

The extent of humbleness shown by our Guru Sahiban is unparalleled and there is no comparable example in world history. The food of ego is humility, and the only way to calm the cravings of ego and pride is to feed this source with humility. The more humility is shown, the quicker our ego is destroyed.

In a world in which mankind is caught up in the endless circle of maya and material wealth, it is easy to forget the true essence of our existence and that the real journey in life is that which leads to the sanctuary of our Guru's charna. Embracing the Guru's shelter and seeking refuge in his infinite wisdom, one escapes the shackles of materialism and ego.

When the teacher asks his student how much is 2 times 2, the student thinks that the teacher knows nothing because he is asking the question. However, the teacher is trying to upgrade the student's knowledge and this is the first step to go to a higher grade. In this way the student is gravely mistaken, if he doubts the ability of the teacher.

Next, let us delve further into Gurbani, and take a deeper look into quotations of humility detailed by our Guru Sahibs. As mentioned earlier, Guru Sahib has showed the utmost humbleness in every imaginable way and if one was to examine those lines for just a moment, that person would receive endless bliss as he would truly understand the meaning of life.

For example, if a glass is half full of water, it is vitally important to be positive in life and see it as half full. With this said, it takes just the same amount of energy to say that the glass is half empty. Although they are both correct, the people who say the glass is half full are those who hold a more optimistic view. For the others who say it is half empty, they tend to hold more pessimistic view.

There is unquestionably a world of difference between optimism and pessimism as one shows the bright side and the other shows nothing else but the dark side.

Looking ahead, Sahib Sri Guru Nanak Dev Ji says:

ਨਾਨਕ ਮੂਰਖੁ ਏਕੁ ਤੂ ਅਵਰੁ ਭਲਾ ਸੈਸਾਰੁ ॥
ਨਾਨਕ ਮੂਰਖੁ ਏਕੁ ਤੂ ਅਵਰੁ ਭਲਾ ਸੈਸਾਰੁ ॥
Nānak mūrakh ek tū avar bhalā saisār.
O Nanak, you alone are foolish; all the rest of the world is good.

Instead of thinking this about Guru Nanak, we should direct it to ourselves:

Guru Sahib ji, I am foolish, all the rest of world is good.

Similarly we can say similar lines directly to ourselves just as:

"nirgun karoop kulheen nanak hon anand roop suami" (ang 529)

ਨਿਰਗੁਨਿ ਕਰੂਪਿ ਕੁਲਹੀਣ ਨਾਨਕ ਹਉ ਅਨਦ ਰੂਪ ਸੁਆਮੀ ਭਰਤ ॥੨॥੩॥

niragun karooop kuleheen naanak ho anadh roop suaamee bharath ||2||3||

I am worthless, ugly and of low birth, O Nanak, but my Husband Lord is the embodiment of bliss. ||2||3||

Guru Arjan
Dev Ji
Raag Dayv
Gandhaaree
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Instead of thinking this about GURU SAHIB, we should say this to ourselves:

Guru Sahib Ji, I am worthless, ugly, and of low birth, but You are the embodiment of bliss.

Now let us have the darshan of this verse of Sahib Guru Gobind Singh Ji:

"Inhi ki kirpa ke sajje hum hain nahin mo so garib karor pareh"

ਇਨਹੀ ਕੀ ਕ੍ਰਿਪਾ ਕੇ ਸਜੇ ਹਮ ਹੈਂ ਨਹੀਂ ਮੋ ਸੋ ਗਰੀਬ ਕਰੋਰ ਪਰੇ ॥ ੨ ॥
 einehee kee kripaa kae sajae ham hai(n) nehee(n) mo so gareeb karor parae || 2 ||
 It is through their aid that I have attained this status, otherwise there are millions of
 unknown mortals like me.

Guru Gobind Singh
 Dasam Granth

We should direct this to ourselves:

Guru Kalgidhar Patshah, it is thru Your kirpa, I have attained this status, otherwise there are millions of unknown mortals like me.

Now Shri Guru Gobind Singh Ji says:

"JO HUM KO PARMESHAR UCHR HAE TEH SABH NARAK KUND MEIN PARHE"

ਜੋ ਹਮ ਕੋ ਪਰਮੇਸਰ ਉਚਰਿਹੈਂ ॥ ਤੇ ਸਭ ਨਰਕ ਕੁੰਡ ਮਹਿ ਪਰਿਹੈਂ ॥
 jo ham ko paramaesar oucharihai(n) || thae sabh narak ka(n)udd mehi parihai(n) ||
 Those who call me the Supreme Being, They all shall fall into the pit of hell.

Guru Gobind Singh
 Dasam Granth
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This clearly shows the utmost kind of humbleness of Kalgidhar Patshah.

Shri Guru Amardas Ji says: (Ang 39)

ਹਮ ਕੀਆ ਹਮ ਕਰਹਗੇ ਹਮ ਮੂਰਖ ਗਾਵਾਰ ॥
 ਹਮ ਕੀਆ ਹਮ ਕਰਹਗੇ ਹਮ ਮੂਰਖ ਗਾਵਾਰ ॥
 Ham kī=ā ham karhage ham mūrakh gāvār.
 I have done this, and I will do that - I am an idiotic fool for saying this!

"HUM KIYA HUM KARENGE HUM MOORAKH GAWAAR"

The person who says, "I have done this, I will do that due to ego, is an idiotic fool".

So those persons, who call Guru Gobind Singh Ji PARMESHER will not go to hell. But those who are full of ego and say that they are capable of doing everything will go to hell. We see a lot of persons, who call themselves parmeshar and try to imitate SAHIB KALGIDHAR PATSHAH. They are sure to go to hell.

Therefore, one must never be caught in ego and attachment, but instead thank the master for everything that is gifted. With this said, those people who call Sahib Sri Guru Gobind Singh Ji "Parmeshar" will not go to hell as they are praising their master in deep respect. However, for those who are full of ego and believe that they are capable of doing everything themselves will go to hell.

Any individual who even thinks for a moment that he is anything in comparison to Sahib Sri Guru Gobind Singh Ji is making the biggest mistake imaginable, and is sure to go to hell in the worst way.

1. Moving forward to another subject, let's take a look at those who have labeled our Guru Sahibs beyond the title of Saints, but instead, called them God.

Firstly, Bhai Gurdas Ji says:-

ਸਤਿਗੁਰ ਨਾਨਕ ਦੇਉ ਹੈ ਪਰਮੇਸਰੁ ਸੋਈ॥
 sathigur naanak dhaeo hai paramaesar soee||
 Guru Nanak is the True Guru and is God Himself.

Bhai Gurdaas Ji
 Vaars Bhai Gurdaas

“Satgur Nanak deo hae parmesher soee” - Satguru Guru Nanak is God himself.

Secondly, Bhai Nand Lal Ji says:

“Guru Nanak aamad narain sarup” - Guru Nanak is God himself.

Thirdly, Bhat Keerath says the following about Sahib Sri Guru Arjan Dev Ji:- (ang 1395)

ਆਪਿ ਨਰਾਇਣੁ ਕਲਾ ਧਾਰਿ ਜਗ ਮਹਿ ਪਰਵਰਿਯਉ ॥
ਆਪਿ ਨਰਾਇਣੁ ਕਲਾ ਧਾਰਿ ਜਗ ਮਹਿ ਪਰਵਰਿਯਉ ॥
Āp narāiṇ kalā dhār jag meh parvari-ya-o.
The Lord Himself wielded His Power and entered the world.

Bhat Keerath says about SRI GURU ARJAN DEV JI that GURU ARJAN DEV JI is himself GOD and came to this world in a human form.

And then Bhat Mathura says that is no difference between God and Guru, because GURU ARJAN DEV JI is God Himself. (ang 1409)

Fourthly, Bhat Mathura says the following in Sahib Sri Guru Granth Sahib Ji: (Ang 1409)

ਭਨਿ ਮਥੁਰਾ ਕਛੁ ਭੇਦੁ ਨਹੀ ਗੁਰੁ ਅਰਜੁਨੁ ਪਰਤਖਯੁ ਹਰਿ ॥੭॥੧੯॥
ਮਨਿ ਮਥੁਰਾ ਕਛੁ ਭੇਦੁ ਨਹੀ ਗੁਰੁ ਅਰਜੁਨੁ ਪਰਤਖਯੁ ਹਰਿ ॥੭॥੧੯॥
Bhan mathurā kachh bhed nahī gur arjun partakh-y har. ||7||19||
So speaks Mat'huraa: there is no difference between God and Guru; Guru Arjun is the Personification of the Lord Himself. ||7||19||

ਜੋਤਿ ਰੂਪਿ ਹਰਿ ਆਪਿ ਗੁਰੂ ਨਾਨਕੁ ਕਹਾਯਉ ॥

joth roop har aap guroo naanak kehaayo ||
The Embodiment of Light, the Lord Himself is called Guru Nanak.

Bhatt Mathuraa
Svaiyay Mehl 5

Again Bhat Mathura stresses this point that GURU NANAK is God Himself. (ang1409)

Just have a look, Bhai Gurdas Ji and Bhai Nand Lal Ji, the head poet of KALGIDHAR PATSHAH, are mentioning that Guru Sahib was Lord Himself. And Bhat Keerath and Bhat Mathura, whose Bani is included in SAHIB SRI GURU GRANTH SAHIB JI by SRI GURU ARJAN DEV JI Himself, loudly declare that Guru Sahib is GOD Himself and to not be mistaken by this fact.

Fifthly, Sahib Sri Guru Arjan Dev Ji says:- (ang 864)

ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੇ ਜਾਣੁ ॥
ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਣੁ ॥
Gur parmesar eko jāṇ.
Know that the Guru and the Transcendent Lord are One.

Again, Guru Sahib re-iterates this point and also says (ang864)

ਗੁਰੁ ਮੇਰਾ ਪਾਰਬ੍ਰਹਮੁ ਗੁਰੁ ਭਗਵੰਤੁ ॥
ਗੁਰੁ ਮੇਰਾ ਪਾਰਬ੍ਰਹਮੁ ਗੁਰੁ ਭਗਵੰਤੁ ॥
Gur merā pārbarahm gur bhagvant.
My Guru is the Supreme Lord God; the Guru is the Lord God.

There are also many mentions in Gurbani, stating that Guru and God should not be distinguished as separate entities. Instead, they are the same and Gurbani repeatedly stresses this point through stating how Nirankar (the formless God) converted Himself into the human form and came to this world in the form of Sahib Guru Nanak Dev Ji.

This point can be clearly seen in the following tuk (verse) from Sahib Guru Granth Sahib Ji:- (which ang???)

Bhat Keerath declares about SRI GURU ARJAN DEV JI that THE LORD himself came into this world.

<p>ਆਪਿ ਨਰਾਇਣੁ ਕਲਾ ਧਾਰਿ ਜਗ ਮਹਿ ਪਰਵਰਿਯਉ ॥ aap naraaein kalaa dhhaar jag mehi paravariyo <i>The Lord Himself wielded His Power and entered the world.</i></p>	<p><i>Bhatt Keerath Svaiyay Mehl 5 1395</i></p>
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2. Let us have a look, what qualities a BRAHM GIANI should have:

ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਸੋਇ ॥

man saachaa mukh saachaa soe ||

The True One is on his mind, and the True One is upon his lips.

ਅਵਰੁ ਨ ਪੇਖੈ ਏਕਸੁ ਬਿਨੁ ਕੋਇ ॥

avar n paekhai eaekas bin koe ||

He sees only the One.

ਨਾਨਕ ਇਹ ਲਛਣ ਬ੍ਰਹਮ ਗਿਆਨੀ ਹੋਇ ॥੧॥

naanak eih lashhan breham giaanee hoe ||1||

O Nanak, these are the qualities of the God-conscious being. ||1||

These are the qualities of a BRAHM GIANI as mentioned by SAHIB SRI GURU ARJAN DEV JI. And can you even imagine that our GURU SAHIBAN did not possess these qualities? And if our GURU SAHIB possessed these qualities, then have a look what GURU SAHIB asks us to believe:

<p>ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਨਿਰੰਕਾਰੁ</p>	<p><i>Guru Arjan Dev Ji Raag Gauree 274</i></p>
<p>ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ ॥੬॥ naanak breham giaanee aap paramaesur 6 <i>O Nanak, the God-conscious being is Himself the Supreme Lord God. 6 </i></p>	<p><i>Guru Arjan Dev Ji Raag Gauree 273</i></p>

Now there is no other way out. Either we should say that our GURU SAHIB did not possess these qualities, or he did possess these qualities. And if GURU SAHIB possessed these qualities, then He is Parmeshar. We cannot deny this fact. The problem is we try to twist even the clear cut verses to prove that GURU SAHIB cannot be 'Parmeshar'.

Just have a look. A Brahmin, who had no knowledge about GOD, just tried to befool DHANNA JAT, giving him a stone and telling him that it is GOD. DHANNA believed him sincerely and had the darshan of GOD in physical form. He believed the deceitful Brahmin and had the darshan of GOD.

And here GURU SAHIB asks us to believe that a person who has qualities of a Brahm Giani is Parmeshar. We do not believe our Guru, so we twist the meaning of what the Guru is saying. DHANNA BHAGAT had the darshan because he was quite innocent and by cleverness we cannot have HIS darshan because

ਚਤੁਰਾਈ ਨ ਚਤੁਰਭੁਜੁ ਪਾਈਐ ॥

chathuraaee n chaturabhuj paeeai ||
Through cleverness, the Lord is not obtained.

Bhagat Kabeer Ji
Raag Gauree
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And just have a look at those persons who do not believe that BRAHM GIANI is GOD himself. They try to twist the meaning of that verse.

Even BHAGAT KABIR says that he became 'parameshar' by reciting HIS name time and again:

ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂੰ ਹੂਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥

kabeer thoo(n) thoo(n) karathaa thoo hooaa mujh mehi rehaa n hoo(n) ||
Kabeer, repeating, ""You, You"", I have become like You. Nothing of me remains in myself.

Bhagat Kabeer Ji
Salok Kabeer
Jee
1375

3. We cannot realize the true worth of our GURU SAHIB, unless we maintain an absolute faith on HIM. Some examples from Gurbani can be seen below:

ਬੀਸ ਬਿਸਵੇ ਗੁਰ ਕਾ ਮਨੁ ਮਾਨੈ ॥

ਬੀਸ ਬਿਸਵੇ ਗੁਰ ਕਾ ਮਨੁ ਮਾਨੈ ॥

Bīs bisve gur kā man mānai.

One who obeys the Guru's Teachings one hundred per cent -

ਸੇ ਸੇਵਕੁ ਪਰਮੇਸੁਰ ਕੀ ਗਤਿ ਜਾਨੈ ॥

ਸੋ ਸੇਵਕੁ ਪਰਮੇਸੁਰ ਕੀ ਗਤਿ ਜਾਨੈ ॥

So sevak pamesur kī gat jānai.

that selfless servant comes to know the state of the Transcendent Lord. (ang 287)

From Sri Guru Granth Sahib Ji:

ਕਹਤ ਸੁਨਤ ਕਿਛੁ ਸਾਂਤਿ ਨ ਉਪਜਤ ਬਿਨੁ ਬਿਸਾਸ ਕਿਆ ਸੇਖਾਂ ॥

ਕਹਤ ਸੁਨਤ ਕਿਛੁ ਸਾਂਤਿ ਨ ਤਪਜਤ ਬਿਨੁ ਬਿਸਾਸ ਕਿਆ ਸੇਖਾਂ ॥

Kahaṭ sunaṭ kichḥ sānti na upjaṭ bin bisās ki-ā sekhā'n.

By speaking and listening, tranquility and peace are not found at all. What can anyone learn without faith?

(Ang 1221)

From Sri Guru Granth Sahib Ji:

ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਕਿਆ ਬ੍ਰਤ ਪੂਜਾ ॥

ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਕਿਆ ਬ੍ਰਤ ਪੂਜਾ ॥

Ki-ā jap ki-ā ṭap ki-ā barat pūjā.

What use is chanting, and what use is penance, fasting or devotional worship,

ਜਾ ਕੈ ਰਿਦੈ ਭਾਉ ਹੈ ਦੂਜਾ ॥੧॥

ਜਾ ਕੈ ਰਿਦੈ ਭਾਉ ਹੈ ਦੂਜਾ ॥੧॥

Jā kai ridai bhā-o hai dūjā. ||1||

to one whose heart is filled with the love of duality? ||1||

(Ang 324)

From Sri Guru Granth Sahib Ji:

ਨਾਨਕ ਤਿਨਾ ਖਾਕੁ ਜਿਨਾ ਯਕੀਨਾ ਹਿਕ ਸਿਉ ॥੧॥

ਨਾਨਕ ਤਿਨਾ ਖਾਕੁ ਜਿਨਾ ਯਕੀਨਾ ਹਿਕ ਸਿਉ ॥੧॥

Nānak ṭinā khāk jinā yakīnā hik si-o. ||1||

Nanak is the dust of the feet of those who have faith in the One Lord. ||1|| (Ang 1099)

This problem is created when man gets overcome by ego and assumes that since he has a doctorate degree, he is authorized to question Gurbani. However, these same people fail to realize that we are all mere children in the darbar of our Guru Sahibs, and in the school of God, we are all waiting to gain admission into kindergarten, let alone anything higher.

Sahib Sri Guru Amardas Ji says that those persons who have no faith in their minds cannot talk of spiritual wisdom.

<p>ਜਿਨ ਕਉ ਮਨ ਕੀ ਪਰਤੀਤਿ ਨਾਹੀ ਨਾਨਕ ਸੇ ਕਿਆ ਕਥਹਿ ਗਿਆਨੈ ॥੧॥ <i>jīn ko man kee paratheeth naahee naanak sae kīaa kathhehi gīaanai 1 </i> <i>Those who have no faith in their own minds, O Nanak - how can they speak of spiritual wisdom? 1 </i></p>	<p><i>Guru Amar Daas Ji</i> <i>Raag Sorath</i> <i>647</i></p>
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GURU NANAK DEV JI says an illiterate person is far better than an educated person, who is a sinner and what can be a greater sin than having doubt on our Guru.

<p>ਪੜਿਆ ਹੋਵੈ ਗੁਨਹਗਾਰੁ ਤਾ ਓਮੀ ਸਾਧੁ ਨ ਮਾਰੀਐ ॥ <i>parriaa hovai gunehagaar thaa oumee saadh n maareeai </i> <i>If an educated person is a sinner, then the illiterate holy man is not to be punished.</i></p>	<p><i>Guru Nanak Dev Ji</i> <i>Raag Aasaa</i> <i>469</i></p>
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<p>ਤੀਰਥਿ ਭਰਮੈ ਰੋਗੁ ਨ ਛੂਟਸਿ ਪੜਿਆ ਬਾਦੁ ਬਿਬਾਦੁ ਭਇਆ ॥ <i>theerathh bharamai rog n shhootas parriaa baadh bibaadh bhaeiaa </i> <i>Wandering around at sacred shrines of pilgrimage, the mortal is not cured of his disease. Reading scripture, he gets involved in useless arguments.</i></p>	<p><i>Guru Nanak Dev Ji</i> <i>Raag Bhairao</i> <i>1153</i></p>
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Sometimes a human being studies to such a high level that he feels it is in his jurisdiction to question all before him. It is due to his belief that he has studied and accomplished more than others which allows him to examine and doubt even the most universally accepted principle.

Once this man no longer considers the opinion and teachings of others, he has fallen into the endless trap of ego, and at this stage, he thinks that not even the teachings of Guru Sahib are above his knowledge. The moment the line is crossed, when one believes himself to be more educated or intelligent than Guru Sahib, the road to self-destruction can not be avoided.

For such a person GURU NANAK SAHIB says:

ਲਿਖਿ ਲਿਖਿ ਪੜਿਆ ॥
līkh līkh parriaa ||
The more one writes and reads,

ਤੇਤਾ ਕੜਿਆ ॥
thaethaa karriaa ||
the more one burns
 (ang 467)

This Shabad is by Bhagat Kabeer Ji in Salok Kabeer jee on (ang 1372)

ਕਬੀਰ ਸਾਚਾ ਸਤਿਗੁਰੁ ਕਿਆ ਕਰੈ ਜਉ ਸਿਖਾ ਮਹਿ ਚੁਕ ॥

kabeer saachaa sathigur kaaa karai jo sikhaa mehi chook ||
Kabeer, what can the True Guru do, when His Sikhs are at fault?

ਅੰਧੇ ਏਕ ਨ ਲਾਗਈ ਜਿਉ ਬਾਂਸੁ ਬਜਾਈਐ ਫੁਕ ॥੧੫੮॥

a(n)dhhae eaek n laagee jio baa(n)s bajaeeai fook ||158||
The blind do not take in any of His Teachings; it is as useless as blowing into bamboo. ||158||

In this same way, if a person takes Holy Amrit (the Nectar of our Guru), he must not assume that he can rival the greatness of Kalgidhar Patshah because in reality he has been admitted to the most fundamental and lowest level of school in Sikhi. From this entrance, the Sikh must work hard to gain knowledge until he gets more regard, but it takes a great deal of time until finally, the date of graduation comes. However, if the student does not have the utmost faith and belief in our Guru Sahib, then he cannot gain anything.

Sometimes a person takes AMRIT and he assumes that he has become a Khalsa and he is the same saroop as GURU KALGIDHAR PATSHAH. He should take a look at what qualities a Khalsa should have. By taking Amrit, he has gained an admission into the school of Sikhi but there is a long way to go.

With this said, the first and foremost requirement for understanding Gurbani is to have complete faith in our Gurus. We must pray to achieve the blessing to obtain the knowledge to understand Gurbani because even a single line of Gurbani holds unlimited treasures of knowledge and wisdom.

When you are full of doubt, even a thousand books of scripture are not enough and when you have realized understanding, even a single word is enough. Below is an example of a line that is often read in haste but contains limitless meaning:

ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ ਸਤਿਗੁਰੁ ਮੈ ਪਾਇਆ ॥

ana(n)dh bhaeiaa maeree maaeae sathiguroo mai paaeiaa ||
I am in ecstasy, O my mother, for I have found my True Guru.

*Guru Amar Daas Ji
Raag Raamkalee
917*

Just have a break and think deeply what this line means. You will get what you cannot achieve by anything else. We are unable to realize the greatness of our Gurus unless we maintain a relentless and undying faith in their greatness. It is impossible to realize who our Gurus were unless one maintains absolute faith in them.

4. An example to clearly express how all doubts and second thoughts must be eliminated from us can be seen in the following instance. If we were about to eat a pleasant meal such as yogurt and at the moment we were about to take a spoonful, we see a hair in the yogurt, we would not eat it unless we pick out the hair and throw it out. Now when the hair is taken out, we have complete trust and we will enjoy the yogurt. This example can be related to faith in our Guru: unless the doubts and questions toward our Guru are eliminated, we will not be able to indulge in the Guru's fruit, and this is our greatest drawback. So, once the 'hair' of doubt is removed, we can start seeing the Gurus in their truest and most enlightening form.

A mind troubled by doubt cannot focus on the course to victory. And in faith, there is enough light for those who want to believe and enough shadow to blind those who do not.

Faith is a gift from GOD. There is nothing more dreadful than the habit of doubt. It is a thorn that irritates and hurts and it is a double edged sword that kills and disintegrates everything. And it is

wisely said that those who have conquered doubt have conquered failure. SAHIB SRI GURU AMAR DAS Ji says that the persons who doubt their Guru are thrown into dirty filth and they are always dithering in pain.

<p>ਸਹਸਾ ਮੂਲਿ ਨ ਚੁਕਈ ਵਿਚਿ ਵਿਸਟਾ ਪਚੈ ਪਚਾਇ ॥ sehasaa mool n chukee vich visattaa pachai pachaae <i>His doubts do not leave him at all, and he rots away in dirty filth.</i></p>	<p><i>Guru Amar Daas Ji Raag Gujri 512</i></p>
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<p>ਸਹਸਾ ਰੋਗੁ ਨ ਛੋਡਈ ਦੁਖ ਹੀ ਮਹਿ ਦੁਖ ਪਾਹਿ ॥ sehasaa rog n shhoddee dhukh hee mehi dhukh paahi <i>The disease of doubt does not depart, and they find only pain and more pain.</i></p>	<p><i>Guru Amar Daas Ji Raag Sorath 645</i></p>
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<p>ਅੰਦਰਿ ਸਹਸਾ ਦੁਖੁ ਹੈ ਆਪੈ ਸਿਰਿ ਧੰਧੈ ਮਾਰ ॥ a(n)dhar sehasaa dhukh hai aapai sir dhha(n)dhhai maar <i>Within the self is the pain of doubt; engrossed in worldly affairs, they are killing themselves.</i></p>	<p><i>Guru Amar Daas Ji Raag Gujri 508</i></p>

5. We must not be mistaken and think that our Guru Sahibs lived a world of regular beings. Some think that Guru Sahiban went thru the cycle of birth and death, but Gurbani shows us the way.

Gurbani cannot be mistaken, a perfect example of this can be seen through Sahib Sri Guru Arjan Dev Ji's Tuk (version):

ਜਪ੍ਯਤ ਜਿਨ੍ਹ ਅਰਜੁਨ ਦੇਵ ਗੁਰੂ ਫਿਰਿ ਸੰਕਟ ਜੋਨਿ ਗਰਭ ਨ ਆਯਉ ॥੬॥
 जप्यत जिन्ह अरजुन देव गुरु फिरि संकट जोनि गरभ न आयउ ॥६॥
 Jap-ya-o jinḥ arjun dev gurū fir sankat jon garabh na ā-ya-o. ||6||
 Whoever meditates on Guru Arjun Dayv, shall not have to pass through the painful womb of reincarnation ever again. ||6||

Therefore, based on this Tuk, it is clear to see that if a religious person can become free from the cycle of birth and death by meditating on the Guru's name, then how is it possible to think that the Guru, who blesses us with the escape from the cycle, will be going through the cycle himself. It makes no sense at all.

Furthermore, not only our Guru Sahibs, but also the Saints and others who meditate on the name of God are also above the vicious cycle of birth and death.

Guru Nanak jin sunia pekhea se phir garbhas napera re

<p>ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ ਸੁਣਿਆ ਪੇਖਿਆ ਸੇ ਫਿਰਿ ਗਰਭਾਸਿ ਨ ਪਰਿਆ ਰੇ ॥੪॥੨॥੧੩॥ gur naanak jin suniaa paekhiaa sae fir garabhaas n pariaa rae 4 2 13 <i>Those who have heard, and seen Guru Nanak, do not descend into the womb of reincarnation again. 4 2 13 </i></p>	<p><i>Guru Arjan Dev Ji Raag Sorath 612</i></p>
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Even a person who has heard Guru Nanak's Bani and who has HIS darshan does not go thru cycle of birth and death. So it is a great sin to say that Guru Sahib went thru the cycle of birth and death.

Even the saints do not go thru this cycle of birth and death:

<p>ਜਨਮ ਮਰਣ ਦੁਹਰੂ ਮਹਿ ਨਾਹੀ ਜਨ ਪਰਉਪਕਾਰੀ ਆਏ ॥ janam maran dhuhehoo mehi naahee jan paroupakaaree aaeae <i>Those generous, humble beings are above both birth and death.</i></p>	<p><i>Guru Arjan Dev Ji Raag Soohee 749</i></p>
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6. We should proclaim Guru's greatness in loud voice and not feel shy.

(i) Just as Guru Nanak Dev Ji says:

“Satgur wadda karr salahiye jis wich waddian waddyian”

<p>ਸਤਿਗੁਰੁ ਵਡਾ ਕਰਿ ਸਾਲਾਹੀਐ ਜਿਸੁ ਵਿਚਿ ਵਡੀਆ ਵਡਿਆਈਆ ॥ sathigur vaddaa kar saalaahaeai jis vich vaddeaaa vaddiaaeaaa <i>Praise the Great True Guru; within Him is the greatest greatness.</i></p>	<p><i>Guru Nanak Dev Ji Raag Aasaa 473</i></p>
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Praise the Satguru in loud voice within Him is the greatest greatness. [ang 473]

(ii) “Toon sultaan kahan hoan meeyan, teri kavan wadiayee”

<p>ਤੂ ਸੁਲਤਾਨੁ ਕਹਾ ਹਉ ਮੀਆ ਤੇਰੀ ਕਵਨ ਵਡਾਈ ॥ thoo sulathaan kehaa ho meaaa thaeree kavan vaddaeee <i>You are the Emperor, and I call You a peon - how does this add to Your greatness?</i></p>	<p><i>Guru Nanak Dev Ji Raag Bilaaval 795</i></p>
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And if we give our GURU SAHIB simply an inferior status, then we are quite ignorant of His greatness.

Just as GURU NANAK SAHIB says:

You are an emperor. And if we call You a mere employee, how does this add to Your greatness?

(iii) “sabb toan wadda Satgur Nanak jin kall raakhi meri”

<p>ਸਭ ਤੇ ਵਡਾ ਸਤਿਗੁਰੁ ਨਾਨਕੁ ਜਿਨਿ ਕਲ ਰਾਖੀ ਮੇਰੀ ॥੪॥੧੦॥੫੭॥ sabh thae vaddaa sathigur naanak jin kal raakhee maeree 4 10 57 <i>Guru Nanak is the greatest of all; He saved my honor in this Dark Age of Kali Yuga.</i> 4 10 57 </p>	<p><i>Guru Arjan Dev Ji Raag Soohee 750</i></p>
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Guru Nanak is the greatest of all. He saved my honor in kalyug.

And WHO IS SATGURU?

Satpurkh jinn jania satgur tiss ka nao (sukhmani sahib) (ang 286)

ਸਤਿ ਪੁਰਖੁ ਜਿਨਿ ਜਾਨਿਆ ਸਤਿਗੁਰੁ ਤਿਸ ਕਾ ਨਾਉ ॥

sath purakh jin jaaniaa sathigur this kaa naao ||

The one who knows the True Lord God, is called the True Guru.

ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖੁ ਉਧਰੈ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ ॥੧॥

this kai sa(n)g sikh oudhharai naanak har gun gaao ||1||

7. Heaven and Hell:

Now let us see if we should be afraid of hell.

Guru Nanak Sahib Ji says:

(i) “darr darshan ka pritam hove mukat bekunthe kare kia”

<p>ਦਰ ਦਰਸਨ ਕਾ ਪ੍ਰੀਤਮੁ ਹੋਵੈ ਮੁਕਤਿ ਬੈਕੁੰਠੈ ਕਰੈ ਕਿਆ ॥੩॥ dhar dharasan kaa preetham hovai mukath baiku(n)t(h)ai karai kiaa 3 <i>Unto the one who loves the Lord's Court, and the Blessed Vision of His Darshan, of what use is liberation or paradise? 3 </i></p>	<p><i>Guru Nanak Dev Ji Raag Aasaa 360</i></p>
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He does not care of liberation or paradise, who loves His blessed vision.

(ii) “jab lag mann baikunth kee aas, tabb lag nahin charan nivaas”

ਜਬ ਲਗੁ ਮਨ ਬੈਕੁੰਠ ਕੀ ਆਸ ॥

jab lag man **baiku(n)t(h) kee aas** ||
As long as the mortal hopes for heaven,

ਤਬ ਲਗੁ ਨਾਹੀ ਚਰਨ ਨਿਵਾਸ ॥੨॥

thab lag **naahee** charan **nivaas** ||2||
he will not dwell at the Lord's Feet.

(Guru Arjan Dev Ji ang 1161)

As long as a mortal hopes for heaven, he will not dwell at the Lord's feet.

ਕਬੀਰ ਸੁਰਗ ਨਰਕ ਤੇ ਮੈ ਰਹਿਓ ਸਤਿਗੁਰ ਕੇ ਪਰਸਾਦਿ ॥

kabeer surag narak thae mai rehiou sathigur kae parasaadh ||
Kabeer, I have been spared from heaven and hell, by the Grace of the True Guru.

ਚਰਨ ਕਮਲ ਕੀ ਮਉਜ ਮਹਿ ਰਹਉ ਅੰਤਿ ਅਰੁ ਆਦਿ ॥੧੨੦॥

charan kamal **kee mouj** mehi reho a(n)th ar **aadh** ||120||
From beginning to end, I abide in the joy of the Lord's Lotus Feet. ||120

kabir surgg narak te mein rahio Satgur ke parsaadh, charan kamal kee mauj mein rahon ant aur aad.
(Bhagat Kabir ang 1370)

I have been spared from heaven and hell by the grace of Guru. I abide in the joy of the Lord's feet from beginning to end.

If we have Guru's darshan and Guru's kirpa, then we are not at all afraid of hell. And we do not desire heaven. If Sahib Guru Gobind Singh Ji points toward hell and orders us to be thrown into hell, then just think that will that hell not be converted into heaven?

Bhai Gurdas provides the example of Raja Janak, who was a very pious king and while going to dargah, he passed by hell and immediately the hell was converted to heaven.

8. Difference between disobedience and disagreement

(i) Let us take an example from our routine life:-

Suppose a father says to his son, "Do not call me as your father. Instead call so and so guy as your father." Now this is a test for the son. If the son replies, "Dad, why should I call another guy as my father? Am I illegitimate?" Then he passes the test with honors. The father will be most happy and will give him a big hug. Will we call it disobedience? Definitely not. The son disagreed with his father out of deep devotion, deep respect and deep love for him.

But if the son says, "Okay dad, I will call another guy as my father as you command," then he fails miserably.

(ii) Similarly if a husband says to his wife, "Do not call me your husband. Call so and so guy as your husband from now on." Now if the wife agrees to obey him and is ready to call another guy her husband, then she fails miserably. But if she says, "why should I call another guy as my husband? Am I a prostitute? I will not obey your this command." Then she passes the test with honors and the husband will be most happy and give her a warm hug. Did she disobey? No she disagreed with him out of warm love and deep respect for him.

(iii) Now let us go to Guru Sahib's period. Makhan Shah Lubana was a merchant who used to bring merchandise by sea. Once his ship was caught in a furious storm, the ship was terribly damaged during the storm. Completely powerless, he prayed wholeheartedly, keeping in mind the Guru and pledging to offer 500 gold coins before the Guru if he is saved. He reached the shore safely and immediately travelled to Punjab. He came to know that Guru Sahib is with Baba Bakala. However, when he reached the town of Bakala, he came to know that there were 22 Gurus. He chalked out a plan to find the true Guru. He placed two gold coins in front of everyone and they blessed him a lot. By that trick, he came to know that they are all imposters. Then he heard of (Guru) Teg Bahadur, who was staying underground for so many years and was always meditating. Makhan Shah was allowed to visit the Guru Sahib. As earlier, he placed two gold coins before him. Guru Sahib set aside His cloak and showed His shoulder, by which his ship was saved from sinking. The shoulder had a deep cut and Guru Sahib said, "Makhan shah at that critical time you were praying to offer 500 gold coins and now you are offering only two."

Makhan Shah said, "Guru Sahib, you are sitting here in solitude and outside there are 22 fake Gurus please come out." Guru Sahib said, "Makhan Shah, if you tell anyone, your face will be blackened and you will be given a donkey ride."

Makhan Shah said, "No Guru Sahib, I will definitely tell the people outside."

So he came out with his face blackened and rode a donkey with a drum over his shoulders, crying aloud, "GURU LAADHO RE! GURU LAADHO RE!" which means "I have found the true Guru!"

Did Makhan Shah disobey? No, he disagreed with GURU SAHIB but out of deep respect, deep devotion and deep love.

And what was the result? Guru Sahib had to come out. The sangat had His darshan. And Makhan Shah's name will be remembered all over with great respect through the ages.

iv) There are numerous other examples during Guru Sahib's time which can be narrated one by one and each time the persons who disagreed with Guru's command out of devotion, out of love, and out of deep respect, they got the blessings of Guru Sahiban.

v) Now, let us come to Maharaja Ranjit Singh Ji's time. He ruled over Punjab from 1799 to 1839 A.D. He came to know about Sahib Sri Guru Gobind's command, "A person who builds my monument will lose his family lineage forever."

Maharaja was upset to hear about the miserable condition of Guru Sahib's place of departure to Sachkhand. He immediately sent the material and the persons to Hazoor Sahib to build the monument. He was told about the command of Guru Sahib. But he disagreed with Guru's command out of deep respect and devotion.

The Hazoor Sahib Gurdwara was completed and Maharaja Sahib got the stroke. After him, all the family members passed away one by one without any successors. But Maharaja Ranjit Singh Ji's name will be remembered by Sikhs forever.

Now just imagine! Was his name routed out? Not the least. His name will always be remembered. Our own names are gone after three or four generations.

"Sun ke jam ke doot, nae tere chhadd jaaye"(Ang 962)

Hearing your name, the messengers of death run away

Can you even imagine that we will be thrown into hell, when we call GURU GOBIND SINGH JI as Parmeshar, because on hearing His name messengers of death run away.

<p>ਸੁਣਿ ਕੈ ਜਮ ਕੇ ਦੂਤ ਨਾਇ ਤੇਰੈ ਛਡਿ ਜਾਹਿ ॥ sun kai jam kae dhooth naae thaerai shhadd jaahi <i>Hearing Your Name, the Messenger of Death runs away.</i></p>	<p><i>Guru Arjan Dev Ji Raag Raamkalee 962</i></p>
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9. We should not look upward to find the Lord. There is a freeway, which goes to the top of the mountain. Instead of traveling on that freeway, if one chooses to go to the top by going through the difficult terrain on foot, there is no guarantee that he will reach the top. He may or may not.

Similarly, if a person is thirsty and a tubewell is running, he may quench his thirst in a moment. But if he is obstinate and says that he will dig the well himself and then quench his thirst, he may collapse in doing that. Similarly, if a person who sidetracks the Guru to reach God by himself, he may or may not be successful.

In the same way, the position of a woman's father-in-law is higher than her husband's. The father-in-law deserves more respect. But, if the wife yearns to have a son from her father-in-law instead of her husband, she may get it, but what will be the position of that child? Everyone will say that child is illegitimate. And that woman will be hated by everyone.

Gurbani says:

<p>ਜਿਨ੍ਹਾ ਨਾਉ ਸੁਹਾਗਣੀ ਤਿਨ੍ਹਾ ਝਾਕ ਨ ਹੋਰ ॥੧੧੪॥ jinhaa naao suhaaganeee thinhaa jhaak n hor 114 <i>Those who are known as happy soul-brides, do not look to others. 114 </i></p>	<p><i>Bhagat Sheikh Fareed Ji Salok Fareed Jee 1384</i></p>
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Jina naam suhagani tenaa jhaak na hor (Ang 1384).

10. So be bold. Do not be afraid. Guru Sahib will be happy when you call him Parmeshar out of deep devotion, love and respect. And it is absolutely not a sin to call a spade a spade.

Those who are remembered and will be remembered forever are the Panj Piaras, who came forward to offer their heads to Guru Sahib, not those who ran away.

<p>ਹਭੇ ਸਾਕ ਕੂੜਾਵੇ ਡਿਠੇ ਤਉ ਪਲੈ ਤੈਡੈ ਲਾਗੀ ॥੧॥ habhae saak koorraavae ddit(h)ae tho palai thaiddai laagee 1 <i>I have seen that all relationships are false, and so I have grasped hold of the hem of Your robe, Lord. 1 </i></p>	<p>Guru Arjan Dev Ji Raag Raamkalee 963</p>
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Habhe saak kurrave dithe tao palle tende laagee. (Ang 963)

I have seen that all relationships are false and so I have grasped the hold the hem of your robe.

<p>ਬਿਨੁ ਗੋਬਿੰਦ ਅਵਰ ਸੰਗਿ ਨੇਹਾ ਓਹੁ ਜਾਣਹੁ ਸਦਾ ਦੁਹੇਲਾ ॥ bin gobi(n)dh avar sa(n)g naehaa ouhu jaanahu sadhaa dhuhaelaa <i>Know it well, that anyone who loves any other than God, shall be miserable forever.</i></p>	<p>Guru Arjan Dev Ji Raag Dhanaasree 671</p>
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“Bin Gobind avar sangh neha, oh jaano, sada dohela”(Ang 671)

Know it well that anyone who loves any other than Gobind shall be doomed forever.

11. SAHIB SRI GURU GRANTH SAHIB JI contains 1430 Holy ANG(S) (pages) of Gurbani. There is gurbani for those persons who are trying to get admission in kingarten and there is gurbani for those persons who have attained the highest degree. The problem is created, when the persons who have just learned the ABCs of sikhi want to jump in a single leap to the highest step of the staircase. But can it be possible? A child, who has recently learned to stand, has to go thru many stages to reach the top of the staircase because if he tries to reach the top by jumping, he will fail and hurt himself.

Once a person came to have the darshan of DHAN DHAN BABA NAND SINGH JI and said, “BABA JI, I see GOD in everything, even every leaf of a tree.” BABA JI asked him if he sees GOD in GURU SAHIB. He replied in negative. Then BABA JI said, “Do not lie. Control your ego. If you cannot see GOD in your GURU, then all your sayings are baseless.”

So persons, who do not see GOD in GURU SAHIB cannot have the darshan of AKALPURKH, even if they go recite NAAM 24 hours a day. And what is NAAM? It is not complicated for the believers:

<p>ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ ॥੫॥ eaeko naam hukam hai naanak sathigur dheaaa bujhaae jeeo 5 <i>The One Name is the Lord's Command; O Nanak, the True Guru has given me this understanding. 5 </i></p>	<p>Guru Nanak Dev Ji Siree Raag 72</p>
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And only those, who obey HIS command, can enjoy the bliss of SHABAD.

ਹੁਕਮੁ ਜਿਨਾ ਨੋ ਮਨਾਇਆ ॥

hukam jinaa no manaaeiaa ||

Those, whom God causes to abide by His Will,

ਤਿਨ ਅੰਤਰਿ ਸਬਦੁ ਵਸਾਇਆ ॥

thin a(n)thar sabadh vasaaeiaa ||

have the Shabad of His Word abiding deep within

(ang 72)

Let us see what command SAHIB SRI GURU ARJAN DEV JI gives us:

ਗੁਰੂ ਗੁਰੂ ਗੁਰੁ ਕਰਿ ਮਨ ਮੋਰੁ ॥

guroo guroo gur kar man mor ||
Chant Guru, Guru, Guru, O my mind.

ਗੁਰੂ ਬਿਨਾ ਮੈ ਨਾਹੀ ਹੋਰੁ ॥

guroo binaa mai naahee hor ||
I have no other than the Guru

ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਣੁ ॥

gur paramaesar eaeko jaan ||

Know that the Guru and the Transcendent Lord are One.

ਮਤ ਕੋ ਭਰਮਿ ਭੁਲੈ ਸੰਸਾਰਿ ॥

math ko bharam bhulai sa(n)saar ||
Let no one wander in doubt in the world.

ਗੁਰੁ ਬਿਨੁ ਕੋਇ ਨ ਉਤਰਸਿ ਪਾਰਿ ॥੧॥ ਰਹਾਉ ॥

gur bin koe n outharas paar ||1|| rehaao ||
Without the Guru, no one can cross over.

(ang 864)

ਗੁਰੁ ਕਾ ਸਬਦੁ ਨ ਮੇਟੈ ਕੋਇ ॥

gur kaa sabadh n maetai koe ||
No one can erase the Word of the Guru's Shabad.

ਗੁਰੁ ਨਾਨਕੁ ਨਾਨਕੁ ਹਰਿ ਸੋਇ ॥੪॥੨॥੯॥

gur naanak naanak har soe ||4||7||9||
Nanak is the Guru; Nanak is the Lord Himself

(ang864)

And SAHIB SRI ANGAD DEV JI clarifies in clear terms that the lock of mind can be opened by the GURU only:

ਨਾਨਕੁ ਗੁਰੁ ਬਿਨੁ ਮਨ ਕਾ ਤਾਕੁ ਨ ਉਘੜੈ ਅਵਰ ਨ ਕੁੰਜੀ ਹਥਿ ॥੧॥

naanak gur bin man kaa thaak n ougharraī avar n ku(n)jee hathh ||1||
O Nanak, without the Guru, the door of the mind cannot be opened. No one else holds the key in hand. ||1||

*Guru Angad Dev Ji
Raag Saarang
1237*

SAHIB SRI GURU ARJAN DEV JI clearly tells us that we cannot grasp the feet of GOD without the help of GURU. Thus the first step to reach GOD is to completely surrender to GURU. And only the person who removes his ego completely can surrender because EGO AND NAAM exist on two opposing corners. Where there is ego, there cannot reside NAAM.

ਤੁਧੁ ਵਿਣੁ ਨਾਗੀ ਕੋਈ ਮੇਰਾ ॥

thudhh vīn naahee koeē maeraa ॥
Other than You, O Lord, no one is mine.

ਗੁਰਿ ਪਕੜਾਏ ਪ੍ਰਭ ਕੇ ਪੈਰਾ ॥

gur pakarraaeae prabh kae pairaa ॥
The Guru has led me to grasp the feet of God
(ang1085)

ਜਿਨਿ ਗੁਰੁ ਗੋਪਿਆ ਆਪਣਾ ਤਿਸੁ ਠਉਰ ਨ ਠਾਉ ॥

jīn gur gopīaa aapanaa this t(h)our n t(h)aaō ॥
Those who do not affirm their Guru shall have no home or place of rest.

*Guru Amar Daas Ji
Raag Gauree
314*

ਜਿਨਾ ਗੁਰੁ ਗੋਪਿਆ ਆਪਣਾ ਤੇ ਨਰ ਬੁਰਿਆਰੀ ॥

jīnaa gur gopīaa aapanaa thae nar burīaaree ॥
Those who conceal and deny their Guru, are the most evil people.

*Guru Amar Daas Ji
Raag Sorath
651*

Based on the countless lessons detailed above, it is essential to see Gurbani as an endless ocean in which the existence of the universe and beyond can be found. Seeking the lessons from our Guru Sahibs will serve us in this life and give us a direct passage to Guru Sahib's SachKhand, or True Home.

By arriving as a pauper (who is just there to learn) in Guru Sahib's darbar, one leaves as the King of Kings if he is blessed enough to take a single step towards his only Savior, the Guru. Who else can eliminate the cycle of life and death in an instance?

Believing and seeing the soul of the Sri Guru Granth Sahib Ji as the embodiment of our Guru Ji is essential to escape the attachment of maya. Placing your belief in a single Tukh can change your existence in a split-second. In the same way Sajjan Thag made the transformation from a sinner to a saint in the blink of an eye, we too can make the same voyage through believing in the most simplest of messages.

Based on these lessons, we must realize that it can never be wrong to sing the praises of Him who has saved us from the evil grasp of Kalyug. How can it possibly be wrong to compliment your father and yearn for his sanctuary in this life and beyond? How can we question the one who set ablaze the torch of Sikhi? And how can Guru Nanak Sahib Ji be anything EXCEPT the incarnation of God when even the smallest sakhi shows feats beyond the physical or mental accessibility of any man?

Let us shine the world's light on the Sri Guru Granth Sahib Ji and seek answers to questions we could never dream to ask. The salvation of the universe is in front of us every day. In the same way Sahib Sri Guru Gobind Singh Ji Maharaj said that every ANG (Page) of the Guru Granth Sahib Ji is one of His very own limbs, we must place all our worries, prayers and desires at the feet of Guru Sahib and only then will our lives be ignited with blessings beyond our greatest dreams.

**Inserted by the humble servant of DHAN DHAN BABA ISHER SINGH JI OF NANAKSAR KALERAN
Balbir Singh M.A. (principal)**