041

Shabad Guru

ਸ਼ਬਦ ਗੁਰੂ

(Writer: Dr. Kala Singh)

Shabad Guru comprises of two words, Shabad and Guru. Shabad is the spiritual teachings (Giyan) in the Bani Guru.

- 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?" Guru Nanak replied:

- 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 (mann) is disciple of instructions in the Shabad (Giyan).

- ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੁ ਇਕੋ ਸਬਦੁ ਵੀਚਾਰਿ॥ (੬੪੬)

There is one Bani which is authentic and genuine, One Guru, so contemplate on only one Shabad (Giyan) of Guru.

- ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ॥
  ਗੁਰੁ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੂ ਨਿਸਤਾਰੇ॥ (੯੮੨)

The Bani is Guru, and Guru is the Bani. Within the Bani is the Ambrosial Nectar of spiritual knowledge and wisdom which devotee always keeps in the mind (mann). If the devotee believes, and acts according to Guru Bani, then the Guru emancipates one from worldly temptations.

- ਗਿਆਨ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ ਅਗਿਆਨ ਅੰਧੇਰ ਬਿਨਾਸੁ॥ (੨੯੩)

The way antimony beautifies eye and improves vision, Guru has given the antimony to my mind (mann) of spiritual knowledge and wisdom, which dispelled the darkness of ignorance.

- ਸਬਦੁ ਗੁਰ ਪੀਰਾ ਗਹਿਰ ਗੰਭੀਰਾ ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਬਉਰਾਨੰ॥
  ਪੂਰਾ ਬੈਰਾਗੀ ਸਹਜਿ ਸੁਭਾਗੀ ਸਚੁ ਨਾਨਕ ਮਨੁ ਮਾਨੰ॥ (੬੩੫)

Guru Nanak says the source of my enlightenment (Guru) is profound and unfathomable Shabad (Giyan). Without the Shabad (Giyan) the world is going insane because of worldly temptations. One whose mind (mann) has been enlightened and is one with the Godly Virtues is the perfect renunciate and in a state of spiritual calm.

- ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਜਿਤੁ ਪੀਤੈ ਤਿਖ ਜਾਇ॥ (੩੫)

The teachings is Guru's Shabad (Giyan) are the eternal essence of spirituality. By drinking it (Living life accordingly) removes worldly temptations.

– ਗੁਰ ਕਾ ਸਬਦੁ ਰਿਦ ਅੰਤਰਿ ਧਾਰੈ॥ ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨਿਵਾਰੈ॥
ਦਸ ਇੰਦ੍ਰੀ ਕਰਿ ਰਾਖੈ ਵਾਸਿ॥ ਤਾ ਕੈ ਆਤਮੈ ਹੋਇ ਪਰਗਾਸੁ॥ (੨੩੬)

Those who understand the spiritual message in Guru's Shabad (Giyan) and live life accordingly cut their connections with the five vices. They keep the ten sense organs under their control. Their souls are enlightened with the spiritual wisdom.

To reach this state of spirituality Guru Nanak in Jap Bani uses example of goldsmith how to mint the Shabad. Goldsmith is working and taking the same time to his clients who are mostly women. So he has to have self-control (Jatt), not to get distracted.

– 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 Shabad make self-control (Jatt) the shop of the goldsmith, and patience (Dhiraj) the goldsmith. Apply tool of spiritual wisdom (mat) on your understanding the anvil (Ahran, 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 love, melt (Mould) the eternal essence of spirituality. In such a True Mint Shabad is minted. Those who understand it and work on it and mint their Shabd, 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), understandings command (Hukam) of God, Love of Creation of God and Hard Labour of living life according to Guru's teachings.

To explain it further Guru uses common occupations and trades which people experience in their everyday life.

– 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 (Godly virtues) shall sprout, and give the fruit of blissful state and perfect truthful life. Here Guru Nanak uses good deeds, modesty, spiritual knowledge, contentment, humbleness and love, to live a perfect truthful life.

– ਅਮਲੁ ਕਰਿ ਧਰਤੀ ਬੀਜੁ ਸਬਦੋ ਕਰਿ ਸਚ ਕੀ ਆਬ ਨਿਤ ਦੇਹਿ ਪਾਣੀ॥
ਹੋਇ ਕਿਰਸਾਣੁ ਈਮਾਨੁ ਜੰਮਾਇ ਲੈ ਭਿਸਤੁ ਦੋਜਕੁ ਮੂੜੇ ਏਵ ਜਾਣੀ॥ (੨੪)

Guru Nanak is directing this Shabad at Qazi, but is for the entire humanity. O Qazi! Make good deeds the soil, and let the Shabad (Giyan) be the seed, irrigate it continually with the water of truthfulness. Become hard working industrious like a farmer, faith and consciousness will sprout which will give you full knowledge of heaven and hell.

– ਇਹੁ ਤਨੁ ਧਰਤੀ ਬੀਜੁ ਕਰਮਾ ਕਰੋ ਸਲਿਲ ਆਪਾਉ ਸਾਰਿੰਗਪਾਣੀ॥
ਮਨੁ ਕਿਰਸਾਣੁ ਹਰਿ ਰਿਦੈ ਜੰਮਾਇ ਲੈ ਇਉ ਪਾਵਸਿ ਪਦੁ ਨਿਰਬਾਣੀ॥ (੨੩)

Make this body the field, and plant the seed of good deeds. Water it with the spiritual knowledge and wisdom of the Guru. Let your mind (mann) be the industrious farmer, virtues of the God shall sprout in your mind (mann), and you shall attain the blissful state (Nirban Padd).

- ਬਾਬਾ ਮਾਇਆ ਸਾਥਿ ਨ ਹੋਇ॥ ਇਨਿ ਮਾਇਆ ਜਗੁ ਮੋਹਿਆ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ॥ਰਹਾਉ॥
  ਹਾਣੁ ਹਟੁ ਕਰਿ ਆਰਜਾ ਸਚੁ ਨਾਮੁ ਕਰਿ ਵਥੁ॥ ਸੁਰਤਿ ਸੋਚ ਕਰਿ ਭਾਂਡਸਾਲ ਤਿਸੁ ਵਿਚਿ ਤਿਸ ਨੋ ਰਖੁ॥
  ਵਣਜਾਰਿਆ ਸਿਉ ਵਣਜੁ ਕਰਿ ਲੈ ਲਾਹਾ ਮਨ ਹਸੁ॥ (੫੯੫)

O Friend, no one has been satisfied with worldly temptations (Maya). These worldly temptations (Maya) have bewitched the world, but only a rare few understand this. To get rid of worldly temptations (Maya) and get everlasting peace, make your ever-decreasing life your shop and God's virtues (Naam) your merchandise. Make conscious mind (mann) and contemplation your warehouse (utensils in which shopkeeper keep the merchandise) and in that warehouse, store the merchandise of God's virtues (Naam). Deal with the God's dealers (Contemplate with likeminded people) earn your profits (Everlasting Peace) and rejoice in your mind (mann).

- 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 ware travelling from village to village. As a trader, trade God's virtues. Let your trade be listening to teachings of the Guru. As trader load wares on the horse to sell in different villages, you load the wares of God's virtues on the horse of Truthfulness to sell to different dealers. As a trader needs travelling expenses, make virtues of excellence your travelling expenses of your life journey. As trader does not put his endeavour to next day, same way O my mind (mann) do not put this endeavour to tomorrow. Do it now. While in this trade of selling God's virtues you yourself adopt and assimilate them in your mind (mann), you will attain everlasting peace in this life journey.

- ਲਾਇ ਚਿਤੁ ਕਰਿ ਚਾਕਰੀ ਮੰਨਿ ਨਾਮੁ ਕਰਿ ਕੰਮੁ॥ਬੰਨੁ ਬਦੀਆ ਕਰਿ ਧਾਵਣੀ ਤਾ ਕੋ ਆਖੈ ਧੰਨੁ॥
  ਨਾਨਕ ਵੇਖੈ ਨਦਰਿ ਕਰਿ ਚੜੈ ਚਵਗਣ ਵੰਨੁ॥ (੫੯੫)

Guru is giving example of an employee. As an employee serves the master with full diligence, you also serve God with full diligence and concentration. As example does not forget the order of the master, you also do not forget and firmly keep the virtues of the God (Naam) in your mind (mann). This is your service to the God. Keep your mind (mann) away from the worldly temptations (Maya). This is your hard work in the service of the God. With this zeal to serve the God, everyone will praise and command you. Nanak says, with this type of service, you will receive Grace of the God of everlasting peace.

In above Shabads Guru Nanak used giving examples of Suniara (Goldsmith), Kisan (Farmer), trader and employee with whom people deal day to day. Guru is now giving example of yogies, because people see them and know them.

- ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ॥
  ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ॥ ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ॥
  ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥ (੯)

Referring to Yogies who wear ear rings, 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 Yogies 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 (Kuari Kaya) and firm faith (Parteet) in Godly virtues is walking stick (Dandda), one obtains a lifetime of liberation from worldly temptations. Yogies consider Ayi Panthi as the superior most of all Yogies Panthies. My superior most path (Ayi Panthi) of spirituality make my mind (mann) win over all worldly temptations. In that state of mind I don't discriminate any one on the basis of religion, caste, colour and gender. I am then not afraid of spiritual death. I submit in obeisance to the spiritual wisdom of Godly virtues, only to the one unchanging, eternal and unblemished creator who created new creation of my mind (mann) which cannot be shaken by worldly temptations. My new creation is fully spiritually enlightened. All Sense Organs are also eternally in that state of enlightenment (Jug Jug eko ves).

– ਗੁੜੁ ਕਰਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕਰਿ ਧਾਵੈ ਕਰਿ ਕਰਣੀ ਕਸੁ ਪਾਈਐ॥
ਭਾਠੀ ਭਵਨੁ ਪ੍ਰੇਮ ਕਾ ਪੋਚਾ ਇਤੁ ਰਸਿ ਅਮਿਉ ਚੁਆਈਐ॥ (੩੬੦)

Yogies make and drink intoxicating spirit to concentrate their mind (mann) while meditating. Guru Nanak is directing this Shabad to make different type of spirit. Make spiritual knowledge and wisdom your molasses and mind (mann) attached to that knowledge your scented flowers (Mahua da Phul) and let good deeds be the herbs. Burn the love of physical body be the distilling fire and love for the God and God's creation the piece of cloth (Pocha) you put on the distilling tube. Thus the sweet nectar of life, virtues of the God (Amrit) is distilled.

– ਸਰੈ ਸਰੀਅਤਿ ਕਰਹਿ ਬੀਚਾਰੁ॥ ਬਿਨੁ ਬੂਝੇ ਕੈਸੇ ਪਾਵਹਿ ਪਾਰੁ॥
ਸਿਦਕੁ ਕਰਿ ਸਿਜਦਾ ਮਨੁ ਕਰਿ ਮਖਸੂਦੁ॥ ਜਿਹ ਧਿਰਿ ਦੇਖਾ ਤਿਹ ਧਿਰਿ ਮਉਜੂਦੁ॥ (੮੪)

Guru Nanak is referring to Islamic ritual but directions to entire humanity. Some give more importance to religious rituals and regulations (Sarai Sariat) without understanding. Such people cannot cross over the world ocean of worldly temptations (Maya). Let sincere faith in God your bowing in prayer, and remembering God every moment of your life with your conscious mind (mann) objective in life. Then wherever you look, there you see God's presence. Though this Shabad is directed to Moslems, it goes for all including Sikhs who bow ritually in Gurdwara in front of Guru Granth Sahib.

– ਪੰਜਿ ਨਿਵਾਜਾ ਵਖਤ ਪੰਜਿ ਪੰਜਾ ਪੰਜੇ ਨਾਉ॥ ਪਹਿਲਾ ਸਚੁ ਹਲਾਲ ਦੁਇ ਤੀਜਾ ਖੈਰ ਖੁਦਾਇ॥
ਚਉਥੀ ਨੀਅਤਿ ਰਾਸਿ ਮਨੁ ਪੰਜਵੀ ਸਿਫਤਿ ਸਨਾਇ॥ ਕਰਣੀ ਕਲਮਾ ਆਖਿ ਕੈ ਤਾ ਮੁਸਲਮਾਣੁ ਸਦਾਇ॥
ਨਾਨਕ ਜੇਤੇ ਕੂੜਿਆਰ ਕੂੜੈ ਕੂੜੀ ਪਾਇ॥ (੧੪੧)

Guru directs this Shabad on Moslems who perform five Namaz a day, but is for all including Sikhs who do Nitnem path ritually without understanding. There are five prayers, five times of day and have five names. Let the first be truthfulness, the second honest living and the third is asking for wellbeing of all from the God. Let the fourth be good intention to

all and the fifth the praise of the virtues of the God. Along with these five Namaz keep the Kalma of good moral character and then, you may call yourself a good Moslem. O Nanak, Without these five Namaz and Kalma, everything else is false and they obtain only the falsehood.

Conclusion

In Gurmat Guru is Shabad (Giyan) not the human body. Conscious mind (mann) is the disciple, follower of such Guru. One needs to contemplate on the spiritual teachings and get wisdom from it. Virtues of the God will then abide in the mind (mann) and one will live a peaceful truthful life. All ritualistic activities are meaningless.