An Inspirational Exploratory Analysis on the Key Concepts In the ਸਿੱਖ ਧਰਮ

Dedicated To: The Khalsa Panth and the Sikh Dharam

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Punjabi-English-Translation

No.	Word	Transcription	Translation	No.	Word	Transcription	Translation
੧	ਚੰਗਿਆਈਆ	Changiaya	Goodness	੪੨	ਚੌਥੀ ਬਿਧੀ	Chauthi Bidhi	The Fourth Piece of Knowledge
੨	ਬੁਰਿਆਈਆ	Buriaya	Badness	੪੩	ਕਰਮ	Karam	A Deed/Act
੩	ਧਰਮ	Dharam	Way of Life	੪੪	ਭੋਗ	Bhorg	To Finish Off/The End
੪	ਚੰਗੀ ਸੰਗਤ	Changi Sangat	Good Company	੪੫	ਭਾਰੇ ਕਰਮ	Bhaare Karam	Heavy Karam
੫	ਗੁਰਮਤ	Gurmat	The Guru's Teachings	੪੬	ਵਜ	Vaj	To Resonate
੬	ਸਭੁ ਸਉਂਪ	Sub Saump	To Give All that One Has	੪੭	ਧਰਮਰਾਜ	Dharamraj	Dharamraj
੭	ਗੁਰੂ/ਗੁਰੂਜੀ	Guru/Guruji	Guru	੪੮	ਚਉਰਾਸੀਹ	Chaurasi	The Birth-Life-Death Cycle
੮	ਪ੍ਰੇਮ	Prem	True Essence of Love	੪੯	ਲੇਖਾ/ਲੇਖਕ	Lekha/Lekhak	That Which is Written
੯	ਗੁਰਗਿਆਨ	Gur-giyan	The Knowledge of the Guru	੫੦	ਕਰਮ/ਕਰਮਨ	Karam/Karman	An Act One May Perform
੧੦	ਮਨਮੁਖ	Manmukh	One who Does as they Wish	੫੧	ਚੱਕਰ	Chakar	A Cycle
੧੧	ਬੇਮੁਖ	Bemukh	One who Does the Opposite to What Guruji Says	੫੨	ਕਮਾ	Kama	To Earn
੧੨	ਬਾਣੀ	Bani	Bani	੫੩	ਸੰਜੋਗ	Sunjog	Good Fortunes
੧੩	ਪਾਠ	Paatt	Paatt	੫੪	ਵੱਡਭਾਗੀ	Vadbhagi	One Who is Fortunate
੧੪	ਲਾਲਚ	Laalach	The Yearn for Badness	੫੫	ਕਾਰ	Kaar	Situation
੧੫	ਮਾਯਾ ਦੀ ਖੇਡ	Maya di Khed	The Plaything of Maya	੫੬	ਤੁਕ	Tuk	A Line from Gurbani
੧੬	ਮਾਯਾ ਦਾ ਤਰੀਕਾ	Maya da Tarika	The Way in which Maya Gets You	੫੭	ਹਜੂਰ	Hajoor	To Be in the Presence Of
੧੭	ਚਾਉ	Chaau	Yearn	੫੮	ਜਪ ਨਾਮ	Jup Naam	Meditate on God
੧੮	ਉਪਜ	Upaj	To Come About	੫੯	ਚਿਤ੍ਰ and ਗੁਪਤ	Chitra and Gupat	The Entities on our Shoulders, Writing our Actions
੧੯	ਗੁਰਬਾਣੀ ਪਾਠ	Gurbani Paatt	Gurbani	੬੦	ਸਿੱਖ ਧਰਮ	Sikh Dharam	Sikhism
੨੦	ਨਿਸਕਾਮਤਾ/ਨਿਰਇੱਛਤਾ	Nishkam/Nirichat	Humbleness/Free From Wants	੬੧	ਪ੍ਰੇਮ-ਭਗਤੀ	Prem-Bhagti	Naam/Simran/Meditation
੨੧	ਫਲ	Fal	Fruits Reaped (from Something)	੬੨	ਹੁਕਮਨਾਮਾ	Hukamnama	Guruji's Instruction/Advice
੨੨	ਨਾਮ	Naam	Naam	੬੩	ਹੁਕਮ	Hukam	An Instruction
੨੩	ਸਚਾ ਭਾਵਨਾ	Sacha Bhaavna	True Reverence	੬੪	ਪ੍ਰਕਾਸ	Prakaas	Manifest
੨੪	ਜਪ	Jup	Recite/Meditate	੬੫	ਧਨ ਸਤਿਗੁਰੂਗ੍ਰੰਥ ਮਾਹਾਂਰਾਜ	Guru Granth Sahib Ji	Guruji
੨੫	ਸਿਮਰਨ	Simran	Naam	੬੬	ਬੋਹਿਥ	Bohit	The Act of Carrying Something or Someone Over 'xyz'
੨੬	ਅਨਹਦਿ ਵਜਿ	Anhad Vaj	To Resonate 'xyz' Within Yourself	੬੭	ਦਯਾਲ ਦਾ ਮੂਲ ਮਾਹਾਸਰੂਪ	God	The Embodiment of Compassion
੨੭	ਭਾਵਨਾ	Bhavna	Faith/Belief	੬੮	ਉਜਲ	Ujal	Radient
੨੮	ਅਕਾਲਪੁਰਖੁਬ੍ਰਹਮਾਸ੍ਰੀਧਰ ਸਤਿਗੁਰੂਜਗੰਨਾਥਾ	God	God	੬੯	ਝੁਖ	Jhuakh	Difficult
੨੯	ਮੂਲ ਰੂਪ	Mool Roop	The Fundamental Form	੭੦	ਨਾਮ-ਬਾਣੀ-ਸੇਵਾ	Naam-Bani-Seva	Meditation-Bani-Selfless Service
੩੦	ਬੇਨਤੀ	Benti	Plea/Ardaas	੭੧	ਪਰਗਟ	Pargat	Manifest
੩੧	ਧੁਰ ਕੀ ਗੁਰਬਾਣੀ	Dhur Ki Bani	Bani from Heaven	੭੨	ਕੀਰਤਨ	Keertan	Hymn
੩੨	ਕਾਜ	Kaaj	Situation	੭੩	ਗੁਰ ਕਿਰਪਾ	Gur Kirpa	Through the Grace/Blessings of God
੩੩	ਸਵਾਰ	Svaar	To sort out/Sorted	੭੪	ਗੁਰਸਿੱਖ	Gursikh	A Sikh of the Guru
੩੪	ਅਕਾਲਪੁਰਖੁ	Akaal-Purakh	God	੭੫	ਦਯਾ	Daya	Compassion
੩੫	ਅਰਦਾਸ	Ardaas	Pray	੭੬	ਨਾਮ ਸਿਮਰਨ	Naam Simran	Meditation
੩੬	ਜਾਪ	Jaap	Recite/Meditate	੭੭	ਗੁਰਪ੍ਰਸਾਦ	Gurprasad	Through the Grace of God
੩੭	ਸਬਦ	Shabad	Shabad	੭੮	ਬੇਅੰਤ	Beant	Endless
੩੮	ਮਾਹਾਰਾਜ ਗੁਰੂਗੁਬਿੰਦਸਿੰਘ ਜੀ	Maharaaj Guru Gobind Singh Ji	Guruji	੭੯	ਸਤਿ	Sat	True/Truth/God
੩੯	ਗਯਾਨ ਗ੍ਰੰਥ	Giyan Granth	A Knowledge-Type Granth	੮੦	ਸ੍ਰੀਅਕਾਲਪੁਰਖ	God	God
੪੦	ਗੁਰਬਾਣੀ ਸਬਦਾਂ	Gurbani shabada	Gurbani Shabads	੮੧	ਨਾਮ ਦਾਨ	Naam Daan	The Boon of Naam
੪੧	ਸ੍ਰੀ ਹਜੂਰ ਸਾਹਿਬ ਅਬਿਚਲ ਨਗਰ	Siri Hajoor Sahib Abchal Nagar	Siri Hazoor Sahib	੮੨	ਅਵੱਸਥਾ	Avastha	Spiritual Level

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੮੩	ਰੋਮ	Rom	All Hair on the Body	੧੧੯	ਕਾਮ	Kaam	Lust
੮੪	ਸੁਆਸ	Swaas	Breaths	੧੨੦	ਕ੍ਰੋਧ	Krodh	Anger
੮੫	ਰਹਤ	Rehet	The Way one Lives	੧੨੧	ਲੋਭ	Lobh	Greed
੮੬	ਮੱਤ ਉਚੀ	Mut Uchi	A Higher State of Mind	੧੨੨	ਮੋਹ	Moh	Attachment
੮੭	ਗੁਰਮੁਖ, ਸਾਧੂ, ਸੰਤ	Gurmukh, Sadhu, Sant	Saintly People	੧੨੩	ਅਹੰਕਾਰ	Ahungkaar	Pride
੮੮	ਕਿਰਤ ਕਮਾਈ	Kirat Kamaaee	Honest Living	੧੨੪	ਪੰਜ ਚੋਰ	Punj Chor	The 5 Thieves (No. 119-123)
੮੯	ਹਰਿਆਵਲ ਧਰਤੀਆਂ	Hariyaaval Dhartiaa	Evergreen Lands	੧੨੫	ਜੰਗ	Jung	War
੯੦	ਪਉੜੀ	Pauri	Ladder/Verse	੧੨੬	ਜੋਸ਼	Jorsh	Power/Strength
੯੧	ਧਰਮ ਖੰਡ	Dharam Khand	The Reception for Heaven	੧੨੭	ਬੀਰ-ਰਸ and ਬਲ-ਰਸ	Bir-Ras and Bal-Ras	Power/Strength
੯੨	ਵਾਚਕ, ਉਪਦੇਸਵ	Vaachak, Updesav	Teachers	੧੨੮	ਸੁਖ	Sukh	Happiness
੯੩	ਬਿਦਯਾਰਥੀਆਂ	Bidiyaartheeaa	Students	੧੨੯	ਪ੍ਰੇਮ ਸੁਮਾਰਗ	Prem Sumarag	The Pathway of Love (to God)
੯੪	ਕਰਮ ਜੋਗ	Karam Jog	Practising Righteous Acts	੧੩੦	ਸੁਤ ਦਾਰਾ/ ਸੱਚਾ ਦਰ	Sut dara/ Sucha Dar	The True Gate
੯੫	ਗੁਰੂਨਾਨਕਦੇਵਜੀ	Guru Nanak Dev Ji	Guruji	੧੩੧	ਵਸ	Vas	To Stay In/To Dissolve
੯੬	ਵੰਡਕੇ ਛਕਣਾ	Vandke Chakna	Give to Others Before Taking	੧੩੨	ਜੋਤ	Jot	The Light
੯੭	ਨਾਮ ਜਪਨਾ	Naam Japna	Meditate	੧੩੩	ਛੂਛ, ਹਰਿਚੰਦਉਰ	Chooch, Harchundaur	Fake/Illusion
੯੮	ਦਸਮ ਦੁਆਰ	Dasam Dwaar	Tenth Gate	੧੩੪	ਦਾਸ	Daas	Servant
੯੯	ਕਿਰਪਾ	Kirpa	Grace/Blessings	੧੩੫	ਭਗਤੀ	Bhagti	Meditating (The Pathway of Meditation)
੧੦੦	ਵਿਜੋਗ	Vijog	Bad Fortune	੧੩੬	ਮਾਰਗ	Marag	Pathway
੧੦੧	ਅੰਮ੍ਰਿਤ ਵੇਲਾ	Amrit Vela	The Pure Time (3-5am)	੧੩੭	ਸਾਧਸੰਗਤ	Saadh-Sangat	In the Company of the Holy
੧੦੨	ਪ੍ਰੇਮੀਆਂ	Premeeya	People that Go Towards God	੧੩੮	ਗ੍ਰਿਹਸਤ	Grihast	Home Life
੧੦੩	ਬੈਰਾਗੀਆਂ	Bairagiya	People that Go Towards God	੧੩੯	ਵਿਛੋੜਾ	Vichora	Passing/Leaving/Letting Go
੧੦੪	ਲਾਹਾ	Laha	To Gain	੧੪੦	ਪੰਕਜ ਮੋਹ	Pankaj Moh	Love-Attachment to Fake Love
੧੦੫	ਭਾਉ	Bhaau	True Love	੧੪੧	ਗੁਰਮਯਾ	Gurmeya	The Compassion of the Guru
੧੦੬	ਪ੍ਰੇਮ ਸ੍ਵਰੂਪ	Prem Swaroop	Embodiment of Love	੧੪੨	ਕਮਲ	Kamal	Lotus Flower (Metaphorical and Actual)
੧੦੭	ਨਿੱਤਨੇਮ	Nitnem	Daily Prayers	੧੪੩	ਹਿਰਦਾ/ਮਨ	Hirda/Mun	Hirda/Heart/Mind
੧੦੮	ਸਰਬਤ ਦਾ ਭਲਾ	Sarbat da Balla	'May Everyone Get Goodness'	੧੪੪	ਕਮਲ-ਪਰਗਾਸ	Kamal-Pargas	The Coming About of the ਕਮਲ
੧੦੯	ਪ੍ਰੇਮ, ਪਯਾਰ, ਪ੍ਰੀਤ, ਭਾਉ	Prem, Pyaar, Preet, Bhaau	True Love	੧੪੫	ਅੰਮ੍ਰਿਤ-ਨਾਮ/ ਨਾਮ-ਅੰਮ੍ਰਿਤ/ ਨਾਮੰਮ੍ਰਿਤ	Amrit-Naam	Amrit-Naam
੧੧੦	ਮੋਹ, ਚੰਚਲ, ਕਾਮ, ਲਾਲਚ	Moh, Chanchal, Kaam Laalach	Fake Love	੧੪੬	ਗੁਰਤੀਰ	Gurteer	A Metaphorical Arrow of Guruji that is Physically Felt in Our Hirda
੧੧੧	ਅਨੰਦ	Anand	Bliss	੧੪੭	ਕਮਲ ਸੇਵਕ/ ਕਵਲਾ ਦਾਸ	Kamal Sevak/ Kavala Daas	Daas
੧੧੨	ਪ੍ਰੇਮ-ਰਸ	Prem-Ras	Meditating Through Love	੧੪੮	ਧਰਮ ਰੱਖਛਾ	Dharam Rakhcha	To save Dharam in the World
੧੧੩	ਪ੍ਰੇਮ-ਭਗਤੀ	Prem-Bhagti	Meditating Through Love	੧੪੯	ਸ਼ਸਤ੍ਰ ਵਿਧਯਾ	Shastar Vidhiya	Sikh Matrial Arts
੧੧੪	ਮਨ	Mun	Heart/Mind	੧੫੦	ਘੋੜ ਸਵਾਰੀ	Ghor Savaari	Riding a Horse
੧੧੫	ਚੰਚਲ	Chanchal	Mischievous	੧੫੧	ਸੇਵਾ	Seva	Selfless Service
੧੧੬	ਪਯਾਰਾ	Pyaara	Beautiful	੧੫੨	ਸਮ੍ਹਾਲ	Samaal	To Keep Safe
੧੧੭	ਅਨੰਦ ਸਾਹਿਬ	Anand Sahib	The Bani of Bliss	੧੫੩	ਦਇਆ	Daya	Compassion
੧੧੮	ਰੂਪ	Roop	Form	੧੫੪	ਸੰਤੋਖ	Santokh	Contentment

N.B. These words are in the order as they appear in the text below.

Section 1: Understanding the Secrets of Sikhism

There are three ways through which a person's spirituality may get influenced and affected by the world around them namely physically, mentally and emotionally. It is through these channels that ਚੰਗਿਆਈਆ as well as ਬੁਰਿਆਈਆ may approach us and shape who we are, our existence, our life and our choices amongst other things. Thus through these channels we may be drawn towards, or away from Sikhi/Sikhism, the ਧਰਮ (way of life) of and for humanity. It is therefore a necessity to input and control (as much as is possible) what we allow into these channels that shape our existence and give our life meaning.

For this reason we must keep ਚੰਗੀ ਸੰਗਤ and ਗੁਰਮਤ with us, and surround ourselves with things that are love-filled; we should also be working towards being able to let go of all we have, ਸਭੁ ਸਉਂਪ, for our ਗੁਰੂ (without compromising our righteousness 'ਸੁਭ ਕਰਮਨ ਤੇ; ਕਬਹੂੰ ਨ ਟਰੋਂ'). Only then under this shelter, will we grow strong enough to survive the bad winds of change, temptation and deceit 'ਬਲੁ ਹੋਆ, ਬੰਧਨ ਛੁਟੇ; ਸਭੁ ਕਿਛੁ, ਹੋਤ ਉਪਾਇ'. Through ਚੰਗੀ ਸੰਗਤ we can work towards changing and improving ourselves, through which others are inspired into the bliss that is Sikhi. It is through these exemplar methods we may hope to bring others into Sikhi and reinstate their belief, if lost.

As a person moves through their life, many challenges and hurdles are presented in front of them; a true Sikh tries to avoid problems as well as dealing with them accordingly as and when the need arises. Ensuring that others know this obvious fact which humanity offers ensures that others appreciate that Sikhi is not an illogical ਧਰਮ, but one they can explore using their own curiosities about the ਮੁੰਦਾਵਣੀ (riddles) that life presents.

The Sikh ਧਰਮ can be said to be more of a 'formula for everything' that can be utilised and accessed through the inward journey towards our own spirit (which also shows that Sikhi is a spiritual science). This further puts into perspective that Sikh ਧਰਮ is more than mere guidelines that suppress, dictate and control how one should live their life; it is ਪ੍ਰੇਮ towards their Creator, and all His creation.

The Sikh ਧਰਮ does not dictate our lives rather, it arms us with knowledge to enable us to decide for ourselves which direction we may choose to go, through giving us ਗੁਰਗਿਆਨ and ਗੁਰਮਤ and enabling us to dictate and control our own lives according to goodness, otherwise known as ਗੁਰਮਤ. If we dictate our lives toward badness effectively, not taking what our ਗੁਰੂ says into consideration, then through being a ਮਨਮੁਖ (where one knowingly performs an act that goes against ਗੁਰਮਤ and has no concern for what our ਗੁਰੂ says e.g. having a 'fun' time drinking), we become a ਬੇਮੁਖ. Ensuring that we, as well as others grasp these basic concepts will liberate any mind from misleading preconceptions (such as the 'blind faith' or 'controlling' accusations) that others may have acquired during their life, regarding the Sikh ਧਰਮ.

Implementation

Taking a very specific example, enticing a person into Sikhi through creating a yearning within them that gets them to think that they can use ਬਾਣੀ in any way that they wish to is not right. For example, if one is to say to another, 'recite this ਪਾਠ then you will not get a low bank balance' or other such things along these lines, this is wrong. There are many ways to inspire people into Sikhi, and this is *not* one of them.

If this way to bring people into Sikhi was put into practice then it will be enticing the person to ਲਾਲਚ and not into Sikhi for any right reason; ਲਾਲਚ is ਮਾਯਾ ਦੀ ਖੇਡ and ਮਾਯਾ ਦਾ ਤਰੀਕਾ to get people into ਮਾਯਾ through ਲਾਲਚ. So this is not the way to bring people into Sikhi. Some may argue that ਲਾਲਚ toward Sikhi is what is being done and that this is what is needed. However anything built upon an ill foundation, a thought or action that has its roots in badness (in this case ਲਾਲਚ), will not stand to the test of time let alone any other test. A yearning towards Sikhi is something that is needed, but the yearning is best served on a foundation of love and compassion and not on a foundation of ਲਾਲਚ, 'ਧੌਲੁ ਧਰਮੁ, ਦਇਆ ਕਾ ਪੂਤੁ'.

'ਲਾਲਚ' and 'ਚਾਉ', as in 'ਮਨਿ, ਚਾਉ ਭਇਆ', are two different things which some people wrongly use interchangeably. ਚਾਉ for Sikhi should be created within oneself and not ਲਾਲਚ. Enticing people into Sikhi where there is a potential for ਲਾਲਚ to ਉਪਜ (be created/be brought about) within someone's heart will lead people to concentrate on getting the benefits of ਗੁਰਬਾਣੀ ਪਾਠ (the hope of reward). One should be doing ਗੁਰਬਾਣੀ ਪਾਠ through humbleness, ਨਿਸਕਾਮਤਾ/ਨਿਰਇੱਛਤਾ, and for the sheer joy of doing ਗੁਰਬਾਣੀ ਪਾਠ.

One of the many possible outcomes of this is where the non-concentration on the ਗੁਰਬਾਣੀ ਪਾਠ may lead them to not receiving any ਫਲ (benefits) of the ਪਾਠ recited at all due to the absence of concentration, and the presence of ਲਾਲਚ. They then may go on to question why they have not been given what they so called 'should' have been given by ਗੁਰੂਜੀ after doing the ਪਾਠ for so long, or for so many days or repatriations; ਪਾਠ and ਨਾਮ cannot be quantified. They receive minimal benefits because the ਪਾਠ has not been read with the 'ਸਚਾ ਭਾਵਨਾ' that is much needed - 'ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ'.

The fundamental reason why we repeat or 'ਜਪੁ' ਬਾਣੀ and ਸਿਮਰਨ is so that we may 'ਅਨਹਦਿ ਵਜਿ' the ਨਾਮ and ਬਾਣੀ of our ਗੁਰੂ*. ਗੁਰਬਾਣੀ tells us to put our ਭਾਵਨਾ (belief) on ਅਕਾਲਪੁਰਖੁਘਰਮਾਸ੍ਰੀਧਰਮਿਤਗੁਰੂਸਗੰਨਾਥਾ and at the same time saying, 'one will get the benefits of reciting ਬਾਣੀ anyway' so we need not worry as to whether we will get the benefits or not because our ਗੁਰੂਜੀ tells us that we will get them (premise to ਭਾਵਨਾ).

The latter may also happen whereby the person starts off by doing ਗੁਰਬਾਣੀ ਪਾਠ for ਲਾਲਚ reasons, but then starts to love the ਪਾਠ for its ਮੂਲ ਰੂਪ; however rare, it is very much possible. But <u>is it</u> really our duty or even our right to purposely bring people into Sikhi the wrong way so that they may find their own way again? To further confuse someone so they then may find the truth, after living in the doubt that one may have so readily created in their mind? I think not – <u>it is</u> our duty to help others as and when we can, to set people onto the correct path (through ਬੇਨਤੀ), rather than to set them on the wrong path and wait for them to figure out the correct path. The ਮੁਡ (frame of mind) that ਗੁਰਬਾਣੀ ਪਾਠ is recited in is very important – if ਗੁਰਬਾਣੀ is used for incorrect reasons, it will surely backfire onto the person who aims to use ਧੁਰ ਕੀ ਗੁਰਬਾਣੀ incorrectly.

ਗੁਰਬਾਣੀ however, can be recited in particular situations of necessity such as, in situations where there is a shortage of the necessities needed to survive e.g. money (or food!) or any other ਕਾਜ needed to be ਸਵਾਰ'd. This, in all cases is carried forward in the form of a ਬੇਨਤੀ to God asking for help though, not asking specifically for money of food either, because the boon that will be received from God is much greater than anything we can ask for. In these *needy* situations it is not wrong to ask for the bare necessities etc†, it is however <u>better</u> if we asked to be saved from the hardship altogether, and to ask for God to keep us safe at all times 'ਅਰਦਾਸਿ, ਨਾਨਕ, ਸੁਨਿ ਸੁਆਮੀ; ਰਖਿ ਲੇਹੁ, ਘਰ ਕੇ ਚੇਰੇ ॥੧॥'. ਗੁਰਬਾਣੀ ਪਾਠ <u>should not</u>, and <u>cannot</u> be used for personal ਮਨਮਤ or ਮੂਰਖਥਾਈਂ ਗਲਾਂ, such as the example given of increasing the bank balance or other such deeds, but ਗੁਰਬਾਣੀ can be used in times of need.

It is ਗੁਰਬਾਣੀ that is the guidance and the aid from ਅਕਾਲਪੁਰਖੁ to humanity as and when the need for this guidance arises, and we should follow what our ਗੁਰੂ says rather than using ਗੁਰਬਾਣੀ as we please. ਗੁਰੂਜੀ will present the opportunity to us after we have done our ਅਰਦਾਸ; it is up to us to walk on the path that ਗੁਰੂਜੀ has cleared for us. If we do not receive the fruits of what we think ਗੁਰੂਜੀ 'should have' given us, it is our own fault for not walking on the pathway that was set out for us by ਗੁਰੂਜੀ, to give us freedom from the hardship (that led us to do the ਅਰਦਾਸ in the first place).

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* The word 'ਸਿਮਰਨ' stems from the word 'ਸਿਮਰ' which means 'to praise', so <u>through</u> doing ਸਿਮਰਨ, ਨਾਮ is created within ourselves; 'ਸਿਮਰਨ' <u>turns into</u> 'ਨਾਮ'; 'ਜਪੁ' <u>turns into</u> 'ਜਾਪ', and we have ਅਨਹਦਿ ਵਜਿ'd the praise or God; This word can also be split into two as 'ਸਿ–ਮਰਨ' to mean something along the lines of 'to die inside the ਸਬਦ' like, 'ਖਿਨ ਮਹਿ ਮੂਏ, ਜਾ ਸਬਦੁ ਪਛਾਨਿਆ'.

† One of the works by ਮਾਹਾਰਾਜ ਗੁਰੂਗੁਬਿੰਦਸਿੰਘ ਜੀ "ਅਥ ਮੁਕਤ ਮਾਰਗ ਗ੍ਰੰਥ ਲਿਖਯਤੇ ॥ ਪਾਤਸਾਹੀ ੧੦ ॥" (which is not a 'ਬਾਣੀ' as such, but a 'ਗਯਾਨ ਗ੍ਰੰਥ' that explains the merits gained when one does certain ਗੁਰਬਾਣੀ ਸਬਦਾਂ - written at ਸ੍ਰੀ ਹਜੂਰ ਸਾਹਿਬ ਅਬਿਚਲ ਨਗਰ), explains that where one has no clothes, or food and are starving along with pain (a time of hardship), one can recite 'ਸਲੋਕ ॥ ਤਿਚਰੁ ਮੂਲਿ, ਨ ਥੋੱੜੀਦੋ; ਜਿਚਰੁ, ਆਪਿ ਕ੍ਰਿਪਾਲੁ ॥ ਸਬਦ ਅਖੁਟੁ, ਬਾਬਾ ਨਾਨਕਾ; ਖਾਹਿ ਖਰਚਿ ਧਨੁ ਮਾਲੁ॥' (ਚੌਥੀ ਬਿਧੀ).

The Nature and Workings of ਕਰਮ With the Influence of ਨਾਮ

ਗੁਰੂਜੀ knows all our hardships and difficulties that we are put through as a result of our own ਕਰਮ (deeds). These hard times exist as a benefit for us to ਭੋਗ (end/finish) our deeds* through our earned hardship on this earth, so we do not have to ਭੋਗ our ਕਰਮ anywhere else (namely in another lifetime or with the demons of the underworld). Our ਗੁਰੂਜੀ knows that on this earth, is where we feel the least pain through ending our ਕਰਮ though, some (bad) ਕਰਮ are very heavy (ਭਾਰੇ ਕਰਮ) to finish. All ਕਰਮ are 'rewarded' with an earning so unfortunately, doing a good deed does not relinquish one from the earnings of a bad deed 'ਚੰਗਿਆਈਆ, ਬੁਰਿਆਈਆ; ਵਾਚੈ, ਧਰਮੁ ਹਦੂਰਿ'. Both good and bad deeds (ਕਰਮ) ਵਜ (end up) in front of ਧਰਮਰਾਜ, the one who weighs out the goodness and badness 'ਚਿਤ੍ਰ ਗੁਪਤੁ; ਸਭ ਲਿਖਤੇ ਲੇਖਾ'† then decides where we go i.e. heaven or hell, before we get thrown back into ਚਉਰਾਸੀਹ. ਲੇਖਾ/ਲੇਖਕ = that which is written as a result from our ਕਰਮ/ਕਰਮਨ i.e. an earning reaps a situation which, if handled incorrectly creates more ਲੇਖਾ, a bad (cyclic) ਚੱਕਰ – we are to ਭੋਗ (finish) our ਕਰਮ, and not ਕਮਾ (create) it.

Our ਗੁਰੂਜੀ has given us such a tool that for every bad ਲੇਖਕ that we have earned during our life, using this tool causes the weight of our bad ਲੇਖਕ to get much less. However, for every good ਲੇਖਕ we have earned during our life, the fruits of these earnings will forever grow. This tool whereby we are able to manipulate our own ਲੇਖਕ, is ਨਾਮ. For example, a bad ਲੇਖਕ decreases when 'mixed' with ਨਾਮ and a good ਲੇਖਕ is amplified when 'mixed' with ਨਾਮ. One of the reasons that this can happen is because of 'ਸੰਜੋਗੁ, ਵਿਜੋਗੁ; ਦੁਇ, ਕਾਰ ਚਲਾਵਹਿ'; so through our ਸੰਜੋਗ (good fortunes/luckiness) we ਜਪ ਨਾਮ and become ਵੱਡਭਾਗੀ's 'ਵਡਭਾਗੀਆ; ਵਾਹੁ, ਵਾਹੁ, ਮੁਹਹੁ ਕਢਾਈ'. Through this, our ਕਾਰ (situation) changes thus, we can change our ਲੇਖਾ through ਨਾਮ, eventually becoming the scribes of our own destiny§, 'ਸਭਨਾ ਕਾ, ਦਰਿ ਲੇਖਾ ਸਚੈ; ਛੂਟਸਿ, ਨਾਮਿ ਸੁਹਾਵਣਿਆ'. It should be noted that all ਫਲ from good ਲੇਖਕ should be given back to God through ਜਪing ਨਾਮ – we have come to this earth to finish off all ਕਰਮ.

Some say that because of the ਤੁਕ (line) within ਗੁਰੂ ਮਾਹਾਰਾਜ 'ਲੇਖੁ ਨ ਮਿਟਈ, ਹੇ ਸਖੀ; ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ', we cannot change or rub away our ਲੇਖਕ. This is partially true as the line is within ਗੁਰੂ ਮਾਹਾਰਾਜ however further researching this topic, 'ਧਰਮਰਾਇ ਦਰਿ, ਕਾਗਦ ਫਾਰੇ; ਜਨ ਨਾਨਕ, ਲੇਖਾ ਸਮਝਾ' is also within ਗੁਰੂ ਮਾਹਾਰਾਜ‡. Another, 'ਧਰਮ ਰਾਇ, ਜਬ ਲੇਖਾ ਮਾਗੈ; ਕਿਆ ਮੁਖੁ, ਲੈ ਕੈ ਜਾਹਿਗਾ' meaning, 'what face (a radiant one or not?) will you take to the ਹਜੂਰ of ਧਰਮਰਾਜ as a result of your earnings of this life?'; but then ਗੁਰਬਾਣੀ also tells us 'ਧਰਮਰਾਇ, ਅਬ ਕਹਾ ਕਰੈਗੋ; ਜਉ ਫਾਟਿਓ, ਸਗਲੋ ਲੇਖਾ' meaning, 'what can ਧਰਮਰਾਜ do when all of one's ਲੇਖਾ (good and bad) is torn and done away with?'. These are seemingly contradictory, but both these points are true (can be seen to be two sides of the same coin) and describe different aspects to ਕਰਮ/ਲੇਖਾ in general, which gives the concept of ਕਰਮ/ਲੇਖਾ, fluidity.

After understanding that ਲੇਖਾ is fixed as well as not, one can go about understanding the intricacies of this concept's fluid-like nature. This is not such an outlandish or difficult concept to understand, as we have a choice as to how we live our life. If we choose to not ਜਪ ਨਾਮ then ਗੁਰਬਾਣੀ tells us what happens, latterly if we choose to ਜਪ ਨਾਮ then, we are told again what happens (as per the ਗੁਰਬਾਣੀ lines in the previous paragraph regarding ਕਰਮ and ਲੇਖਾ). Thus we are told by ਗੁਰੂਜੀ the ਲੇਖਕ that may get written from a specific ਕਰਮਨ that we may do.

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* Both bad deeds **and** good deeds; good deeds as well because we do not aim to go into the ਚੱਕਰ that is 'heaven and hell' - these are not permanent places. Incidentally, we aim to go through heaven and merge back into God, the Undying Light, 'ਜੋਤਿ ਰਲਿ ਜਾਵਹਗੇ'; there are three 'bad' ਚੱਕਰਾਂ that exist where we can get stuck. There is the ਮਾਯਾ type ਚੱਕਰ that exists within oneself, there is a ਚੱਕਰ of the world 'ਤ੍ਰੈ ਗੁਣ ਮਾਯਾ', and there is a ਚੱਕਰ that is not of this world namely, 'ਸੁਰ ਨਰ ਅਸੁਰ', 'ਨਰਕ, ਸੁਰਗ; ਫਿਰਿ ਫਿਰਿ ਅਵਤਾਰ'; all of this is the wondrous stage of God 'ਆਪੇ ਪਿੜ ਬਾਧੀ, ਜਗੁ ਖੇਲੈ; ਆਪੇ ਕੀਮਤਿ ਪਾਈ ਹੇ'.

† 'ਚਿਤ੍ਰ' and 'ਗੁਪਤ' are the 'angels' (so to speak) that 'write down' everything we do, this is the concept of 'ਲੇਖਾ' in our ਸਿੱਖ ਧਰਮ. It is this ਲੇਖਾ what ਧਰਮਰਾਜ 'weighs out'. Once you start with, and ਅਨਹਦ ਵਜ the ਪ੍ਰੇਮ-ਭਗਤੀ i.e. ਨਾਮ, then your ਲੇਖਾ progressively gets less and less until 10% due to 'ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ' – meaning 'no matter how close or far away ones ਕਰਮ may be, it is still their ਕਰਮ to bear/ਭੋਗ'. Then through immersion into ਨਾਮ and God 'ਬੀਸ ਇਕੀਸ', the time comes where one can say, 'my ਲੇਖਾ is torn' (yey!☺) 'ਚਿਤ੍ਰ ਗੁਪਤ ਕਾ, ਕਾਗਦੁ ਫਾਰਿਆ; ਜਮਦੂਤਾ ਕਛੂ ਨ ਚਲੀ' 'ਤਬ ਚਿਤ੍ਰ ਗੁਪਤ; ਕਿਸੁ ਪੂਛਤ ਲੇਖਾ' – all of this happens during and at the end of the journey to God, on the vibration of ਨਾਮ.

‡ Seemingly contradictory concepts like these come many times within ਗੁਰੂ ਮਾਹਾਰਾਜ e.g. 'ਪਾਪ, ਪੁੰਨ, ਦੁਇ; ਏਕ ਸਮਾਨ' and 'ਕੰਚਨ ਲੋਹ ਸਮਾਨਿ' etc.

§ We have destiny as well as free will (less than 1%), we are not destined to execute specific acts; we are only destined to be in a specific situation, resultant from our ਕਰਮ. We thus decide using free will how to act in the situation; with this 1% we can change the course of our destiny with our ਗੁਰੂਜੀ guiding us.

It can suffice to look at ਗੁਰਬਾਣੀ as our ਗੁਰੂਜੀ saying to us that 'if this deed is done, then this is the earning' thus we are left with a choice as per our own mind to choose what we wish however, it is utterly adamant and of great importance and prime benefit to see our ਗੁਰੂਜੀ as giving us the ਹੁਕਮ from God (thus exists the concept of a ਹੁਕਮਨਾਮਾ) than mere guidelines for humanity. ਧਨ ਸਤਿਗੁਰੂਗ੍ਰੰਥ ਮਾਹਾਂ ਰਾਜ are our eternal ਗੁਰੂ, ਪ੍ਰਕਾਸ਼ in front of us and we should treat (if not work towards treating) them as such.

A ਕਰਮ that has been created in a past life or in this life will earn a ਲੇਖਕ (an earning) equivalent to 'that which was done' taken as, reaping **100%** of the deed that one carried out. This is to make the assumption that 'what goes around, will come around'. This statement is true however, because the feelings of people are heavily varied, if one were to make another upset through e.g. name calling, not only will the act of name calling be taken into consideration, but emotional factors as well. For example, in what way was the name calling conceived (the intent to hurt another?), exchanged (choice of words; extent of exacerbation within oneself), received (the amount of pain the receiver was inflicted with) and repercussions (did they spread the pain to others?). Therefore, we may create a lot more ਲੇਖਾ than we initially thought we would get. So from this example in the name calling, we may not just get a name call thrown back at us later on, but other things may also come to make our life difficult. In laymen's terms, a giving of a flick on the ear turns into, a receiving of a slap on the face, because of these factors that come into play to create an entirely new ensemble, now dubbed as *'The Amplification Effect'*.

For explanation purposes, the earning (ਲੇਖਕ) from a bad deed (ਕਰਮ) will be taken as a standard of 100%. This '100% of the earning' (ਲੇਖਾ) from a bad ਕਰਮ *reduces* to lesser percentages (depending on ਪ੍ਰੇਮ–ਭਗਤੀ), when 'mixed' with ਨਾਮ until the percentage gets to 10%. This remaining 10% of the ਲੇਖਕ will have to be ਭੋਗ'd (due to 'ਕਰਮੀ, ਆਪੋ ਆਪਣੀ; ਕੇ ਨੇੜੈ, ਕੇ ਦੂਰਿ' i.e. the act (ਕਰਮ) has been done, thus earned, and so it must be paid for; and ਨਾਮ is the only ਬੋਹਿਥ that saves us from our ਕਰਮ 'ਬਿਨੁ ਹਰਿ ਨਾਮ, ਨ ਛੁਟੀਐ'). However our ਗੁਰੂਜੀ is ਦਯਾਲ ਦਾ ਮੂਲ ਮਾਹਾਸਰੂਪ, and ਗੁਰੂਜੀ has showed us how to not feel or be afflicted by even one fleck of bad ਕਰਮ. This is by going on the journey to meet and dissolve into God (as salt to water to the naked eye). The rate at which one decreases their ਲੇਖਕ depends on the amount of ਲੇਖਾ that has been generated by the deed (as well as ਪ੍ਰੇਮ – discussed in another section)*.

Dissolving in ਨਾਮ and surrendering all to ਗੁਰੂਜੀ and God, acts as a positive electrical current to the 'negative particles' of our bad ਕਰਮ (metaphorically speaking). Through doing this, we become ਉਜਲ (radiant) and travel through the bad ਕਰਮ unaffiliated, thus the 10% is dealt with. We ride the vibrant current of ਨਾਮ and feel 0% of our bad ਕਰਮ even though our bad ਕਰਮ unfolds in front of our eyes. Our ਲੇਖਾ is torn at the end of this journey on and inside ਨਾਮ, where one meets God and dissolves into Him. The entirety of ਕਰਮ itself is done away with – 'ਗੁਰੁ ਬੋਹਿਥੁ, ਨਾਮਿ ਤਰਾਇ' – which means, 'inside ਨਾਮ is where we get saved, and inside ਨਾਮ is ਗੁਰੂਜੀ who will save us from all things ਝੁਖ (bad)'.

The metaphor is, where one stands under an umbrella (ella ella) i.e. the shelter of God, the majority of the rain (ਲੇਖਕ/ਕਰਮ) is stopped, but one still gets wet by the flecks of rain coming around the umbrella, i.e. still pays for the 10% from the bad ਕਰਮ. If one were to use a raincoat (ਨਾਮ–ਬਾਣੀ–ਸੇਵਾ) as a shield, they can stay 100% dry (0% ਕਰਮ). Becoming imbued and entranced by the awe-striking beauty of ਨਾਮ, ਗੁਰੂਜੀ and God, as the 10% of the bad ਕਰਮ unfolds before our eyes, we will remain uninflected. If say, 30% of one's bad ਕਰਮ remains (i.e. one were not able to rid themselves of the majority of the bad ਕਰਮ quick enough before its manifestation) and the bad ਕਰਮ unfolds, one will need to increase their concentration (ਚਿੱਤ) on ਨਾਮ during the bad ਕਰਮ becoming ਪਰਗਟ (to unfold). This is done through our shield ਬਾਣੀ, our sword ਨਾਮ and 'ਬਾਣੀ + ਨਾਮ', which is ਕੀਰਤਨ.

*Equations could be made depicting the relationship between these parameters however, quantifying these parameters proves very difficult, given the nature of the measurements but, personal estimations can be made (with significant error). But even though estimations can be made by individuals, expressing the meaning of the calculated number will further prove to be difficult because the estimations made from one individual to another, differ. There would not be any standard measure or scale of each parameter (hence the final calculated value) so it would be up to the individual to decipher the meaning of the calculated value themselves.

One can associate ਬਾਣੀ with any aspect of life. If it rains 'ਬਰਸੁ ਘਨਾ; ਮੇਰਾ, ਮਨੁ ਭੀਨਾ', if it is sunny 'ਜੈਸੀ, ਚਕਵੀ ਸੂਰ', if a flower is seen 'ਮਨਿ, ਪ੍ਰੀਤਿ ਚਰਨਕਮਲਾਰੇ', if a stone is seen 'ਸੈਲ, ਪਥਰ ਮਹਿ; ਜੰਤ ਉਪਾਏ' or 'ਡੁਬਦੇ ਪਥਰ, ਤਾਰੇ', the list goes on forever. This method to remember God everywhere is a most effective way to ਅਨਹਦ ਵਜ that which is needed, and to soon see God everywhere 'ਦ੍ਰਿਸਟੰਤ ਏਕੋ, ਸੁਨੀਅੰਤ ਏਕੋ; ਵਰਤੰਤ ਏਕੋ, ਨਰਹਰਹ ॥ ਨਾਮ ਦਾਨੁ, ਜਾਚੰਤਿ; ਨਾਨਕ, ਦਇਆਲ ਪੁਰਖ, ਕ੍ਰਿਪਾ ਕਰਹ ॥੧॥', to see the beauty everywhere and fall in love with this beauty 'ਬ੍ਰਹਮਾਦਿਕ, ਸਨਕਾਦਿ; ਸੇਖ, ਗੁਣ ਅੰਤੁ ਨ ਪਾਏ'.

Through this tool ਨਾਮ, our ਕਰਮ reduces. Jail sentences that were to last 12 years, reduces to community service for 6 months, and then to 2 months by saying 'ਗੁਰ ਕਿਰਪਾ' during the service. Death by a bullet, reduces to a graze on the arm. Months of sadness, reduce to a few tough weeks. Most of the time we do not see the benefits of ਨਾਮ in this way because we do not see what could have happened or how bad things could have gotten. A true ਗੁਰਸਿੱਖ praises ਗੁਰੂਜੀ for the reduction in hardship through the understanding of how the outcome could have been, while others complain and curse at the outcome of a situation without appreciating the reduction, from what may have occurred. These others know not of the compassion (ਦਯਾ) that ਗੁਰੂਜੀ has actuated thus, they <u>blame</u> ਗੁਰੂਜੀ for the hardship that has besotted their precious life. Such is the drama of one's life where one's own ਕਰਮ takes hold.

If one were to ਜੁਪ ਨਾਮ and 'mix' it with the ਲੇਖਕ from a good deed, from 100% of the ਲੇਖਕ from this good ਕਰਮ, will *<u>increase</u>* to a higher percentage, 110% 120% 150% etc as one does their ਨਾਮ ਸਿਮਰਨ and one gets ਗੁਰਪ੍ਰਸਾਦ. This percentage has no limit to the quantity of the percentage that can be reached. It is of God and so, it is ਬੇਅੰਤ (has no end). This forever increasing goodness should be 'pumped back' into one's own meditation whereby in doing so, a beautiful ਚੱਕਰ is made which can help one claw themselves towards ਸਤਿ ਸ੍ਰੀਅਕਾਲਪੁਰਖ; there are many beautiful ਚੱਕਰ's like this in ਗੁਰਬਾਣੀ.

ਗੁਰੂਜੀ knows all our hardships and keeps us close to Him. All we need is our God given, heaven sent ਅਰਦਾਸ and ਨਾਮ ਦਾਨ to be heard and given, to rid ourselves of the baggage we have brought with us through our ever so, very long journey in the ਚੱਕਰ of life.

'ਹਰਿ, ਅੰਤਰਜਾਮੀ, ਸਭ ਬਿਧਿ ਜਾਣੈ; ਤਾ ਕਿਸੁ ਪਹਿ, ਆਖਿ, ਸੁਣਾਈਐ ॥'

'ਤੀਨੇ ਤਾਪ, ਨਿਵਾਰਣਹਾਰਾ; ਦੁਖ ਹੰਤਾ, ਸੁਖ ਰਾਸਿ ॥
ਤਾ ਕਉ, ਬਿਘਨੁ ਨ ਕੋਊ ਲਾਗੈ; ਜਾ ਕੀ, ਪ੍ਰਭ ਆਗੈ ਅਰਦਾਸਿ ॥੧॥'

'ਆਪਣ ਹਥੀ ਆਪਣਾ; ਆਪੇ ਹੀ, ਕਾਜੁ ਸਵਾਰੀਐ ॥੨੦॥'

Section 2: Exploring Fundamentals of ਸਿੱਖੀ

ਨਾਮ

Some may ask the question, how much ਨਾਮ one has to do for a certain percentage reduction in one's ਕਰਮ; the answer is that it all depends on the individual. The extent to which one ਜਪ's ਨਾਮ with love in their heart, is by how much less the ਕਰਮ with that person will get i.e. through ਪ੍ਰੇਮ-ਭਗਤੀ, 'ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ'. This is to say that the extent of depletion of one's ਲੇਖਕ thus depends on the amount of love the individual exerts during their ਪ੍ਰੇਮ-ਭਗਤੀ aka ਨਾਮ ਸਿਮਰਨ.

Doing ਨਾਮ ਸਿਮਰਨ increases the ਅਵੱਸਥਾ (spiritual level) of any individual. As one climbs the ਅਵੱਸਥਾ 'ladder' the amount of ਪ੍ਰੇਮ that one does their ਨਾਮ ਸਿਮਰਨ with, can also be seen to increase. This amplification in the rate at which one climbs towards God can be further amplified through this (exponential) increase of ਪ੍ਰੇਮ, yet another ਚੱਕਰ of beauty. Other factors such as ਰੋਮ ਰੋਮ ਸਿਮਰਨ (all ਸਿਮਰਨ is multiplied by each hair on the body), ਸੁਆਸ ਸੁਆਸ ਸਿਮਰਨ, ਕੀਰਤਨ and using ਬਾਣੀ to further boost oneself, are all techniques to soar toward the Undying Light; ਰਹਤ is also extremely important during this journey. One way to imagine this amplification is climbing a ladder then reaching a new plateau. This new plateau is a new level that one reaches through their ਨਾਮ ਸਿਮਰਨ, and is where ਨਾਮ is amplified i.e. 1 can equal 2 or 50 etc depending on the ਅਵੱਸਥਾ (level) that the individual reaches. This is fundamentally characteristic of The Amplification Effect mentioned above in section 1.

Once these levels have been broken into, one can freely (under ਬੇਨਤੀ) enter these levels and exist in life with a higher state of mind (ਮੱਤ ਉਚੀ). In other words it can be seen as a corridor with rooms either side each representing a higher ਅਵੱਸਥਾ, where one can mentally 'walk into' these rooms as and when they please. Once unlocked, existing in these 'rooms' whilst going about their daily demands of life means to exist in a higher state of consciousness while others may be non-the-wiser of the ਅਵੱਸਥਾ of the individual; a most perfect way to live.

As it is possible to exist in these higher states of consciousness and go about daily life, it is just as possible to go about daily life not existing in these higher states of consciousness. There is nothing wrong with this because, these higher states of consciousness are open and there to stay open, premise to the concentration, solace and discipline of the individual. These are the characteristics of ਗੁਰਮੁਖ's, ਸਾਧੂ's, and ਸੰਤ's, those rare gems that walk the path towards God, eventually meeting and merging with The Light. This journey can be made by anyone; all that needs to be made is a decision on the part of the individual.

When starting off in meditation exercises, these 'lower' ਅਵੱਸਥਾ levels (once entered) differ from individual to individual in that, the experiences and fruits of this labour felt (another form of ਕਿਰਤ ਕਮਾਈ*), may be different. Some may feel at peace, others may feel vibrant, some may see visions of beautiful places with great mountains and rivers (ਹਰਿਆਵਲ ਧਰਤੀਆਂ; explained in the 'ਧਰਮ ਖੰਡ' ਪਉੜੀ) – in ਧਰਮ ਖੰਡ, there are also a great many ਵਾਚਕ's, ਉਪਦੇਸਵ's, and teachings available for ਬਿਦਜਾਰਥੀਆਂ (learners/students of discipline).

Due to an individual's ਸੰਜੋਗ, they may be further ahead in their ਮਾਰਗ and ਧਰਮ than other people due to their past ਕਰਮ (ਕਰਮ ਜੋਗ) and so, have a head start in this life. The rate of climbing these ਅਵੱਸਥਾ levels varies from person to person as it depends on the amount of ਪ੍ਰੇਮ that one exerts their ਨਾਮ ਸਿਮਰਨ with, hence ਪ੍ਰੇਮ-ਭਗਤੀ (as discussed in previous sections), and their ਕਰਮ and ਸੰਜੋਗ. It is also useful to move laterally and explore these levels, as well as to move forward in them.

* This ਕਿਰਤ ਕਮਾਈ is one of the three lessons that ਗੁਰੂਨਾਨਕਦੇਵਜੀ taught the world, the other two being ਵੰਡਕੇ ਛਕਣਾ and ਨਾਮ ਜਪਨਾ. On the fundamental level all of these are the same, they all help us get towards God. Distributing before taking, as well as doing ਨਾਮ ਸਿਮਰਨ are also forms of ਕਿਰਤ ਕਮਾਈ; ਨਾਮ ਸਿਮਰਨ is both, 'distributing goodness' as well as doing ਕਿਰਤ ਕਮਾਈ; both are doing ਕਮਾਈ of ਨਾਮ, and the same goes for ਵੰਡਕੇ ਛਕਣਾ.

With ਗੁਰੂ ਕਿਰਪਾ people can open their ਦਸਮ ਦੁਆਰ (the gateway to heaven) more quickly than normal as the amount of ਪ੍ਰੇਮ their ਨਾਮ ਸਿਮਰਨ has, can increase to high levels and it is this ਪ੍ਰੇਮ that is the driving force of the climb towards God. Hurdles such as ਕਰਮ and ਵਿਜੋਗ slow us down in our progress on our ਮਾਰਗ which is why to practice daily, the prayers, meditation and earning ਨਾਮ from our ਗੁਰੂ is very important, as is ਅੰਮ੍ਰਿਤ ਵੇਲਾ.

The variations from person to person in receiving the fruits of this labour of doing the ਕਿਰਤ ਕਮਾਈ of ਨਾਮ ਸਿਮਰਨ, become less significant at the higher ਅਵੱਸਥਾ levels. At these higher levels, ਕਰਮ (both good and bad) are being ਭੋਗ'd and done away with throughout this journey towards God (including those 10 percents). True ਪ੍ਰੇਮੀਆਂ and ਬੈਰਾਗੀਆਂ are the ਵੱਡਭਾਗੀਆਂ that take the ਲਾਹਾ of this opportunity in life to exercise and practice our Sikhi. At these higher levels a continuous stream of ਭਾਉ (love) is felt from ਅਕਾਲਪੁਰਖ; and the link is made. One starts to feel as though they are not as themselves, but as a ਪ੍ਰੇਮ ਸ੍ਵਰੂਪ. It is through this that we can further understand the ਗੁਰਬਾਣੀ ਤੁਕ, 'ਗੁਰ, ਪਰਸਾਦੀ, ਏਕੋ ਜਾਣਾ'.

ਅੰਮ੍ਰਿਤ ਵੇਲਾ is another great tool to soar towards The Light. This time is from 3am to 5am however, as soon as your clock strikes past midnight one can start their ਨਿੱਤਨੇਮ and ਨਾਮ ਸਿਮਰਨ as ਅੰਮ੍ਰਿਤ ਵੇਲਾ. Some even start their ਨਾਮ ਸਿਮਰਨ at 11:30 on the previous day which increases the driving force as the clock strikes past 00:00 (this tells that we have no time at all ☺). This is a neat trick which can concentrate the energy from ਨਾਮ ਸਿਮਰਨ from half an hour into a moment and this can help a great deal in progressing through the ਅਵੱਸਥਾ levels quicker.

ਪ੍ਰੇਮ

Another key concept is to understand love. We are told to love all that exists and have this concept of ਸਰਬਤ ਦਾ ਭਲਾ, suggesting that there is only 1 type of love that exists for all i.e. true love. We must learn how to access and exercise this within ourselves so then we may find this purity, true love within others hence, spread the love; it should go without saying that this should be found in a partner as well. Once we find this true love we find ourselves on the pathway for a means to an end, where we merge back with God.

On the one hand we have true love, ਪ੍ਰੇਮ, ਪਜਾਰ, ਪ੍ਰੀਤ, ਭਾਉ and so on; and on the other hand we have fake love, ਮੋਹ, ਚੰਚਲ, ਕਾਮ, ਲਾਲਚ and so on. A good way to go about understanding what true love is, is to define it as the love one feels for their parents, for their siblings, and for their children (or when they see a child), all rolled into 1; this is the true love of God, the ਅਨੰਦ, and the ਪ੍ਰੇਮ-ਰਸ/ਪ੍ਰੇਮ-ਭਗਤੀ that ਗੁਰੂਜੀ talks about in ਗੁਰਬਾਣੀ, 'ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ'; this true love undergoes an evolution/change when a couple get married (not discussed in depth here).

The opposite of this, is fake love e.g. lust, anger etc. Thus, if something is correct i.e. true love, there should be, and is no restriction to its potential because it is of God hence ਬੇਅੰਤ. So if one were to make boundaries and restrictions on love (or anything true), then they will have to re-evaluate their definition of love. All else is fake love and created by the ਚੰਚਲ'ness of the ਮਨ (heart/mind). There is 1 ਮਨ which has 2 ਮੂਲ ਰੂਪ's called ਚੰਚਲ and ਪਜਾਰਾ 'ਏ ਮਨ ਚੰਚਲਾ' and 'ਏ ਮਨ ਪਿਆਰਿਆ' found in ਅਨੰਦ ਸਾਹਿਬ. These 2 faces (ਰੂਪ) of our ਮਨ is where we must fight the good fight 'ਪੁਰਜਾ, ਪੁਰਜਾ, ਕਟਿ ਮਰੈ; ਕਬਹੂ, ਨ ਛਾਡੈ ਖੇਤੁ'.

Some say that ਕਾਮ is also love, this is utterly not the case; it is lust. The foundations of ਕਾਮ lay in ਮਾਯਾ therefore anything built on this ill foundation will inevitably fall (some say that this is the explanation for the increase in marriage breakups). Some say that we use ਕਾਮ for procreation and ਕ੍ਰੋਧ for wars and ਲੋਭ, ਮੋਹ, ਅਹੰਕਾਰ for other such needs but, this is clearly and fundamentally wrong. Some go so far as to say that our gurus 'used' these five evils/thieves (ਪੰਜ ਚੋਰ) for procreation and ਜੰਗ etc. but again, this is not right. As explained above, true love (ਪ੍ਰੇਮ) and fake love (ਕਾਮ) are very different, just as having ਕ੍ਰੋਧ on one end of the spectrum, and ਜੋਸ਼/ਬੀਰ-ਰਸ and ਬਲ-ਰਸ on the other end of the spectrum.

ਗੁਰੂਜੀ talks about this by taking this concept to the extreme as, taking notions such as these to their limit gives a clearer understanding of how they work.

ਜੇ ਲਖ ਇਸਤਰੀਆ, ਭੋਗ ਕਰਹਿ; ਨਵ ਖੰਡ, ਰਾਜੁ ਕਮਾਹਿ ॥
ਬਿਨੁ ਸਤਿਗੁਰ, ਸੁਖੁ ਨ ਪਾਵਈ; ਫਿਰਿ, ਫਿਰਿ, ਜੋਨੀ ਪਾਹਿ ॥੩॥

This ਗੁਰਬਾਣੀ ਤੁਕ means "If a man were to end up with 100,000 women, and/or take supremacy over the 9 continents of old (the entire world). Without ਸਤਿਗੁਰੂ there would be no happiness whatsoever, only coming back into the cycle of life again and again". It shows that ਕਾਮ, ਕ੍ਰੋਧ, ਲੋਭ, ਮੋਹ and ਅਹੰਕਾਰ are opposite to ਸੁਖ hence are also opposite to all that is true, including opposite to ਸਤਿਗੁਰੂ; this is the message given to the world by ਗੁਰੂਜੀ.

Once one understands that there is only one nature to true love, the love that is of God, then one can go about exercising and implementing this true love in their lives, and we can start to walk on the pathway to God thus, the concept of ਪ੍ਰੇਮ ਸੁਮਾਰਗ (the love-filled/fuelled journey towards God) is born.

It is a rare individual that understands the meaning of true love, and a re-evaluation of the true meaning of love should be done by all who love things that have an expiry date. ਗੁਰੂਜੀ has given us insight in what to do from becoming engrossed in the duality of the 2 ਮੂਲ ਰੂਪ's of our ਮਨ. 'ਮਾਯਾ, ਮੋਹ, ਭਰਮ ਪੈ ਭੂਲੇ; ਸੁਤ ਦਾਰਾ ਸਿਉ, ਪ੍ਰੀਤਿ ਲਗਾਈ' means 'through ਮਾਯਾ and ਮੋਹ, one becomes double-minded and they forget the pathway, one must put their ਪ੍ਰੀਤ on the ਸੁਤ ਦਾਰਾ, the ਸੱਚਾ ਦਰ/gate/place/of heaven and God'. ਗੁਰਬਾਣੀ also says 'ਥਿਰੁ ਘਰਿ ਬੈਸਹੁ'; ਥਿਰ ਘਰ means heaven or the ਸੱਚਾ ਦਰ of heaven, but ਥਿਰ ਘਰ is also within ourselves. The gate that we must ਵਸ (stay), is within our own ਮਨ.

Everything from peace and solace to the wanders of the kingdom of heaven is hidden within our ਮਨ. Through ਪ੍ਰੀਤ and ਪ੍ਰੇਮ we can unlock our ਮਨ and realise (eventually becoming the scribes of) our destiny 'ਛੂਟਸਿ, ਨਾਮਿ ਸੁਹਾਵਣਿਆ'.

Within the heart of humanity, a special place has been created and reserved, carrying the ability to love infinitely – this is the love we are supposed to have for God and no other. But engrossed in the duality of the world, one way or another we start wanting to love things infinitely that will ultimately end, (such as materialistic and superficial love for people and objects). This reversal of function of the special place causes hearts to become broken and never fully mend, until something is realised. Humanity thus finds a callous grown on their personality, as some may think that becoming tougher using this method will fix problems of a broken heart (mainly stemming from the fear of becoming hurt again, from loving things that ultimately end, infinitely).

Thus, questions arise; 'what if one found out that there were a way to never become hurt, to reach the full potential of love from the human heart?'; 'what if one can remain open to all and more connected with the world around them, opposed to cutting their souls off from the rest of the world and themselves?' There is a way, and ਗੁਰੂਜੀ guides us yet again 'ਹਰਿ, ਲਬਧੋ ਮਿਤ੍ਰ ਸੁਮਿਤੋ ॥ ਬਿਦਾਰਣ, ਕਦੇ ਨ ਚਿਤੋ ॥ ਜਾ ਕਾ, ਅਸਥਲੁ ਤੋਲੁ ਅਮਿਤੋ ॥ ਸੋਈ, ਨਾਨਕ; ਸਖਾ ਜੀਅ, ਸੰਗਿ ਕਿਤੋ ॥੧੩॥'. This ਤੁਕ means 'Find God as that friend who is you very closest. Do not ever cast your mind towards thinking that He will leave you. In realising this you will find that the boundless and unfathomable is ever with you. Says the ਜੋਤ of ਗੁਰੂਨਾਨਕ ਦੇਵ ਜੀ, it is that friend (God) that you should make ever so close to your heart'.

This place is reserved only for our love for God, the true, absolute infinite, yet we attach ourselves to people and objects through fake love, ਮੋਹ which soon grips our very essence. From ਮੋਹ can stem ਲਾਲਚ, ਕਾਮ, then ਚੰਚਲ, which are all ਮਾਯਾ ਦੀ ਖੇਡ. ਮਾਯਾ then happily feeds on our essence while we may be none the wiser and suffer at its mercy.

Yes, we are to love everything. Yes we are to see the Light of God in everything. Family always matters, living a good worthy life matters. However all that exists, people, clothes, objects, plants, stones, water, earth, fire, air, ether, everything, will disappear.

At our death, all people around us disappear and none are there to follow us as we go on the journey after death. There is no one to accompany us on this journey; there are those fortunate ones who have ਗੁਰੂਜੀ 'ਬਲਿਓ ਚਰਾਗੁ, ਅੰਧ੍ਯਾਰ ਮਹਿ; ਸਭ ਕਲਿ ਉਧਰੀ, ਇਕ ਨਾਮ ਧਰਮ'. These fortunate ones are they who have understood the world is but an illusion, ਛੂਛ, ਹਰਿਚੰਦਉਰ, as are family and friends. They have the Light of God within them lit up by God himself 'ਜੋਤਿ ਲਾਇ, ਜਗਦੀਸ ਜਗਾਇਆ; ਬੂਝੈ ਬੂਝਨਹਾਰਾ' and live forever in ਗੁਰਸਰਨ.

ਬਾਰ ਹਜਾਰ ਬਿਚਾਰ, ਅਰੇ ਜੜ; ਅੰਤ ਸਮੈ, ਸਭ ਹੀ ਤਜਿ ਜੈ ਹੈ ॥
ਤਾਹੀ ਕੋ ਧਜਾਨ, ਪ੍ਰਮਾਨਿ ਹੀਏ; ਜੋਊ, ਥੇ ਅਬ ਹੈ; ਅਰੁ, ਆਗੈ ਊ ਹ੍ਵੈ ਹੈ ॥੧੬॥

The above ਤੁਕ explains what ਦਾਸ fails to explain. "Understand this within your essence 100,000 times over, you foolish one (!), in the end, everything that exists will be obliterated. This is why you should put your concentration and set your mind on the Unfathomable Undying Light and nothing else, the one that is here right now, and also 'there' after we die." We do not choose our family; God gives us the duty of living in a family and living as a unit 'ਪੂਤਾ, ਮਾਤਾ ਕੀ ਆਸੀਸ' and 'ਗੁਰਦੇਵ ਮਾਤਾ, ਗੁਰਦੇਵ ਪਿਤਾ; ਗੁਰਦੇਵ, ਸੁਆਮੀ ਪਰਮੇਸੁਰਾ'. However becoming attached to the family where one becomes hindered and disallowed in their ਭਗਤੀ and ਮਾਰਗ, the family acts as a hindrance 'ਧ੍ਰਿਗੰਤ, ਮਾਤ ਪਿਤਾ ਸਨੇਹੰ; ਧ੍ਰਿਗ ਸਨੇਹੰ, ਭ੍ਰਾਤ ਬਾਂਧਵਹ ॥ ਧ੍ਰਿਗ ਸ੍ਨੇਹੰ; ਬਨਿਤਾ ਬਿਲਾਸ, ਸੁਤਹ ॥ ਧ੍ਰਿਗ ਸ੍ਨੇਹੰ; ਗ੍ਰਿਹਾਰਥ ਕਹ ॥ ਸਾਧਸੰਗ, ਸ੍ਨੇਹ ਸਤ੍ਰਿੰ; ਸੁਖਯੰ ਬਸੰਤਿ, ਨਾਨਕਹ ॥੨॥'. To put the true ਸਨੇਹ (the true love; ਨੇਹ) onto everything (with the help of ਸਾਧਸੰਗਤ), yet remain unattached from everything but ਅਕਾਲਪੁਰਖ, is but one of the many formulae that our ਗੁਰੂਜੀ teaches us. This is how Sikhism is both a tough path and an extremely easy path to walk on.

Having said that family can hinder, family is also a duty to us given by God. Living in a family as a ਗੁਰਸਿੱਖ is the hardest of the hard, but the most rewarding of duties thus, if we find hindrance in our ਭਗਤੀ and ਮਾਰਗ due to family issues, we must try harder and take our bad traits out from ourselves that living in a family life has so gracefully shown us. ਗੁਰੂਜੀ tells us 'ਰਾਜ ਮਹਿ, ਰਾਜੁ; ਜੋਗ ਮਹਿ, ਜੋਗੀ ॥ ਤਪ ਮਹਿ, ਤਪੀਸਰੁ; ਗ੍ਰਿਹਸਤ ਮਹਿ, ਭੋਗੀ ॥ ਧਿਆਇ, ਧਿਆਇ; ਭਗਤਹ, ਸੁਖੁ ਪਾਇਆ ॥ ਨਾਨਕ, ਤਿਸੁ ਪੁਰਖ ਕਾ; ਕਿਨੈ, ਅੰਤੁ ਨ ਪਾਇਆ ॥' this means, 'the greatest of all rulership, the greatest of all disciplines. The greatest of all meditations, can be found in ਗ੍ਰਿਹਸਤ (homely life). Through this means of meditating on God, that ਭਗਤ gets unprecedented happiness. Says the ਜੋਤ of ਗੁਰੂਨਾਨਕ ਦੇਵ ਜੀ, no one can put any limits on ਅਕਾਲਪੁਰਖ'; hence we must learn how to meditate in the household while living the life of a ਗੁਰਮੁਖ/ਗੁਰਸਿੱਖ, thus fulfilling our duty on this earth.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥
ਪ੍ਰੀਤਮ ਜਾਨਿ ਲੇਹੁ, ਮਨ ਮਾਹੀ ॥ ਅਪਨੇ ਸੁਖ ਸਿਉ ਹੀ, ਜਗੁ ਫਾਂਧਿਓ; ਕੋ ਕਾਹੂ, ਕੋ ਨਾਹੀ ॥੧॥ ਰਹਾਉ ॥
ਸੁਖ ਮੈ ਆਨਿ, ਬਹੁਤੁ ਮਿਲਿ ਬੈਠਤ; ਰਹਤ ਚਹੂ, ਦਿਸਿ ਘੇਰੈ ॥ ਬਿਪਤਿ ਪਰੀ, ਸਭ ਹੀ ਸੰਗੁ ਛਾਡਿਤ; ਕੋਊ, ਨ ਆਵਤ ਨੇਰੈ ॥੧॥
ਘਰ ਕੀ ਨਾਰਿ, ਬਹੁਤੁ ਹਿਤੁ ਜਾ ਸਿਉ; ਸਦਾ ਰਹਤ, ਸੰਗ ਲਾਗੀ ॥ ਜਬ ਹੀ ਹੰਸ ਤਜੀ, ਇਹ ਕਾਂਇਆ; ਪ੍ਰੇਤ, ਪ੍ਰੇਤ, ਕਰਿ ਭਾਗੀ ॥੨॥
ਇਹ ਬਿਧਿ ਕੋ, ਬਿਉਹਾਰੁ ਬਨਿਓ ਹੈ; ਜਾ ਸਿਉ, ਨੇਹੁ ਲਗਾਇਓ ॥ ਅੰਤ ਬਾਰ, ਨਾਨਕ, ਬਿਨੁ ਹਰਿ ਜੀ; ਕੋਊ ਕਾਮਿ, ਨ ਆਇਓ ॥੩॥੧੨॥੧੩੯॥

This ਸਬਦ explains how we waste our lives in misguided love toward people and not true love towards ਸਤਿ (which can be done through loving people in an unattached way). People seem to see love as an attachment in and of itself whereas these are as different as chiral isomers of a molecule. Once we die those same people will say the body must be done away with; particular attention should be paid to the second ਪਉੜੀ. Another ਗੁਰਬਾਣੀ ਤੁਕ explains how our loved ones throw our body away once we die, meaning that everything that we think we love, finishes and that we should wake up and put our love on the one true God; 'ਮਾਤ, ਪਿਤਾ, ਸੁਤ, ਬੰਧ, ਜਨ; ਹਿਤੁ, ਜਾ ਸਿਉ ਕੀਨਾ ॥ ਜੀਉ ਛੂਟਿਓ, ਜਬ ਦੇਹ ਤੇ; ਡਾਰਿ, ਅਗਨਿ ਮੈ ਦੀਨਾ ॥੧॥'.

The nature of fake love is sadness and illusion (the illusion of love), and the nature of true love is happiness and freedom. Most people have both fake and true love for their partner to some degree or other. However, the majority do not see the difference between this duality of love thus, some may get confused on say, concepts of ਗੁਰਬਾਣੀ such as ਮੋਹ (attachment) and ਪ੍ਰੀਤ/ਪ੍ਰੇਮ (true love) when life changing moments happen such as the ਵਿਛੋੜਾ of that loved one.

The nature of true love is fixed and has one universal feeling and so it must be understood and implemented within our essence. This is the way to ਅਕਾਲਪੁਰਖ, to love everything and spread love to others through inspiration and example, and remain void of the attachment (ਪੰਕਜ ਮੋਹ) that plagues our lives. This should highlight the difference between fake love and true love, and the importance of the latter.

Through ਗੁਰਮਯਾ (the compassion/mercy of God) is how that lotus flower of Light (ਕਮਲ) gets created within our ਹਿਰਦਾ/ਮਨ (heart) through which, one meets the Undying Light, Lord of the Universe 'ਜਾਗ੍ਰਾ ਮਨੁ ਕਵਲੁ, ਸਹਜਿ ਪਰਕਾਸ੍ਰਾ; ਅਭੈ ਨਿਰੰਜਨੁ, ਘਰਹਿ ਲਹਾ ॥'. To get this to happen, the ਕਮਲ-ਪਰਗਾਸ, we have to allow ਬਾਣੀ into our ਮਨ. Inside ਗੁਰਬਾਣੀ is ਅੰਮ੍ਰਿਤ-ਨਾਮ and from this, we can create this 'ਕਮਲ' within ourselves. Over the very many lifetimes that we have had, our hearts (generally) have become numb to this ਨਾਮ-ਅੰਮ੍ਰਿਤ so what ਬਾਣੀ does is it fires the most sharpest, fastest arrows into the very essence of our hearts and souls, if we allow it to. This then softens our hearts, and opens our hearts to the beauty of the world. We must not close our hearts up in tough times or as some say, 'grow a thicker skin' (through understanding the troublesome situation we can deal with, and get through the tough time, without getting hurt – we can choose whether we get hurt or not). Once our hearts are softened, the reality of existence awaits us. We begin to feel our ਗੁਰੂਜੀ around us and we are on the path towards our ਗੁਰੂ. It is this ਨਾਮੰਮ੍ਰਿਤ that loosens the dirt collected from lifetimes of sins. Once we have ਗੁਰਤੀਰ (the 'love-arrow' of our ਗੁਰੂ) hit us, we realise that we are truly helpless to do anything, apart from living in the ਹੁਕਮ of God. Through this, we do the ਬੇਨਤੀ to ਗੁਰੂਜੀ, and here, through compassion (ਗੁਰਮਯਾ) we are blessed with the ਕਮਲ. We then are 'classed' as ਕਮਲ ਸੇਵਕ's/ਕਵਲਾ ਦਾਸ's. Through this flower of Light, we can merge with that Undying Light then, no one will be able to take this away 'ਲਗਾ ਰੰਗੁ ਅਪਾਰੁ; ਕੋ ਨ ਉਤਾਰਈ'. The ਤੁਕ's 'ਜਾ ਕੈ ਸਿਮਰਨਿ; ਕਵਲਾ ਦਾਸਿ' 'ਹਿਰਦੈ, ਹਰਿ, ਹਰਿ, ਨਾਮ ਰਸੁ; ਕਵਲਾ ਸੇਵਕਿ ਤਿਸੁ' are ਤੁਕ's that explain how to become ਕਵਲਾ ਦਾਸ.

ਸਤਿਗੁਰ ਵਿਚਿ, ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਹੈ; ਅੰਮ੍ਰਿਤੁ, ਕਹੈ ਕਹਾਇ ॥ ਗੁਰਮਤੀ, ਨਾਮੁ ਨਿਰਮਲੋ; ਨਿਰਮਲ ਨਾਮੁ, ਧਿਆਇ ॥
ਅੰਮ੍ਰਿਤ ਬਾਣੀ, ਤਤੁ ਹੈ; ਗੁਰਮੁਖਿ ਵਸੈ ਮਨਿ, ਆਇ ॥ ਹਿਰਦੈ, ਕਮਲੁ ਪਰਗਾਸਿਆ; ਜੋਤੀ, ਜੋਤਿ ਮਿਲਾਇ ॥
ਨਾਨਕ, ਸਤਿਗੁਰੁ, ਤਿਨ ਕਉ ਮੇਲਿਓਨੁ; ਜਿਨ, ਧੁਰਿ ਮਸਤਕਿ, ਭਾਗੁ ਲਿਖਾਇ ॥੨੫॥

Once we have found solace and peace within ourselves, we have a duty to stand up for righteousness in the form of ਧਰਮ ਰੱਖਛਾ – this is where such things like ਸ਼ਸਤ੍ਰ ਵਿਧਯਾ and ਘੋੜ ਸਵਾਰੀ come in. To stand against tyranny is a very tough ਸੇਵਾ (selfless service) to be blessed with and only those who have brought themselves into control are lucky enough to ਸਮ੍ਹਾਲ (look after) this truly blessed ਸੇਵਾ – to be able to kill someone without hate and in compassion, is difficult to say the least. There are a great many tyrannous evil on-goings within the hearts of humanity that plague the world around them, and those that come into contact with them. To irradiate tyranny and to spread love to all beings is the reason we have been given this life. 'ਧੌਲੁ ਧਰਮੁ, ਦਇਆ ਕਾ ਪੂਤੁ ॥ ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ, ਜਿਨਿ ਸੂਤਿ ॥' states that ਧਰਮ is the son of its father, ਦਇਆ and whoever keeps their ਧਰਮ, is blessed with ਸੰਤੋਖ and they are known as the true ones who have walked this path.

Nothing lasts forever apart from the love for the infinite with a full heart, thus creating the vibration within oneself that exists in all else that exists. So let's all hop onto the ਨਾਦ of our ਗੁਰੂ which is ਨਾਮ before it's too late, merge back into the Undying Light, and live in blissful solace forever.

'ਪ੍ਰੀਤਿ ਪ੍ਰੀਤਿ ਗੁਰੀਆ, ਮੋਹਨ ਲਾਲਨਾ ॥'

'ਮਲਿਨ ਭਈ ਮਤਿ, ਮਾਧਵਾ; ਤੇਰੀ ਗਤਿ, ਲਖੀ ਨ ਜਾਇ ॥'

Created for the purpose of ਚਾਨਣ ਅੰਧੁਲੇ ਮਹਿ

ਹਰਿਸਿਮਰਨਸਿੰਘ ਜੀ ਕਾ ਸੰਗ੍ਰਹਿ।