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Dhur Ki Bani

(Writer: Dr. Kala Singh)

- ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ॥ ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ॥ (੬੨੮)

It is normally interpreted that Guru brought Bani from Akal Purakh, Sachkhand (Dhuron). To know what Dhur is we need to ponder three points.

1. WHO IS AKAL PURAKH (GOD)

- ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ॥ (੫੧੫)

Waho! The word (Bani) is the Formless God. There is no other as great as God.

- ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ॥ (੪੬੩)

This world is the dwelling of the God.

- ਘਟ ਘਟ ਮੈ ਹਰਿ ਜੂ ਬਸੈ ਸੰਤਨ ਕਹਿਓ ਪੁਕਾਰਿ॥ (੧੪੨੭)

The Guru proclaims that the God abides in each and every molecule of this cosmos.

- ਸਤਿਗੁਰ ਕੀ ਜਿਸ ਨੋ ਮਤਿ ਆਵੈ ਸੋ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਨਾ॥
  ਇਹ ਬਾਣੀ ਜੋ ਜੀਅਹੁ ਜਾਣੈ ਤਿਸੁ ਅੰਤਰਿ ਰਵੈ ਹਰਿ ਨਾਮਾ॥ (੭੯੭)

One, who accepts the wisdom of the True Guru's Teachings, is absorbed into the True Guru. The virtues of the God abides deep within the nucleus of one who realizes the Bani (Spiritual teachings and wisdom).

That means formless God (Akal Purakh) is the Virtues in spiritual teachings and wisdom of Bani.

2. WHAT AND WHERE IS SACH KHAND

Guru Nanak in Bani Jap describes five spiritual realms to merge with God. The highest realm is the Sach Khand where the individual attains union with God (Godly Virtues). Before reaching the realm of Sach Khand, the individual must spiritually ascend progressively through four realms starting from Dharam Khand, Giyan Khand, Saram Khand and Karam Khand. So Sach Khand is the state of mind (mann), not a geographical place. (A detailed article "Sach Khand vasey Nirankar" is also available to read separately).

3. WHAT IS DHUR

According to Mahan Kosh Dhur or Dhura is Axis. The axis (Dhur or Dhura) of our body is mind (mann) around which entire body rotates. Feet cannot take body to Gurdwara on

themselves. First the thought comes in the mind to go to Gurdwara, which then orders feet to move towards Gurdwara. Mouth cannot eat meal on its own. First thought comes in the mind that I want to eat such and such food. Mind then either orders hands to prepare it or orders feet to go to a restaurant to eat it. Let's discuss it more.

- ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ॥ ਮਨ ਹਰਿ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗੁ ਮਾਣੁ॥
  ਮੂਲੁ ਪਛਾਣਹਿ ਤਾਂ ਸਹੁ ਜਾਣਹਿ ਮਰਣ ਜੀਵਣ ਕੀ ਸੋਝੀ ਹੋਈ॥
  ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣਹਿ ਤਾਂ ਦੂਜਾ ਭਾਉ ਨ ਹੋਈ॥ ਮਨਿ ਸਾਂਤਿ ਆਈ ਵਜੀ ਵਧਾਈ ਤਾ ਹੋਆ ਪਰਵਾਣੁ॥
  ਇਉ ਕਹੈ ਨਾਨਕੁ ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਅਪਣਾ ਮੂਲੁ ਪਛਾਣੁ॥ (੪੪੧)

O Mind (mann) you are the embodiment of the Divine Light (Jot), recognize the true origin of yourself. O mind (mann), Godly Virtues are within you, Manifest them through spiritual knowledge and wisdom of the Guru and enjoy the bliss. Once the mind (mann) acknowledges its origin, it then makes acquaintance with Husband God, and also understands spiritual (Moral) death and birth. O mind (mann), once you develop relationship with one God, love of ardent worldly passions (maya) doesn't develop. Then peace comes to the mind, and one obtains blissful state. Nanak says, O my mind, you are the embodiment of the Divine Light (Jot), recognize the true origin of yourself.

Mind (mann) is the Dhur (Axis) around which all sense organs (Giyan Indres) and the body functions. Whatever mind (Dhur) says they do. Whatever mind (Dhur) says tongue speaks (Shabad). If mind (Dhur) has imbibed the virtues of the creator, then whatever tongue speaks (Shabad) is full of virtues. That is called Dhur Ki Bani and Dhur means Truthfulness (Sach).

Dhur of the Gurus also changed after meeting the Guru.

- ਗੁਰ ਪਾਰਸ ਹਮ ਲੋਹ ਮਿਲਿ ਕੰਚਨੁ ਹੋਇਆ ਰਾਮ॥
  ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ਕਾਇਆ ਗੜੁ ਸੋਹਿਆ ਰਾਮ॥(੧੧੧੪)

The Guru is the Philosopher's Stone, by its touch, iron like me is transformed into gold. As iron is hard, my mind was hard with no virtues. When I met the Guru PARAS and took spiritual knowledge and wisdom, I am transformed into a person of virtues like gold. Now I have merged into the God (Jot) and my body-fortress (mann) is full of virtues.

- ਪਾਰਸੁ ਪਰਸਿ ਪਰਸੁ ਪਰਸਿ ਗੁਰਿ ਗੁਰੂ ਕਹਾਯਉ॥ (੧੪੦੮)

Guru Philosopher's Stone (PARAS), does not only transform one into gold but also another Guru Philosopher's Stone (PARAS), capable of transforming others into Guru Philosopher's Stone (PARAS).

Guru Angad as Bhai Lehna was disciple of Devi. He came to Guru Nanak at the age of 20 years and stayed with Guru Nanak as a Sikh (seeker) for 6 years and became Guru. Guru Amardas came to Guru Angad at the age of 60 and stayed with Guru Angad as a Sikh (seeker) for 13 years and became Guru at the age of 73 years. Guru Ramdas came to Guru Amardas as Bhai Jetha at the age of 12 years and stayed with Guru Amardas as a Sikh (seeker) for 40 years and became Guru. All these Gurus did not get Bani from Akal Purkh (Dhurhon) but gained spiritual knowledge and wisdom from the Guru they stayed with, merged with Gurbani and started uttering Bani when they became Guru as per Shabad:

- ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਰੂਪੁ ਹੈ ਗੁਰਬਾਣੀ ਬਣੀਐ॥ (੩੦੪)

Everyone including Gurus came to this world with clean mind (no lekha) as per shabad:

- ਬਾਬਾ ਨਾਂਗੜਾ ਆਇਆ ਜਗ ਮਹਿ ਦੁਖੁ ਸੁਖੁ ਲੇਖੁ ਲਿਖਾਇਆ॥
ਲਿਖਿਅੜਾ ਸਾਹਾ ਨਾ ਟਲੈ ਜੇਹੜਾ ਪੁਰਬਿ ਕਮਾਇਆ॥
ਬਹਿ ਸਾਚੈ ਲਿਖਿਆ ਅੰਮ੍ਰਿਤੁ ਬਿਖਿਆ ਜਿਤੁ ਲਾਇਆ ਤਿਤੁ ਲਾਗਾ॥
ਕਾਮਣਿਆਰੀ ਕਾਮਣ ਪਾਏ ਬਹੁ ਰੰਗੀ ਗਲਿ ਤਾਗਾ॥
ਹੋਛੀ ਮਤਿ ਭਇਆ ਮਨੁ ਹੋਛਾ ਗੁੜੁ ਸਾ ਮਖੀ ਖਾਇਆ॥ (੫੮੨)

O baba, we come into the world with clean mind (Naked, no lekh). We then write onto it (Lekh) which gives us pain and pleasure. Whatever we write (Lekha) on our mind cannot be erased with our cleverness. Those who write (lekha) according to virtues of true creator God and those who write (lekha) according to ardent worldly passion (Maya) utter words (shabad) and perform deeds accordingly. The charmer Maya, has worked its, charms in many ways. Through shallow undignified intellect, the mind becomes like that and dies Spiritual death as fly eats the Jaggery (Gur) and gets stuck with it and dies.

Whatever one writes in the mind, performs deeds and utter from tongue accordingly. Gurus wrote whatever spiritual knowledge and wisdom they got from the Guru, performed deeds and uttered Bani accordingly.

- ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਸੇ ਕਰਮ ਕਮਾਇਸੀ॥ (੫੧੦)

Whatever one writes on the mind (Dhur), those are the deeds one does.

- ਜਿਨ ਹਰਿ ਜਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਪਾਈ ਤਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖਾਸਿ॥ (੧੦)

Those who did company (Sangat) and got spiritual knowledge and wisdom from satguru wrote (Lekha) destiny on their forehead (mann).

Dhur is that thought process, wisdom of mind (mann) around which all actions (Fate) revolve around.

- ਇਹ ਬੁਧਿ ਪਾਈ ਮੈ ਸਾਧੂ ਕੰਨਹੁ ਲੇਖੁ ਲਿਖਿਓ ਧੁਰਿ ਮਾਥੈ॥ (੭੧੫)

I got wisdom from Guru (Sadhu) and wrote my destiny (Lekha) on my forehead (mann) accordingly.

- ਮੁਹਲਤਿ ਕਰਿ ਦੀਨੀ ਕਰਮ ਕਮਾਣੇ ਜੈਸਾ ਲਿਖਤੁ ਧੁਰਿ ਪਾਇਆ॥ (੭੭)

You are given this time (Muhlat, Life) to perform deeds as you write your Fate (Lekha) on your forehead (Dhur) of the entire thought process and actions by body.

- ਲਿਖਿਆ ਮੇਟਿ ਨ ਸਕੀਐ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਕਰਤਾਰਿ॥ (੮੯)

There are two creators. One is creator God who created this universe and permeated into each and every molecule of the cosmos. In creator's creation, only humans have freedom of choice. Only humans can get knowledge, wisdom and change their thought process and actions. Only humans can choose if I want to be vegetarian or non-vegetarian. Life time vegetarians change to non-vegetarian and vice versa. Vegetarian animals cannot change

themselves. That means individual human is also creator (Kartar) of their own destiny and write it on their forehead (Dhur) what they want to be, which no one can erase except them. Our Dhur is our mind from which our thought process originates. Forehead (Mastak Brain) has been used in place of mind (mann) as lay man's language.

Writing on mind (Dhur) can be changed as per shabad:

- ਮਨੁ ਜੋਗੀ ਮਨੁ ਭੋਗੀਆ ਮਨੁ ਮੂਰਖੁ ਗਾਵਾਰੁ॥ ਮਨੁ ਦਾਤਾ ਮਨੁ ਮੰਗਤਾ ਮਨ ਸਿਰਿ ਗੁਰੁ ਕਰਤਾਰੁ॥
  ਪੰਚ ਮਾਰਿ ਸੁਖੁ ਪਾਇਆ ਐਸਾ ਬ੍ਰਹਮੁ ਵੀਚਾਰਿ॥ (੧੩੩੦)

So long mind (mann) in not guided by the spiritual knowledge of the Guru, it is foolish and ignorant. Due to its foolishness and ignorance sometimes mind (mann) hate Maya and is a Yogi and other times because of its love of maya is a pleasure-seeker. Sometimes because of its intoxication with maya the mind (mann) is the giver, and when the wealth is lost, is a beggar. When the mind (mann) gets spiritual knowledge and wisdom from the Guru, it conquers the five thieves (Maya) and attains blissful state.

- ਜੇਹਾ ਤੂੰ ਹੁਕਮੁ ਕਰਹਿ ਤੇਹੇ ਕੋ ਕਰਮ ਕਮਾਵੈ ਜੇਹਾ ਤੁਧੁ ਧੁਰਿ ਲਿਖਿ ਪਾਇਆ॥ (੭੩੬)

As there are two creators (Kartar), creator God and our creator mind. When mind (Dhur) is attached to creator God, mind (Dhur) is attached to Truthfulness (Sach) and wisdom attached to Maya, it is attached to falsehood (Kurriar). Mind (Dhur) issues orders (Hukam) to the body to perform deeds accordingly.

- ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿਆ ਤਿਨ ਗੁਰੁ ਮਿਲਿਆ ਤਿਨ ਜਨਮ ਮਰਣ ਭਉ ਭਾਗਾ॥ (੭੬੭)

Those who have yearning to get spiritual knowledge and wisdom write on their mind (Dhur) and accordingly they meet Guru to get spiritual knowledge and wisdom. Their fear of spiritual death goes away and they never die spiritually. If we interpret it that, if it was written Dhurohn by God in my destiny only I will meet Guru, then we are not responsible for our actions. Children will not study. They will say if it is written Dhurohn by God in my destiny I will become Doctor, if it is not written I will not. Drug abuser will say it is written Dhurohn by God in my destiny when God will erase it from my destiny I will stop abusing drugs.

- ਧੁਰਿ ਕਰਮਿ ਪਾਇਆ ਤੁਧੁ ਜਿਨ ਕਉ ਸਿ ਨਾਮਿ ਹਰਿ ਕੈ ਲਾਗੇ॥ (੯੧੭)

Those who have imbibed virtues of the creator in their mind (Dhur), perform deeds (Karam) accordingly.

- ਏਹੁ ਸੋਹਿਲਾ ਸਬਦੁ ਸੁਹਾਵਾ॥ ਸਬਦੋ ਸੁਹਾਵਾ ਸਦਾ ਸੋਹਿਲਾ ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ॥
  ਏਹੁ ਤਿਨ ਕੈ ਮੰਨਿ ਵਸਿਆ ਜਿਨ ਧੁਰਹੁ ਲਿਖਿਆ ਆਇਆ॥
  ਇਕਿ ਫਿਰਹਿ ਘਨੇਰੇ ਕਰਹਿ ਗਲਾ ਗਲੀ ਕਿਨੈ ਨ ਪਾਇਆ॥
  ਕਹੈ ਨਾਨਕੁ ਸਬਦੁ ਸੋਹਿਲਾ ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ॥ (੯੧੯)

This song of praise (Godly Virtues) is the shabad, the most beautiful word of Guru which gives eternal peace (Blissful state). Trust it that this beauteous shabad (Godly Virtues) is the everlasting giver of peace, spoken by the True Guru. This is enshrined in the minds of those who have imbibed (Written) it in their mind's (Dhur). Some wander around, babbling on and on, but none obtain virtues of creator and get everlasting peace by babbling. Says Nanak, the shabad spoken by the True Guru is the only one which gives everlasting peace.

The words (Bani) coming out of the mouth of someone whose mind is attached to Maya (Manmat) will give unhappiness to others. Words (Bani) coming out of the mouth of someone whose mind is attached to Godly Virtues (Sach Khand, Akal Purakh) through Guru (Gurmat) is peace giver to themselves and others, is Dhur Ki Bani.

- ਮੇਰੇ ਸਾਹਿਬਾ ਹਉ ਆਪੇ ਭਰਮਿ ਭੁਲਾਣੀ॥ ਅਖਰ ਲਿਖੇ ਸੇਈ ਗਾਵਾ ਅਵਰ ਨ ਜਾਣਾ ਬਾਣੀ॥ (੧੧੭੧)

O my Guru, I am wandering around aimlessly because of my indulgence with ardent worldly passions (Maya). I say and do deeds according to whatever I have inscribed on my mind (mann), nothing else. Because of my indulgence in Maya I do not know what else to engrave on my mind (mann). For example a doctor has studied medicine for ten years and has engraved it on his mind. He then gives advice to patients accordingly. It was not pre-ordained and written by God. He studied and wrote it. So is the mechanic, plumber. Doctor cannot do job of plumber because he has not written it on his mind (Dhur), only plumber has. That means I am the creator of what I engrave (Lekh) on my mind (Dhur) not God or my previous life.

- ਦਿਨੁ ਰਾਤਿ ਕਮਾਇਅੜੋ ਸੋ ਆਇਓ ਮਾਥੈ॥ ਜਿਸੁ ਪਾਸਿ ਲੁਕਾਇਦੜੋ ਸੋ ਵੇਖੀ ਸਾਥੈ॥
  ਸੰਗਿ ਦੇਖੈ ਕਰਣਹਾਰਾ ਕਾਇ ਪਾਪੁ ਕਮਾਈਐ॥ ਸੁਕ੍ਰਿਤੁ ਕੀਜੈ ਨਾਮੁ ਲੀਜੈ ਨਰਕਿ ਮੂਲਿ ਨ ਜਾਈਐ॥
  ਆਠ ਪਹਰ ਹਰਿ ਨਾਮੁ ਸਿਮਰਹੁ ਚਲੈ ਤੇਰੈ ਸਾਥੇ॥ਭਜੁ ਸਾਧਸੰਗਤਿ ਸਦਾ ਨਾਨਕ ਮਿਟਹਿ ਦੋਖ ਕਮਾਤੇ॥(੪੬੧)

The actions we perform day and night will influence us in our later life. Deeds we hide from, is within us (mind). Creator God in the form of conscious mind is always with us. Whatever bad deeds (Sins) we perform trouble us later because it is in our conscious mind. So perform good deeds as per Godly Virtues in the company of good people. These become our Purable Karam.

- ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ॥ ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ੍ਰਾਮੁ॥ (੨੯੩)

Virtues of the God which is equal to so called nine treasures of this world abide in the mind (mann), in the dorm of recessive genes normally lying dormant and inert in human being. These virtues can be manifested by meeting Guru, getting spiritual knowledge and doing good deeds.

- ਪੂਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੇਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ॥
  ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ॥ (੨੦੪)

Recessive saintly (Godly Virtues) genes which are dormant manifest when we meet Guru and get spiritual knowledge. Nanak says darkness of ignorance dissipated and Godly Virtues lying dormant for ages manifested after getting spiritual knowledge from the Guru.

- ਕਾਇਆ ਕਾਗਦੁ ਜੇ ਥੀਐ ਪਿਆਰੇ ਮਨੁ ਮਸਵਾਣੀ ਧਾਰਿ॥
  ਲਲਤਾ ਲੇਖਣਿ ਸਚ ਕੀ ਪਿਆਰੇ ਹਰਿ ਗੁਣ ਲਿਖਹੁ ਵੀਚਾਰਿ॥
  ਧਨੁ ਲੇਖਾਰੀ ਨਾਨਕਾ ਪਿਆਰੇ ਸਾਚੁ ਲਿਖੈ ਉਰਿ ਧਾਰਿ॥ (੬੩੬)

If my body (sense organs, Indre) were to become the paper and my mind the inkpot, ink in that inkpot mind (mann) is (Giyan) spiritual knowledge of Virtues of the Creator God, and sense organs (Body Giyan Indre) practices them, and if my tongue become the pen to talk and white virtues of the creator God (Naam), this is how to write and practice (Likhahu) and

contemplate (Vichar) in the mind (mann). Nanak says blessed is the scribe (Conscious mind), who inscribes and enshrines the True Virtues (Sach Likhai) in his mind (mann).

That clearly shows that we write our destiny (Lekha) ourselves. They are not written by God according to our past life.

– ਦੇਹ ਮਸੀਤਿ ਮਨੁ ਮਉਲਾਣਾ ਕਲਮ ਖੁਦਾਈ ਪਾਕੁ ਖਰਾ॥ (੧੦੮੩)

Let your body (Sense Organs) be the mosque and your mind the priest (Maulana) in this mosque. Keeping your mind (Maulana) always pure is God's word (Kalam) for you.

It has to be done by the individual, not by God.

– ਕਲਮ ਜਲਉ ਸਣੁ ਮਸਵਾਣੀਐ ਕਾਗਦੁ ਭੀ ਜਲਿ ਜਾਉ॥
ਲਿਖਣ ਵਾਲਾ ਜਲਿ ਬਲਉ ਜਿਨਿ ਲਿਖਿਆ ਦੂਜਾ ਭਾਉ॥
ਨਾਨਕ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ॥ (੮੪)

Burn (useless) is the pen (Tongue, and burn the inkpot (mind), useless is ungodly virtues in the form of ink, burn (useless) is the paper (Sense Organs) as well. Burn (useless) is the scribe (Conscious mind) who writes only the love of duality (Maya, ardent Desire of Worldly Passions). Nanak says people write only what they have been in love in their life. They cannot write anything else. That again shows that Guru is clarifying that we write our own destiny (Lekha). We are responsible for our destiny, not God.

– ਧੰਨੁ ਸੁ ਕਾਗਦੁ ਕਲਮ ਧੰਨੁ ਧਨੁ ਭਾਂਡਾ ਧਨੁ ਮਸੁ॥
ਧਨੁ ਲੇਖਾਰੀ ਨਾਨਕਾ ਜਿਨਿ ਨਾਮੁ ਲਿਖਾਇਆ ਸਚੁ॥ (੧੨੯੧)

Blessed is the paper (Sense Organs), blessed is the pen (Tongue), blessed is the inkpot (mann), and blessed is the ink (Giyan of Godly Virtues). Blessed is the writer (Conscious mind), O Nanak, who writes the True Name (Virtues).

– ਭਾਉ ਕਲਮ ਕਰਿ ਚਿਤੁ ਲੇਖਾਰੀ ਗੁਰ ਪੁਛਿ ਲਿਖੁ ਬੀਚਾਰੁ॥ (੧੬)

Make love of the God your pen, and let your consciousness be the scribe. Then, seek the Guru's instructions (Spiritual knowledge), and write these deliberations. It is the individual who is writing, not the God.

– ਹਰਿ ਹਰਿ ਅਖਰ ਮਨ ਮਹਿ ਲੇਖੁ॥ (੧੯੨)

Write in your mind (Dhur) the word of the God (Virtues).

I am writing them, not God.

From these Shabads it is clear that Godly Virtues are lying dormant in our mind. We have to manifest them. As butter is within milk but is not visible. To manifest butter from milk is a process. In the same way to manifest Godly virtues in our mind is a process of getting and imbibing spiritual knowledge and wisdom from the Guru. Then the recessive saintly (Godly Virtues) genes which were dormant become active. We are responsible for writing our (Lekha) fate and destiny. The process is:

– ਪ੍ਰਥਮੇ ਛੋਡੀ ਪਰਾਈ ਨਿੰਦਾ॥ ਉਤਰਿ ਗਈ ਸਭ ਮਨ ਕੀ ਚਿੰਦਾ॥
ਲੋਭੁ ਮੋਹੁ ਸਭੁ ਕੀਨੋ ਦੂਰਿ॥ ਪਰਮ ਬੈਸਨੋ ਪ੍ਰਭ ਪੇਖਿ ਹਜੂਰਿ॥

ਐਸੋ ਤਿਆਗੀ ਵਿਰਲਾ ਕੋਇ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੈ ਜਨੁ ਸੋਇ॥ਰਹਾਉ॥
ਅਹੰਬੁਧਿ ਕਾ ਛੋਡਿਆ ਸੰਗੁ॥ ਕਾਮ ਕ੍ਰੋਧ ਕਾ ਉਤਰਿਆ ਰੰਗੁ॥
ਨਾਮ ਧਿਆਏ ਹਰਿ ਹਰਿ ਹਰੇ॥ ਸਾਧ ਜਨਾ ਕੈ ਸੰਗਿ ਨਿਸਤਰੇ॥
ਬੈਰੀ ਮੀਤ ਹੋਏ ਸੰਮਾਨ॥ ਸਰਬ ਮਹਿ ਪੂਰਨ ਭਗਵਾਨ॥
ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਮਾਨਿ ਸੁਖੁ ਪਾਇਆ॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਰਾਖੈ ਆਪਿ॥ ਸੋਈ ਭਗਤੁ ਜਪੈ ਨਾਮ ਜਾਪ॥
ਮਨਿ ਪ੍ਰਗਾਸੁ ਗੁਰ ਤੇ ਮਤਿ ਲਈ॥ ਕਹੁ ਨਾਨਕ ਤਾ ਕੀ ਪੂਰੀ ਪਈ॥ (੧੧੪੭)

I see God ever-present, close at hand, so I have become a great devotee. A person, who renounces all evils, is very rare. Such a humble servant lives his life according to Guru's teachings. First, I gave up slandering others. All the anxiety of my mind (mann) was dispelled, because most of our anxieties are due to jealousy and we slander others because we are jealous of them. With that greed and attachment were totally banished. Greed is because of jealousy what others have and I don't. Forsaking ego, Sexual lust and anger has vanished because they are due to our egoistic mind. Enemy and friend are all the same to me because now I know the God is permeating in all. Accepting the will of God, I have found peace. The perfect Guru has implanted this wisdom within my mind (mann).

- ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ॥ ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ॥ (੬੨੮)

Those who have internalized the spiritual knowledge and wisdom of virtues of the God (Bani) in their mind (mann), got rid of all worries regarding fulfilment of ardent worldly passions (Maya). Mind (Dhur) is now truthful (Sachiar). Mann (Dhur) of the Gurus and Bhagats was fully engrossed with Virtues of the God. Bani (Shabad) coming out of such mind (Dhur) gave spiritual knowledge which helped control all ardent worldly passions (Maya). So long branches of the tree are attached to the tree (Dhur), they are green. During storm these green branches are so flexible that they will bend but not break. When branches break their relationship with the tree (Dhur), they dry up and die. They are not flexible and cannot bend but break with little pressure. In the same way so long we are attached to the truthfulness (Sach, Dhur) we are spiritually alive. Storm of ardent worldly passions (maya) can bend but not break us. Such people are flexible. Ardent worldly passions (Maya) cannot kill us spiritually. When we break our relationship with truthfulness (sach, Dhur) we die spiritually.

- ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ॥ (੭੨੨)

Guru Nanak says as the word of my Master (God) comes to me, so do I express it, O Lalo. God's abode is in mann (Dhur) from where the words are coming. Mind (mann) of Guru Nanak realized the Jot (Godly Virtues) ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ॥ (੪੪੧) and was one with creator God (godly virtues).

- ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂ ਹੂਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ॥
ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ਜਤ ਦੇਖਉ ਤਤ ਤੂ॥ (੧੩੭੫)

Coming from Guru Nanak was that of creator God (Khasam).

- ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਰੂਪੁ ਹੈ ਗੁਰਬਾਣੀ ਬਣੀਐ॥
ਸਤਿਗੁਰ ਕੀ ਰੀਸੈ ਹੋਰਿ ਕਚੁ ਪਿਚੁ ਬੋਲਦੇ ਸੇ ਕੂੜਿਆਰ ਕੂੜੇ ਝੜਿ ਪੜੀਐ॥
ਓਨ੍ਹਾ ਅੰਦਰਿ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਹੈ ਬਿਖੁ ਮਾਇਆ ਨੋ ਝਖਿ ਮਰਦੇ ਕੜੀਐ॥ (੩੦੪)

The word of the True Guru (Bani) is the embodiment of Truth (Creator God), through Gurbani, one merges with the Creator God (Godly Virtues). Emulating the True Guru some others may speak language of True Guru, but they being false, their falsehood is exposed as they cannot equate with the True Guru. They are inwardly polluted with ardent worldly passions (Maya), but try to emulate outward purity. Due to terrible disease of ardent worldly passions (maya) they painfully waste away spiritually.

Conclusion

Dhur is Gurbani is Truthful mind (Sachiar) engrossed with Godly Virtues. Words (Bani Shabd) coming out of such mind (mann) is Dhur Ki Bani gives spiritual knowledge which help control all ardent worldly passions (Maya). Whenever we speak bad language or do deeds as per our mind (Manmat), there is an inner voice of Atma which warns us but we ignore it. This is Sach Di Awaz (Dhur Ki Bani) which is present in all humans but is very weak. We need to make it strong through spiritual knowledge (Giyan) from Guru (Gurmat). Gurus did not bring Dhur Ki Bani from Akal Purakh Sach Khand, but lived with their preceding Guru and obtained spiritual knowledge and imbibed Godly Virtues in their mind (Mann) which then became abode of Akal Purakh Sach Khand.

Guru Nanak was a child prodigy who had contemplative mind and rational thinking from very young age. He studied nature, human behaviour, and prevailing Hindu, and Islamic religious education from his early age. Guru Nanak at that age also proved that he is a free thinker who reasoned with logic the authority, tradition and belief system set up by Brahman. During Guru Nanak's era scientific approach was a neglected field and science was the casually of orthodoxy. Usually scientists are expert in only one field of science or sub speciality of that field. Guru Nanak gave contribution to more than one speciality. He gave theories such as creation of universe through Big Bang theory, origin of life in water, evolution of species, reproduction and many more, which goes beyond the scope of one speciality of science. He did all through keen observation of the laws of nature and using his wisdom. Guru Nanak (1469-1539) and Nicolas Copernicus (1473-1543), a Polish Mathematician, who were thousands of miles apart and unknown to each other, hypothesized almost same theories about universe. Copernicus hypothesized that the sun is stationary at the centre, the earth and other planets are moving in circular orbits around the sun. Copernicus summarized it in 1530 and circulated it among Europe's scholars, where it was greeted with enthusiasm. His work, titled, "De Revolutionibus Orbium Coelestium" was finally published in 1543, just a few weeks before he died. Theory of Copernicus was taken up a century later by Kepler and Galileo Galilee. However, around the time of Copernicus, Guru Nanak in India gave his hypothesis about universe. There were no telescopes and modern technology at that time, Guru Nanak and Copernicus both used keen observation of laws of nature and their wisdom in hypothesizing their theories. Copernicus published his theory in 1530, Guru Nanak put his view more than a decade earlier in his writings (Bani) that all planets, including moon, earth and sun are in constant motion under same cosmic Law. Georges Lemaitre a Belgian Roman Catholic priest, mathematician, astronomer and professor of physics at the catholic University of Louvain, first suggested the Big Bang theory in the 1920's, when he theorized that the universe began from a single primordial atom while Guru

Nanak theorized it five centuries ago. If we believe that Guru Nanak brought this theory in his bani from Akal Purakh Sach Khand then what about Copernicus and Georges Lemaitre?

– ਕਵਣ ਮੂਲੁ ਕਵਣ ਮਤਿ ਵੇਲਾ॥ ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ॥ (੯੪੨)

The Sidhs asked Guru Nanak "What is the root, the source of your spiritual life? Who is your Guru? Whose disciple are you?

– ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ॥ (੯੪੩)

Guru Nanak replied the source of my spiritual life and belief is Creator's Virtues. The source of enlightenment (Guru) is the shabad (Giyan) and my Conscious mind (Surat) is disciple of instructions in the Shabd (Giyan).

From his keen observation Guru Nanak gained wisdom (Giyan) when he saw farmer (Kisan) working in the field and said:

– ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ ਸਰਮੁ ਪਾਣੀ ਤਨੁ ਖੇਤੁ॥ ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖੁ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ॥
ਭਾਉ ਕਰਮ ਕਰਿ ਜੰਮਸੀ ਸੇ ਘਰ ਭਾਗਠ ਦੇਖੁ॥ (੫੯੫)

In the farming of mind (mann), let good deeds be the farm, modesty the water, body (Sense Organs) the field. Let the God's Virtues be the seed, contentment the plough , and protect it with the fence of humbleness. Doing deeds of love, the seed shall sprout, and give the fruit of blissful state and perfect truthful life.

Here Guru Nanak uses good deeds, modesty, knowledge, contentment, humbleness and love, to live a perfect truthful life.

– ਸੁਣਿ ਸਾਸਤ ਸਉਦਾਗਰੀ ਸਤੁ ਘੋੜੇ ਲੈ ਚਲੁ॥ ਖਰਚੁ ਬੰਨੁ ਚੰਗਿਆਈਆ ਮਤੁ ਮਨ ਜਾਣਹਿ ਕਲੁ॥
ਨਿਰੰਕਾਰ ਕੈ ਦੇਸਿ ਜਾਹਿ ਤਾ ਸੁਖਿ ਲਹਹਿ ਮਹਲੁ॥ (੫੯੫)

Guru is giving example of a trader who sells wares travelling from village to village. Let your trade be listening to the spiritual knowledge of the Guru, which is the merchandise. To carry and sell such merchandise let Truthfulness be the horses. As trader needs travelling expenses, make good deeds your travelling expenses in the life. As travelling trader do not put up going to next village next day, you also do not think of tomorrow in your mind. Doing this trade if you arrive in the land of the Formless God (Godly Virtues), you shall find everlasting peace.

– ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ॥
ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ॥ (੬)

Referring to yogis who wear earrings, cover body with ashes and carry a begging bowl, Guru Nanak is advising the humanity to make contentment your ear-rings, humility your begging bowl, and remembering virtues of the God the ashes yogis apply on body. That means when my mind (mann) is contented and all sense organs (Body) are under the protection of Godly Virtues, worldly temptations cannot affect me. Yogies wear patched cloth which represents wearing a cloth of Godly Virtues and carry a firm rod in the hand which represents firm unflinching faith in Godly Virtues. When mind (mann) wear a cloth of Godly Virtues, Sense Organs are free (Virgin) of worldly temptations (Kauri Kaya) and firm faith

(Parteet) in Godly virtues is walking stick (Dandda), one obtains a lifetime of liberation from worldly temptations.

In Jap Bani Guru Nanak explains by giving example of the goldsmith.

– ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ॥ ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ॥
ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ॥ ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ॥
ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ॥ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ॥
ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ॥ (੮)

In minting Shabd let self-control (Jatt) the shop of the goldsmith and patience (Dhiraj) the goldsmith. Apply tool of spiritual wisdom (Mat) on your understanding the anvil (Ahren, Place to beat gold). Command (Hukam) of God as the bellows (Khla), hard labour of living life according to Guru's teachings, the fire. In Kuthali of lovem melt (mould) the eternal essence of spirituality. In such a True Mint Guru's Shabad is minted. Those who understand it and work on it, Nanak says they are always in a blissful state. To mint the shabad one needs self-control, Patience, Guru's Spiritual wisdom (in place of your wisdom, understanding command (Hukam) of God, Love of creation of God and Hard Labour of living life according to Guru's teachings. When the language (Shabad) comes of such a mind (Dhur) they got rid of all worries regarding fulfilment of ardent worldly passions (Maya). Recessive voice of Atma gets strong in such people.

Guru Nanak could not have brought all these examples from Akal Purakh Sach Khand when he was born, but observed them how to mint the shabad in a true mint (Taksal).

Conscious mind (Surat) of Guru Nanak's Guru is Shabad (Giyan) which he got from his keen observations and education. Rest of Gurus obtained that shabad (Giyan) from Guru Nanak. Bhagats also studied nature, human behaviour and prevailing Hindu and Islamic religious education and developed their spiritual wisdom. Guru Nanak, Gurus and Bhagats recited Bani whenever their conscious mind (Surat) was one with creator God (Godly Virtues) Humanity is to get it from Shabd (Giyan) in SGGS which is Dhur Ki Bani.