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ਪੰਜ ਗੁਣ

FIVE VIRTUES

(Writer: Dr. Kala Singh)

Five Virtues are fundamental qualities in Gurmat which one should develop in order to get mukti while living, to reunite or merge with the creator.

The five virtues are:

- ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਤਸਰ ਏ ਖੇਲਤ ਸਭਿ ਜੂਐ ਹਾਰੇ॥
ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਸਚੁ ਇਹ ਅਪੁਨੈ ਗ੍ਰਿਹ ਭੀਤਰਿ ਵਾਰੇ॥ (੩੭੯)

Person who takes spiritual knowledge and wisdom from the Guru loses ardent sexual desire, anger, intoxication with worldly passion (Maya), ego and jealousy as stake in the game of life and usher in mind (mann) voluntary service Seva (Sat), Contentment (Santokh), Compassion (Dya), Righteousness (Dharam) and truthfulness (Sach).

- ਸਤੁ ਸੰਤੋਖੁ ਸਦਾ ਸਚੁ ਪਲੈ ਸਚੁ ਬੋਲੈ ਪਿਰ ਭਾਏ॥
ਨਾਨਕ ਵਿਛੁੜਿ ਨਾ ਦੁਖੁ ਪਾਏ ਗੁਰਮਤਿ ਅੰਕਿ ਸਮਾਏ॥(੭੬੪)

My husband God loves me when I have voluntary service, Seva (Philanthrophy), contentment and truthfulness in my mind (mann). O Nanak, through the Guru's teachings I shall not suffer pain of separation and merge into the God.

- ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਕਮਾਵੈ ਏਹ ਕਰਣੀ ਸਾਰ॥ ਆਪੁ ਛੋਡਿ ਸਭ ਹੋਇ ਰੇਣਾ ਜਿਸੁ ਦੇਇ ਪ੍ਰਭੁ ਨਿਰੰਕਾਰੁ॥(੫੧)

One who is blessed by the Grace of the God renounces selfishness and becomes humble of the humblest. Such a person earns the profit of voluntary service, seva (Philanthropy) contentment and compassion.

- ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਮਈ॥ ਜਬ ਤੇ ਭੇਟੇ ਸਾਧ ਦਇਆਰਾ ਤਬ ਤੇ ਦੁਰਮਤਿ ਦੂਰਿ ਭਈ॥ਰਹਾਉ॥
ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸੰਪੂਰਨ ਸੀਤਲ ਸਾਂਤਿ ਦਇਆਲ ਦਈ॥
ਕਾਮ ਕ੍ਰੋਧ ਤ੍ਰਿਸਨਾ ਅਹੰਕਾਰਾ ਤਨ ਤੇ ਹੋਏ ਸਗਲ ਖਈ॥
ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਸੁਚਿ ਸੰਤਨ ਤੇ ਇਹੁ ਮੰਤੁ ਲਈ॥
ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਮਨਹੁ ਪਛਾਨਿਆ ਤਿਨ ਕਉ ਸਗਲੀ ਸੋਝ ਪਈ॥ (੮੨੨)

When I met the compassionate True Guru and got spiritual knowledge and wisdom, all evil ardent worldly passions got eradicated from my mind (mann). By keeping and remembering Godly Virtues every moment of my life I merged with the creator God. Now I realized that the creator God replete with all virtues is pervading everywhere. Now the Creator God abides in my mind (mann), ardent sexual desire, anger, worldly passions and egotistical desires have been eliminated. I received spiritual knowledge of voluntary service, Seva (Sat), contentment (Santokh), compassion (Daya), Righteousness (Dharam) and Truthfulness (sach) from the Guru. Says Nanak, one who realized this in the mind (mann), achieves total understanding of perfect spiritual life free of miseries.

– ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਸੀਗਾਰੁ ਬਨਾਵਉ॥ ਸਫਲ ਸੁਹਾਗਣਿ ਨਾਨਕਾ ਅਪੁਨੇ ਪ੍ਰਭ ਭਾਵਉ॥ (੮੧੨)

Nanak says my spiritual marriage to the creator God will be fruitful if I adorn my mind (mann) with ornaments of truthfulness, contentment, compassion and righteousness.

Five virtues (GUNN) are voluntary service, Save (Sat), Contentment (Santokh), Compassion (Dya), Righteousness (Dharm) and Truthfulness (Sach).

SEVA

Sikhs have a tradition of voluntary Service (Seva). A Sevadar is one who performs Seva through philanthropic, voluntary, selfness service. True Seva according to Gurmat must be without desire (Nishkam), in humility (Nimrta), with purity of intention (Shudh Sirda), with sincerity (Chit Laye) and in uttar selflessness (Vichon Aap Gavaye).

– ਗੁਰਮੁਖਿ ਸੇਵਾ ਪ੍ਰਾਨ ਅਧਾਰਾ॥ (੨੨੯)

Selfless service (Seva) according to the teachings of the Guru (Gurmukh) is the support of spiritual life as the breath for physical life.

– ਆਪੁ ਛੋਡਿ ਸੇਵਾ ਕਰਨਿ ਜੀਵਤ ਮੁਏ ਰਹੰਨਿ॥ (੨੩੩)

Subduing their selfishness and conceit, and performing selfless service, they remain spiritually dead while yet spiritually alive such seva for the sikh is the doorway to dignity as well as to Jivan Mukti.

– ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ॥ ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ॥ (੨੮੬)

One who performs selfless service, without thought of reward, merges with the God (Godly Virtues).

– ਆਵਹੁ ਸੰਤ ਪਿਆਰਿਹੋ ਅਕਥ ਕੀ ਕਰਹ ਕਹਾਣੀ॥ ਕਰਹ ਕਹਾਣੀ ਅਕਥ ਕੇਰੀ ਕਿਤੁ ਦੁਆਰੈ ਪਾਈਐ॥
ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਸਉਪਿ ਗੁਰ ਕਉ ਹੁਕਮਿ ਮੰਨਿਐ ਪਾਈਐ॥
ਹੁਕਮੁ ਮੰਨਿਹੁ ਗੁਰੂ ਕੇਰਾ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ॥ ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਕਥਿਹੁ ਅਕਥ ਕਹਾਣੀ॥ (੯੧੮)

Come, Beloved Saints, let us talk about virtues of the indescribable God and discuss how to get those virtues. The only way to get those virtues is to surrender your ego of body, mind, wealth, and everything to the Guru, remember spiritual teachings and wisdom of the Guru and obey the Order of God's will (Hukam). Says Nanak, listen, this is how we can talk and get virtues of the indescribable God.

– ਮਨੁ ਤਨੁ ਤੇਰਾ ਧਨੁ ਭੀ ਤੇਰਾ॥ ਤੂੰ ਠਾਕੁਰੁ ਸੁਆਮੀ ਪ੍ਰਭੁ ਮੇਰਾ॥
ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਰਾਸਿ ਤੁਮਾਰੀ ਤੇਰਾ ਜੋਰੁ ਗੋਪਾਲਾ ਜੀਉ॥ (੧੦੬)

O my God and Master I got this mind (mann), body and all wealth from you and they are all yours. I am not proud and egoistic about my body and riches because they are given and belong to you, the God.

– ਮੇਰੇ ਮਨ ਸਤਗੁਰ ਕੀ ਸੇਵਾ ਲਾਗੁ॥ ਜੋ ਦੀਸੈ ਸੋ ਵਿਣਸਣਾ ਮਨ ਕੀ ਮਤਿ ਤਿਆਗੁ॥ (੫੦)

O my mind (mann)! Perform the service of the True Guru (Listen to the spiritual teachings of the Guru). Whatever we see (Body and Riches), are not forever and shall pass away. Abandon the will of your mind (mann), instead listen to the spiritual teachings of the Guru.

- ਸੇਵਕੋ ਗੁਰ ਸੇਵਾ ਲਾਗਾ ਜਿਨਿ ਮਨੁ ਤਨੁ ਅਰਪਿ ਚੜਾਇਆ ਰਾਮ॥ (੪੪੪)

The God's devotee is the one who commits himself to the Guru's Service, and dedicates his mind (Ego) and body as an offering to the God. Guru's Seva is contemplating on the spiritual teachings of the Guru without ego in mind.

<u>What We Get From Seva:</u>

- ਗੁਰ ਸੇਵਾ ਤੇ ਸਦਾ ਸੁਖੁ ਪਾਇਆ॥ ਹਉਮੈ ਮੇਰਾ ਠਾਕਿ ਰਹਾਇਆ॥
  ਗੁਰ ਸਾਖੀ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ਬਜਰ ਕਪਾਟ ਖੁਲਾਵਣਿਆ॥ (੧੧੦)

Serving the Guru, I have found eternal peace by silencing and subduing ego. Through the Guru's teachings, the darkness of ignorance has been dispelled and doors of sense organs opened to those teachings.

- ਸਤਗੁਰ ਕੀ ਸੇਵਾ ਗਾਖੜੀ ਸਿਰੁ ਦੀਜੈ ਆਪੁ ਗਵਾਇ॥
  ਸਬਦਿ ਮਿਲਹਿ ਤਾ ਹਰਿ ਮਿਲੈ ਸੇਵਾ ਪਵੈ ਸਭ ਥਾਇ॥(੨੭)

It is very difficult to serve (Contemplating the Spiritual teachings of the Guru) the true Guru because it needs surrendering ego. When we contemplate the spiritual teachings of the Guru (Shabd), we get Godly virtues and blissful state.

- ਆਪੁ ਗਵਾਇ ਸੇਵਾ ਕਰੇ ਤਾ ਕਿਛੁ ਪਾਏ ਮਾਨੁ॥ (੪੭੪)

When we serve the Guru (Contemplate the spiritual teachings of the Guru) by eliminating ego, we get blissful state and get honoured everywhere.

- ਗੁਰ ਪੂਛਿ ਸੇਵਾ ਕਰਹਿ ਸਚੁ ਨਿਰਮਲੁ ਮੰਨਿ ਵਸਾਇ॥ (੪੨੮)

When we consult the guru about Seva (Contemplate the spiritual teachings of the guru) Godly Virtues (Sach) abides in the mind (mann).

- ਗੁਰ ਕੀ ਸੇਵਾ ਸਬਦੁ ਵੀਚਾਰੁ॥ ਹਉਮੈ ਮਾਰੇ ਕਰਣੀ ਸਾਰੁ॥ (੨੨੩)

Seva of the Guru is contemplating the Spiritual teachings of the guru which kills ego. This is the noblest action.

- ਗੁਰ ਸੇਵਾ ਤੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਇ॥ (੪੨੩)

Contemplating the spiritual teachings of the guru (Gur Seva), one comes to know virtues of the God who abides in the Cosmos.

- ਸੇਵਾ ਸੁਰਤਿ ਸਬਦਿ ਵੀਚਾਰਿ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਹਉਮੈ ਮਾਰਿ॥
  ਜੀਵਨ ਮੁਕਤੁ ਜਾ ਸਬਦੁ ਸੁਣਾਏ॥ ਸਚੀ ਰਹਤ ਸਚਾ ਸੁਖੁ ਪਾਏ॥ (੧੩੪੩)

Contemplating the spiritual teachings of the guru (Seva) with conscious mind (mann), one kills ego, which is Jap Tap Sanjam for such a person. Such a person is liberated from

worldly temptations (Jivan Mukti) while living. Such a person living a truthful way of life, finds true peace.

What We Are Doing:

- ਚੇਰੀ ਕੀ ਸੇਵਾ ਕਰਹਿ ਠਾਕੁਰੁ ਨਹੀ ਦੀਸੈ॥ ਪੋਖਰੁ ਨੀਰੁ ਵਿਰੋਲੀਐ ਮਾਖਨੁ ਨਹੀ ਰੀਸੈ॥ (੨੨੯)

People are serving worldly temptations (maya), the maid of the God whole heartedly, but don't notice virtues of the master of maya, God. It is like churning the water in the pond of produce butter rather churning yoghurt (Dahi).

- ਸਾਹਿਬੁ ਜਿਸ ਕਾ ਨੰਗਾ ਭੁਖਾ ਹੋਵੈ ਤਿਸ ਦਾ ਨਫਰੁ ਕਿਥਹੁ ਰਜਿ ਖਾਏ॥
ਜਿ ਸਾਹਿਬ ਕੈ ਘਰਿ ਵਥੁ ਹੋਵੈ ਸੁ ਨਫਰੈ ਹਥਿ ਆਵੈ ਅਣਹੋਦੀ ਕਿਥਹੁ ਪਾਏ॥
ਜਿਸ ਦੀ ਸੇਵਾ ਕੀਤੀ ਫਿਰਿ ਲੇਖਾ ਮੰਗੀਐ ਸਾ ਸੇਵਾ ਅਉਖੀ ਹੋਈ॥
ਨਾਨਕ ਸੇਵਾ ਕਰਹੁ ਹਰਿ ਗੁਰ ਸਫਲ ਦਰਸਨ ਕੀ ਫਿਰਿ ਲੇਖਾ ਮੰਗੈ ਨ ਕੋਈ॥ (੩੦੬)

One whose master is poor how can he be well-fed? If there is something in his master's house, he can get it, but how can he get what his master doesn't have? In the same way serving (maya) is useless as one is never satisfied and is always asking for more and more. O Nanak, contemplated (Seva) the spiritual teachings of the guru and obtain Godly virtues. Such seva is profitable and in the end, you shall be contented and at peace for ever.

- ਗੁਰ ਕੀ ਸੇਵਾ ਕਰਹੁ ਦਿਨੁ ਰਾਤਿ॥ ਸੂਖ ਸਹਜ ਮਨਿ ਆਵੈ ਸ਼ਾਂਤਿ॥ (੭੪੧)

To get peace, pleasure and poise of mind (mann), every moment contemplate the teachings (Seva) of the guru.

- ਰਾਮ ਮੇਰੇ ਮਨਿ ਤਨਿ ਨਾਮੁ ਅਧਾਰੇ॥ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਬਿਨੁ ਸੇਵਾ ਮੈ ਗੁਰਮਤਿ ਨਾਮੁ ਸਮ੍ਹਾਰੇ॥(੯੮੦)

The support of my mind (mann) and body is the Godly virtues (Naam). I cannot survive spiritually for a moment, even for an instant, without contemplating the spiritual teachings of the guru (Seva). Following the guru's teachings (Gurmat), I dwell upon your virtues (Naam).

- ਧਨੁ ਧਨੁ ਸੁਹਾਵੀ ਸਫਲ ਘੜੀ ਜਿਤੁ ਹਰਿ ਸੇਵਾ ਮਨਿ ਭਾਣੀ॥ (੧੩੧੭)

Blessed, blessed, beauteous and fruitful is that moment, when Godly virtues becomes pleasing to the mind.

- ਸਾ ਸੇਵਾ ਕੀਤੀ ਸਫਲ ਹੈ ਜਿਤੁ ਸਤਿਗੁਰ ਕਾ ਮਨੁ ਮੰਨੇ॥
ਜਾ ਸਤਿਗੁਰ ਕਾ ਮਨੁ ਮੰਨਿਆ ਤਾ ਪਾਪ ਕਸੰਮਲ ਭੰਨੇ॥
ਉਪਦੇਸੁ ਜਿ ਦਿਤਾ ਸਤਿਗੁਰੂ ਸੋ ਸੁਣਿਆ ਸਿਖੀ ਕੰਨੇ॥
ਜਿਨ ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿਆ ਤਿਨ ਚੜੀ ਚਵਗਣਿ ਵੰਨੇ॥
ਇਹ ਚਾਲ ਨਿਰਾਲੀ ਗੁਰਮੁਖੀ ਗੁਰ ਦੀਖਿਆ ਸੁਣਿ ਮਨੁ ਭਿੰਨੇ॥ (੩੧੪)

Fruitful and rewarding is that service (contemplating teachings of the guru), which is pleasing to my mind (mann). When my mind (mann) is pleased with the teachings, then my sins and misdeeds run away. The Sikhs listen to the teachings imparted by the True Guru. Those who surrender to the True Guru's will are totally imbued with the Godly virtues. This

is the unique and distinct lifestyle of the teachings of the guru (Gurmukhs), listening to the guru's teachings, their minds blossom forth.

– ਕਬੀਰ ਸੇਵਾ ਕਉ ਦੁਇ ਭਲੇ ਏਕੁ ਸੰਤੁ ਇਕੁ ਰਾਮੁ॥ ਰਾਮੁ ਜੁ ਦਾਤਾ ਮੁਕਤਿ ਕੋ ਸੰਤੁ ਜਪਾਵੈ ਨਾਮੁ॥(੧੩੭੩)

Kabir, Godly virtues liberate us from entanglement of worldly temptations (maya) and guru inspires us through spiritual teachings about Godly virtues. So both are equally worthy of Seva (contemplating the spiritual teachings of the Guru and Godly Virtues).

– ਅਕਲੀ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅਕਲੀ ਪਾਈਐ ਮਾਨੁ॥ ਅਕਲੀ ਪੜਿ੍ ਕੈ ਬੁਝੀਐ ਅਕਲੀ ਕੀਚੈ ਦਾਨੁ॥(੧੨੪੫)

Those who contemplate the spiritual teachings of the guru with wisdom and live life accordingly get honoured everywhere. They read and understand Gurbani with wisdom and inspire others also (Daan) to understand it.

Three types of seva are sanctioned in the Gurmat way of life.

1. TANN:- Service rendered through the corporal instrument i.e. Langar, cleaning utensils, cleaning Gurdwara, building gurdwara building, cleaning shoes, serving water etc.

2. MANN (mind):- Sava through the mental faculties (mann) lies in contributing one's talents-creative, communicative, managerial, etc.-to the corporate welfare of the community and mankind in general. It also lies in sharing the pain of others. That is why the Sikh prayer said in unison ends with a supplication for the welfare of all (ਸਰਬੱਤ ਦਾ ਭਲਾ) because Gurmat views God in all creatures. Seva of this king is motivated not by the attitude of compassion alone, but primarily to discover practical avenues for serving God through mann. It also means that any type of service (Seva) should be done with full sincerity (Chit).

3. DHAN (SHARING):- Seva through material means (ਧਨ) or philanthropy (ਦਾਨ) was particularly sought to be made non-personal. The offerings made to the Gurus and the Dasvandh contributed by the Sikhs went to the common coffers of the community. Personal philanthropy can be debasing for the receiver and ego-enhancing for the giver, but self-receiver and ego-enhancing for the giver, but self-effacing community service is ennobling. Seva must be carried out as to dissolve the ego and lead to self-transcendence, which is the ability to acknowledge and respond to that which is other than the self. Seva must serve to indicate the way in which such transcendence manifest in one's responsiveness to the needs of others in an impersonal and selfless way.

– ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ॥
ਨਾਨਕ ਨਿਹਫਲ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ॥(੧੪੨੯)

Those who make pilgrimages to sacred shrines, observe ritualistic facts and make donations to charity while still taking pride in their minds. O Nanak, their actions are useless, like the elephant, which takes a bath, and then rolls in the dust.

It is not only in our acts of service at the Gurdwara, or our involvement in charities, helping the homeless and infirm, housing the earthquake victim, that we perform Seva. We can worship God, and perform Seva in our everyday activities. Every single mundane activity can be an act of Seva, like giving seat to needy in the bus, helping someone cross the road,

helping co-worker, coming home from work and helping wife in cooking and cleaning etc. That way one can be an ambassador for the God, an agent of truth and love.

- ਅੰਤਰਿ ਤੇਰੈ ਹਰਿ ਵਸੈ ਗੁਰ ਸੇਵਾ ਸੁਖੁ ਪਾਇ॥ (੩੩)

Contemplating the teachings of the Guru (Gur Seva) , you shall find Godly virtues which dwell within you and get blissful state.

It can be concluded that seva is one of the five virtues in Gurmat. Seva of Tan, Mann and Dhan should be performed without ego according to the spiritual teachings of the Guru. Seva should not only be at the institutional level but every activity of daily life should be an act of seva. Philanthropy **(ਦਾਨ)** should be done where needed, not just an act of giving at institutional level. Everything is a manifestation of the truth, and our very lives become an affirmation of that. Even if we do not pray every day and cannot visit Gurdwara as often as we would like, keep Godly virtues in mind and perform the best we can. Because those things that keep us busy: Job, families, love of sports, passions, hobbies, friends, music, we should pursue to excellence, to the fullest of our abilities with Godly virtues in our mind. They are all part of the holy life we lead. Help those in our vicinity we will be touching the Divine. Sharing **(ਵੰਡ ਛਕਣਾ)** is not only Langar but sharing and helping others in every possible way including spreading the message of Guru Granth Sahib.

- ਲੰਗਰੁ ਚਲੈ ਗੁਰ ਸਬਦਿ ਹਰਿ ਤੋਟਿ ਨ ਆਵੀ ਖਟੀਐ॥ (੯੬੭)

Along with Langar of food Guru started Langar of Gur Shabd (Spiritual teachings). More we use it more it grows. There is never a deficiency in such a Langar.

SANTOKH (CONTENTMENT)

Santokh means contentment and is one of five virtues in Gurmat. When all the ardent desires of worldly temptations (maya) vanish the state of contentment is reached. Ardent desires are the reason for our sorrows and miseries in life. In fulfilling desires the person gets momentary happiness, unfulfilled desires bring disappointment which leads to depression, mental and physical illness. Contentment brings peace and calmness to the mind (mann) which brings us closer to the creator.

- ਜਿਉ ਕੂਕਰੁ ਹਰਕਾਇਆ ਧਾਵੈ ਦਹ ਦਿਸ ਜਾਇ॥ ਲੋਭੀ ਜੰਤੁ ਨ ਜਾਣਈ ਭਖੁ ਅਭਖੁ ਸਭ ਖਾਇ॥
  ਕਾਮ ਕ੍ਰੋਧ ਮਦਿ ਬਿਆਪਿਆ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਇ॥ (੫੦)

Like the mad dog running around in all directions, the greedy person's mind (mann) runs around, unaware, wants to possess even useless material items. Engrossed in the intoxication of sexual desire and anger, people wander through cycle of spiritual death and rebirth over and over again. Greedy person is a mad dog in Gurbani. Greedy person has died spiritually because of greed and is living life of a dog.

- ਸਹਸ ਖਟੇ ਲਖ ਕਉ ਉਠਿ ਧਾਵੈ॥ ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ਮਾਇਆ ਪਾਛੈ ਪਾਵੈ॥
  ਅਨਿਕ ਭੋਗ ਬਿਖਿਆ ਕੇ ਕਰੈ॥ ਨਹ ਤ੍ਰਿਪਤਾਵੈ ਖਪਿ ਖਪਿ ਮਰੈ॥
  ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੋਊ ਰਾਜੈ॥ ਸੁਪਨ ਮਨੋਰਥ ਬ੍ਰਿਥੇ ਸਭ ਕਾਜੈ॥ (੨੭੮)

Earning a thousand, one wants to earn another hundred thousand. Satisfaction is not obtained by chasing after worldly temptations (maya). One may enjoy all sorts of corrupt pleasures, but is still never satisfied, and because of indulgence dies spiritually again and again. Without contentment, no one is satisfied. The way dreams have no value all efforts of a greedy person are in vain because they are never satisfied. Though money is needed for everyday living but more and more money to satisfy greed is never satisfied.

– ਕਿਆ ਗਭਰੂ ਕਿਆ ਬਿਰਧਿ ਹੈ ਮਨਮੁਖ ਤ੍ਰਿਸਨਾ ਭੁਖ ਨ ਜਾਇ॥
ਗੁਰਮੁਖਿ ਸਬਦੇ ਰਤਿਆ ਸੀਤਲੁ ਹੋਏ ਆਪੁ ਗਵਾਇ॥ਅੰਦਰੁ ਤ੍ਰਿਪਤਿ ਸੰਤੋਖਿਆ ਫਿਰਿ ਭੁਖ ਨ ਲਗੈ ਆਇ॥
ਨਾਨਕ ਜਿ ਗੁਰਮੁਖਿ ਕਰਹਿ ਸੋ ਪਰਵਾਣੁ ਹੈ ਜੋ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਇ॥ (੬੪੯)

Whether young or old, the self-willed's (manmukh) hunger of ardent temptations is never satisfied. Those who live life according to the spiritual teachings of the Guru (Gurmukh) eradicated ego and get contented and peaceful. Those whose mind (mann) is satisfied and satiated never feel hungry again of ardent temptations (maya). O Nanak, whatever the Gurmukhs do is according to the teachings of the Guru and is acceptable to the mind (mann) who is immersed in the Godly Virtues.

– ਤ੍ਰਿਸਨਾ ਬੁਝੈ ਹਰਿ ਕੈ ਨਾਮਿ॥ ਮਹਾ ਸੰਤੋਖੁ ਹੋਵੈ ਗੁਰ ਬਚਨੀ ਪ੍ਰਭ ਸਿਉ ਲਾਗੈ ਪੂਰਨ ਧਿਆਨੁ॥(੬੮੨)

Ardent temptations are quenched, through Godly Virtues (mann). Those who listen to the Guru's teachings and adopt Godly virtues with full consciousness achieve great peace and contentment.

– ਸਤ ਸੰਤੋਖਿ ਰਹਹੁ ਜਨ ਭਾਈ॥ ਖਿਮਾ ਗਹਹੁ ਸਤਿਗੁਰ ਸਰਣਾਈ॥
ਆਤਮੁ ਚੀਨਿ ਪਰਾਤਮੁ ਚੀਨਹੁ ਗੁਰ ਸੰਗਤਿ ਇਹੁ ਨਿਸਤਾਰਾ ਹੇ॥ (੧੦੩੦)

O my brothers! Live a life of truthfulness and contentment. Through teachings of the True Guru acquire the virtue of forbearance. One shall be emancipated by knowing the soul through the teachings of the Guru, and merging it with the Supreme soul.

– ਪ੍ਰਭ ਮਿਲਣੈ ਕੀ ਏਹ ਨੀਸਾਣੀ॥ ਮਨਿ ਇਕੋ ਸਚਾ ਹੁਕਮੁ ਪਛਾਣੀ॥
ਸਹਜਿ ਸੰਤੋਖਿ ਸਦਾ ਤ੍ਰਿਪਤਾਸੇ ਅਨਦੁ ਖਸਮ ਕੈ ਭਾਣੈ ਜੀਉ॥ (੧੦੬)

The sign of merging with God is that one understands the command of God (Hukam) and has learnt to live accordingly (Rza). Such people live a life of intuitive peace and poise, tranquillity and contentment. Their hunger of ardent desire of worldly temptations is satisfied and they are always in a blissful state.

– ਸਾਧੁ ਮਿਲੈ ਸਾਧੂ ਜਨੈ ਸੰਤੋਖੁ ਵਸੈ ਗੁਰ ਭਾਇ॥ਅਕਥ ਕਥਾ ਵੀਚਾਰੀਐ ਜੇ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਇ॥
ਪੀ ਅੰਮ੍ਰਿਤੁ ਸੰਤੋਖਿਆ ਦਰਗਹਿ ਪੈਧਾ ਜਾਇ॥ (੬੨)

Those who keep the company of those who are attuned to the Guru get the spiritual knowledge of the Guru and their mind (mann) gets contentment. Those who contemplate the spiritual teachings of the Guru get to know Godly virtues, achieve contentment and live life in a blissful state.

– ਸਾਚੀ ਸੰਗਤਿ ਥਾਨੁ ਸਚੁ ਸਚੇ ਘਰ ਬਾਰਾ॥ ਸਚਾ ਭੋਜਨੁ ਭਾਉ ਸਚੁ ਸਚੁ ਨਾਮੁ ਅਧਾਰਾ॥
ਸਚੀ ਬਾਣੀ ਸੰਤੋਖਿਆ ਸਚਾ ਸਬਦੁ ਵੀਚਾਰਾ॥ (੧੦੦੯)

Such people, who satisfy their hunger of ardent desires of worldly temptations through spiritual teachings of the Guru and remember those teachings all the time in the mind (mann) make the love of Godly virtues as a support of life. On contemplating on the true spiritual teachings of the Bani Guru their mind (mann) is contented.

– ਜੀਵਨਾ ਸਫਲ ਜੀਵਨ ਸੁਨਿ ਹਰਿ ਜਪਿ ਜਪਿ ਸਦ ਜੀਵਨਾ॥ਰਹਾਉ॥
ਪੀਵਨਾ ਜਿਤੁ ਮਨੁ ਆਘਾਵੈ ਨਾਮੁ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਵਨਾ॥
ਖਾਵਨਾ ਜਿਤੁ ਭੂਖ ਨ ਲਾਗੈ ਸੰਤੋਖਿ ਸਦਾ ਤ੍ਰਿਪਤੀਵਨਾ॥ (੧੦੧੯)

Living of such a person is worth who hear remember and live the life of Godly Virtues all the time. As drinking water is necessary for the life, same way one should drink real ambrosial Godly Virtues (Naam) for spiritual life of the mind (mann). The way food is needed for the body, but one needs it again and again, in the same way food in the form of Godly Virtues (Naam Bhojan) is for the mind (mann) which will never leave mind (mann) hungry again, it will leave mind (mann) contented and satisfied forever.

– ਕਿਆ ਖਾਧੈ ਕਿਆ ਪੈਧੈ ਹੋਇ॥ ਜਾ ਮਨਿ ਨਾਹੀ ਸਚਾ ਸੋਇ॥
ਕਿਆ ਮੇਵਾ ਕਿਆ ਘਿਉ ਗੁੜੁ ਮਿਠਾ ਕਿਆ ਮੈਦਾ ਕਿਆ ਮਾਸੁ॥
ਕਿਆ ਕਪੜੁ ਕਿਆ ਸੇਜ ਸੁਖਾਲੀ ਕੀਜਹਿ ਭੋਗ ਬਿਲਾਸ॥
ਕਿਆ ਲਸਕਰ ਕਿਆ ਨੇਬ ਖਵਾਸੀ ਆਵੈ ਮਹਲੀ ਵਾਸੁ॥
ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਸਭੇ ਟੋਲ ਵਿਣਾਸੁ॥ (੧੪੨)

If the God who provide everyone everything does not abide within our mind (mann) then what good is nice food we eat and nice clothes we wear. What good are fruits, ghee, sweet, jiggery, flour, and what good is meat? What good are clothes and soft bed to enjoy pleasures and sensual delights? What good is an army, soldiers, servants and mansions to live in? O Nanak, without Godly Virtues (True Naam), all this paraphernalia is a heap of material for spiritual destruction.

– ਤਿਨ ਕਾ ਖਾਧਾ ਪੈਧਾ ਮਾਇਆ ਸਭੁ ਪਵਿਤੁ ਹੈ ਜੋ ਨਾਮਿ ਹਰਿ ਰਾਤੇ॥
ਤਿਨ ਕੇ ਘਰ ਮੰਦਰ ਮਹਲ ਸਰਾਈ ਸਭਿ ਪਵਿਤੁ ਹਹਿ ਜਿਨੀ ਗੁਰਮੁਖਿ
ਸੇਵਕ ਸਿਖ ਅਭਿਆਗਤ ਜਾਇ ਵਰਸਾਤੇ॥
ਤਿਨ ਕੇ ਤੁਰੇ ਜੀਨ ਖੁਰਗੀਰ ਸਭਿ ਪਵਿਤੁ ਹਹਿ ਜਿਨੀ ਗੁਰਮੁਖਿ ਸਿਖ ਸਾਧ ਸੰਤ ਚੜਿ ਜਾਤੇ॥
ਤਿਨ ਕੇ ਕਰਮ ਧਰਮ ਕਾਰਜ ਸਭਿ ਪਵਿਤੁ ਹਹਿ ਜੋ ਬੋਲਹਿ ਹਰਿ ਹਰਿ ਰਾਮ ਨਾਮੁ ਹਰਿ ਸਾਤੇ॥
ਜਿਨ ਕੈ ਪੋਤੈ ਪੁੰਨੁ ਹੈ ਸੇ ਗੁਰਮੁਖਿ ਸਿਖ ਗੁਰੂ ਪਹਿ ਜਾਤੇ॥ (੬੪੮)

In the previous Shabd Guru explained everything we do and possess is heap of material for spiritual destruction without Godly virtues in our mind (mann). In this Shabd Guru says the food and clothes and all the worldly possessions of those who are attuned to the Godly Virtues are sanctified. All the homes, temples, places and way-stations are worth, which are used by those who live life as per teachings of the Guru (Gurmukhs). All the horses, saddles and horse blankets are worth, which are used by the Gurmukhs and monks. All the rituals and Dharmic practices and deeds are sacred, for those who remember the virtues of the God in their mind (mann) with every breath. Those who have accumulated proclivities because of their previous deeds come to the refuse of the Guru. All actions, deeds and worldly possessions are sanctified and worth because they are for the benefit of others according to the spiritual teachings of the Guru.

– ਵਿਣੁ ਤੁਧੁ ਹੋਰੁ ਜਿ ਮੰਗਣਾ ਸਿਰਿ ਦੁਖਾ ਕੈ ਦੁਖ॥ ਦੇਹਿ ਨਾਮੁ ਸੰਤੋਖੀਆ ਉਤਰੈ ਮਨ ਕੀ ਭੁਖ॥(੯੫੮)

To ask for any other than you, God is the most miserable of miseries. Please bless me with your virtues (namm) and make me contented so that the hunger of my mind (mann) for worldly desires is satisfied. So in our prayer (Ardas) we should not be asking for worldly temptations to be fulfilled but ask for contentment and thank God for whatever we have.

To conclude contentment lies in feeling satisfied with what one has. Some people question the value of contentment, because they consider ambition as the ladder to progress. The more one has, the more one seems to want. There is no end to ambition and greed. According to Guru Nanak, greed burns like an unquenchable fire, the more it is fed, the stronger its flames rise. A greedy person is never satisfied. Greed leads to many vices like fraud, lying and gluttony and even bleeds one's nearest and dearest ones. Our wants are many but real needs are few. Things, we can do without, cannot be regarded as necessities. Peace of mind comes from elimination of wanting more and more. Real happiness does not come from riches but from contentment with whatever we have and working hard to earn more and progress in life. Contentment is felt when one compares to less fortunate. A contented person remains contented in adverse circumstances of poverty, distress or sickness. Discontented greedy person increases own misery by comparing oneself with that of others. Contentment results from submission to the will of the God (Hukam). Lethargy or non-action to improve one's circumstances is not contentment. One has to work hard to achieve more while being satisfied with what one has. Contentment is not to be static in life, but to progress with honest means without being greedy. Ambition in life is not bad. To fulfil ambition with corrupt means is bad.

DYA (Compassion)

Compassion is one of the Five Virtues in Gurmat. It is the ability to see the suffering of others and take actions to help alleviate those sufferings in the form of sharing, readiness to give comfort, sympathy and empathy. Gurmat says compassion should not only be for fellow humans but for all creatures of the God.

– ਜੀਵਤੁ ਮਰੈ ਤਾ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ਅੰਤਰਿ ਜਾਣੈ ਸਰਬ ਦਇਆ॥
ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਆਪੁ ਪਛਾਣੈ ਸਰਬ ਜੀਆ॥ (੯੪੦)

Only those feel compassion for all who are spiritually alive after eradicating their ego. O Nanak, such a person in blessed with glorious greatness who realize oneself in all beings (Recognizes God in all Creatures). That's why we say in our prayer (Ardas) Sarbat Da Bhla.

– ਕਾਇਆ ਰਤਿ ਬਹੁ ਰੂਪ ਰਚਾਹੀ॥ ਤਿਨ ਕਉ ਦਇਆ ਸੁਪਨੈ ਭੀ ਨਾਹੀ॥ (੩੨੪)

Those who love their bodies and try different looks (Egoistic) do not feel compassion for others even in their dreams. Egoistic people have no compassion for others.

– ਸੋ ਕਤ ਜਾਨੈ ਪੀਰ ਪਰਾਈ॥ ਜਾ ਕੈ ਅੰਤਰਿ ਦਰਦੁ ਨ ਪਾਈ॥ (੭੯੩)

How can anyone know the pain of others, if there is no compassion and sympathy within their mind (mann)? Only by having compassion for others will one be able to perceive

the pain felt by others and thus stop inflicting this pain and take steps to change one's own behaviour so that one becomes more caring and merciful.

- ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ॥ ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ॥ (੩)

"Dharma (Path of Righteousness) is the son of compassion". The sanctity of this world is held in place by Dharma which in turn is a product of compassion (Dya).

God is the most merciful and compassionate who bestows Grace in the form of virtues to those who seek them.

- ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ॥ (੩੦੬)

Those persons (Gursikhs) who seek Grace, kind and compassionate, God bestow the spiritual teachings on to them.

- ਪ੍ਰਭ ਦਇਆ ਤੇ ਮਤਿ ਊਤਮ ਹੋਇ॥ (੨੭੧)

By God's kind mercy, the intellect is exalted. Those who seek, get virtues which exalt wisdom and intellect.

- ਸੁਣਿ ਸੁਣਿ ਨਾਮੁ ਤੁਮਾਰਾ ਪ੍ਰੀਤਮ ਪ੍ਰਭੁ ਪੇਖਨ ਕਾ ਚਾਉ॥
  ਦਇਆ ਕਰਹੁ ਕਿਰਮ ਅਪੁਨੇ ਕਉ ਇਹੈ ਮਨੋਰਥੁ ਸੁਆਉ॥ (੪੦੫)

O my God! Listening to your Virtues (Naam) I yearn to possess them. Be compassionate to me and bestow me with your virtues. Please, be kind to me and fulfil this objective and purpose.

- ਜਿਨ੍ ਕਉ ਭਏ ਦਇਆਲ ਤਿਨ੍ ਸਾਧੂ ਸੰਗੁ ਭਇਆ॥ (੭੬੨)

By the Grace of the God those who seek, find the company of Guru (Sadh Sang). They then receive spiritual knowledge and wisdom from them to meet and merge with the God (Get Godly Virtues).

- ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਦਾ ਦਇਆਲਾ ਮੋਹਿ ਦੀਨ ਕਉ ਰਾਖਿ ਲੀਆ॥ (੩੮੩)

My True Guru is always merciful who bestowed seeker like me with the spiritual knowledge and wisdom.

- ਦਇਆ ਕਰਹੁ ਬਸਹੁ ਮਨਿ ਆਇ॥ (੮੦੨)

O God! Be merciful and abide within my mind (mann).

- ਪਾਰਬ੍ਰਹਮੁ ਜਬ ਹੋਇ ਦਇਆਲ॥ ਸਾਧੂ ਜਨ ਕੀ ਕਰੈ ਰਵਾਲ॥
  ਕਾਮੁ ਕ੍ਰੋਧੁ ਇਸੁ ਤਨ ਤੇ ਜਾਇ॥ ਰਾਮ ਰਤਨੁ ਵਸੈ ਮਨਿ ਆਇ॥ (੮੬੯)

When we make ourselves worthy of the Grace of the Supreme God, we get the company of the Guru. Through the spiritual knowledge and wisdom from Gurbani, Godly Virtues abide in mind (mann), Sexual desire and anger depart.

- ਹਮ ਸਰਿ ਦੀਨੁ ਦਇਆਲੁ ਨ ਤੁਮ ਸਰਿ ਅਬ ਪਤੀਆਰੁ ਕਿਆ ਕੀਜੈ॥ (੬੯੪)

There is none as forlorn as I am, and none as compassionate as you God. There is no need to assess the genuineness of my indigence now.

– ਘਰ ਮਹਿ ਸੂਖ ਬਾਹਰਿ ਫੁਨਿ ਸੂਖਾ ਪ੍ਰਭ ਅਪੁਨੇ ਭਏ ਦਇਆਲਾ॥ (੬੧੯)

When with the Grace of the God, Godly virtues abide in the mind (mann), it is at peace, and one is happy and peaceful while dealing with others in life.

Compassion should be towards all creatures of the God. This was presented in a distorted way in some religions. To be kind to others, people started covering their mouth with mask to prevent insect getting into the mouth and get killed be mistake. Because of this type of thinking there were no more warriors, resulting in India becoming a slave country. Guru Nanak preached to be compassionate and help the needy. Be courageous to protect the oppressed from the oppressor even if that needs use of weapons. God is the most merciful compassionate who bestows us with virtues. We should make ourselves worthy of the Grace of the God by eradicating ego. Only then we will be able to be compassionate and help those in need. As God is the most merciful and compassionate we should also be the same in our daily life.

DHARAM

Dharm is a concept of central importance in Indian philosophies and religions and have different meanings. Near English translation of Dharm is religion. There are around 4300 religions in the world according to Adherents, an independent, non-religiously affiliated organisation that monitors the number and size of the world's religoins. Though the definition of religion is a controversial and complicated subject with scholars failing to agree on any one definition, the dictionary meaning of religion is an organized system of beliefs, ceremonies, and rules used to worship a god or a group of Gods. Oxford Dictionary defines religion as the belief in and worship of a super human controlling power, especially a personal God or Gods. These belief systems differ from religion to religion and even within the same religion. Encyclopaedia Britannica defines Dharma in Hinduism as the religious and moral law governing individual conduct, in Buddhism, Dharma is the doctrine, the universal truth common to all individuals at all times. Dharm in Gurmat is a Godly Virtue and path to truthful living which is not confined to any organized religion or ritualistic religious practices. So in Gurmat, Dharm is not a religion.

– ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਤਸਰ ਏ ਖੇਲਤ ਸਭਿ ਜੂਐ ਹਾਰੇ॥
ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਸਚੁ ਇਹ ਅਪੁਨੈ ਗ੍ਰਿਹ ਭੀਤਰਿ ਵਾਰੇ॥ (੩੭੯)

Person who takes spiritual knowledge and wisdom from the Guru loses ardent sexual desire, anger, intoxication with worldly passion (maya), ego and jealousy as stake in the game of chance and usher in mind (mann) voluntary service save (sat), contentment (santokh), compassion (daya), righteousness (Dharam) and truthfulness (Sach). Guru Nanak observed that:

– ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ॥
ਕੂੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ॥
ਹਉ ਭਾਲਿ ਵਿਕੁੰਨੀ ਹੋਈ॥ ਆਧੇਰੈ ਰਾਹੁ ਨ ਕੋਈ॥
ਵਿਚਿ ਹਉਮੈ ਕਰਿ ਦੁਖੁ ਰੋਈ॥ ਕਹੁ ਨਾਨਕ ਕਿਨਿ ਬਿਧਿ ਗਤਿ ਹੋਈ॥ (੧੪੫)

The Kalyug mentality is like a knife in which rulers are behaving like butchers, righteousness (Dharm) is nowhere to be seen. As in moonless night there is darkness

everywhere and moon cannot be seen, in the same way there is falsehood everywhere and truthfulness has disappeared in the society. In this darkness of falsehood I am perturbed how to find truthfulness. People are suffering because of egotism. Nanak says he wonders how people be saved from this.

Gurus and Bhagats rejected and were beyond organized religion, clergy, ritualistic religious practices and religious places of worship as per following Shabds:

– ਕਾਦੀ ਕੂੜੁ ਬੋਲਿ ਮਲੁ ਖਾਇ॥ ਬ੍ਰਾਹਮਣੁ ਨਾਵੈ ਜੀਆ ਘਾਇ॥
ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ॥ ਤੀਨੇ ਓਜਾੜੇ ਕਾ ਬੰਧੁ॥(੬੬੨)

Qazi who is Islamic priest tells lie regarding Sharia Law and takes bribe, Brahamin who is Hindu Priest exploits innocent people and then takes sacred bath, Yogi is also ignorant and do not know true way of life. All three are religious leaders in their own way, but all of them are void of spiritual knowledge.

– ਹਮਰਾ ਝਗਰਾ ਰਹਾ ਨ ਕੋਊ॥ ਪੰਡਿਤ ਮੁਲਾਂ ਛਾਡੇ ਦੋਊ॥ਰਹਾਉ॥.....
ਪੰਡਿਤ ਮੁਲਾਂ ਜੋ ਲਿਖਿ ਦੀਆ॥ ਛਾਡਿ ਚਲੇ ਹਮ ਕਛੂ ਨ ਲੀਆ॥ (੧੧੫੮)

Bhagat Kabir says that I have reached that state of mind where my mind (mann) has imbibed the Godly virtues. Now I have realized the futility of both the Pandits, the Hindu religious scholars, and the Mullahs, the Muslim priests. I have abandoned Hindu rituals and Islamic Sharia. Whatever the Pandits and Mullahs have written regarding rituals and Sharia I do not accept any of it and reject them.

Guru Arjan clarifies it further in the following Shabd. That's why he writes Kahu Kabir at the end of the shabd though it is in Bhairo Mehla 5.

– ਵਰਤ ਨ ਰਹਉ ਨ ਮਹ ਰਮਦਾਨਾ॥ ਤਿਸੁ ਸੇਵੀ ਜੋ ਰਖੈ ਨਿਦਾਨਾ॥
ਏਕੁ ਗੁਸਾਈ ਅਲਹੁ ਮੇਰਾ॥ ਹਿੰਦੂ ਤੁਰਕ ਦੁਹਾਂ ਨੇਬੇਰਾ॥ਰਹਾਉ॥
ਹਜ ਕਾਬੈ ਜਾਉ ਨ ਤੀਰਥ ਪੂਜਾ॥ ਏਕੋ ਸੇਵੀ ਅਵਰੁ ਨ ਦੂਜਾ॥
ਪੂਜਾ ਕਰਉ ਨ ਨਿਵਾਜ ਗੁਜਾਰਉ॥ ਏਕ ਨਿਰੰਕਾਰ ਲੇ ਰਿਦੈ ਨਮਸਕਾਰਉ॥
ਨਾ ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ॥ ਅਲਹ ਰਾਮ ਕੇ ਪਿੰਡੁ ਪਰਾਨ॥
ਕਹੁ ਕਬੀਰ ਇਹੁ ਕੀਆ ਵਖਾਨਾ॥ ਗੁਰ ਪੀਰ ਮਿਲਿ ਖੁਦਿ ਖਸਮੁ ਪਛਾਨਾ॥ (੧੧੩੬)

This Shabd is written by Guru Arjan Ji with reference to above Shlok of Bhagat Kabir Ji. For uplifting my spirituality to live a Truthful life, I have given up my relationship and association with both Hindus and Muslims.

My relationship and association is with one creator God whom Hindus call Gosain and Muslims Allah. Neither I keep Hindu fasts, nor I observe Rozas (Fasting) in the month of Ramadan. I serve only the one, who protects me from ardent worldly passions (maya). I do not make pilgrimages to Mecca, nor do I worship at Hindu sacred shrines. I serve one creator God, and not any other. I do not perform Hindu worship services, nor do I offer the Muslim prayers. I have taken and worship the one formless Creator God into my heart (mann). I am neither a Hindu nor a Muslim. My body and breath of life belong to the one Creator whom Muslims call Allah and Hindus Ram says Kabir, Meeting with the Guru Pir, my spiritual teacher, I have realized my master, the creator God.

– ਹਿੰਦੂ ਅੰਨ੍ਹਾ ਤੁਰਕੂ ਕਾਣਾ॥ ਦੁਹਾਂ ਤੇ ਗਿਆਨੀ ਸਿਆਣਾ॥

ਹਿੰਦੂ ਪੂਜੈ ਦੇਹੁਰਾ ਮੁਸਲਮਾਣੁ ਮਸੀਤਿ॥ ਨਾਮੇ ਸੋਈ ਸੇਵਿਆ ਜਹ ਦੇਹੁਰਾ ਨ ਮਸੀਤਿ॥ (੮੭੫)

Bhagat Namdev says the Hindu is spiritually sightless because Hindus lost one spiritual eye when they started propagating devotionless and faithless stories about their gods. They lost second spiritual eye when they started preaching that gods abide only in the temples (Mandir) and started worshiping temples (Mandir). The Muslim has only one spiritual eye. They saved one spiritual eye because they have full faith in Mohammed but lost one spiritual eye because they think that Allah abide only in mosque (Masjid). Here eye and eyesight means spiritual knowledge (Giyan). Only that person is wiser (Giyani) than both Hindus and Muslims, who have obtained spiritual knowledge and wisdom from the Guru and has adopted and assimilated Godly virtues. The Hindu worships at the temple, the Muslim at the mosque, but I Namdev worship that God, who is not limited to either the temple or the mosque.

Dharm according to Gurbani means the "Path of Righteousness".

- ਸੰਤ ਕਾ ਮਾਰਗੁ ਧਰਮ ਕੀ ਪਉੜੀ ਕੋ ਵਡਭਾਗੀ ਪਾਏ॥ (੬੨੨)

The spiritual pathway is ladder of righteousness living, found only by great good fortune. This pathway is a ladder in which we climb step by step.

- ਆਪੇ ਤਖਤੁ ਰਚਾਇਓਨੁ ਆਕਾਸ ਪਤਾਲਾ॥ ਹੁਕਮੇ ਧਰਤੀ ਸਾਜੀਅਨੁ ਸਚੀ ਧਰਮ ਸਾਲਾ॥ (੭੮੫)

God created and abide in every molecule of the cosmos. Created earth to learn and live a life of righteousness (Dharm).

- ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥
ਓਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੇ ਜਜਮਾਲਿਆ॥
ਥਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਲ੍ਹੈ ਦੋਜਕਿ ਚਾਲਿਆ॥
ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ॥
ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥ (੪੬੩)

Nanak says, having created the living beings, the God installed the Path of Righteousness (Dharm). Those who do not live the life of righteousness are always in pain, misery and are losers. Those who live life of righteousness are always at peace and in a blissful state and are winners.

- ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ॥ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ॥
ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ॥ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ॥
ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ॥
ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ॥ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ॥
ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ॥ ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ॥ (੭)

In the realm of Dharm Khand one comes to realize that God created nights, days, weeks, seasons, air, water, fire and the nether regions. In the midst of these, God established earth as a home for Dharm. In this sanctuary, coexist uncounted and endless species of different colours, creed and habits, who have very diversified methods and principles for their survival, living styles, desires and ambitions of life. Everyone is being judged according to their actions, whether they are according to the law of the cosmos (Hukam). Those whose

actions are in accordance with the law of the cosmos are in a blissful state and others are always in pain and suffering.

- ਸਤਿਗੁਰੁ ਧਰਤੀ ਧਰਮ ਹੈ ਤਿਸੁ ਵਿਚਿ ਜੇਹਾ ਕੋ ਬੀਜੇ ਤੇਹਾ ਫਲੁ ਪਾਇ॥
  ਗੁਰਸਿਖੀ ਅੰਮ੍ਰਿਤੁ ਬੀਜਿਆ ਤਿਨ ਅੰਮ੍ਰਿਤ ਫਲੁ ਹਰਿ ਪਾਏ॥
  ਓਨਾ ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਉਜਲੇ ਓਇ ਹਰਿ ਦਰਗਹ ਸਚੀ ਪੈਨਾਏ॥
  ਇਕਨ੍ਹਾ ਅੰਦਰਿ ਖੋਟੁ ਨਿਤ ਖੋਟੁ ਕਮਾਵਹਿ ਓਹੁ ਜੇਹਾ ਬੀਜੇ ਤੇਹਾ ਫਲੁ ਖਾਏ॥ (੩੦੨)

True Guru is the field of Dharm, as one plants the seeds, so are the fruits obtained. Those who plant seeds of good deeds, get ambrosial fruits (Everlasting peace). Those who plant seeds of cruelty get fruit of misery and sorrow. That means humans can obtain knowledge and change their Karam. That's why Guru emphasized the company of good people. "ਕਰਿ ਸਾਧਸੰਗਤਿ ਸਿਮਰੁ ਮਾਧੋ ਹੋਹਿ ਪਤਿਤ ਪੁਨੀਤ॥" (੬੩੧)

- ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ॥ ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ॥
  ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ॥ ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ॥
  ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ॥ (੮)

As air, water and earth is necessary for the birth and procreation of life, in the same way air (Pavan Guru, Giyan), water (Father, contentment santokh) and earth (Mother, wisdom mat) is necessary for the birth and procreation of spiritual life of mind (mann). Happiness in the form of good deeds (Day Divas) and miseries in the form of worldly temptations (Night Raat) are the two nurses, in whose lap all the world is at play. Our good deeds and bad deeds are measured every moment on the measurement scale of righteousness (Dharm). According to our own actions we sometimes feel God closer and at times far away. Those who obtained spiritual knowledge and wisdom from the Guru and worked hard to assimilate them get the benefit of living a peaceful truthful life even in the world ocean of temptations (maya) and never die spiritually.

- ਨਾਨਕ ਗੁਰੁ ਸੰਤੋਖੁ ਰੁਖੁ ਧਰਮੁ ਫੁਲੁ ਫਲ ਗਿਆਨੁ॥ ਰਸਿ ਰਸਿਆ ਹਰਿਆ ਸਦਾ ਪਕੈ ਕਰਮਿ ਧਿਆਨਿ॥
  ਪਤਿ ਕੇ ਸਾਦ ਖਾਦਾ ਲਹੈ ਦਾਨਾ ਕੈ ਸਿਰਿ ਦਾਨੁ॥ (੧੪੭)

Nanak says the Guru is the tree of contentment, with flowers of faith, and fruits of spiritual wisdom. Watered with the God's love (love of Godly virtues), it remains forever green. Those who keep their conscious in the teachings of the Guru get the ripe fruit in the form of spiritual wisdom. Such people are always in a blissful state. This is the greatest blessings of the God. That means living life according to the spiritual knowledge and wisdom of the Guru is Dharm.

- ਕਬੀਰਾ ਜਹਾ ਗਿਆਨੁ ਤਹ ਧਰਮੁ ਹੈ ਜਹਾ ਝੂਠੁ ਤਹ ਪਾਪੁ॥
  ਜਹਾ ਲੋਭੁ ਤਹ ਕਾਲੁ ਹੈ ਜਹਾ ਖਿਮਾ ਤਹ ਆਪਿ॥ (੧੩੭੨)

Bhagat Kabir says, where there is spiritual wisdom, there is righteousness (Dharm), where there is falsehood, there is sin. Where there is greed, there is spiritual death. Where there is forgiveness, there is God. Bhagat Kabir is saying that spiritual wisdom to live life of righteousness is Dharm.

- ਅਉਖਧ ਮੰਤ੍ਰ ਤੰਤ ਸਭਿ ਛਾਰੁ॥ ਕਰਣੈਹਾਰੁ ਰਿਦੇ ਮਹਿ ਧਾਰੁ॥

ਤਜਿ ਸਭਿ ਭਰਮ ਭਜਿਓ ਪਾਰਬ੍ਰਹਮੁ॥ ਕਹੁ ਨਾਨਕ ਅਟਲ ਇਹੁ ਧਰਮੁ॥ (੧੯੬)

All undocumented remedies, mantras and tantras are meaningless. Enshrine virtues of the creator god within your mind (mann). Renounce all your doubts, and act on the spiritual knowledge and wisdom of the God. Says Nanak, this path of Dharm is eternal and unchanging.

- ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ॥ (੨੬੬)

Of all religions (Dharm), the best religion (Dharm) is to maintain pure conduct according to the Godly virtues. Because there are different religions so Guru is giving definition of Dharm in all religions including Sikhs as “Pure Conduct”, which is same in all religions.

- ਏਕੋ ਧਰਮੁ ਦ੍ਰਿੜੈ ਸਚੁ ਕੋਈ॥ ਗੁਰਮਤਿ ਪੂਰਾ ਜੁਗਿ ਜੁਗਿ ਸੋਈ॥
ਅਨਹਦਿ ਰਾਤਾ ਏਕ ਲਿਵ ਤਾਰ॥ ਓਹੁ ਗੁਰਮੁਖਿ ਪਾਵੈ ਅਲਖ ਅਪਾਰ॥ (੧੧੮੮)

One who knows that there is only one Dharm of remembering Godly virtues and living life accordingly, such person takes the refuge in the Guru’s teachings. Such a person merges with unmanifest God through keeping Godly virtues in their mind (mann).

- ਹਰਿ ਹਰਿ ਕਰਤ ਮਿਟੇ ਸਭਿ ਭਰਮਾ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਲੈ ਊਤਮ ਧਰਮਾ॥ (੮੭੪)

Imbibing and remembering Godly virtues removes duality (maya) and is the perfect Dharm.

- ਇਹੁ ਸਰੀਰੁ ਸਭੁ ਧਰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਸਚੇ ਕੀ ਵਿਚਿ ਜੋਤਿ॥
ਗੁਹਜ ਰਤਨ ਵਿਚਿ ਲੁਕਿ ਰਹੇ ਕੋਈ ਗੁਰਮੁਖਿ ਸੇਵਕੁ ਕਢੈ ਖੋਤਿ॥ (੩੦੯)

This body (mann) is the embodiment of Dharm in which is the light (virtues) of the creator God. Only those (sevak) who listen to the teachings of the Guru (Gurmukh) and look for these priceless virtues find them. That means in Gurmat, Dharm is not religion, but a path to Truthfulness (Sachiar) by imbibing Godly virtues.

- ਬੈਸਨੋ ਸੋ ਜਿਸੁ ਊਪਰਿ ਸੁਪ੍ਰਸੰਨ॥ ਬਿਸਨ ਕੀ ਮਾਇਆ ਤੇ ਹੋਇ ਭਿੰਨ॥
ਕਰਮ ਕਰਤ ਹੋਵੈ ਨਿਹਕਰਮ॥ ਤਿਸੁ ਬੈਸਨੋ ਕਾ ਨਿਰਮਲ ਧਰਮ॥
ਕਾਹੂ ਫਲ ਕੀ ਇਛਾ ਨਹੀ ਬਾਛੈ॥ ਕੇਵਲ ਭਗਤਿ ਕੀਰਤਨ ਸੰਗਿ ਰਾਚੈ॥
ਮਨ ਤਨ ਅੰਤਰਿ ਸਿਮਰਨ ਗੋਪਾਲ॥ ਸਭ ਊਪਰਿ ਹੋਵਤ ਕਿਰਪਾਲ॥
ਆਪਿ ਦ੍ਰਿੜੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ॥ ਨਾਨਕ ਓਹੁ ਬੈਸਨੋ ਪਰਮ ਗਤਿ ਪਾਵੈ॥ (੨੭੪)

The true Vaishnav, the devotee of Vishnu, is the one who lives life apart from worldly temptations (maya). This is the pure Dharm of a Vaishnav. Performing good deeds, he does not seek rewards. He is absorbed in devotional worship of the god. He always remembers God in his mind (mann) and lives life according to the virtues of the God and inspires others. Nanak says such a Vaishnav obtains the supreme status.

- ਭਗਉਤੀ ਭਗਵੰਤ ਭਗਤਿ ਕਾ ਰੰਗੁ॥ ਸਗਲ ਤਿਆਗੈ ਦੁਸਟ ਕਾ ਸੰਗੁ॥
ਮਨ ਤੇ ਬਿਨਸੈ ਸਗਲਾ ਭਰਮੁ॥ ਕਰਿ ਪੂਜੈ ਸਗਲ ਪਾਰਬ੍ਰਹਮੁ॥
ਸਾਧਸੰਗਿ ਪਾਪਾ ਮਲੁ ਖੋਵੈ॥ ਤਿਸੁ ਭਗਉਤੀ ਕੀ ਮਤਿ ਊਤਮ ਹੋਵੈ॥
ਭਗਵੰਤ ਕੀ ਟਹਲ ਕਰੈ ਨਿਤ ਨੀਤਿ॥ ਮਨੁ ਤਨੁ ਅਰਪੈ ਬਿਸਨ ਪਰੀਤਿ॥

ਹਰਿ ਕੇ ਚਰਨ ਹਿਰਦੈ ਬਸਾਵੈ॥ ਨਾਨਕ ਐਸਾ ਭਗਉਤੀ ਭਗਵੰਤ ਕਉ ਪਾਵੈ॥ (੨੭੪)

The true Bhagouti, the devotee of Adi Shakti, loves the devotional worship of the God. He does not have duality in his mind and keeps away from people attached to maya. He keeps company of spiritual teachings of the Guru. The wisdom of such a Bhagouti becomes supreme. He constantly perform the service of the supreme God by living life according to that spiritual wisdom. Nanak says such a Bhagouti attains the God.

– ਸੋ ਪੰਡਿਤੁ ਜੋ ਮਨੁ ਪਰਬੋਧੈ॥ ਰਾਮ ਨਾਮੁ ਆਤਮ ਮਹਿ ਸੋਧੈ॥
ਰਾਮ ਨਾਮ ਸਾਰੁ ਰਸੁ ਪੀਵੈ॥ ਉਸੁ ਪੰਡਿਤ ਕੈ ਉਪਦੇਸਿ ਜਗੁ ਜੀਵੈ॥
ਹਰਿ ਕੀ ਕਥਾ ਹਿਰਦੈ ਬਸਾਵੈ॥ ਸੋ ਪੰਡਿਤੁ ਫਿਰਿ ਜੋਨਿ ਨ ਆਵੈ॥
ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਬੂਝੈ ਮੂਲ॥ ਸੂਖਮ ਮਹਿ ਜਾਨੈ ਅਸਥੂਲੁ॥
ਚਹੁ ਵਰਨਾ ਕਉ ਦੇ ਉਪਦੇਸੁ॥ ਨਾਨਕ ਉਸੁ ਪੰਡਿਤ ਕਉ ਸਦਾ ਅਦੇਸੁ॥ (੨੭੪)

A true Pandit, religious scholar, instructs first his own mind (mann). He searches for the God within his own soul and lives life according to the godly virtues. He implants the spiritual knowledge and wisdom of the god in his mind (mann) and preaches same to people of all castes and social classes. Such a Pandit does not get into cycle of spiritual death and birth. He understands the fundamental essence of the Vedas, the Puranas and the Simritis. In the unmanifest he sees the manifest world to exist. Nanak says, to such a Pandit, I bow in salutation forever.

– ਮੁਸਲਮਾਣੁ ਮੋਮ ਦਿਲਿ ਹੋਵੈ॥ ਅੰਤਰ ਕੀ ਮਲੁ ਦਿਲ ਤੇ ਧੋਵੈ॥
ਦੁਨੀਆ ਰੰਗ ਨ ਆਵੈ ਨੇੜੈ ਜਿਉ ਕੁਸਮ ਪਾਟੁ ਘਿਉ ਪਾਕੁ ਹਰਾ॥
ਜਾ ਕਉ ਮਿਹਰ ਮਿਹਰ ਮਿਹਰਵਾਨਾ॥ ਸੋਈ ਮਰਦੁ ਮਰਦੁ ਮਰਦਾਨਾ॥
ਸੋਈ ਸੇਖੁ ਮਸਾਇਕੁ ਹਾਜੀ ਸੋ ਬੰਦਾ ਜਿਸੁ ਨਜਰਿ ਨਰਾ॥
ਕੁਦਰਤਿ ਕਾਦਰ ਕਰਣ ਕਰੀਮਾ॥ ਸਿਫਤਿ ਮੁਹਬਤਿ ਅਥਾਹ ਰਹੀਮਾ॥
ਹਕੁ ਹੁਕਮੁ ਸਚੁ ਖੁਦਾਇਆ ਬੁਝਿ ਨਾਨਕ ਬੰਦਿ ਖਲਾਸ ਤਰਾ॥ (੧੦੮੪)

To be a true Muslim is to be kind-hearted. He keeps away from worldly temptations and is pure like flower, silk, ghee and the deer-skin. One who is blessed with the mercy and compassion of the merciful god, he alone is a brave warrior, Sheikh, a preacher, a Haji, and he alone is God's slave. Nanak says such a person realize the True Command of the God (Hukam) and lives life accordingly shall be released from bondage of worldly temptations.

– 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)

In Islam there are five prayers during five times of day and they have five names. Guru Nanak says let the first be truthfulness, the second honest living, and the third prayer for well-being and welfare of all. Let the fourth be goodwill and intention to all in mind (mann), and the fifth the praise (Virtues) of the God. Along with these five prayers (Nivaj) if you have good deeds (Kalma) then, you may call yourself a Muslim. O Nanak, all those who do not follow this path (prayer) are merchants of falsehood (Koorr), and only get falsehood (Miseries) in life. Though this ih directed at Muslim but is for entire humanity.

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

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ॥
ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ॥
ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ॥
ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ॥ (੩੦੫)

Guru gives definition of a Gursikh. Sikh of Guru shall remember teachings of the Guru upon rising from sleep. That could be anytime. Those who work night shift sleep during day and get up in the afternoon. Those who work day shift sleep at night and get up in the morning. Upon arising, one is to bathe to clean the body, and then cleanse the mind (mann) in the pool of nectar of Guru's teachings (read, listen them). Following the instructions of the guru and living life accordingly, all evils, negativity go away. All the day one is to remember instructions of Guru. Blessed are those who remember God and instructions of the guru with every breath and every morsel of food. To get the instructions we have to prepare ourselves by controlling our ego. Nanak begs for the company of such a Sikh (Gursikh), who remembers God, and inspires others.

– ਅੰਮ੍ਰਿਤੁ ਛੋਡਿ ਬਿਖਿਆ ਲੋਭਾਣੇ ਸੇਵਾ ਕਰਹਿ ਵਿਡਾਣੀ॥
ਆਪਣਾ ਧਰਮੁ ਗਵਾਵਹਿ ਬੂਝਹਿ ਨਾਹੀ ਅਨਦਿਨੁ ਦੁਖਿ ਵਿਹਾਣੀ॥
ਮਨਮੁਖ ਅੰਧ ਨ ਚੇਤਹੀ ਡੂਬਿ ਮੁਏ ਬਿਨੁ ਪਾਣੀ॥ (੩੧)

Those who discard the spiritual knowledge and wisdom of the Guru)Ambrosial Nectar) and live life of worldly temptations (the poison, maya) lose path of righteousness (Dharm). They always suffer in pain all the time. The self-willed (manmukh) die spiritually and do not gain anything in this world. That means those who abandon righteousness (Dharm) and live life of worldly temptations (maya) are always suffering in this world.

Dharm is the path of righteousness (Blissful State) to live a pure perfect truthful life which is free of sufferings. This path is according to the teachings (Giyan) of the Guru. It is not an religion, but above and beyond any organized religion.

SACH (TRUTHFUL LIFE)

There are two aspects of being Truthful, being true to yourself and true to others. Truthful people know their strengths and weaknesses. They don't delude themselves. They meet commitments and promises they make. They don't mislead others.

– ਮਨਹਠ ਬੁਧੀ ਕੇਤੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ॥ ਕੇਤੇ ਬੰਧਨ ਜੀਅ ਕੇ ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰ॥
ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ॥ (੬੨)

Intellects of many people inspire and motivate them to perform rituals based upon stubbornness. Many people think the right way of life is to interpret, discuss and debate religious books. There are so many other such rituals, but the right way of liberation from worldly passions (Maya) is to get spiritual knowledge from the Guru (Gurmukh). That's Truth is higher than everything, but higher still is Truthful living. All other rituals and deeds are inferior to truthful living.

– ਜਪ ਤਪ ਸੰਜਮ ਲਖ ਲਖ ਹੋਮ ਜਗ ਨਈਵੇਦ ਕਰੋੜੀ॥ਵਰਤ ਨੇਮ ਸੰਜਮ ਘਣੇ ਕਰਮ ਧਰਮ ਲਖ ਤੰਦੁ ਮਰੋੜੀ॥
ਤੀਰਥ ਪੁਰਬ ਸੰਜੋਗ ਲਖ ਪੁੰਨ ਦਾਨੁ ਉਪਕਾਰ ਨ ਓੜੀ॥ਦੇਵੀ ਦੇਵ ਸਰੇਵਣੇ ਵਰ ਸਰਾਪ ਲਖ ਜੋੜ ਵਿਛੋੜੀ॥

ਦਰਸਨ ਵਰਨ ਅਵਰਨ ਲਖ ਪੂਜਾ ਅਰਚਾ ਬੰਧਨ ਤੋੜੀ॥
ਲੋਕ ਵੇਦ ਗੁਣ ਗਿਆਨ ਲਖ ਜੋਗ ਭੋਗ ਲਖ ਝਾੜਿ ਪਛੋੜੀ॥
ਸਚਹੁ ਓਰੈ ਸਭ ਕਿਹੁ ਲਖ ਸਿਆਣਪ ਸੱਭਾ ਥੋੜੀ॥
ਉਪਰਿ ਸਚੁ ਅਚਾਰੁ ਚਮੋੜੀ॥ (ਭਾ: ਗੁਰਦਾਸ ਵਾਰ੧੮, ਪਉੜੀ ੧੯)

Millions of people perform rituals of recitation, penances, continence, burnt offering and oblations. Millions of people perform fasts, pious resolutions, self-controls, and many other ritualistic activities, but they are like a weak knot in a tread of rosary. Millions of people perform pilgrimages, anniversaries, rituals, charities and altrisms, Millions worship gods and goddesses, combinations, detractions, boons and curses. Millions of people follow various philosophies, varnas, non-varnas and millions do not bother about worships and oblations. Many believe in Vedas, virtues, renunciation, indulgence and exorcism. But all these remain away from and below the truth, they cannot touch it. Higher than Truth is Truthful Living.

- ਜਿਸੁ ਸਰਬ ਸੁਖਾ ਫਲ ਲੋੜੀਅਹਿ ਸੋ ਸਚੁ ਕਮਾਵਉ॥ (੩੨੨)

One who longs for all comforts and rewards should practice truthful life.

- ਕਲਜੁਗਿ ਰਥੁ ਅਗਨਿ ਕਾ ਕੂੜੁ ਅਗੈ ਰਥਵਾਹੁ॥ (੪੭੦)

One who is in the mentality of Iron Age of Kalyug, the aim of life is cheating and swindling. For them worldly temptation is the chariot and falsehood the charioteer. Such a person lives a life of falsehood.

- ਕਲਿਜੁਗੁ ਹਰਿ ਕੀਆ ਪਗ ਤ੍ਰੈ ਖਿਸਕੀਆ ਪਗੁ ਚਉਥਾ ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ॥ (੪੪੬)

For those who have righteousness (Dharm) only for the name sake, three legs of Dharm are lost, and only the fourth leg remains intact. Such people have Dharma only for the name sake. They look outwardly to be religious but practice falsehood.

- ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ॥ (੯੫੩)

Falsehood will come to an end, O Nanak, and Truth will prevail in the end. Those who practice falsehood live a life of misery because they are always afraid and worried that one day they will be caught and suffer. Outwardly they may look happy with all the money and amenities earned by corrupt means but inwardly are always worried and afraid. Those who live truthful life, may not have all the money and amenities, but are peaceful and have no worries. At the end people who live life of falsehood lose the game of life, and those who live life of truthfulness win.

- ਬੋਲੀਐ ਸਚੁ ਧਰਮੁ ਝੂਠੁ ਨ ਬੋਲੀਐ॥ ਜੋ ਗੁਰੁ ਦਸੈ ਵਾਟ ਮੁਰੀਦਾ ਜੋਲੀਐ॥ (੪੮੮)

Speak and live the life of truthfulness and righteousness and do not speak and live life of falsehood. The disciple ought to follow the path of truth as pointed out by the Guru.

- ਸਚੁ ਸਪੂਰਣ ਨਿਰਮਲਾ ਤਿਸੁ ਵਿਚਿ ਕੂੜੁ ਨ ਰਲਦਾ ਰਾਈ॥
ਅਖੀ ਕਤੁ ਨ ਸੰਜਰੈ ਤਿਨੂ ਅਉਖਾ ਦੁਖਿ ਰੈਣਿ ਵਿਹਾਈ॥
ਭੋਜਣ ਅੰਦਰਿ ਮਖਿ ਜਿਉ ਹੋਇ ਦੁਕੁਧਾ ਫੇਰਿ ਕਢਾਈ॥
ਰੂਈ ਅੰਦਰਿ ਚਿਣਗ ਵਾਂਗ ਦਾਹਿ ਭਸਮੰਤੁ ਕਰੇ ਦੁਖਦਾਈ॥

ਕਾਂਜੀ ਦੁਧੁ ਕੁਸੁਧੁ ਹੋਇ ਫਿਟੈ ਸਾਦਹੁ ਵੰਨਹੁ ਜਾਈ॥
ਮਹੁਰਾ ਚੁਖਕੁ ਚਖਿਆ ਪਾਤਿਸਾਹਾ ਮਾਰੈ ਸਹਸਾਈ॥
ਸਚਿ ਅੰਦਰਿ ਕਿਉ ਕੂੜੁ ਸਮਾਈ॥ (ਭਾ: ਗੁਰਦਾਸ ਵਾਰ ੩੦, ਪਉੜੀ ੧੭)

The truth being perfectly pure, falsehood cannot mix in it, as a piece of straw gone into the eye cannot be held there and the whole night is spent in suffering. Fly in the meal also is vomited out (by body). One spark in a load of cotton creates trouble for it, and burning the whole lot converts it into ashes. Vinegar in milk turns it sour and spoils its taste. Tasting even a little bit of poison kills everyone including emperors instantly. In the same way truth cannot mix up in falsehood.

- ਜਿਨਾ ਰਾਸਿ ਨ ਸਚੁ ਹੈ ਕਿਉ ਤਿਨਾ ਸੁਖੁ ਹੋਇ॥ (੨੩)

Those who do not have the assets of truthfulness cannot find peace.

- ਸਤਿਗੁਰਿ ਸਚੁ ਦਿੜਾਇਆ ਸਦਾ ਸਚਿ ਸੰਜਮਿ ਰਹਣਾ॥ (੭੦)

The True Guru has implanted the Truth within me, I dwell steadfastly in Truth and self-restraint.

- ਮਨਸਾ ਮਾਰਿ ਸਚਿ ਸਮਾਣੀ॥ (੧੨੦)

Subduing their worldly desires, one merges with the true one.

- ਸਚੈ ਮਾਰਗਿ ਚਲਦਿਆ ਉਸਤਤਿ ਕਰੇ ਜਹਾਨੁ॥ (੧੩੬)

Those who walk on the path of Truthfulness shall be praised throughout the world.

- ਸਚਾ ਸਾਹੁ ਸਚੇ ਵਣਜਾਰੇ ਓਥੈ ਕੂੜੇ ਨ ਟਿਕੰਨਿ॥ ਓਨਾ ਸਚੁ ਨ ਭਾਵਈ ਦੁਖ ਹੀ ਮਾਹਿ ਪਚੰਨਿ॥ (੭੫੬)

God (Godly Virtues) is the Banker of Truthfulness, those who trade the Truthfulness live peaceful life. Traders of falsehood do not dwell there. Falsehood does not love the Truth-they are consumed by their miseries.

- ਸਚੁ ਬਿਨੁ ਭਵਜਲੁ ਜਾਇ ਨ ਤਰਿਆ॥ (੧੦੪੧)

Without the Truthfulness, the terrifying world-ocean of worldly passions cannot be crossed.

- ਸਚੁ ਕਮਾਵੈ ਸੋਈ ਕਾਜੀ॥ ਜੋ ਦਿਲੁ ਸੋਧੈ ਸੋਈ ਹਾਜੀ॥
ਸੋ ਮੁਲਾ ਮਲਊਨ ਨਿਵਾਰੈ ਸੋ ਦਰਵੇਸੁ ਜਿਸੁ ਸਿਫਤਿ ਧਰਾ॥ (੧੦੮੪)

He alone is a Qazi, who practices the Truthfulness. He alone is a Haji, a pilgrim to Mecca, who purifies his mind (mann). He alone is a Mullah, who banishes evil worldly passions, he alone is a saintly dervish, who takes the support of the Godly Virtues.

- ਸਚੁ ਧਨੁ ਵਣਜਹੁ ਸਚੁ ਧਨੁ ਸੰਚਹੁ ਕਬਹੂ ਨ ਆਵਹੁ ਹਾਰੇ॥ (੧੨੨੦)

Deal only in the wealth and gather the wealth of Truthfulness, and you shall never lose the game of life.

- ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਵਣੀ ਸਚੁ ਘਟਿ ਪਰਗਟੁ ਹੋਇ॥ (੨੭)

Those, who live life according to the teachings of the Guru (Gurmukh), truthfulness is revealed in their mind (mann).

- ਭਗਤ ਸਚੇ ਦਰਿ ਸੋਹਦੇ ਅਨਦ ਕਰਹਿ ਦਿਨ ਰਾਤਿ॥ (੨੧੮)

Those devotees with truthfulness in their mind (mann) are in a blissful state every moment of their life and honoured everywhere.

- ਸਚਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ॥ (੬੪੫)

Those who are imbued with truth are immaculate, unsullied, their soul merges with the supreme soul.

- ਕਾਲੁ ਜਾਲੁ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਸਚ ਕਾ ਪੰਥਾ ਥਾਟਿਓ॥ (੭੧੪)

Those who have adopted the path of Truthfulness don't get spiritual death and any effect of worldly temptations.

- ਨਾਨਕ ਜਿਨ ਅੰਦਰਿ ਸਚੁ ਹੈ ਸੇ ਜਨ ਛਪਹਿ ਨ ਕਿਸੈ ਦੇ ਛਪਾਏ॥ (੮੫੦)

O Nanak, those humble beings, who have the truthfulness in their mind (mann) are known, even if others try to hide them. No rival can harm their distinguished character.

- ਹਲਤੁ ਪਲਤੁ ਸਵਾਰਿਆ ਪਿਆਰੇ ਮਸਤਕਿ ਸਚੁ ਨੀਸਾਣੁ॥ (੬੪੧)

Those people who are known to be truthful get honoured now and ever after as well.

- ਤਿਨ ਕੇ ਮੁਖ ਸਦ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ॥ (੧੪੨੨)

Such people are always in a blissful state and are honoured everywhere.

- ਸਤਿਗੁਰ ਪੁਛੈ ਸਚੁ ਸੰਜਮੁ ਕਮਾਵੈ ਹਉਮੈ ਰੋਗੁ ਤਿਸੁ ਜਾਏ॥ (੫੧੨)

Those who ask the True Guru and practice Truthfulness, self-restraint, get rid of the disease of ego.

- ਗੁਰ ਸਬਦੀ ਸਚੁ ਪਾਇਆ ਸਚਾ ਗਹਿਰ ਗੰਭੀਰੁ॥ (੭੮੯)

Through the teachings if the guru such people find the Truthfulness and the God abide deep in their mind (mann).

- ਨਾਨਕ ਤਿਨ ਕੀ ਬਾਣੀ ਸਦਾ ਸਚੁ ਹੈ ਜਿ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਇ॥ (੨੮)

O Nanak, such people are attuned to the Godly virtues and whatever they say, they mean it. One can believe what such people say.

- ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਿਦੈ ਸਚਾ ਹੋਇ॥ ਕੂੜ ਕੀ ਮਲੁ ਉਤਰੈ ਤਨੁ ਕਰੇ ਹਛਾ ਧੋਇ॥
ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਚਿ ਧਰੇ ਪਿਆਰੁ॥ ਨਾਉ ਸੁਣਿ ਮਨੁ ਰਹਸੀਐ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰੁ॥
ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਜੁਗਤਿ ਜਾਣੈ ਜੀਉ॥ ਧਰਤਿ ਕਾਇਆ ਸਾਧ ਕੈ ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ॥
ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ॥ ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰੇਇ॥
ਸਚੁ ਤਾਂ ਪਰੁ ਜਾਣੀਐ ਜਾ ਆਤਮ ਤੀਰਥਿ ਕਰੇ ਨਿਵਾਸੁ॥ ਸਤਿਗੁਰੂ ਨੋ ਪੁਛਿ ਕੈ ਬਹਿ ਰਹੈ ਕਰੇ ਨਿਵਾਸੁ॥
ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੂ ਪਾਪ ਕਢੈ ਧੋਇ॥ ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਜਿਨ ਸਚੁ ਪਲੈ ਹੋਇ॥ (੪੬੮)

One comes to know the reality of this world only when God dwell in the mind (mann). Then there is no more effect of worldly passions (maya) and falsehood on the mind (mann). With purity of mind (mann) the sense organs of the body are also purified. One come to know the Truthfulness only when one keeps the mind (mann) away from the deception of Maya and love God. Then Godly virtues abide in the mind (mann) and one is in blissful state. One comes to know the truthfulness only when one know the true way of life. For that one has to prepare the field of the body first and then plant the seed of the virtues of the God. One comes to know the truthfulness only when one takes true spiritual teaching from the guru. According to those teachings one show compassion to other beings, help and share with those in need. One comes to know the truthfulness only when one realizes the God within and keep mind (mann) in that sacred shrine of pilgrimage, rather going on pilgrimages. One achieves this through the spiritual knowledge and wisdom from the guru and then mind (mann) stay in that sacred shrine of pilgrimage permanently. Nanak says Truthfulness in the mind (mann) becomes the medicine for all ills of the mind (mann). Truthfulness eradicates all evil thoughts and worldly passions from the mind (mann).

To conclude, truthful living is the supreme. All other deeds are inferior to it. People in this age of corruption say it is difficult to be truthful as one cannot conduct business and politics wthout telling lies. One might earn money and buy all amenities of life by being untruthful, but cannot have peace of mind (mann). Those who are truthful may have less money and amenities of life but have peaceful life. At the end truthful businessman is a successful businessman and their business flourishes as people come to know their honesty and truthfulness. Same is true with politicians who are untruthful might win election once by wrong promises but truthful politician will never lose election as voters will realize the honesty and truthfulness of such politician. Truthful person is believed and honoured by all.