandments, ethos, principles and dealings are phenomenally amazing, trustworthy and gracious.
13. If at all, or whenever, any seer manifests, with exceptional analytical skill, and phenomenal perception level,
14. That genius alone may be able to experience, the omnipresent aura of God through his objective discretion.
15. Those who get convinced of this stark

reality and those who objectively introspect just their own self being,

16. Nanak promises them that such ¹creativity on their part will endow bounties of blessings in all their ²actions. **MMS**

Pauri 25

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥ (5)
 ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥ (5)
 ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥ (5)
 ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥ (5)
 ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥ (5)
 ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥ (5)
 ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥ (5)
 ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥ (5)
 ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥ (5)
 ਬੀਦ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥ (5)
 ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥ (5)
 ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥ (5)
 ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥ (5)
 ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥ (5)
 ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੋਇ ॥ (5)
 ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥ (5)
 ਨਾਨਕ ਪਾਤਿਸਾਰੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥ (5)

Stair's Step - 25

1. 2. 3. 4. 5. 6. 7.

¹Methods adopted by all races and religions to 'lure' God are so varied that they can never be enumerated. God is a unique benefactor who is an unconditional giver without ²emotions and he can never be corrupted. So many iconic Avatars and pharaoh like rulers keep begging to invoke God's blessings by prodigal rituals.

Their demands are so absurd, preposterous and

staggering that we get totally perplexed and bewildered. Most people remain engrossed in lecherous immoral deeds and exhaust themselves to an ignoble death. Many ungrateful indignant, having satiated all their desires, yet remain thankless to the cosmic providence.

While many ignoramus inapt ignorant ones, spend entire life time, in licentious luxury and pleasure seeking.

8. Large multitudes of people keep suffering stress due to their unjustified desires and exorbitant demands. 9. Challenging facets of life are to be accepted as ³ blessings in disguise to gain experiences and learn lessons. 10. Salvation, redemption or bliss can be achieved by following laws of nature and by honest ⁴ laborious efforts. 11. Up till now no messenger or prophet of God has been able to suggest any system, or path, better than this. 12. If any ⁵ cunning and crafty spiritual healer, Baba or missionary of any holy sect, tries to trap or hoodwink you 13 he very well knows that at the end of it he will have to face music and will get ridiculed by all and sundry.

14. In the fair and moral court of Ekencar all our deeds are evaluated and all our dues are paid automatically. 15. There are very few people who realize and appreciate this and express their gratitude for all benevolences. 16. He, who becomes aware of this unique cosmic principle, and performs thanks-giving by spreading the Truth, 17 Nanak acclaims such a Sachiar to be worthy of being crowned the most sacrosanct sovereign king of kings. **MMS**

Pauri 26

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥ (5)

ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥ (5)

ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥ (5)

ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥ (5)

ਅਮੁਲ ਧਰਮੁ ਅਮੁਲ ਦੀਬਾਣੁ ॥ (5)

ਅਮੁਲ ਤੁਲੁ ਅਮੁਲ ਪਰਵਾਣੁ ॥ (5)

ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥ (5)

ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥ (5)

ਅਮੁਲੇ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥ (5)

ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥ (5)

ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥ (5)

ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥ (5)

ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥ (5)

ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥ (6)

ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥ (6)

ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥ (6)

ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥ (6)

ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥ (6)

ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥ (6)

ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥ (6)

ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥ (6)

ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥ (6)

ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥ (6)

ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥ (6)

*How many are attempting to describe God? How many have departed doing the same. If God were to create as many more people as already created, even then they would not be able to describe how great God is. God is as great as Its Hukam (Cosmic Law). O Nanak, the True One alone knows Its greatness. AGGS, Jap 26, p. 6. **SB** May-June 2015*

ਜੇ ਕੋ ਆਖੈ ਬੋਲੁਵਿਗਾੜੁ ॥ (6)

ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥ (6)

Stair's Step - 26

1. ¹Concocted ²'concept' of an Atma's after-life in heaven, or union with God, is a ¹dirty business of extortion. 2. Merchants of religions have converted religious places into booming mega-

mall, and holy super-markets. 3. Dumb and crazy crowds flock to the divine shops to do ostensible bargain shopping for soul and spirituality. 4. Devotees come with lots of hopes and expectations but it is very seldom that someone feels truly satiated. 5. Wholesalers of this trade have fabricated impressive fortresses of stone and gold as their religious ³courts. 6. Cleansing of all types of sins is undertaken by these quacks at fixed or negotiable rates and commissions. 7. These cheats guarantee redemption or salvation, by using wide variety of labeled curative antidote measures. 8. To wash off sins of your lifetime misdeeds they have 'Quick-fix' concoctions of ⁴Mantras, spells or charms.

9. There are many well established rituals, ceremonies and ostentations, which cannot be enumerated here. 10. These Pied Pipers try to lure you from the day break with resounding melodious hymns, verses and calls. 11. They expound remedies, written by philosophers in their scriptures as an evidence or proof to their pleas. 12. They read from these holy books to give discourses or elucidations, and sing hymns in grand conventions. 13. All cunning pop-spiritualists, try to manipulate the dictates, purportedly given by messengers of their gods. 14. They entice you with fictitious, but very juicy and lucid tales of love making of ⁶Krishna, with his ⁵consorts.

15. They forcefully boast about the divine and miraculous super human powers, attained by Shiva and Yogis. 16. These crafty clerics claim that with their efforts, many devotees have attained enlightenment like Budha! 17. They try to convince us, that many decent, as also ⁷evil persons, keep approaching them to attain salvation. 18. And also, that a very large number of common needy devotees, regularly keep seeking their holy services. 19. While all these swindlers claim that numerous devotees have been able to attain Nirvana through them, 20. Yet, all these meandering charlatan god-men, themselves, have a very deplorable pathetic end in their life.

21. All faith healers who perish supplant their heir, to continue this murky business of emotional blackmailing. 22. In spite of this, not even a single stalwart, dares to stand up, to expose this great Mafia syndicate of clergy.

23. I know, that in spite of all my stern warnings, finally you will do as per your own genetic dogmatic whims! 24. According to the Nanak bani, those who can discern or see through this murky business are ⁸redeemed. 25. If ⁹any fanatic, tries to entangle you, in discursive wranglings of heaven, hell, after life or union with God, 26. Then he may be spurned, and completely avoided, but must be branded, as a ¹⁰big sloven blockheaded ass. **MMS**

(Our planet Earth is the ultimate Heaven.)

Pauri 27

ਸੋ ਦਰੁ ਕੋਹਾ ਸੋ ਘਰੁ ਕੋਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥ (6)

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੋਤੇ ਵਾਣਹਾਰੇ ॥ (6)

ਕੋਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੋਤੇ ਗਾਵਣਹਾਰੇ ॥ (6)

ਗਾਵਹਿ ਤੁਹਨੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥ (6)

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥ (6)

ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥ (6)

ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥ (6)

ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥ (6)

ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥ (6)

ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥ (6)

ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥ (6)

ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥ (6)

ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥ (6)

ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥ (6)

ਸੋਈ ਤੁਹਨੇ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥ (6)

ਹੋਰਿ ਕੋਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥

(6)

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥ (6)

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥ (6)

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥

(6)

ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥ (6)

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥ (6)

ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੨੭॥

(6)

Stair's Step - 27

1. How elegant the ¹gateway to the mythical 'heaven' must be, from where you are 'controlling' entire cosmos! 2. There must be many exquisite instruments of heavenly music, along with a grand ²royal orchestra in attendance!

3. People say, that in the kingdom of God, ³fairies and celestial bards are performing on melodious symphonies! 4. But, all mythical angles of wind, water and fire, are ⁴performing their call of duty, on this mother earth itself. 5. Even mythical Nizam of justice, dispenses judgments, as per recordings on our book of life, only on our planet.

6. All legendary creators and destroyers, and their divine consorts, are also functioning only on this planet earth. 7. Indira, god of heaven, along with all his godlings, are also known to bow to you, only on this garden of earth.

8. All monks in trance, as well as all spiritualists, search for you on this very humble, but a very unique planet. 9. Many virtuous celibates are patiently and valiantly, trying to restraint their sensual pleasures, in this world itself. 10. Many Pundits expound the scriptures, composed by ⁵mythical icons, to huge congregations, all around the globe. 11. The illusionary captivating tantalizing celestial fairies and angels are also heard of, only on our mother earth. 12. Spawning of organic life, from lifeless elements, and its

evolution on the Earth, is a living proof of your divinity. 13. Saint soldiers with self-control, diverse living beings, and all civilizations, pray only to you, on our green planet. 14. All continents, our moon and solar system, are also coexisting in complete harmony, as per your universal laws. 15. All those devout entities, who are convinced of your omnipresence, willingly follow all your commandments.

16. I am not aware of everyone else, who sings glory to you, after all, how much can I penetrate in your creation! 17. Prospectors, who are imploring that graceful sacred abode, your paradise, blessed kingdom, Zion or Shangri-La, 18. That Utopia is nowhere else, but is on the Earth itself, where His creation and the governance is par-excellence. 19. Innate spawning from a single living cell, by ⁶impulsive sex, and mingling inorganic inert elements with enzymes, 20. The omniscient architect is constantly observing, unfolding of evolutionary process, as it is his creative liability. 21. He has managed everything in an ideal and integral order, but our perception is unable to grasp this simple fact. 22. Only those lion-like, deserve sovereignty or Sachiarhood, who ⁷comply with the Gurmat and the cosmic laws. **MMS**

Pauri 28

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥ (6)

ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥ (6)

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥ (6)

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ (6)

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮॥ (6)

O yogi, make contentment your earrings, begging bowl your modesty, meditation on God the ashes smeared on your body, thought of death your quilted robe, truthful living your way of life and faith in God your staff. Make universal brotherhood your Aee Panth (the highest order of yogis) and subdue your mind (haumai) to conquer the worldly temptations. Bow in reverence to the One Who is primordial,

immaculate (pure/perfect), without beginning, indestructible and changeless throughout the ages. AGGS, M 1, Jap 28, p. 6
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Yogis (ascetics) looked down upon the householders though they lived on the charity of the latter. Guru Nanak admonished them.

Stair's Step– 28

1. O roving yogi, shed the hypocrite acting of being a ¹hermit, become ²conscientious, and ¹live a householders life. 2. Instead of ⁴wearing the black robe of ⁵death, and flouting ⁶occultism, transform yourself with reverence to all life. 3. Discard ⁷egoism and become tolerant, we all are distant cousins of one universal family, try to conquer your own Self. 4. For you being such a seeker, I then will bow my head to you, in true earnest, solemn respect, and in admiration. 5. Axiomatically, only an ethical and moral person can attain immortality in his lifetime, at any age, period or era. **MMS**

Pauri 29

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥

(6)

ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥ (6)

Cosmic Law/God Itself is the Controller and It controls everything; the desire to acquire fame/wealth through supernatural powers leads one astray from Truth. AGGS, Jap 29, p. 6.

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ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥ (6)

There are two types of activities, the ones that bring about union with God/Truth and the others that cause separation. AGGS, Jap 28, p. 6.

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ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ (7)

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੯॥ (7)

Stair's Step– 29

1. Instead of soliciting alms from women, ¹connect yourself to the resonating ²cosmic conscience, and share wisdom. 2. Manifest into ³an image of god, who is the universal patron, and discard your quest for queer transcendentalism. 3. Life and death are the basic essential principles of nature, only your ⁴accomplishments will establish your ⁵entity. 4. You have to learn to bow with respectful reverence to life, and obediently abide by the cosmic laws of Ekencar, 5. Who is distinct, and actually a true eternal reality, reverberating in each and every particle of entire universe. **MMS**

Pauri 30

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥ (7)

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥ (7)

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥ (7)

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥ (7)

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ (7)

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੦॥ (7)

Stair's Step - 30

1. Mythical ¹virgin mother Maya, got ²pregnant by some trick, and ²gave birth to three legitimized iconic godlings!

2. Brahma as god of fertility, Vishnu as the provider on earth, and mighty Shiva as god of destruction and destiny.

3. Whereas, it is only according to His explicit idea and desire, that the nature is managing our planet dutifully.

4. Just because Ekencar is ³imperceptible and unperceived by humans, scriptures have fabricated such paradoxes.

5. It is an irony of luck, that most of us are duped, and forced to bow to such illogical mythological deceptions,

6. In spite of the fact, that the Logos is the cardinal truth, and is an omnipresent manifestation, as an actual reality. **MMS**

(The Cosmos is a Reality and not a Grand illusion.)

Pauri 31

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥ (7)

ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥ (7)

The Creator has established storehouses in every habitat to take care of all. Whatever sustenance was required was put there once for all. AGGS, M 1, Jap 31, p. 7.

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ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥ (7)

ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥ (7)

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ (7)

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੧॥ (7)

Stair's Step - 31

1 Ekencar has manifested in every entity, molecule and atom as the ¹Energy, and is independently self-sufficient. 2. Ekencar had authored every conceptual entity, with just one leap of his quantum perception or notion or idea. 3. Ekencar, the creator of cosmic Natures, is only 'observing' the blooming and balancing of ²evolutionary process. 4. Nanak Bani rejects prevailing misconception of Maya, and emphasizes the truth of existence as a solid reality. 5. I very humbly and respectfully bow to the all-powerful and an all-wise, inconspicuous omnipresent creator, 6. who has undertaken the entire responsibility of the genesis of visible, and the entire imperceptible kingdom. **MMS**

Pauri 32

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ (7)

ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥ (7)

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥ (7)

ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥ (7)

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥੩੨॥ (7)

Stair's Step - 32

1 One or two ¹speakers may turn to millions, and may try to push and exhort you, to follow their path or doctrine. 2. In spite of their ²circumvential juglings, the path of ethical moral conduct is the single right way to redemption. 3. Scaling steps of this ³venerable ladder, ie the writ of Nanak, can we relish Nirvana during our present life itself. 4. Listening to the holy touts, ⁴bragging of heavenly exploits, even a ⁵wretched sinner starts dreaming of salvation! 5. Gurbani gives us wisdom and logic, by which, we can ⁶discern, the futility of illusive testimonials of these thugs. **MMS**

Pauri 33

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥ (7)

ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥ (7)

ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥ (7)

ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥ (7)

ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥ (7)

ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥ (7)

ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥ (7)

ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥ (7)

Stair's Step - 33

1. All faiths ¹advocate icons acquiring ²miraculous mystic powers, yet, ³mute meditation does not help acquire any. 2. All quests of supernatural powers, by ⁴praying in ritualistic worships, or by ⁵offerings and sacrificing, are futile. 3. No one can unusually extend his life span, or tame death, by any method, including Yogic or tantrik practices. 4. Riches of ⁶Raj Yog, too, do not bestow any wonder quality, in fact it

breeds more chaos, agitation and egoism.

5. Even the prestigious ⁷Gian Yog's expertise too, does not help, to attain peace, or stir the divinity within us. 6. All types of ⁸dexterities, or so called extraordinary powers of obstinate ⁹Yogis, are futile in attaining ⁹salvation. 7. Let any Yogi, tantrik, saint or occultist, show or demonstrate miracles, if he has acquired any mystic powers ! 8. As per Nanak bani, claiming of possession of mystic powers by anyone, and performance of miracles, is a hoax. **MMS**

Pauri 34

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥ (7)

ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥ (7)

ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥ (7)

ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ (7)

ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥ (7)

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ (7)

ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥ (7)

ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥ (7)

ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥ (7)

ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥ (7)

ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥ (7)

*Nanak, whether one is inferior or superior is found out when one goes to the court of God (when one is tested on the touchstone of Truth). AGGS, Jap 34, p. 7. **SB May-June 2015***

Stair's Step - 34

1. Maintaining light and darkness, varying seasons, all on an accurate lunar scale, for metrical duration of a day. 2. Apt ²moist ¹atmospheric pressure, solar ³temperatures, and ensuring equilibrium in the gravity controlled ⁴space. 3. A very finely tuned 'heavenly planet' is architected, as ⁴a sojourn, to savor our 'one world one

existence' life. 4. In this sanctuary coexist, countless organically related creatures of spectacular colors, creeds and habits. 5. Who have very diversified methods and ⁶principles, for their survival, living styles, desires and ambitions of life. 6. Balance sheet of our ⁷daily deeds is automatically being scrutinized regularly, on the scale of the cosmic laws. 7. Impartial and ultimate justice of the Universal Judge, is delivered by Nature, to everyone, on planet earth itself.

8. It is only here, on this wonder planet that the most deserving, ethical, conscientious ¹'chosen ones' are honored. 9. Each and every ²action of ours, is ³scrutinized in detail, is ³assessed, ³evaluated, and is being stamped accordingly. 10. Invariably, an interim justice is being bestowed on us, for all our actions, in each and every phase of our life. 11. At death, fully aware of its ⁴last station, our soul separates from the Self, and ⁵dissipates in cosmic consciousness. **MMS**

Pauri 35

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥ (7)

ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥ (7)

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥ (7)

ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥ (7)

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥ (7)

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥ (7)

ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥ (7)

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥ (7)

ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥ (7)

ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥ (7)

Stair's Step - 35

1. Genetically programmed system of sharing ¹responsibility with beings, on planet earth, is as enumerated above. 2. I now expose the ²crafty

methods of Pundits and Gyanis, of shepherding multitudes of cows, sheep and slaves. 3. They have spawned mystic mythological icons of 'gods' of water, air, fire, as also gods of love and destruction. 4. They have replicated multiple masquerading images of One Almighty, to suit colors and costumes of their races. 5. All faiths have their own ³conservative sets of ⁴mythical axioms, commandments, and manuals of rituals and rites.

6. All religions and nations have custom-made gods of rain, sun, moon and many other imposing heavenly bodies. 7. They have their own mystics, enlightened mentors, messengers and sons of god, sages, goddesses and fairies. 8. They have various Avatars, tutelary deities, ⁵Satan and devils, as also revered scriptures and spiritual hypotheses. 9. Assorted ⁶civilizations have different ⁷languages, distinct ways of living, and histories of their imposing ⁸pharaohs. 10. There are countless sects of all faiths, with conflicting ⁹ideologies, yet with infinite devout, die-hard followers ! **MMS**

Pauri 36

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥ (7)

ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥ (7)

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥ (8)

ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥ (8)

ਤਾ ਕੀਆ ਗਲਾ ਕਬੀਆ ਨਾ ਜਾਹਿ ॥ (8)

ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥ (8)

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥ (8)

ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥ (8)

Stair's Step - 36

1. In the domain of the ¹professional clergy of religious bigots, ²literary encyclopedic gospel grasp, ³rules the roost. 2. Under their strangulating spell, one meets an unexpected fatal end, cloaked

with a ⁷hallucinatory ecstasy, all the way! 3. In the confederation of ⁸honest toilers, the ultimate aim is to turn every devotee into a true ⁹image of Gurbani. 4. From a very raw stock, with spiritual surgery, it aids to carve out a true, peerless, perfect, noble human being. 5. The automatic modus operandi of the ecstatic transformation to Godhood cannot be illustrated or enumerated. 6. If any zealot fool shows the audacity to attempt any explanation, eventually, he is obliged to atone for his act. 7. One's conscience is awakened, and psyche is carved, by reorienting his moral values, and discretionary intellect. 8. His axiom, attitude and ethics are transformed and refined, akin to the graceful instincts of a holy divine being. **MMS**

Pauri 37

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥ (8)

ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥ (8)

ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥ (8)

ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥ (8)

ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ (8)

ਤਾ ਕੇ ਰੂਪੁ ਨ ਕਬਨੇ ਜਾਹਿ ॥ (8)

ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥ (8)

ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥ (8)

ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥ (8)

ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥ (8)

ਸਚ ਖੀਡ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ (8)

ਕਰਿ ਕਰਿ ਵੇਖੇ ਨਦਰਿ ਨਿਹਾਲ ॥ (8)

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ (8)

ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤੁ ਨ ਅੰਤੁ ॥ (8)

ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥ (8)

ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥ (8)

ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ (8)

ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥੩੭॥ (8)

Stair's Step - 37

1. Easy and smooth process, advocated in Gurbani, performs a ²miraculous role in reforming all amateur ¹toilers. 2. On Nanak path to entering a blissful life, there is no scope for superstitions, rituals or unscientific blind faiths. 3. Here, only conscientious and principled saint soldiers dwell, who have toiled to conquer their 'war of within'. 4. And whose 'self' is in complete surrender, to the universal husband Ekencar, and to His cosmic constitution.

5. These die-hard humane humans replicate iconic Sita, who eternally sang the praises of her loving lord master. 6. The splendor, and the halo of these redeemed enlightened humanitarians, is beyond any graphic explanations. 7. Evolved with discreet objectivity, they never kill their conscience, nor can they be cheated by any hypocrite. 8. Just because they have manifested the 'god within', and are the reminiscent of His presence at every moment.

9. In the realm of toiling humanism, only those ²deified enlightened ¹individuals, with ¹unflinching ¹integrity, prevail, 10. Who ³relish the entire existence, in a very aware and blissful ecstatic state, after having humbled their attitude.

11. In this ⁴celestial garden of Eden, Shangri-La or the realm of truth, endure only those selected ⁵immortal ones, 12. Who have, with their delicate intuitive insight, ⁶persevered an arduous struggle, to ⁷evolve their super conscious. 13. In the same manner, as all other heavenly bodies, like planets, planetary systems, nebulae or the milky ways, 14. The detailed list of this ever expanding devout creation, if ever we start narrating, will never get completed.

15. Similar to those real huge and massive sun like burning stars, and planetary systems, or glittering galaxies, 16. Who relish executing all responsibilities entrusted to them, as per the ¹eternal wishes of Ekencar, faithfully. 17. Having

⁴initiated the self-evolving creation, ⁵with His single thought, now, He is only a ²spectator to its ³blooming. 18. Nanak bani reiterate, that it is well-nigh impossible, to put to words, all His creative innovative future plans.

(The conception and creation of Gurbani and Gurmukhi.) MMS

Pauri 38

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥ (8)

ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥ (8)

ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥ (8)

ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥ (8)

ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥ (8)

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥ (8)

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥ (8)

In the smithy of self-control with the patience of a goldsmith, make intellect the anvil, knowledge the hammer, dedication the bellows and hard work the heat of the fire. In the crucible of love mold God-consciousness, which is the true mint to construct truthful thoughts. Those are blessed whose actions are guided by God-consciousness. O Nanak, this is the way the Merciful one grants bliss. (Using metaphors Guru Nanak emphasizes self-discipline, intellect and knowledge in arriving at the Truth). AGGS, Jap 38, p.8 SB May-June 2015

Stair's Step - 38

1. Emulating a goldsmith, who ¹waits in ²his shop with patience, keeping his emotions and anxiety under control, 2. With resolve as of ³an anvil, using the hammer of ⁴discretion and wisdom, to manifest immaculacy in creativity, 3. With ⁵finesse, ⁶blowing bellows, to maintain appropriate temperature, to ⁷separate the ⁷spurious from sterling, 4. And with great veneration, this ⁹Japp Bani has been molded,

compiled, and presented to you, in a ⁸golden platter. 5. In the ¹¹mint of ultimate Truth, fresh ¹⁰Gurmukhi lexicon has been coined, unifying languages of many diverse faiths. 6. Those, with the super manifested ¹²discretion, will comprehend the commandments, and can easily ¹³mould their self. 7. Nanakian ¹⁴astute discerning humble toilers, ¹⁵attain bliss and immortality, during their journey to the final terminus. **MMS**

ਸਲੋਕੁ ॥ (8)

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ (8)

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥ (8)

Air is the guru, water is the father and Earth is the great mother of all. Day and night are two nurses in whose laps the whole world is at play.

AGGS, M 1, p. 8.

SB May-June 2015

Guru Nanak was an environmentalist half a millennium ahead of his time. The positions of Guru, Father and Mother are the most highly regarded in Indian culture. By associating those with the three most essential life support elements, Air, Water and Earth, Guru Nanak wants people to show the same consideration to these elements as they do to the three human relationships. In other words, do nothing that will pollute them. The world is just now, half a millennium after Guru Nanak spoke for the environment, beginning to realize the absolute necessity of taking steps to save our environment.

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥ (8)

ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਕੇ ਨੇੜੇ ਕੇ ਦੂਰਿ ॥ (8)

Good and bad deeds are determined in the light (hadoor) of Truth (Dharam). According to their deeds some are drawn closer to Truth (God) whereas others move away.

AGGS, Jap Slok, p. 8. SB May-June 2015

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ (8)

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥ (8)

Epilogue - Salok

1. For evolution of living beings, air is ¹mandatory, while water, earth and procreators too, are also very ²important. 2. Humanity is evolving, within the polar duality of the ³light of spiritual ⁶confidence, and the ⁴darkness of clever ⁵wickedness. 3. Your good and evil intents are automatically ⁷differentiated and evaluated, on the ⁸scale of the ⁸law of humanism. 4. As per your ⁹ethics, ⁹actions and ⁹attitude, you would remain nearer to or far off from your goal or the final station. 5. Those, ¹¹who live as per the ¹⁰laws of humanity, enumerated in gurbani, can steer the ¹²worldly obstacles very smoothly. 6. Nanak's doctrine transforms you into a radiant fearless and fair god-like, ¹³fully ¹⁴liberated, living human being.

A WORD A THOUGHT

Dear Hardev Singh Ji Shergill,
Editor-in-Chief, The Sikh Bulletin
Gur Fateh!

Enjoy reading the wonderful issues of The Sikh Bulletin. You are doing a wonderful service to the community. Hope you are aware of and enjoy the beautiful service provided by A Word A Thought.

I have attached an article on this wonderful initiative written by Baldave Singh, an editor for an international news service. Please do consider publishing this article in the upcoming issue of your magazine.

It is important that awareness about this systematic Gurbani learning service is raised among more people around the globe. The goal is that the divine messages from the Guru Granth Sahib reach out to all people - Sikhs and non-Sikhs alike.

Thank you for your kind sewa. Do let me know if I can provide any further information. With regards

Dr Jaswant Singh, Sikh Centre, Singapore
May 8, 2015

awordathought.com

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ਅਸਥਿਰੁ (asathir)**Meaning:** *adjective singular:* stable, firm, permanent.**Quote:**

ਸਾਧੋ ਰਚਨਾ ਰਾਮਿ ਬਨਾਈ॥ ਇਕਿ ਬਿਨਸੈ ਇਕਿ ਅਸਥਿਰੁ ਮਾਨੈ ਅਚਰਜੁ ਲਖਿਓ ਨ ਜਾਈ॥

saadho rachanaa raam banaaee. eik binasai ik asathir maanai acharaj lakhio na jaaee.O seekers! This creation is fashioned by God. Many people depart from here and yet many others consider themselves perpetual; this is a strange phenomenon which is beyond understanding!

- Guru Teg Bahadur Sahib, Guru Granth Sahib, Page 218

Message: Man is caught in a rat race. Each one of us is channeling all our energy, strength and time to attain materialistic possessions. In trying to enhance our lifestyles, we are actually fuelling our vices. Egoism, emotional attachment, desires and anger merely make our bodies more toxic. Our egoism leads us to think that we are forever formidable. We forget that nothing is permanent. From dust we come and to dust we shall return. No one is immortal.

Our time on earth is transitory. It is thus important to ensure that we make our journey a meaningful one. Touch the lives of others and achieve happiness. Be humble, kind, helpful and tolerant. See the Divine in everyone. Live a life of constant remembrance, a life rich in divine virtues and stay blessed.

Keen to Explore Further?

Etymology: a + *sathir*, from Sanskrit *sthir* (firm, stable). In Sanskrit *asthir* means unstable, transient.

Other forms of the word found in the Guru Granth Sahib:

1. ਅਸਥਿਰ: plural.
2. ਅਸਥਿਰੀ: sahaskriti form.

Notes: ਥਿਰੁ, ਥਿਰ, ਥਿਰਾ, ਥਿਰੇ are modifications (abridged forms) of the same.