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ਸਹਿਜ

SPIRITUAL EQUIPOISE

(Writer: Dr. Kala Singh)

Sehaj according to Gurmat is the ultimate goal which is absolute mental and spiritual equipoise, tranquillity and a state of heightened consciousness achieved by a person who has accepted the will of the God (Hukam) and shunned ego. In this state there is no duality, emotional turbulence ceases, miseries and pleasures appear same and freedom from ardent worldly temptations (Maya). Synonymous with Sehaj such as Sunn Samad Sehaj Samadh, Turia-Avastha, Chautha Padd, Amar Padd, Param Padd, Maha-Sukh, Param Anand, Dasam Duar, Anhad, Sach Khand, Jivan-Mukti have been used in Gurbani.

- ਸਸੈ ਸਭੁ ਜਗੁ ਸਹਜਿ ਉਪਾਇਆ ਤੀਨਿ ਭਵਨ ਇਕ ਜੋਤੀ॥
ਗੁਰਮੁਖਿ ਵਸਤੁ ਪਰਾਪਤਿ ਹੋਵੈ ਚੁਣਿ ਲੈ ਮਾਣਕ ਮੋਤੀ॥ (੯੩੦)

Using the word Sassay (ਸਸੈ) Guru says as God created the entire universe with ease (Efferlessly, ਸਹਜੇ ਹੀ, ਬਿਨਾ ਕਿਸੇ ਉਚੇਚੇ ਉੱਦਮ ਦੇ) and Its one Light pervades in the entire cosmos, I also created my cosmos in my mind (mann) in which pervades the one Light (Godly Virtues) and my mind (mann) is in spiritual equipoise (ਸਹਜਿ). I took spiritual knowledge and wisdom from the Guru (Gurmukh) and gathered the gems and pearls of Godly virtues.

- ਘਰੈ ਅੰਦਰਿ ਕੋ ਘਰੁ ਪਾਏ॥ ਗੁਰ ਕੈ ਸਬਦੇ ਸਹਜਿ ਸੁਭਾਏ॥
ਓਥੈ ਸੋਗੁ ਵਿਜੋਗੁ ਨ ਵਿਆਪੈ ਸਹਜੇ ਸਹਜਿ ਸਮਾਇਆ॥ (੧੦੬੮)

The person who through the spiritual knowledge and wisdom of the Guru (Gur-Shabad) finds Godly virtues in own mind (mann) obtains mental and spiritual equipoise (Sehaj, ਆਤਮਿਕ ਅਡੋਲਤਾ). In that state one is not afflicted with sorrow or separation from God (Virtues) and remains merged into the Sehaj with ease.

- ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ ਬਹੁਰਿ ਨ ਹੋਇਗੋ ਫੇਰਾ॥ (੧੩)

Being in mental and spiritual equipoise (Sehaj) and realizing the God's presence within the mind (mann) one will not enter the cycle of spiritual death and birth.

- ਬਾਬੀਹਾ ਤੂੰ ਸਹਜਿ ਬੋਲਿ ਸਚੈ ਸਬਦਿ ਸੁਭਾਇ॥
ਸਭੁ ਕਿਛੁ ਤੇਰੈ ਨਾਲਿ ਹੈ ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਇ॥ (੧੪੨੦)

O rainbird (of the mind-lover of the drop of rainwater of Godly Virtues that bestows spiritual life) by being established in intuitive poise (Sehaj Natural State of Being – ਆਤਮਿਕ ਅਡੋਲਤਾ ਵਿਚ ਟਿਕ ਕੇ), attune to the True Shabd (Spiritual knowledge and wisdom from the True Guru), with love and engage in remembering Godly Virtues. Everything is within but only that rainbird realizes it who takes spiritual knowledge and wisdom from the True Guru.

- ਬਿਨੁ ਸਹਜੈ ਸਭੁ ਅੰਧੁ ਹੈ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ॥ (੬੮)

Without mental, spiritual equipoise (Sehaj), all are blinded by the ardent worldly temptations (maya). Utter darkness of ignorance prevails without it.

– ਹਰਿ ਚਉਥੜੀ ਲਾਵ ਮਨਿ ਸਹਜੁ ਭਇਆ ਹਰਿ ਪਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ॥
ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਸੁਭਾਇ ਹਰਿ ਮਨਿ ਤਨਿ ਮੀਠਾ ਲਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ॥
ਹਰਿ ਮੀਠਾ ਲਾਇਆ ਮੇਰੇ ਪ੍ਰਭ ਭਾਇਆ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਈ॥
ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ਸੁਆਮੀ ਹਰਿ ਨਾਮਿ ਵਜੀ ਵਾਧਾਈ॥
ਹਰਿ ਪ੍ਰਭਿ ਠਾਕੁਰਿ ਕਾਜੁ ਰਚਾਇਆ ਧਨ ਹਿਰਦੈ ਨਾਮਿ ਵਿਗਾਸੀ॥
ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਚਉਥੀ ਲਾਵੈ ਹਰਿ ਪਾਇਆ ਪ੍ਰਭੁ ਅਵਿਨਾਸੀ॥ (੭੭੪)

Humbling before the God in the fourth round (Stage) of marriage of human soul bride with Husband God, a State of spiritual consciousness and equipoise (Sehaj) has welled up in the mind (mann) and I have found the God within. The fourth Laav signals the attainment of spiritual union with the God. Through the light of divine consciousness, the devotee has met the God, who is sweet to both the body and mind (mann). As the devotee lovingly focuses one's consciousness on God, one is pleasing to the God too. As divinity resounds and resonates within the devotee, the mind's desire to be one with the Divine is fulfilled. The human soul has fused with divine consciousness and it brings the mind (mann) to a peaceful and serene state. Experiencing the God as all pervading, within the body and without, life is lived without pretence. As consciousness of the God is manifest in life, there is peace and serenity (Sehaj).

– ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ॥
ਸਤਿਗੁਰੁ ਤ ਪਾਇਆ ਸਹਜ ਸੇਤੀ ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ॥ (੯੧੭)

O my mother, I am in a blissful state, for I have found my True Guru. With spiritual knowledge and wisdom of the True Guru my mind (mann) has achieved spiritual equipoise and my mind (mann) vibrates with the music of bliss.

– ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਸਹਜੁ ਨ ਹੋਇ॥ ਸਬਦੈ ਹੀ ਤੇ ਸਹਜੁ ਊਪਜੈ ਹਰਿ ਪਾਇਆ ਸਚੁ ਸੋਇ॥ (੬੮)

O my friend, without the Guru, intuitive balance is not obtained. Through the spiritual knowledge and wisdom of the Guru (Shabd) intuitive peace and poise wells up and Godly Virtues (Sach) are obtained.

– ਜਿਸ ਨੋ ਤੂ ਜਾਣਾਇਹਿ ਸੋਈ ਜਨੁ ਜਾਣੈ॥ ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ॥
ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ॥ ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ॥ (੧੧)

O God! Those who long for your virtues get them and always remember them in their mind (mann). They live their life according to those virtues and are always in a blissful state. They are intuitively absorbed into the God's Virtues.

– ਸਹਜੁ ਭਇਆ ਭ੍ਰਮੁ ਖਿਨ ਮਹਿ ਨਾਠਾ ਮਿਲਿ ਜੋਤੀ ਜੋਤਿ ਸਮਾਈ॥ (੨੦੫)

When I completely absorbed Godly Virtues in my mind (mann), duality dispelled and spiritual equipoise attained in an instant.

– ਸਹਜੇ ਨਾਮੁ ਧਿਆਈਐ ਗਿਆਨੁ ਪਰਗਟੁ ਹੋਇ॥ (੪੨੯)

Spiritual knowledge and wisdom is revealed when we imbibe Godly Virtues with intuitive ease and poise.

– ਸਤਿਗੁਰ ਮਿਲਿਐ ਧਾਵਤੁ ਥੰਮ੍ਹਿਆ ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ॥
ਨਾਮੁ ਵਿਹਾਝੇ ਨਾਮੁ ਲਏ ਨਾਮਿ ਰਹੇ ਸਮਾਏ॥
ਧਾਵਤੁ ਥੰਮ੍ਹਿਆ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਸਵਾ ਦੁਆਰੁ ਪਾਇਆ॥
ਤਿਥੈ ਅੰਮ੍ਰਿਤ ਭੋਜਨੁ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਜਿਤੁ ਸਬਦਿ ਜਗਤੁ ਥੰਮ੍ਹਿ ਰਹਾਇਆ॥
ਤਹ ਅਨੇਕ ਵਾਜੇ ਸਦਾ ਅਨਦੁ ਹੈ ਸਚੇ ਰਹਿਆ ਸਮਾਏ॥
ਇਉ ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਧਾਵਤੁ ਥੰਮ੍ਹਿਆ ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ॥ (੪੪੦)

Meeting the True Guru, the wandering mind (mann) is held steady and it comes to abide in its own home (Finds Godly Virtues in own mind). It then remembers Godly Virtues (Purchases the Naam) and remains absorbed in those virtues. Steadying the wandering mind (mann) through spiritual knowledge and wisdom of the True Guru is the opening of the Tenth Gate (Daswan Duar). In that state mind (mann) takes the provisions of Godly Virtues which gives spiritual life, is engrossed with the melody of spiritual equipoise and keeps worldly temptations (Maya) at bay. As many musical instruments produce music which is pleasing to the mind (mann), in the same way in that state, mind (mann) is always in a blissful state of eternal happiness and remains absorbed in the Godly Virtues. The unstuck vibration (ਅਨਦੁ) of the spiritual teachings of the Guru (Shabd) resounds in their mind (mann). The mind (mann) is engrossed with the melody of spiritual equipoise and God abides there. Noise of ardent worldly temptations does not affect the mind (mann). Thus says Nanak, by meeting the True Guru, the wandering mind (mann) becomes steady, and comes to dwell in the home of its own self.

– ਕਲਿ ਕਲੇਸ ਮਿਟੇ ਖਿਨ ਭੀਤਰਿ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇਆ॥ (੪੯੭)

O Nanak, my troubles and worries ended in an instant and I obtained spiritual equipoise.

– ਇਹੁ ਜੀਉ ਸਦਾ ਮੁਕਤੁ ਹੈ ਸਹਜੇ ਰਹਿਆ ਸਮਾਇ॥ (੫੧੦)

Mind (mann) who obtains spiritual equipoise is liberated for ever from worldly temptations (Maya).

Conclusion

Sehaj is a State of complete tranquillity, spiritual equipoise attained by shunning ego and living life in the will (Hukam) of the God. Condition of such a person is described in this Shabd.

– ਗੁਰ ਕਾ ਸਬਦੁ ਰਿਦ ਅੰਤਰਿ ਧਾਰੈ॥ ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨਿਵਾਰੈ॥
ਦਸ ਇੰਦ੍ਰੀ ਕਰਿ ਰਾਖੈ ਵਾਸਿ॥ ਤਾ ਕੈ ਆਤਮੈ ਹੋਇ ਪਰਗਾਸੁ॥
ਐਸੀ ਦ੍ਰਿੜਤਾ ਤਾ ਕੈ ਹੋਇ॥ ਜਾ ਕਉ ਦਇਆ ਮਇਆ ਪ੍ਰਭ ਸੋਇ॥ਰਹਾਉ॥
ਸਾਜਨੁ ਦੁਸਟੁ ਜਾ ਕੈ ਏਕ ਸਮਾਨੈ॥ ਜੇਤਾ ਬੋਲਣੁ ਤੇਤਾ ਗਿਆਨੈ॥
ਜੇਤਾ ਸੁਨਣਾ ਤੇਤਾ ਨਾਮੁ॥ ਜੇਤਾ ਪੇਖਨੁ ਤੇਤਾ ਧਿਆਨੁ॥
ਸਹਜੇ ਜਾਗਣੁ ਸਹਜੇ ਸੋਇ॥ ਸਹਜੇ ਹੋਤਾ ਜਾਇ ਸੁ ਹੋਇ॥
ਸਹਜਿ ਬੈਰਾਗੁ ਸਹਜੇ ਹੀ ਹਸਨਾ॥ ਸਹਜੇ ਚੁਪ ਸਹਜੇ ਹੀ ਜਪਨਾ॥
ਸਹਜੇ ਭੋਜਨੁ ਸਹਜੇ ਭਾਉ॥ ਸਹਜੇ ਮਿਟਿਓ ਸਗਲ ਦੁਰਾਉ॥
ਸਹਜੇ ਹੋਆ ਸਾਧੂ ਸੰਗੁ॥ ਸਹਜਿ ਮਿਲਿਓ ਪਾਰਬ੍ਰਹਮੁ ਨਿਸੰਗੁ॥
ਸਹਜੇ ਗ੍ਰਿਹ ਮਹਿ ਸਹਜਿ ਉਦਾਸੀ॥ ਸਹਜੇ ਦੁਬਿਧਾ ਤਨ ਕੀ ਨਾਸੀ॥

ਜਾ ਕੈ ਸਹਜਿ ਮਨਿ ਭਇਆ ਅਨੰਦੁ॥ ਤਾ ਕਉ ਭੇਟਿਆ ਪਰਮਾਨੰਦੁ॥
ਸਹਜੇ ਅੰਮ੍ਰਿਤੁ ਪੀਓ ਨਾਮੁ॥ ਸਹਜੇ ਕੀਨੋ ਜੀਅ ਕੋ ਦਾਨੁ॥
ਸਹਜ ਕਥਾ ਮਹਿ ਆਤਮੁ ਰਸਿਆ॥ ਤਾ ਕੈ ਸੰਗਿ ਅਬਿਨਾਸੀ ਵਸਿਆ॥
ਸਹਜੇ ਆਸਣੁ ਅਸਥਿਰੁ ਭਾਇਆ॥ ਸਹਜੇ ਅਨਹਤ ਸਬਦੁ ਵਜਾਇਆ॥
ਸਹਜੇ ਰੁਣ ਝੁਣਕਾਰੁ ਸੁਹਾਇਆ॥ ਤਾ ਕੈ ਘਰਿ ਪਾਰਬ੍ਰਹਮੁ ਸਮਾਇਆ॥
ਸਹਜੇ ਜਾ ਕਉ ਪਰਿਓ ਕਰਮਾ॥ ਸਹਜੇ ਗੁਰੁ ਭੇਟਿਓ ਸਚੁ ਧਰਮਾ॥
ਜਾ ਕੈ ਸਹਜੁ ਭਇਆ ਸੋ ਜਾਣੈ॥ ਨਾਨਕ ਦਾਸ ਤਾ ਕੈ ਕੁਰਬਾਣੈ॥ (੨੩੬)

Those who implant the spiritual teachings of the Guru (Shabd) within their mind (mann), cut their connections with the five passions, keep the ten sense organs under their control, are enlightened with Godly Virtues. They alone acquire such stability who make themselves worthy of God's Grace. Friend and foe are one and the same to them whatever they speak is wisdom. Whatever they hear is according to Godly Virtues (Naam). Whatever they see is to make their conscious mind (mann) remember Godly Virtues. Such a person is in equipoise (Sehaj) in sleep and while awake. Accepts whatever happens as the Hukam of the God. In peace and poise, they eat and behave in love with others. The illusion of duality and jealousness is totally removed. In peace and poise, they meet Guru (Sadhsang) and merge with the Godly Virtues. They are at peace and detached from worldly temptations even while living a life of householder. Those who get to a state of blissfulness through spiritual equipoise merge with the God the Embodiment of Supreme Bliss. Such a person who is in peaceful equipoise drinks the Ambrosial Nectar of the Naam (Virtues) of the God and give to others. Their mind (mann) takes delight in the spiritual teachings of the Guru and the Imperishable God abides with them. They always remain in peace and poise and the unstuck vibration of spiritual teachings of the Guru (Shabd) resounds in their mind (mann). The mind (mann) is engrossed with the melody of spiritual equipoise and God abides there, Those who make themselves worthy of the spiritual knowledge and wisdom of the Guru obtain spiritual equipoise and makes Guru's teachings his Dharma. Such a state cannot be explained. Only those who obtain it can only experience it but cannot describe it. Nanak is a sacrifice to them.