



*the miracle of*  
**ARDAAS**

SANT BABA SURAIN SINGH JI  
— AND —  
SAINT SCHOLAR NARANJAN SINGH JI  
(SHIROMANI KATHAKAR)

# THE MIRACLE OF ARDAAS

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ਇਸ ਨੂੰ ਪਿਆਰ ਅਤੇ ਸਤਕਾਰ ਨਾਲ ਸੰਭਾਲਨਾ ਜੀ ।

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1. Divine Mystic Reflections on Gurmat – Book 1
2. Divine Mystic Reflections on Gurmat – Book 2
3. ਅਰਦਾਸ ਕਲਾ (Original version of this book - The Miracle of Ardaas )
4. ਅਕੱਥ ਕਥਾ
5. ਜੀਵਨ ਜੁਗਤਿ
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# PRAYER FOR WORLD PEACE

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ਸਲੋਕ ਮਃ ੩ ॥  
ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥  
ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥  
ਸਤਿਗੁਰਿ ਸੁਖੁ ਵੇਖਾਲਿਆ ਸਚਾ ਸਬਦੁ ਬੀਚਾਰਿ ॥  
ਨਾਨਕ ਅਵਰੁ ਨ ਸੁਝਈ ਹਰਿ ਬਿਨੁ ਬਖਸਣਹਾਰੁ ॥੧॥

O' Lord, the world is in flames;  
Save it with Your Grace.  
Save it, whatever way it can be saved.  
The True Guru shows the path of Peace  
in the meditation of the True Name.  
Nanak says that other than God  
there is no other Liberator.

(Sri Guru Granth Sahib Ji 853)

# A NOTE FROM THE PUBLISHER

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The contents of this book were originally printed in January 1978 by Giani Pritpal Singh Ji of Jalandar, in a book titled ਅਰਦਾਸ ਕਲਾ (Ardaas Kla). Giani Ji compiled the contents based on lectures and discussions with both, Sant Baba Surain Singh Ji and Saint Scholar Naranjan Singh Ji.

In March 2001, Mata Surjit Kaur Gandhi Ji of Patiala printed the second edition.

The first and second editions were both published in Gurmukhi. Work on the English edition was commenced by a team of translators(who wish to remain anonymous) in May 2003.

We are grateful to the following who rendered their valuable help in the translation and editorial work:

- Giani Pritpal Singh Ji, Jalandar
- Mata Ji, Surjit Kaur Gandhi, Patiala
- Col. Randhir Singh Ji, Patiala
- Master Parmjit Singh Ji, Mohali
- All others who in one way or another, contributed to the publication of this book.
- All the sewadars located worldwide who help to distribute this book.

We are sorry for any grammatical and typo errors that may have missed our scrutiny. Kindly accept our humble apologies. We shall be grateful to receive feedback on errors. Kindly email your feedback to: [contact@gurukhoj.com](mailto:contact@gurukhoj.com)

# TRANSLATORS' MESSAGE

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In October 2002, we were very fortunate to receive a copy of the Gurmukhi version of this book from Mata Ji, Surjit Kaur Gandhi (god-daughter of Saint Scholar Naranjan Singh Ji). We found the book truly inspiring and educational.

In early 2003, Mata Ji requested us to have this wonderful book translated into English, so that those who cannot read Gurmukhi may also benefit from the wisdom contained within. We are thankful to Guru Ji for blessing us with the sewa of doing the translation.

We are not scholars and are spiritually naive too. It requires Divine blessings to even understand the powerful concepts in this book. Translating them is a mammoth task that can only be accomplished with Guru Ji's Grace, nothing less. We did an Ardaas and asked for Divine help. Sri Guru Harkrishan Sahib Ji had placed a stick on the head of Chajju (a deaf and dumb person) and made him recite and explain the verses from the Gita. We begged Guru Ji to bless us with His merciful Glance and place His hand on our heads, in the same way that He had done for Chajju.

**ਯੱਕ ਨਿਗਾਹਿ ਜਾਂ-ਫਿਜ਼ਾਇਸ਼ ਬਸ ਬਵਦ ਦਰਕਾਰਿ ਮਾ ।**

Your One Merciful Glance is everything to me.

(Ghazal Bhai Nand Lal Ji)

With Guru Ji's kirpa, translation work started in May 2003. Upon completion of the translation, a member of our team spent two months with Mata Ji going through the translated script. Mata Ji approved the script and gave her blessings to publish this book. We apologise and beg for forgiveness from the Sangat for the errors and omissions that may exist in the translation effort.

# SANT BABA SURAIN SINGH JI

---

by Giani Pritpal Singh

Sant Baba Surain Singh Ji hailed from the village of Hoshiar Nagar(Amritsar). He is still dearly remembered today, although he left his physical body for the spiritual abode in 1965. Looking at Baba Ji's actions and way of life, it was evident that he was constantly carefree and deeply absorbed in the Divine colours of Naam.

Sant Ji had never taken any formal education. It is amazing that once, out of sheer delight, he gave an explanation on the six shastars which are written in Sanskrit. Some of the Satsangis present there made notes of Sant Ji's explanation. When shastarkar pandits verified those notes, they were amazed.

Sant Ji also never had any lessons in Ayurvedic medicine. Yet, he used to dispense free ayurvedic medication and treatment to those in need. He even gave lessons to students on ayurvedic medicine.

The following are some of the words(ਬਚਨ) of Sant Ji:

1. Our family members love, serve and cry to us and hence entangle us with themselves and discourage us from Satsangat. We have to cut down our worldly responsibilities and focus more on our spiritual duties as we are not going to be permanently living in this world. Death WILL eventually come to all of us.

2. A child is more focused on his toys than on his studies. Similarly, we put more effort in worldly pursuits than in making our minds one-pointed and focused on God's name. We should spend less time and energy on short-lived, temporary worldly gains and devote greater attention to spiritual pursuits.
3. There are many railway lines around a railway station. As we move further away from the station towards our destination, the number of lines slowly decrease until finally only one line is left that takes us to our destination. All these lines are like our bodily doors, from which we have to slowly defocus. Finally, it is only one line (tenth-door ਦਸਮ ਦੁਆਰ) which will take us to the destination of our life: **GOD**.

# SAINT SCHOLAR NARANJAN SINGH JI

---

by Surjit Kaur Gandhi

In total humility and with the blessings of Guru Ji,  
dass tries to dedicate some words to Saint Scholar Naranjan Singh Ji.

Sant Ji was born around the year 1921 in Sulisar, Bathinda, Punjab. From his early childhood, he showed signs of being a highly spiritual soul.

Sant Ji was blessed by Sant Attar Singh Ji(Mastuana Sahib).

**At the young age of 7, he would wake up at 1 am and do kirtan until 4 am, in seclusion.** He would then take some curd in an iron(ਸਰਬ ਲੋਹ) bowl as his breakfast. He stayed in Damdama Sahib from the age of 7 to 13.

Sant Ji then moved to Patiala, where he stayed at Gurdwara Dukh Neevaran Sahib, a historical site of Sri Guru Tegh Bahadur Sahib Ji. **Here, at this young age, he started katha of Sri Guru Granth Sahib Ji. This katha, from start to end, was completed in 18 years.**

For 50 years, Sant Ji did katha in Patiala and other cities in India. He travelled extensively all over India as well as to foreign countries like Singapore, Malaysia, USA and Canada. He spoke to eager audiences wherever he went and rekindled the light of religion in many hearts.

In 1983, Sant Ji was bestowed the title of **SHIROMANI KATHAKAR** (Chief Exponent of Sikh Scriptures) by the Shiromani Gurdwara Parbhandak Committee for 50 years of contribution to the Khalsa Panth. He was conferred this award by Sri Akal Takht Sahib.

Sant Ji left his physical body on 25th May 1994.

The lives of Gurmukhs, Gursikhs, Sants, Bhagats and Mahapurushs are the foundation of future civilisation and ethos. They are beacons of light who provide guidance to the shore of salvation. Sant Ji was amongst those blessed souls.

Sant Ji was a strict follower of Gurmat Maryada. He was a learned scholar who was dyed in Naam. He led a life of sewa, simran, katha, kirtan and absolute faith in Sri Guru Granth Sahib Ji.

**ਮੈ ਗੁਰਬਾਣੀ ਆਧਾਰੁ ਹੈ ਗੁਰਬਾਣੀ ਲਾਗਿ ਰਹਾਉ ॥੮॥**

I have the Support of the Word of the Guru's Bani.  
Attached to Gurbani, I survive.

(Sri Guru Granth Sahib Ji 759)

**Sant Ji also used to stress on the need to rise at amritwela.** For 35 years, he led an amritwela sadhana from 3 am to 5 am every morning at Guru Nanak Ashram, Patiala. During these amritwela sadhanas, the lights would be turned off at 3am sharp. Only a dim candle would be lighted near the Pothi Sahib on Sant Ji's harmonium. He did the sadhana with intense love(ਬੈਰਾਗ). Everything would come to a still and the atmosphere felt peaceful and tranquil.

Sant Ji always guided people to Sri Guru Granth Sahib Ji and not to himself. He advised people to stay away from individuals who claim to be living Gurus.

He always encouraged the sangat to (upon waking up every morning) recite 5 times the words **Dhan Sri Guru Granth Sahib Ji**.

The following are some of the words(ਬਚਨ) of Sant Ji:

1. Katha can be said to be knowledge(ਗਿਆਨ), vision(ਦਰਸ਼ਨ), faith(ਸ਼ਰਧਾ) or tenets of Gurmat. The purpose of katha is to unite the thought-waves(ਸੁਰਤ) to the Shabad. We need to bathe our thought-waves(ਸੁਰਤ) in the lake of katha. The aim of katha is to obtain the Grace of Guru Ji.
2. What is the duty(ਕਰਤੱਵ) of Guru Ji? He comes to the aid of the suffering person who remembers him. His nature is:

**ਜੋ ਸਰਣਿ ਆਵੈ ਤਿਸੁ ਕੰਠਿ ਲਾਵੈ ਇਹੁ ਬਿਰਦੁ ਸੁਆਮੀ ਸੰਦਾ ॥**

The Lord lovingly embraces whoever comes to His Sanctuary  
- this is the way of the Lord and Master.

(Sri Guru Granth Sahib Ji 544)

3. A Sikh has one door(ਦਰ), one house, one support. If we are able to hold on to only ONE support, then everything can change. Two will not work. This Perfect Law of Akaal Purukh is irrevocable. Join yourself, not to two, but to only ONE. We cannot have more than one spiritual head or centre.

4. Ardaas requires one-pointedness of the mind. When the mind starts getting one-pointed, then the secret unveils.
5. Do not keep the mind(ਮੁਨ) free. Always praise the Lord; otherwise, it will indulge in gossip and slander.
6. Guru Ji changes our bad *karams* to good ones. A Sikh obtains Grace and Blessings from Guru Ji. Guru Ji tells us the way of life(ਜੀਵਨ ਜੁਗਤ) and helps in achieving one-pointedness of the Surti. He sorts out our life; now and hereafter(ਲੋਕ-ਪਰਲੋਕ). Guru Ji lights up true love, intense longing and affection. As such, desire(ਭਾਵਨੀ) awakens and with this desire, mental strength increases.
7. As our faith(ਸ਼ਰਧਾ) keeps increasing, the Grace of God (ਨਦਰ) will unfold unto us. Our success will increase as faith, steadfastness and belief increase.
8. A Sikh may desert his Guru but Guru Ji will never desert His Sikh. A Sikh may write a *baydawa*(letter of breaking his relationship with Guru Ji) but Guru Ji mends this broken relationship (ਟੁੱਟੀ ਗੰਡ).
9. The words of Guru Ji are God's words. Guru Ji is the intimate knower of the secrets of our hearts.

# ARDAAS AND NAAM

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Ardaas is the act of making a plea (prayer) to God to achieve all our desires; temporal or spiritual.

On the temporal plane, even the seemingly impossible can become possible through Ardaas. On the spiritual plane, Ardaas is a wonderful guideline to achieve Naam Nivaas.

ਇਕ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਜੇ ਤੁਧੁ ਭਾਵਸੀ ॥

ਮੈ ਦੀਜੈ ਨਾਮ ਨਿਵਾਸੁ ਹਰਿ ਗੁਣ ਗਾਵਸੀ ॥੮॥੧॥੩॥

Nanak makes this one prayer: if it pleases Your Will, bless me with a home in Your Name, O' Lord, that I may sing Your Glorious Praises.

(Sri Guru Granth Sahib Ji 752)

What is Naam Nivaas?<sup>1</sup>

It is a spiritual stage in the depths of the mind, where a sadhu(one who practices a life of spiritual discipline), after sometime of meditation(ਅਭਿਆਸ ਕਮਾਈ), being in control of his thoughts(ਫੁਰਨਿਆਂ ਨੂੰ ਲੈ ਕਰਦਾ ਹੋਇਆ), arrives at the door of the ocean of pure and extreme bliss. However, he does not gain entry into this ocean of bliss; **he only arrives till the door.**

Only rare ones achieve this stage of great pleasure. Also, only rare ones are aspirants(ਜਾਚਕ) of this stage; which is beyond the reach of the mind, intellect and sense organs. Action and deeds are not able to assist a person to reach this stage of Naam Nivaas as these work only at the lower levels of the spiritual ladder.

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1 This is discussed in detail in the Chapter "ARDAAS AND NAAM NIVAAS" on page 100

A devotee(ਅਭਿਆਸੀ) is stuck in this dilemma: how can he open the door? To get out of this dilemma, Guru Ji guides us to do Ardaas.

ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਸੁਣੀਜੈ ॥  
ਕੇਵਲ ਨਾਮੁ ਰਿਦੇ ਮਹਿ ਦੀਜੈ ॥੪॥੨੬॥੨੨॥

Hear this prayer of Nanak:  
please, infuse Your Name into my heart.

(Sri Guru Granth Sahib Ji 389)

ਗੁਣ ਨਿਧਾਨ ਮੇਰਾ ਪ੍ਰਭੁ ਕਰਤਾ ਉਸਤਤਿ ਕਉਨੁ ਕਰੀਜੈ ਰਾਮ ॥  
ਸੰਤਾ ਕੀ ਬੇਨੰਤੀ ਸੁਆਮੀ ਨਾਮੁ ਮਹਾ ਰਸੁ ਦੀਜੈ ਰਾਮ ॥

The treasure of virtue is my God, the Creator Lord;  
what Praises of Yours should I sing, O' Lord?

The prayer of the Saints is, "O' Lord and Master, please bless us  
with the supreme, sublime essence of Your Name."

(Sri Guru Granth Sahib Ji 784)

ਹਰਿ ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ  
ਅਨਦਿਨੋ ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥  
ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ  
ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਇ ਵਾਸਾ ॥੪॥੩॥

My mind is enticed by the honey-sweet Lotus Feet of the Lord.

Day and night, I thirst for them.

Bestow the Water of Your Mercy upon Nanak, a thirsty song bird,  
so that I may come to dwell in Your Name.

(Sri Guru Granth Sahib Ji 13)

Prayer to the Lord is a vital aspect in the journey towards God. In this journey, deeds(ਕਰਨੀ) are recognised as being important. However, they are not the key to success. For ultimate success, Grace(ਨਦਰ) of Guru Ji is supremely important.

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥੩੨॥

O' Nanak, by His Grace He is obtained.  
False are the boastings of the false ones.

(Sri Guru Granth Sahib Ji 7)

**Ardaas attracts God's Grace.** It pulls and strengthens the flow of His mercy, which is not in our control. At most, a person retains the right to do Ardaas. However, the achievement of Grace is dependent solely on the blessings(ਮਿਹਰ) of Akaal Purukh(God).

ਨਦਰਿ ਤੁਧੁ ਅਰਦਾਸਿ ਮੇਰੀ ਜਿੰਨਿ ਆਪੁ ਉਪਾਇਆ ॥

Please bestow Your Grace, this is my prayer; You created Yourself.

(Sri Guru Granth Sahib Ji 566)

# ARDAS AND GURMAT

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According to Gurmat(teachings of Guru Ji), Ardaas has an unseen strength(ਗੁਪਤ ਸ਼ਕਤੀ), a power which can unveil all mysteries of life. **Ardaas is a master key.** Such a master key that can solve all of life's problems and iron out difficulties of all nature: godly(ਪਰਮਾਰਥ), self-interest(ਸਵਾਰਥ), worldly(ਵਿਹਾਰਕਾਰ) or spiritual wisdom/meditation(ਗਿਆਨ ਧਿਆਨ).

**Ardaas is the solution to ALL problems and difficulties.**

An important criteria required to harness the power of Ardaas is given in Gurbani:

ਇਕ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਜੇ ਤੁਧੁ ਭਾਵਸੀ ॥

ਮੈ ਦੀਜੈ ਨਾਮ ਨਿਵਾਸੁ ਹਰਿ ਗੁਣ ਗਾਵਸੀ ॥੮॥੧॥੩॥

Nanak makes this one prayer: if it pleases Your Will, bless me with a home in Your Name, O' Lord, that I may sing Your Glorious Praises.

(Sri Guru Granth Sahib Ji 752)

This hymn teaches us about the right attitude that we should adopt for Ardaas. For Ardaas to be accepted in God's court, we have to give up our own will and live in the Will of the Lord. As beggars, we cannot attain anything by demand.

ਸਲਾਮੁ ਜਬਾਬੁ ਦੋਵੈ ਕਰੇ ਮੁੰਢਹੁ ਘੁਥਾ ਜਾਇ ॥

ਨਾਨਕ ਦੋਵੈ ਕੂੜੀਆ ਥਾਇ ਨ ਕਾਈ ਪਾਇ ॥੨॥

If one offers both respectful greetings and rude refusal; he has gone wrong from the very beginning.

O' Nanak, both of his actions are false; he obtains no place in the Court of the Lord.

(Sri Guru Granth Sahib Ji 474)

Offerings of both respectful greetings(ਸਲਾਮੁ) and rude refusal(ਜਬਾਬੁ) do not go side by side. Similarly, begging and pride do not go together. It is observed that some people go to the Gurdwara Sahib but do not bow to Sri Guru Granth Sahib Ji in the correct manner. Their body does not bow low. Normally the exterior is a mirror of the interior.

Both the mind and the body must show signs of humility. This is one of the ABC's(start) of Ardaas.

**The chief purpose of religion is to free humans from other doors and lead them to do Ardaas at the door of the Lord, which is where all wishes can be fulfilled.**

Small and petty wishes may be fulfilled at the former doors, but it is only at the Lord's door that ALL wishes can be fulfilled.

Great souls like Jesus also believed in the importance and power of Ardaas. Jesus said that with prayer, you can get whatever you desire; even if you ask a mountain to go into the sea, it will happen.

*So Jesus answered and said to them, "Have faith in God. For assuredly, I say to you, whoever says to this mountain, 'Be removed and be cast into the sea,' and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says. Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them".*

(Mark 11:22-24 NKJV)

Prayer has a special importance in Gurmat. It is the cure for all difficulties and situations:

ਮਤਾ ਮਸੂਰਤਿ ਅਵਰ ਸਿਆਨਪ ਜਨ ਕਉ ਕਛੂ ਨ ਆਇਓ ॥  
ਜਹ ਜਹ ਅਉਸਰੁ ਆਇ ਬਨਿਓ ਹੈ ਤਹਾ ਤਹਾ ਹਰਿ ਧਿਆਇਓ ॥੧॥

Plans, politics or other clever tricks;  
the servant of the Lord knows none of these.  
Whenever the occasion arises, there, he meditates on the Lord.

(Sri Guru Granth Sahib Ji 498)

The above hymn does not imply that we should not discuss or use our common sense. We should understand this hymn as: For success, we should take the support(ਓਟ ਆਸਰਾ) of Akaal Purukh and not rely on our intelligence. Support should be of the Creator and not the created. In fact, we should remove all thoughts of the created, even if they are positive, from inside us.

Where prayer is done continuously and with faith, difficulties and hinderances do not come anywhere near.

ਬਿਘਨੁ ਨ ਕੋਊ ਲਾਗਤਾ ਗੁਰ ਪਹਿ ਅਰਦਾਸਿ ॥  
ਰਖਵਾਲਾ ਗੋਬਿੰਦ ਰਾਇ ਭਗਤਨ ਕੀ ਰਾਸਿ ॥੧॥

No obstacles will block your way,  
when you offer your prayers to the Guru.  
The Sovereign Lord of the Universe is the Saving Grace,  
the Protector of the capital of His devotees.

(Sri Guru Granth Sahib Ji 817)

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

The three fevers are removed by the Lord<sup>1</sup>  
He is the Destroyer of pain, the warehouse of peace.  
No obstacles block the path of one who prays before God.

(Sri Guru Granth Sahib Ji 714)

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1 Aadhi(ਆਦੀ) - disease of the mind,  
Biadhi(ਬਿਆਦੀ) - disease of the body,  
Upadhi(ਉਪਾਦੀ) - disease of doubt.

Sometimes difficulties may come and threaten a devotee. However, these difficulties cannot totally overcome the devotee. Yes, in such a crisis, it is important for the devotee to hold on to the support of Ardaas and the company of Holy Congregation(ਸਤਸੰਗ). The power of Akaal Purukh's Naam protects that person as it is God's nature to do so.

**ਸਾਧਸੰਗਿ ਮਿਟਿ ਜਾਤ ਬਿਕਾਰ ॥**

In the Sadh Sangat, the Company of the Holy, corruption is eradicated.

(Sri Guru Granth Sahib Ji 198)

# ARDAAS AND SADH SANGAT

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All religions support the fact that God is Almighty, Merciful, the All-Powerful Cause of causes(ਕਰਨ ਕਾਰਨ ਸਮਰਥ) and so forth. Gurmat distinctively recognises Sadh Sangat as the motivating medium(ਪ੍ਰੇਰਕ) of all these qualities.

**ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਹੈ ਸਾਧ ਸੰਗਤ ਦਾ ਕਰੈ ਕਰਾਯਾ॥**

**ਭਰੇ ਭੰਡਾਰ ਦਾਤਾਰ ਹੈ ਸਾਧ ਸੰਗਤ ਦਾ ਦੇਇ ਦਵਾਯਾ॥**

The All-Powerful God who is the cause of all cause, does everything according to the will of the holy congregation.

The stores of that Bestower are full but He gives according to the wishes of the holy congregation.

(Bhai Gurdaas Ji Vaar 6 Pauri 2)

This does not imply that an individual's prayer will not be successful. The difference is that **Ardaas done by Sadh Sangat is more powerful than an individual's Ardaas, especially, if a Gurmukh (a highly spiritual soul who is imbued in the Lord's Name) is present in the Sangat.**

**ਜੇ ਲੋੜਹਿ ਸਦਾ ਸੁਖੁ ਭਾਈ ॥**

**ਸਾਧੁ ਸੰਗਤਿ ਗੁਰਹਿ ਬਤਾਈ ॥**

**ਉਹਾ ਜਪੀਐ ਕੇਵਲ ਨਾਮ ॥**

**ਸਾਧੁ ਸੰਗਤਿ ਪਾਰਗਰਾਮ ॥੩॥**

O' brother, if you long for eternal peace, then Guru Ji advises you to join the Sadh Sangat. There, the Naam, the Name of the Lord, is meditated upon. In the Sadh Sangat, you shall be emancipated.

(Sri Guru Granth Sahib Ji 1182)

ਸੰਤ ਮੰਡਲੁ ਤਹਾ ਕਾ ਨਾਉ ॥

ਪਾਰਬ੍ਰਹਮ ਕੇਵਲ ਗੁਣ ਗਾਉ ॥੧॥ ਰਹਾਉ ॥

That alone is called the Realm of the Saints, where only Glorious Praises of the Supreme Lord God are sung.

(Sri Guru Granth Sahib Ji 1146)

However, True Sangat is not easily found. It is the rule of nature that anything precious is not commonly available. Gurmat recognises True Sangat as the congregation where:

- ONLY Naam is discussed
- Efforts are made to achieve Naam
- There is a shower(ਛਹਿਬਰ) of Divine vibrations(ਅਗੰਮੀ ਛੋਹ) deep within our soul(ਅੰਤਰ ਆਤਮੇ).

ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥

ਜਿਥੈ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥

How is the Society of the Saints to be known?  
There, the Name of the One Lord is chanted.

(Sri Guru Granth Sahib Ji 72)

# GURU JI'S PERSPECTIVE

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In Guru Ji's perspective, Ardaas is believed to be a vital part of our life.

What is the main aim of prayer? It is to free us from the shackles of fate(ਕਰਮ) and place us under the Grace(ਨਦਰ) of Akaal Purukh, by whatever means possible.

Guru Ji is in complete union with Akaal Purukh. They are one and the same. That is why, when a person joins himself to Guru Ji, he achieves the Grace(ਨਦਰ) of Akaal Purukh very easily.

**ਆਪੁ ਛਡਿ ਸਦਾ ਰਹੈ ਪਰਣੈ ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਏ ॥**

Renouncing selfishness and conceit,  
he remains always on the side of the Guru;  
he does not know anyone except the Guru.

(Sri Guru Granth Sahib Ji 919)

It is advised that we should be God-conscious at all times; while awake, sleeping and moving about our daily affairs.

**ਉਠਤ ਬੈਠਤ ਸੋਵਤ ਧਿਆਈਐ ॥**

**ਮਾਰਗਿ ਚਲਤ ਹਰੇ ਹਰਿ ਗਾਈਐ ॥੧॥**

While standing up, sitting down and even while asleep,  
meditate on the Lord.

While walking, sing the Praises of the Lord.

(Sri Guru Granth Sahib Ji 386)

**ਹਰਿ ਗੁਣ ਗਾਵਹੁ ਸਦਾ ਸੁਭਾਈ ॥**

**ਮਨ ਚਿੰਦੇ ਸਗਲੇ ਫਲ ਪਾਵਹੁ ਜੀਅ ਕੈ ਸੰਗਿ ਸਹਾਈ ॥੧॥ ਰਹਾਉ ॥**

Forever sing the Glorious Praises of the Lord with loving devotion.

You shall obtain all the fruits of your mind's desires, and  
the Lord becomes the companion and support of your soul.

(Sri Guru Granth Sahib Ji 623)

ਸੰਤਹੁ ਹਰਿ ਹਰਿ ਹਰਿ ਆਰਾਧਹੁ ॥

ਹਰਿ ਆਰਾਧਿ ਸਭੋ ਕਿਛੁ ਪਾਈਐ ਕਾਰਜ ਸਗਲੇ ਸਾਧਹੁ ॥ ਰਹਾਉ ॥

O' Saints, worship and adore the Lord, Har, Har, Har.  
Worship the Lord in adoration, and you shall obtain everything; your  
affairs shall all be resolved.

(Sri Guru Granth Sahib Ji 627)

ਸੁਖਦਾਤਾ ਭੈ ਭੰਜਨੋ ਤਿਸੁ ਆਗੈ ਕਰਿ ਅਰਦਾਸਿ ॥

ਮਿਹਰ ਕਰੇ ਜਿਸੁ ਮਿਹਰਵਾਨੁ ਤਾਂ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥੩॥

Offer your prayers to Him, the Giver of Peace, Destroyer of fear.  
On whom the Merciful Master showers His Mercy, that person's affairs  
are resolved.

(Sri Guru Granth Sahib Ji 627)

Also, as instructed in the Rehetnamas:

ਸਬ ਕਾਰਯੋਂ ਕੇ ਆਦਿ ਮੇਂ ਅਰਦਾਸ ਕਰੇ ।

ਆਪਨੇ ਗੁਰੂ ਬਿਨਾਂ ਹੋਰ ਨਾ ਜਾਣੇ ।

Before embarking on any endeavour, perform an Ardaas.  
Never recognise anyone other than Guru Ji.

(Rehetnama Bhai Chaupa Singh Ji)

ਗੁਰੂ ਦਾ ਸਿਖ ਕਿਤੇ ਕਾਰਜ ਜਾਇ ਦੇਸ ਅਥਵਾ ਪ੍ਰਦੇਸ

ਗੁਰੂ ਕੀ ਅਰਦਾਸਿ ਕਰ ਕੇ ਤੁਰੇ ।

A Gursikh, when going anywhere (local or overseas)  
Should perform an Ardaas before starting his journey.

(Rehetnama)

These verses teach us to change our attitude, become humble  
and live in Guru Ji's Will.

Guru Akaal Purukh is all powerful and perfect. Thus, a person  
who joins to Him also becomes powerful and develops  
unwavering faith. Only such a person can be called a *Harjan*.  
His mind is unwavering, one-pointed and he has complete  
faith in Guru Ji.

**ਰਾਮ ਜਨਾ ਕਉ ਰਾਮ ਭਰੋਸਾ ॥**

The Lord's humble servants place their faith in the Lord.

(Sri Guru Granth Sahib Ji 194)

A person who has earned such a state, has the Lord residing by his side, never leaving him and saves him from diseases and the problems of old age.

**ਸਖੀ ਵਸਿ ਆਇਆ ਫਿਰਿ ਛੋਡਿ ਨ ਜਾਈ ਇਹ ਰੀਤਿ ਭਲੀ ਭਗਵੰਤੈ ॥**

**ਨਾਨਕ ਜਰਾ ਮਰਣ ਭੈ ਨਰਕ ਨਿਵਾਰੈ ਪੁਨੀਤ ਕਰੈ ਤਿਸੁ ਜੰਤੈ ॥੧॥**

O' my companions, when He comes, He shall never leave us again.

This is the good nature of the Lord God.

O' Nanak, God dispels the fear of old age, death and hell;

He purifies His beings.

(Sri Guru Granth Sahib Ji 249)

Besides this, in this aspect, Sri Guru Gobind Singh Sahib Ji says that if we wish to see others happy, we have to immerse *ourselves* in Naam first.

# POINTERS FOR A SUCCESSFUL ARDAAS

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## POINTERS FOR A SUCCESSFUL ARDAAS : RULE ONE

**Absolute faith in the legitimacy of the desire.**

(ਨਿਸ਼ਚਿਤ ਤੌਰ ਤੇ ਮੰਗ ਦਾ ਯੋਗ ਹੋਣਾ)

**ਬਿਰਥੀ ਕਦੇ ਨ ਹੋਵਈ ਜਨ ਕੀ ਅਰਦਾਸਿ ॥**

The prayer of the Lord's humble servant is never in vain.

(Sri Guru Granth Sahib Ji 819)

This is the conviction that Guru Ji wishes to ingrain in us.

Do we feel the same conviction? If not, why? Why is our Ardaas fulfilled only sometimes and not always?

Some rules are compulsory for a successful Ardaas. The first rule is to weigh the legitimacy of the desire or wish. Is the desire justified? A person's conscience knows if the desire is appropriate. If there is doubt within the mind, the conscience will be doubtful about the validity of the desire.

If a wish has not been fulfilled, then one of the reasons is because, in the first place, there was doubt about the fulfillment of the wish. The judgement made by the mind would have accepted either the fulfillment or non-fulfillment of the wish. This proves that there is double-mindedness(ਦੁਚਿਤੀ) and sluggishness(ਦਿੱਲਾਪਣ) in the legitimacy of our wants and desires.

It is vital for a person travelling on the spiritual path to conquer duality(ਦੁਬਿਧਾ). By doing so, he earns Raj Jog.

ਐਸਾ ਕੋਇ ਜਿ ਦੁਬਿਧਾ ਮਾਰਿ ਗਵਾਵੈ ॥  
ਇਸਹਿ ਮਾਰਿ ਰਾਜ ਜੋਗੁ ਕਮਾਵੈ ॥੧॥ ਰਹਾਉ ॥

How rare is such a person, who kills and casts off duality.  
Killing it, he attains Raj Jog. Pause.

(Sri Guru Granth Sahib Ji 237)

The complete Shabad is:

ਗਉੜੀ ਮਹਲਾ ੫ ॥  
ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਸੂਰਾ ॥  
ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਪੂਰਾ ॥  
ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸਹਿ ਵਡਿਆਈ ॥  
ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਾ ਦੁਖੁ ਜਾਈ ॥੧॥

One who kills this is a spiritual hero.  
One who kills this is perfect.  
One who kills this obtains glorious greatness.  
One who kills this is freed of suffering.

ਐਸਾ ਕੋਇ ਜਿ ਦੁਬਿਧਾ ਮਾਰਿ ਗਵਾਵੈ ॥  
ਇਸਹਿ ਮਾਰਿ ਰਾਜ ਜੋਗੁ ਕਮਾਵੈ ॥੧॥ ਰਹਾਉ ॥

How rare is such a person, who kills and casts off duality.  
Killing it, he successfully attains Raj Jog. Pause.

ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਉ ਭਉ ਨਾਹਿ ॥  
ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਨਾਮਿ ਸਮਾਹਿ ॥  
ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕੀ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ॥  
ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਦਰਗਹ ਸਿਝੈ ॥੨॥

One who kills this has no fear.  
One who kills this is absorbed in the Naam.  
One who kills this has his desires quenched.  
One who kills this is approved in the Court of the Lord.

ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ ਧਨਵੰਤਾ ॥

ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ ਪਤਿਵੰਤਾ ॥

ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਜਤੀ ॥

ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸੁ ਹੋਵੈ ਗਤੀ ॥੩॥

One who kills this is wealthy and prosperous.

One who kills this is honourable.

One who kills this is truly a celibate.

One who kills this attains salvation.

ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਾ ਆਇਆ ਗਨੀ ॥

ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਨਿਹਚਲੁ ਧਨੀ ॥

ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ ਵਡਭਾਗਾ ॥

ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਅਨਦਿਨੁ ਜਾਗਾ ॥੪॥

One who kills this - his coming is auspicious.

One who kills this is steady and wealthy.

One who kills this is very fortunate.

One who kills this remains awake and aware, night and day.

ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਜੀਵਨ ਮੁਕਤਾ ॥

ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕੀ ਨਿਰਮਲ ਜੁਗਤਾ ॥

ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਸੁਗਿਆਨੀ ॥

ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਸਹਜ ਧਿਆਨੀ ॥੫॥

One who kills this is Jivan Mukta, liberated while yet alive.

One who kills this lives a pure lifestyle.

One who kills this is spiritually wise.

One who kills this meditates intuitively.

ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਥਾਇ ਨ ਪਰੈ ॥

ਕੋਟਿ ਕਰਮ ਜਾਪ ਤਪ ਕਰੈ ॥

ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜਨਮੁ ਨ ਮਿਟੈ ॥

ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜਮ ਤੇ ਨਹੀ ਛੁਟੈ ॥੬॥

Without killing this, one is not acceptable,  
even though one may perform millions of rituals, chants and austerities.

Without killing this, one cannot escape the cycle of reincarnation.

Without killing this, one does not escape death.

ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਈ ॥

ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜੁਠਿ ਨ ਧੋਈ ॥

ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ॥

ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਸਭੁ ਕਿਛੁ ਜਉਲਾ ॥੭॥

Without killing this, one does not obtain spiritual wisdom.

Without killing this, one's impurity is not washed off.

Without killing this, everything is filthy.

Without killing this, everything is a losing game.

ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ॥

ਤਿਸੁ ਭਈ ਖਲਾਸੀ ਹੋਈ ਸਗਲ ਸਿਧਿ ॥

ਗੁਰਿ ਦੁਬਿਧਾ ਜਾ ਕੀ ਹੈ ਮਾਰੀ ॥

ਕਹੁ ਨਾਨਕ ਸੋ ਬ੍ਰਹਮ ਬੀਚਾਰੀ ॥੮॥੫॥

When the Lord, the Treasure of Mercy, bestows His Mercy,  
one obtains release, and attains total perfection.

One whose duality has been killed by the Guru,

Says Nanak, contemplates God.

(Sri Guru Granth Sahib Ji 237)

A person who is double-minded(ਦੁਚਿਤੀ) is in doubt(ਦੁਬਿਧਾ).  
Doubt is a deadly disease, a cheat etc.

**ਦੁਬਿਧਾ ਰੋਗੁ ਸੁ ਅਧਿਕ ਵਡੇਰਾ ਮਾਇਆ ਕਾ ਮੁਹਤਾਜੁ ਭਇਆ ॥੮॥**

The disease of duality is so very deadly;  
it causes dependence on Maya.

(Sri Guru Granth Sahib Ji 1153)

**ਦੁਬਿਧਾ ਛੋਡਿ ਕੁਵਾਟੜੀ ਮੁਸਹੁਗੇ ਭਾਈ ॥**

O' brother, renounce the evil way of duality, or you shall be plundered.

(Sri Guru Granth Sahib Ji 419)

**ਦੁਬਿਧਾ ਬਉਰੀ ਮਨੁ ਬਉਰਾਇਆ ॥**

The insanity of duality has driven the mind insane.

(Sri Guru Granth Sahib Ji 1342)

Where there is no duality, God Himself comes.

**ਏਕੁ ਅਚਰਜੁ ਜਨ ਦੇਖਹੁ ਭਾਈ ॥**

**ਦੁਬਿਧਾ ਮਾਰਿ ਹਰਿ ਮੰਨਿ ਵਸਾਈ ॥**

O' my humble brother, behold this strange and wonderful thing:  
when duality is overcome, the Lord dwells within your mind.

(Sri Guru Granth Sahib Ji 663)

Doubt or double-mindedness is an anxiety, a deception or a form of impurity(ਮੈਲ) in a person's mind. It is the root of all worries.

Ardaas is the way to get rid of this deception or anxiety.

**ਨਾਨਕੁ ਤੇਰਾ ਬਾਣੀਆ ਤੂ ਸਾਹਿਬੁ ਮੈ ਰਾਸਿ ॥**

**ਮਨ ਤੇ ਧੋਖਾ ਤਾ ਲਹੈ ਜਾ ਸਿਫਤਿ ਕਰੀ ਅਰਦਾਸਿ ॥੪॥੧॥**

Nanak is Your merchant; O' Lord Master, You are my investment.  
Then alone doubt departs from my mind  
when I praise You and pray to You.

(Sri Guru Granth Sahib Ji 557)

There is a possibility of all wishes to be fulfilled. However, this is subject to the condition that the person does not doubt and suspect the validity of the wish. The Almighty God is All-knowing:

**ਸਭੁ ਕਛੁ ਜਾਨੈ ਆਤਮ ਕੀ ਰਹਤ ॥**

He knows all the ways and means of the soul.

(Sri Guru Granth Sahib Ji 269)

He knows our innermost state. So, if our soul itself is unsure of the validity of our desire or wish, then how can God, who is not only Omnipresent but also aware of our innermost thoughts, be fooled or misled?

**For the success of our Ardaas, the first irrevocable rule is: Absolute faith in the legitimacy of the desire.**

## POINTERS FOR A SUCCESSFUL ARDAAS : RULE TWO

### Faith in the existence and power of Guru Ji and Akaal Purukh (ਗੁਰੂ ਅਕਾਲ ਪੁਰਖ ਦੀ ਹਸਤੀ ਅਤੇ ਸਮਰੱਥਾ ਵਿਚ ਭਰੋਸਾ)

Sometimes, we feel that our desire is valid. However, we may doubt the very existence of the All-powerful and Ever-present(ਹਾਜ਼ਰ ਨਾਜ਼ਰ) Lord:

**ਜਹ ਜਹ ਮਨ ਤੂੰ ਧਾਵਦਾ  
ਤਹ ਤਹ ਹਰਿ ਤੇਰੈ ਨਾਲੇ ॥**

Wherever you wander, O' my mind,  
the Lord is there with you.

(Sri Guru Granth Sahib Ji 440)

The Lord is also the originator of all creation. God is existing within and outside of this creation just like seawater which is both inside and outside(surrounding) the fish.

**ਤੂੰ ਦਰੀਆਉ ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ ॥**  
You are the River of Life; all are within You.

(Sri Guru Granth Sahib Ji 11)

**ਜੇਤੀ ਹੈ ਤੇਤੀ ਤੁਧੁ ਅੰਦਰਿ ॥**  
As much as there is, is contained within You.

(Sri Guru Granth Sahib Ji 1034)

**ਸਦਾ ਹਜੂਰਿ ਦੂਰਿ ਨ ਜਾਣਹੁ ॥**  
He is always close at hand-do not think that He is far away.

(Sri Guru Granth Sahib Ji 116)

**ਸਦਾ ਹਜੂਰਿ ਜਾਣੁ ਭਗਵੰਤ ॥  
ਪੂਰੇ ਗੁਰ ਕਾ ਪੂਰਨ ਮੰਤ ॥੩॥**  
He knows the Lord God to be ever-present.  
This is the Perfect Teaching of the Perfect Guru.

(Sri Guru Granth Sahib Ji 867)

ਏਕ ਮਹਿ ਸਰਬ ਸਰਬ ਮਹਿ ਏਕਾ ਏਹ ਸਤਿਗੁਰਿ ਦੇਖਿ ਦਿਖਾਈ ॥੫॥

All are in the One, and the One is in all.  
This is what the True Guru has shown me. ॥5॥

(Sri Guru Granth Sahib Ji 907)

The above verses emphasize Guru Ji's perspective. However, ordinary humans cannot visualise such a belief. In fact, their perception is miles away from such a belief.

When there is no belief and faith in the very existence of the force that we are directing our prayer to, then that prayer(Ardaas) is useless.

Guru Ji's perspective is firm and stable whereas ordinary human outlook is fickle and as such, there is a vast barrier between them. How can this barrier be broken?

Human effort is not able to break this barrier though it is the duty of the human to try. There is only one solution to this difficulty which researchers have been preaching and following: **have full faith in the True Satguru and His Order(ਬਚਨ).**

Faith is the foundation and support of life. Without faith, there is no progress in life. Faith is an essential component required for the development of human life.

From birth, a child is taught to believe that so and so is his father, mother, sister, brother, etc. Our relations in life form on the foundation of this belief. They last till the end of our life. In the same way, when a child goes to school, the teacher convinces the child that this is A, B, C, ... and that is 1, 2, 3, ... etc. Based on this belief, the child's knowledge is developed and his intellect gets uplifted.

A person takes the support of faith whether in science or skill. Similarly, in Gurmat, it is highly essential to have absolute faith in the words of Guru Ji.

**ਰਾਮ ਜਨਾ ਕਉ ਰਾਮ ਭਰੋਸਾ ॥**

The Lord's humble servants place their faith in the Lord.

(Sri Guru Granth Sahib Ji 194)

For the success of our Ardaas, the second important rule is: Faith in the existence and power of Guru Ji and Akaal Purukh(ਗੁਰੂ ਅਕਾਲ ਪੁਰਖ ਦੀ ਹਸਤੀ ਅਤੇ ਸਮਰੱਥਾ ਵਿਚ ਭਰੋਸਾ).

# GURBANI

Guru Ji's words(ਬਚਨ) are PURE TRUTH. This is because they come from Akaal Purukh, Himself.

**ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰਿ ਜਾਣਹੁ ਗੁਰਸਿਖਹੁ  
ਹਰਿ ਕਰਤਾ ਆਪਿ ਮੁਹੁ ਕਢਾਏ ॥**

The Bani of the True Guru, is true, absolutely true; O' Gursikhs, know and accept this as a fact.

The Creator Lord Himself causes the Guru to chant it.

(Sri Guru Granth Sahib Ji 907)

Guru Ji's Bani, which is embodied in Sri Guru Granth Sahib Ji, is not only for reading or singing. It should also be meditated upon, internalised, contemplated upon and believed in. Only then can we achieve the highest spiritual state.

In Gurbani, the miraculous power(ਕਲਾ) of Satguru is at play. That is why, if we listen or read with full concentration, all of our difficulties and problems will vanish.

**ਜੋ ਗੁਰੂ ਕੇ ਸਿਖੁ ਨੂੰ ਕੋਈ ਅਰਥ-ਸੰਕਟ ਬਣ ਜਾਇ ਤਾਂ  
ਪਿਛਲੀ ਰਾਤੀ ਜਪੁਜੀ ਦਾ ਭੋਗ ਪੰਜ ਵਾਰੀ ਪਾਏ  
ਧਿਆਨ ਸਤਗੁਰਾਂ ਦਾ ਕਰੇ ।  
ਸਿਖਾਂ ਪਾਸਹੁੰ ਹਥ ਜੁੜਾਏ । ਜਥਾ ਸ਼ਕਤਿ ਸੇਵਾ ਟਹਲ ਕਰੈ ।  
ਵਾਹਿਗੁਰੂ ਆਸਾਨ ਕਰੈ ॥**

When a Sikh of the Guru encounters any extreme difficulty, then, at amritwela he should recite Japji Sahib Paath 5 times, keeping his focus on Satguru Ji.

Get Gursikhs to do Ardaas. Perform as much sewa as possible. Wahayguroo will solve the problem.

(Rehatnama Bhai Chaupa Singh Ji)

# SATGURU

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The miraculous powers(ਕਲਾ) of Akaal Purukh are present ONLY in the Bani of the True Guru. Other banis are incomplete (ਕੱਚੀਆਂ), hollow(ਫੋਕੀਆਂ) and lacking in power. In reality, Satguru and Akaal Purukh are two forms of the same essence. **The soul(ਅੰਤਰ ਆਤਮ) of Satguru and Akaal Purukh are one and the same.**

**ਸਤਿਗੁਰੁ ਦੇਉ ਪਰਤਖਿ ਹਰਿ ਮੂਰਤਿ ਜੋ ਅੰਮ੍ਰਿਤ ਬਚਨ ਸੁਣਾਵੈ ॥**

The Divine True Guru is the Embodiment, the Image of the Lord; He utters the Ambrosial Word.

(Sri Guru Granth Sahib Ji 1264)

Therefore, when Guru Ji speaks, He is actually sharing with us the Order(ਹੁਕਮ) of Akaal Purukh. These Orders are the support of our life. Other supports are temporary and unnecessary. In forceful words, it is the Order of Guru Ji that, if we want some work accomplished, we should do Ardaas before Akaal Purukh.

**ਕੀਤਾ ਲੋੜੀਐ ਕੰਮੁ ਸੁ ਹਰਿ ਪਹਿ ਆਖੀਐ ॥**

**ਕਾਰਜੁ ਦੇਇ ਸਵਾਰਿ ਸਤਿਗੁਰ ਸਚੁ ਸਾਖੀਐ ॥**

Whatever work you wish to accomplish, tell it to the Lord. He will resolve your affairs; the True Guru gives His Guarantee of Truth.

(Sri Guru Granth Sahib Ji 91)

Guru Ji says that if anyone does a humble prayer in the sanctuary of the Lord, He will fulfill that person's wishes.

ਜੋ ਮਾਗਹਿ ਸੋਈ ਸੋਈ ਪਾਵਹਿ ਸੇਵਿ ਹਰਿ ਕੇ ਚਰਣ ਰਸਾਇਣ ॥

Whatever I ask for, I receive;  
I serve at the Lord's feet, the source of nectar.

(Sri Guru Granth Sahib Ji 714)

ਜੋ ਮਾਗਹਿ ਠਾਕੁਰ ਅਪੁਨੇ ਤੇ ਸੋਈ ਸੋਈ ਦੇਵੈ ॥

Whatever I ask for from my Lord and Master, He gives that to me.

(Sri Guru Granth Sahib Ji 681)

ਮਨ ਕੀ ਇਛ ਪੁਜਾਵਣਹਾਰਾ ॥

ਸਦਾ ਸਦਾ ਜਾਈ ਬਲਿਹਾਰਾ ॥

He is the Fulfiller of the desires of the mind.  
Forever and ever, I am a sacrifice to Him.

(Sri Guru Granth Sahib Ji 106)

ਸਭੇ ਇਛਾ ਪੂਰੀਆ ਜਾ ਪਾਇਆ ਅਗਮ ਅਪਾਰਾ ॥

All desires are fulfilled,  
when the Inaccessible and Infinite Lord is obtained.

(Sri Guru Granth Sahib Ji 747)

Grasp onto the support of Akaal Purukh and have faith in Him because it is only He, who can be with us till the end. This is the essence of Guru Ji's teachings.

ਸਤਿਗੁਰ ਸਾਚੀ ਸਿਖ ਸੁਣਾਈ ॥

ਹਰਿ ਚੇਤਹੁ ਅੰਤਿ ਹੋਇ ਸਖਾਈ ॥

The True Guru has imparted the True Teachings.  
Think of the Lord, who will be your Help and Support in the end.

(Sri Guru Granth Sahib Ji 117)

Some schools of thought and western thinking emphasize self-confidence. However, in Gurmat, emphasis is on God-confidence.

**ਬਾਬੁਲੁ ਮੇਰਾ ਵਡ ਸਮਰਥਾ ਕਰਣ ਕਾਰਣ ਪ੍ਰਭੁ ਹਾਰਾ ॥**

My Father is absolutely All-powerful.  
God is the Doer, the Cause of causes.

(Sri Guru Granth Sahib Ji 777)

**ਉਚਾ ਅਗਮ ਅਪਾਰ ਪ੍ਰਭੁ ਕਥਨੁ ਨ ਜਾਇ ਅਕਥੁ ॥**

**ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਰਾਖਨ ਕਉ ਸਮਰਥੁ ॥੧॥**

God is lofty, unapproachable and infinite.

He is indescribable - He cannot be described.

Nanak seeks the Sanctuary of God, who is All-powerful to save us.

(Sri Guru Granth Sahib Ji 704)

Akaal Purukh is all powerful and limitless. In contrast, humans have very little capabilities and power. As such, whose support should we take? From whom should we ask for help? There can only be ONE answer to this question- FROM THE ALL POWERFUL.

That is why it is instructed in Gurmat that, in whatever we do, we should take the support of Akaal Purukh. This is the way to success, fulfillment of all wishes and secret of achieving good fortune.

It is the nature of Guru Ji to look after His Sikhs, analyse and fulfill their wishes, settle their affairs and always cast His merciful glance over them.

**ਸਤਿਗੁਰੁ ਸਿਖ ਕੀ ਕਰੈ ਪ੍ਰਤਿਪਾਲ ॥ ਸੇਵਕ ਕਉ ਗੁਰੁ ਸਦਾ ਦਇਆਲ ॥**

The True Guru cherishes His Sikh. The Guru is always merciful to His servant.

(Sri Guru Granth Sahib Ji 286)

**ਸਿਮਰਿ ਸੁਆਮੀ ਸਤਿਗੁਰੁ ਅਪੁਨਾ ਕਾਰਜ ਸਫਲ ਹਮਾਰੇ ॥੧॥ ਰਹਾਉ ॥**

Contemplating my Lord and Master, my True Guru, all my affairs have been resolved. Pause.

(Sri Guru Granth Sahib Ji 718)

ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਸਭ ਕਿਛੁ ਪਾਏ ॥

ਜੇਹੀ ਮਨਸਾ ਕਰਿ ਲਾਗੈ ਤੇਹਾ ਫਲੁ ਪਾਏ ॥

ਸਤਿਗੁਰੁ ਦਾਤਾ ਸਭਨਾ ਵਸੂ ਕਾ ਪੂਰੈ ਭਾਗਿ ਮਿਲਾਵਣਿਆ ॥੨॥

Serving the True Guru, all things are obtained.  
As are the desires one harbours, so are the rewards one receives.  
The True Guru is the Giver of all things;  
through perfect destiny, He is met.

(Sri Guru Granth Sahib Ji 116)

There are two ways. One, which is taught by Guru Ji. The other is the complete opposite of Guru Ji's teachings. We have to choose one of the two ways. One is of optimism and the other is of pessimism. One is the path of illumination and the other the path of darkness. One leads to success and the other to failure.

To turn away from Guru Ji is to embark on that path of pessimism, failure and darkness. To walk towards Guru Ji, under His guidance, is to walk on the path of optimism, success and illumination. That is why **it is important that a person becomes a Sikh of the Guru and not remain without a Guru. A person without a Guru does not find shelter anywhere.**

ਵਡਾ ਦਾਤਾ ਗੁਰਮੁਖਿ ਜਾਤਾ ਨਿਗੁਰੀ ਅੰਧ ਫਿਰੈ ਲੋਕਾਈ ॥੧੨॥

The Great Giver is revealed to the Gurmukh;  
without the Guru, the world wanders in darkness.

(Sri Guru Granth Sahib Ji 912)

ਨਿਗੁਰੇ ਕਉ ਗਤਿ ਕਾਈ ਨਾਹੀ ॥

ਅਵਗਣਿ ਮੁਠੇ ਚੋਟਾ ਖਾਹੀ ॥੩॥

There is no salvation for those who have no Guru.  
Beguiled by worthless sins, they are struck down.

(Sri Guru Granth Sahib Ji 361)

**ਸਤਿਗੁਰ ਬਾਝਹੁ ਗੁਰੁ ਨਹੀ ਕੋਈ ਨਿਗੁਰੇ ਕਾ ਹੈ ਨਾਉ ਬੁਰਾ ॥੧੩॥**

Without the True Guru, there is no Guru at all;  
one who is without a Guru has a bad reputation.

(Sri Guru Granth Sahib Ji 435)

Guru Ji, the manifestation of Akaal Purukh, is always present. According to His own Will, Akaal Purukh sometimes shows Himself in the physical form of Guru Ji for the salvation of millions.

**ਗੁਰ ਮਹਿ ਆਪੁ ਰਖਿਆ ਕਰਤਾਰੇ ॥**

**ਗੁਰਮੁਖਿ ਕੋਟਿ ਅਸੰਖ ਉਧਾਰੇ ॥**

The Creator Lord has enshrined Himself within the Guru.  
The Gurmukh saves countless millions.

(Sri Guru Granth Sahib Ji 1024)

*Guru* is that individual who, from the beginning, has always been one with Akaal Purukh. He has the knowledge of the beginning of time (for more details on this, see Sri Guru Granth Sahib Ji 1035 to 1038). Those who call themselves Gurus after attaining some spiritual powers are frauds. Only that being who is one with God from the beginning (ਆਦਿ ਜੁਗਾਦੀ) can be considered a True Guru and He gives support and protection in this world and the next (ਲੋਕ ਪ੍ਰਲੋਕ).

**ਸਤਿਗੁਰ ਬਾਝਹੁ ਮੁਕਤਿ ਕਿਨੇਹੀ ॥**

**ਓਹੁ ਆਦਿ ਜੁਗਾਦੀ ਰਾਮ ਸਨੇਹੀ ॥**

**ਦਰਗਹ ਮੁਕਤਿ ਕਰੇ ਕਰਿ ਕਿਰਪਾ ਬਖਸੇ ਅਵਗੁਣ ਕੀਨਾ ਹੇ ॥੪॥**

Without the True Guru, how can anyone be liberated?

He has been the Friend of the Lord,  
from the very beginning of time, and all throughout the ages.  
By His Grace, He grants liberation in His Court;  
He forgives our sins.

(Sri Guru Granth Sahib Ji 1027)

ਸਤਿਗੁਰ ਬਾਝੁ ਨ ਬੋਲੀ ਕੋਈ ॥ ਐਥੈ ਓਥੈ ਰਾਖਾ ਪ੍ਰਭੁ ਸੋਈ ॥

ਰਾਮ ਨਾਮੁ ਦੇਵੈ ਕਰਿ ਕਿਰਪਾ ਇਉਂ ਸਲਲੈ ਸਲਲ ਮਿਲਾਤਾ ਹੇ ॥੧੨॥

Other than the True Guru, no one is your friend. Here and hereafter,  
God is the Saviour.

He grants His Grace, and bestows the Lord's Name.  
He merges us with Him, like water with water.

(Sri Guru Granth Sahib Ji 1031)

ਜਿਉ ਜਨਨੀ ਸੁਤੁ ਜਣਿ ਪਾਲਤੀ ਰਾਖੈ ਨਦਰਿ ਮਝਾਰਿ ॥

ਅੰਤਰਿ ਬਾਹਰਿ ਮੁਖਿ ਦੇ ਗਿਰਾਸੁ ਖਿਨੁ ਖਿਨੁ ਪੋਚਾਰਿ ॥

ਤਿਉ ਸਤਿਗੁਰੁ ਗੁਰਸਿਖ ਰਾਖਤਾ ਹਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰਿ ॥੧॥

Just as a mother, having given birth to a son,  
feeds him and keeps him in her vision.

Indoors and outdoors, she puts food in his mouth;  
each and every moment, she caresses him.

In just the same way, the True Guru protects His Gursikhs,  
who love their Beloved Lord.

(Sri Guru Granth Sahib Ji 168)

Therefore, it is wise to stop making excuses and recognise the Divine Light within us. Guru Ji is the Omnipresent form of this Divine Light and thus we should always pay obeisance to Guru Ji. Guru Ji emphasizes this in Sukhmani Sahib:-

ਆਦਿ ਗੁਰਏ ਨਮਹ ॥

ਜੁਗਾਦਿ ਗੁਰਏ ਨਮਹ ॥

ਸਤਿਗੁਰਏ ਨਮਹ ॥

ਸ੍ਰੀ ਗੁਰਦੇਵਏ ਨਮਹ ॥੧॥

I bow to the Primal Guru.

I bow to the Guru of the ages.

I bow to the True Guru.

I bow to the Great, Divine Guru.

(Sri Guru Granth Sahib Ji 262)

The meaning of the shabad above is:

ਆਦਿ ਗੁਰਏ ਨਮਹ ॥ Obeisance to that Divine Light which is from the beginning. The beginning was that stage before the ages and time.

ਜੁਗਾਦਿ ਗੁਰਏ ਨਮਹ ॥ Then when time and the ages started, the conscious soul of that light manifested. Obeisance to that stage.

ਸਤਿਗੁਰਏ ਨਮਹ ॥ Obeisance to that True knowledge that came with the entry of the New Age.

ਸ੍ਰੀ ਗੁਰਦੇਵਏ ਨਮਹ ॥੧॥ Obeisance to that Guru as God, through whom, the true knowledge is obtained.

When one's thoughts are always in tune with God, then all shortcomings vanish and there is always success.

**ਕਾਰਜ ਸਗਲੇ ਸਿਧਿ ਭਏ**

**ਭੇਟਿਆ ਗੁਰੁ ਪੂਰਾ ॥੪॥੧੦॥੧੧੨॥**

All of one's affairs are perfectly resolved,  
when you give up yourself to the Perfect Guru.

(Sri Guru Granth Sahib Ji 398)

**ਨਾਨਕ ਜਿਨ੍ ਕਉ ਸਤਿਗੁਰੁ ਮਿਲਿਆ**

**ਤਿਨ੍ ਕਾ ਲੇਖਾ ਨਿਬੜਿਆ ॥੧੮॥੧॥੨॥**

O' Nanak, those who have met the True Guru;  
they have their accounts settled.

(Sri Guru Granth Sahib Ji 435)

# QUALITIES REQUIRED FOR AN ARDAS

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When a person possessing good qualities offers his prayers egolessly, his Ardas is quickly answered by the Lord. A person who knowingly does bad things, is the cause of his own destruction. It is a different thing altogether if we are unable to overcome our vices, despite trying. But, it is important that we continuously keep putting in the effort to try and overcome these weaknesses.

Qualities which are helpful in the path of prayer are:

1. Truthfulness(ਸਤ)
2. Abstinence(ਜਤ)
3. Compassion(ਦਯਾ)
4. Contentment(ਸੰਤੋਖ)
5. Righteousness(ਧਰਮ)
6. To be egoless(ਨਿਰਹੰਗਤਾ)
7. Penance(ਤਪ).

## 1. TRUTHFULNESS(ਸਤ)

ਸਤੁ ਸੰਤੋਖੁ ਹੋਵੈ ਅਰਦਾਸਿ ॥  
ਤਾ ਸੁਣਿ ਸਦਿ ਬਹਾਲੇ ਪਾਸਿ ॥੧॥

If a prayer is offered with truth and contentment,  
The Lord will hear it, and call him in to sit by Him.

(Sri Guru Granth Sahib Ji 52)

Truthfulness preserves the energy of a person and makes him capable of facing negative circumstances.

## 2. ABSTINENCE(ਜਤ)

Just like truthfulness, abstinence is another very important quality that helps preserve the energy of a person. In Sri Japji Sahib, Guru Ji has given a superior position to this quality.

**ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥**

Let abstinence be the furnace, and patience the goldsmith.

(Sri Guru Granth Sahib Ji 8)

## 3. COMPASSION(ਦਯਾ)

**ਪਰਉਪਕਾਰ ਵੀਚਾਰ ਵਿਚ ਜੀਅ ਦਯਾ ਮੋਮ ਵਾਂਗੀ ਢਲਣਾ॥**

Gurmukhs always imbibe altruism in their heart and in the sphere of compassion they melt like wax.

(Bhai Gurdaas Ji Vaar 18 Pauri 17)

## 4. CONTENTMENT(ਸੰਤੋਖ)

For a successful Ardaas, it is necessary for one to be contented and patient. It is the law of nature that before any seed can germinate and grow, it has to pass through many stages and it will bear fruit at the time nature has planned for it. Branches, leaves, flowers and fruits are all the different stages of the seed.

Similarly, when a seed of desire is sown by way of Ardaas, we have to remain hopeful, with the right attitude, staying patient and contented in order for the desire to materialise.

**ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਕਮਾਵੈ ਏਹ ਕਰਣੀ ਸਾਰ ॥**

Practice truth, contentment and kindness;  
this is the most excellent way of life.

(Sri Guru Granth Sahib Ji 51)

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ  
ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥

Make contentment your ear-rings, humility your begging bowl,  
and meditation the ashes you apply to your body.

(Sri Guru Granth Sahib Ji 6)

## 5. RIGHTEOUSNESS(ਧਰਮ)

ਸੋ ਡਰੈ ਜਿ ਪਾਪ ਕਮਾਵਦਾ ਧਰਮੀ ਵਿਗਸੇਤੁ ॥

The one who commits sins lives in fear,  
while the one who lives righteously rejoices.

(Sri Guru Granth Sahib Ji 84)

## 6. TO BE EGOLESS(ਨਿਰਹੰਗਤਾ)

One of the secrets of success is to be egoless.

ਹਸਤੀ ਸਿਰਿ ਜਿਉ ਅੰਕਸੁ ਹੈ ਅਹਰਣਿ ਜਿਉ ਸਿਰੁ ਦੇਇ ॥  
ਮਨੁ ਤਨੁ ਆਗੈ ਰਾਖਿ ਕੈ ਊਭੀ ਸੇਵ ਕਰੇਇ ॥  
ਇਉ ਗੁਰਮੁਖਿ ਆਪੁ ਨਿਵਾਰੀਐ ਸਭੁ ਰਾਜੁ ਸ੍ਰਿਸਟਿ ਕਾ ਲੇਇ ॥  
ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੁਝੀਐ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥੧॥

The elephant offers its head to the reins,  
and the anvil offers itself to the hammer;  
just so, offer your mind and body to Guru Ji;  
Stand before Him, and serve Him.  
This is how the Gurmukhs eliminate their ego,  
and come to rule the whole world.  
O' Nanak, the Gurmukh understands,  
when the Lord casts His Glance of Grace.

(Sri Guru Granth Sahib Ji 648)

ਆਪੁ ਤਜਹੁ ਗੋਬਿੰਦ ਭਜਹੁ  
ਸਰਨਿ ਪਰਹੁ ਹਰਿ ਰਾਇ ॥

ਦੂਖ ਹਰੈ ਭਵਜਲੁ ਤਰੈ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇ ॥

Renounce your ego, and meditate on the Lord of the Universe;  
take to the Sanctuary of the Lord, our King.  
Your pains shall depart - swim across the terrifying world-ocean,  
and obtain the fruits of your mind's desires.

(Sri Guru Granth Sahib Ji 298)

ਨਾਨਕ ਤਿਸ ਦਾ ਸਭੁ ਕਿਛੁ ਹੋਵੈ ਜਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥੮॥੧॥

O' Nanak, everything is resolved for the person who eradicates ego  
from within.

(Sri Guru Granth Sahib Ji 754)

A person who realises the secret of ego lives beyond his  
bodily needs. He makes use of the nine doors(ਨਉ ਦੁਆਰੇ) but  
keeps his thought-waves(ਸੁਰਤੀ) focused within himself.

(Note: Nine Doors = 2 eyes, 2 nostrils, 2 ears, mouth, sexual  
organ and anus).

Such a person attains the level(ਅਵਸਥਾ) of being able to  
understand ego(ਹਉਮੈ ਬੂਝੈ).

ਹਉਮੈ ਬੂਝੈ ਤਾ ਦਰੁ ਸੂਝੈ ॥

When one understands ego, then the Lord's gate is known.

(Sri Guru Granth Sahib Ji 466)

When one has completely effaced ego(not even an iota of  
ego is left), then Akaal Purukh himself comes and showers  
His blessings.

## 7. PENANCE(ਤਪ)

For a successful Ardaas, penance(ਤਪ) is important. This does not mean that we have to sit under the blazing sun with burning fires around us. It means that we have to restrain our mind from moving towards negativity. Also, we should not allow it to be in a state of sadness or disappointment. This penance is to be performed internally.

A person has to do his Ardaas by placing his focus deep within himself from where the sound current originates.

ਨਉ ਦਰ ਠਾਕੇ ਧਾਵਤੁ ਰਹਾਏ ॥  
ਦਸਵੈ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ ॥  
ਓਥੈ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਦਿਨੁ ਰਾਤੀ  
ਗੁਰਮਤੀ ਸਬਦੁ ਸੁਣਾਵਣਿਆ ॥੬॥

Those who close off the nine gates,  
and restrain the wandering mind,  
come to dwell in the Home of the Tenth Gate.  
There, the Unstruck Melody of the Shabad  
vibrates day and night.  
Through Guru Ji's Teachings, the Shabad is heard.

(Sri Guru Granth Sahib Ji 124)

The sound current of the shabad inside us manifests over time, through continuous practice(ਅਭਿਆਸ). As the thought-waves(ਸੁਰਤੀ) of a practitioner goes deeper within himself and rises above his positive thoughts(ਸੰਕਲਪ) and negative thoughts(ਵਿਕਲਪ), he is moving towards this sound current and comes nearer to the Divine Shabad - from which everything can be obtained.

ਜਿਨੀ ਅੰਦਰੁ ਭਾਲਿਆ ਗੁਰ ਸਬਦਿ ਸੁਹਾਵੈ ॥  
ਜੋ ਇਛਨਿ ਸੋ ਪਾਇਦੇ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

Those who search their inner beings,  
through the Word of the Guru's Shabad, are exalted and adorned.  
They obtain what they wish for,  
meditating on the Lord's Name.

(Sri Guru Granth Sahib Ji 1091)

In order to get whatever we desire, the secret of a successful Ardaas is to go deep within ourselves as per the guidance(ਜੁਗਤੀ) of Guru Ji.

ਜੋ ਇਛੀ ਸੋ ਫਲੁ ਪਾਇਦਾ ਗੁਰਿ ਅੰਦਰਿ ਵਾੜਾ ॥

I obtain the fruits of my desires; the Guru has directed me within.

(Sri Guru Granth Sahib Ji 1098)

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥  
ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸੁਆਮੁ ॥  
ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥  
ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥

The nine treasures are in the Ambrosial Name of God.  
Within the human body is its place of rest.  
The Deepest Samaadhi,  
and the unstruck sound current of the Naad are there.  
The wonder and marvel of it cannot be described.

(Sri Guru Granth Sahib Ji 293)

# ARDAAS AND A HIGHLY SPIRITUAL SOUL

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Divine illumination occurs when there is a union of the thought-waves(ਸੁਰਤ) and the Shabad. This union is similar to the light produced when negative and positive electrical wires are connected.

A person who remains connected in Divine Illumination through the *surti* is mentioned in Japji Sahib.

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥

ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥

In the realm of humility, the Word is Beauty.  
Forms of incomparable beauty are fashioned there.

ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥

ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

These things cannot be described.  
One who tries to speak of these shall regret the attempt.

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥

ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥

There, the following are shaped:  
intuitiveness, ego, intellect and understanding.

There, the following are shaped:  
The consciousness of the spiritual warriors and the Sidhs.

(Sri Guru Granth Sahib Ji 8)

The thoughts of those who have become One with the Divine Light will materialise.

ਜੋ ਜੋ ਚਿਤਵੈ ਦਾਸੁ ਹਰਿ ਮਾਈ ॥

ਸੋ ਸੋ ਕਰਤਾ ਆਪਿ ਕਰਾਈ ॥੧॥

Whatever the Lord's slave wishes, O' mother,  
the Creator Himself causes that to be done.

(Sri Guru Granth Sahib Ji 202)

ਜੇਹਾ ਮਨੋਰਥੁ ਕਰਿ ਆਰਾਧੇ ਸੋ ਸੰਤਨ ਤੇ ਪਾਵੈ ॥੩॥

Whatever wishes one harbours, are obtained from the Saints.

(Sri Guru Granth Sahib Ji 202)

Ardaas done by such a person, be it for himself or for others, is definitely successful. **When a fully bloomed spiritual soul(ਪੁੱਗਾ ਹੋਇਆ ਪੁਰਸ਼) connects internally with Ardaas through the Gurshabad, then Guru Ji manifests within him.**

However, only rare ones attain this state. This is that state where God hands over His authority. For example, when a Captain is promoted to the rank of Major, he assumes higher authority and increased responsibilities but physically, he still remains the same person he was. Likewise, with a Gurmukh, who is able to connect with the Divine light within him. This Gurmukh remains the same person physically. However, he has increased responsibilities and authority.

The authority of such a Gurmukh is so supreme that even in God's Abode(ਦਰਗਾਹ), nobody can stop him. He is able to change the lines of Fate and Destiny.

ਰੂੜੋ ਠਾਕੁਰੁ ਕਿਤੈ ਵਸਿ ਨ ਆਵੈ ॥

ਹਰਿ ਸੋ ਕਿਛੁ ਕਰੇ ਜਿ ਹਰਿ ਕਿਆ ਸੰਤਾ ਭਾਵੈ ॥

ਕੀਤਾ ਲੋੜਨਿ ਸੋਈ ਕਰਾਇਨਿ ਦਰਿ ਫੇਰੁ ਨ ਕੋਈ ਪਾਇਦਾ ॥੧੦॥

The Beauteous Lord and Master is not controlled in any way.

The Lord does that which pleases the Saints of the Lord.

He does whatever they wish to be done;  
nothing blocks their way at His Door.

(Sri Guru Granth Sahib Ji 1076)

Such an illuminated soul is a beacon of light for others. He is a fountain of peace and tranquility who gives solace to burning hearts. His daily life is proof to the fact that the secret to success and the fountain of strength is within. He keeps his focus within and lives above the state of positive and negative thoughts. This state can be considered as the lobby outside the door of Akaal Purukh's abode. A Gurmukh himself stands at this door and encourages others to do the same. He advises us that whatever we ask or beg for, we should do so at this door and not forsake it.

**ਢਾਢੀ ਦਰਿ ਪ੍ਰਭ ਮੰਗਣਾ ਦਰੁ ਕਦੇ ਨ ਛੋੜੇ ॥**

The minstrel begs at God's Door; he shall never leave that Door.

(Sri Guru Granth Sahib Ji 1076)

Gurbani calls such a person a Saint. Such a person has no need to dramatise his saintliness; just as the sun has no need to declare its rising every morning. Nature itself glorifies such a Gurmukh Saint.

**ਜਿਨਿ ਜਨਿ ਗੁਰਮੁਖਿ ਬੁਝਿਆ ਸੁ ਚਹੁ ਕੁੰਡੀ ਜਾਪੈ ॥**

That humble Gurmukh who understands,  
is celebrated in the four directions.

(Sri Guru Granth Sahib Ji 1097)

Sainthood is not the name of a certain garb or speciality. It is a state which rare ones achieve after overcoming different stages of spirituality. These stages are mainly

- reciting(ਜਪ)
- listening(ਸੁਣਨ)
- adhering(ਮੰਨਣ)
- being absorbed in remembrance (ਲਿਵਲੀਨਤਾ).

With recitation and listening, the hunger for obtaining Naam, awakens. Over time, this hunger increases so much that, without obtaining Naam, one desires to die. This is the stage of adhering(ਮੰਨਣ).

This stage of adhering(ਮੰਨਣ) is when the mind(ਮਨ) and Naam become ONE. The mind becomes identical to Naam. Ego vanishes and one becomes like

**ਨਦੀਆ ਅਤੇ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥**

The streams and rivers flowing into the ocean do not know its vastness.

(Sri Guru Granth Sahib Ji 5)

One breaks his thoughts from all directions and merges ONLY in Naam. This stage is obtained only when there are huge waves of God's Love in the devotee(ਅਭਿਆਸੀ). Being detached from all sides, he is completely immersed in the sound currents of the Shabad Naam.

**ਰਤੇ ਰੰਗਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਮਨੁ ਤਨੁ ਅਤਿ ਗੁਲਾਲੁ ॥**

**ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਆਲੂਦਿਆ ਜਿਤੀ ਹੋਰੁ ਖਿਆਲੁ ॥੩॥**

Those who are imbued with the Love of the Supreme Lord God, their minds and bodies are coloured deep crimson.

O' Nanak, without the Name, polluted and corrupt are all other thoughts.

(Sri Guru Granth Sahib Ji 1097)

The house or residence of Akaal Purukh is His Naam. A Sadhu is able to reach this house within himself after some time of meditation.

**ਨਾਵੈ ਅੰਦਰਿ ਹਉ ਵਸਾਂ ਨਾਉ ਵਸੈ ਮਨਿ ਆਇ ॥੫॥**

I dwell deep within the Name;  
the Name has come to dwell within my mind.

(Sri Guru Granth Sahib Ji 55)

In this state of extreme humility, a person is completely free of ego and vices.

ਸੋ ਸਾਧੂ ਬੈਰਾਗੀ ਸੋਈ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਏ ॥

ਅੰਤਰਿ ਲਾਗਿ ਨ ਤਾਮਸੁ ਮੂਲੇ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥

That person is a Holy Sadhu, and a renouncer of the world,  
whose heart is filled with the Naam.

His inner being is not touched by anger or dark energies at all;  
he has lost his selfishness and conceit.

(Sri Guru Granth Sahib Ji 1097)

One is able to recognise the saintliness of such a person because wherever he goes or whomsoever's company he sits in, without him even speaking or making conversation, the minds of people become peaceful and tranquil.

ਜਿਥੈ ਓਹੁ ਜਾਇ ਤਿਥੈ ਓਹੁ ਸੁਰਖਰੂ

ਉਸ ਕੈ ਮੁਹਿ ਡਿਠੈ ਸਭ ਪਾਪੀ ਤਰਿਆ ॥

Wherever he goes, he is recognized as honourable.  
Seeing his face, all sinners are saved.

(Sri Guru Granth Sahib Ji 29)

ਜਗਤੁ ਉਧਾਰਨ ਸੰਤ ਤੁਮਾਰੇ ਦਰਸਨੁ ਪੇਖਤ ਰਹੇ ਅਘਾਇ ॥੨॥

Your Saints are the Saving Grace of the world;  
beholding the Blessed Vision of their Darshan, I remain satisfied.

(Sri Guru Granth Sahib Ji 372)

To meet such a Sadh Gurmukh is not within our control. One is able to meet such a highly spiritual soul (ਮਹਾਂਪੁਰਸ਼) and be in his company only if God wills. What then, is within our control?

As per the guideline of Gurmat, it is Ardaas.

ਜਿਨ ਕੇ ਚੋਲੇ ਰਤੜੇ ਪਿਆਰੇ ਕੰਤੁ ਤਿਨਾ ਕੈ ਪਾਸਿ ॥  
ਧੂੜਿ ਤਿਨਾ ਕੀ ਜੇ ਮਿਲੈ ਜੀ ਕਹੁ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ॥੩॥

Those whose shawls are so dyed,  
O' Beloved, their Husband Lord is always with them.  
Bless me with the dust of those humble beings,  
O' Dear Lord. Says Nanak, this is my prayer.

(Sri Guru Granth Sahib Ji 722)

The holy company (ਸੰਗਤ) of such a saintly soul improves our welfare and happiness.

ਸਰਬ ਕਲਿਆਣ ਜੇ ਮਨ ਮਹਿ ਚਾਹਹਿ ਮਿਲਿ ਸਾਧੂ ਸੁਆਮੀ ਰਾਵਣਾ ॥੪॥  
If you yearn in your mind for all joys, then join the company of Saints  
and dwell upon your Master.

(Sri Guru Granth Sahib Ji 1026)

This is because whatever prayer the saintly soul does for us is accepted by God.

ਜੋ ਜੋ ਚਿਤਵਹਿ ਸਾਧ ਜਨ ਸੋ ਲੇਤਾ ਮਾਨਿ ॥੧॥ ਰਹਾਉ ॥

Whatever God's Holy servants wish for, He grants to them. Pause.

(Sri Guru Granth Sahib Ji 817)

But we have to be wary of cheats in this world. Nowadays, people proclaiming themselves to be saints can be found everywhere. We are unable to achieve anything from such frauds, and thus, sometimes, we become disillusioned. To save us from such disillusionment, **Gurbani tells us that a true and highly spiritual saint is very rare.**

ਕੋਟਿ ਮਧੇ ਕੋਈ ਸੰਤੁ ਦਿਖਾਇਆ ॥

ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਤਰਾਇਆ ॥੮॥

ਜੇ ਹੋਵੈ ਭਾਗੁ ਤਾ ਦਰਸਨੁ ਪਾਈਐ ॥

ਆਪਿ ਤਰੈ ਸਭੁ ਕੁਟੰਬੁ ਤਰਾਈਐ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੨॥

Out of millions, it is rare that such a Saint is seen.

O' Nanak, with him, we are carried across.

If one has such good destiny, then his Blessed Vision is obtained.

He saves himself, and carries across others as well.

(Sri Guru Granth Sahib Ji 1348)

# LANGUAGE AND SENTIMENTS IN ARDAAS

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Ardaas does not depend on words. The Lord is capable of knowing without our speaking.

**ਵਿਣੁ ਬੋਲੇ ਜਾਣੈ ਸਭੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥**

Even without our speaking, He knows everything.

(Sri Guru Granth Sahib Ji 1348)

God listens to the sentiments of the heart.

Language is the medium through which one's internal feelings of grievances are expressed and carried across to His door. Such grievances reside in the subconscious mind of the person. The way to God's door is also through this subconscious mind.

**ਤਨ ਮਹਿ ਮਨੁਆ ਮਨ ਮਹਿ ਸਾਚਾ ॥**

The mind is in the body, and the True Lord is in the mind.

(Sri Guru Granth Sahib Ji 686)

Therefore, to bring across our sentiments (whether materialistic or spiritual) to the Lord's door, it is important that Ardaas be done in a "no thought" one-pointed state in the subconscious mind i.e. rising above the thoughts of our senses, mind and body. This is the strategy that Gurmat teaches us. In this state of "no thought", there is such a place where the Divine Rays of His mercy and blessings come and continue to come, through God's Shabad Current.

**ਜੀਅ ਕੀ ਬਿਰਥਾ ਹੋਇ ਸੁ ਗੁਰ ਪਹਿ ਅਰਦਾਸਿ ਕਰਿ ॥**

**ਛੋਡਿ ਸਿਆਣਪ ਸਗਲ ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰਿ ॥**

As your soul is feeling, offer your prayers to the Guru.

Renounce all your cleverness,  
and dedicate your mind and body to Him.

(Sri Guru Granth Sahib Ji 519)

# CONGREGATIONAL PRAYER

---

Both, words and sentiments are required in a collective congregational prayer. When Ardaas is being done in the congregation, the sangat is instructed to be one-pointed and to join in the sentiments of the Ardaas. This is because, when our mind becomes one-pointed, it comes in contact with the Source(God) and His miraculous powers are unleashed.

A prayer sends out vibrations from one person to another and to God. All of the universe is in vibration. There are vibrations in the molecules of a table. The air is filled with vibrations. The reaction between human beings is also in vibrations.

When we send out a prayer for another person, we employ the force inherent in a spiritual universe. We transport from ourselves to the other person, a sense of love, helpfulness, support, a sympathetic and powerful understanding – and in this process, we awaken vibrations in the universe through which God brings to pass the good objectives prayed for.

**ਸਭੇ ਜੀਅ ਸਮਾਲਿ ਅਪਣੀ ਮਿਹਰ ਕਰੁ ॥**

In Your Mercy, You care for all beings and creatures.

**ਅੰਨੁ ਪਾਣੀ ਮੁਚੁ ਉਪਾਇ ਦੁਖ ਦਾਲਦੁ ਭੰਨਿ ਤਰੁ ॥**

You produce corn and water in abundance;  
You eliminate pain and poverty, and carry all beings across.

**ਅਰਦਾਸਿ ਸੁਣੀ ਦਾਤਾਰਿ ਹੋਈ ਸਿਸਟਿ ਠਰੁ ॥**

The Great Giver listened to my prayer,  
and the world has been cooled and comforted.

ਲੇਵਹੁ ਕੰਠਿ ਲਗਾਇ ਅਪਦਾ ਸਭ ਹਰੁ ॥

Take me into Your Embrace, and take away all my pain.

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਪ੍ਰਭ ਕਾ ਸਫਲੁ ਘਰੁ ॥੧॥

Nanak meditates on the Naam, the Name of the Lord;  
the House of God is fruitful and prosperous.

(Sri Guru Granth Sahib Ji 1251)

# ARDAAS AND CLEVERNESS

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Ardaas is not directed by cleverness(ਚਤਰਾਈ).

**ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥**

Hundreds of thousands of clever tricks,  
but not even one of them will go along with you in the end.

(Sri Guru Granth Sahib Ji 1)

A simple and humble person is much closer to God than a shrewd one.

**ਅਨਾਥਾ ਕੋ ਨਾਥੁ ਸਰਬ ਪ੍ਰਤਿਪਾਲਕੁ ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਨਾਉ ॥**

**ਜਾ ਕਉ ਕੋਇ ਨ ਰਾਖੈ ਪ੍ਰਾਣੀ ਤਿਸੁ ਤੂ ਦੇਹਿ ਅਸਰਾਉ ॥੧॥**

He is the Master of the masterless, the Cherisher of all.

He is the Lover of the devotees of His Name.

That mortal, whom no one can protect  
You bless him with Your Support, O' Lord.

(Sri Guru Granth Sahib Ji 1202)

# THE IMPOSSIBLE BECOMES POSSIBLE

---

ਸਰਬ ਕਲਾ ਪ੍ਰਭ ਤੁਮ੍ ਪ੍ਰਬੀਨ ॥  
ਅੰਤੁ ਨ ਪਾਵਹਿ ਜਲਹਿ ਮੀਨ ॥  
ਅਗਮ ਅਗਮ ਉਚਹ ਤੇ ਉਚ ॥  
ਹਮ ਥੋਰੇ ਤੁਮ ਬਹੁਤ ਮੁਚ ॥੩॥

You are the Expert, O' God, in all powers.  
The fish cannot find the limits of the water.  
You are Inaccessible and Unfathomable, the Highest of the High.  
I am small, and You are so very Great.

(Sri Guru Granth Sahib Ji 1182)

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿਆ ਸੋਇ ॥  
ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਪ੍ਰਭ ਤੇ ਹੋਇ ॥੪॥੩੪॥੪੭॥

He is permeating the waters, the lands and the skies.  
O' Nanak, everything comes from God.

(Sri Guru Granth Sahib Ji 1149)

ਤਿਥੈ ਤੂ ਸਮਰਥੁ ਜਿਥੈ ਕੋਇ ਨਾਹਿ ॥  
ਓਥੈ ਤੇਰੀ ਰਖ ਅਗਨੀ ਉਦਰ ਮਾਹਿ ॥

Where You are, Almighty Lord, there is no one else.  
There, in the fire of the mother's womb, You protected us.

(Sri Guru Granth Sahib Ji 961)

The above verses not only suggest but also strongly emphasize the truth that God's power has infinite capability and that nothing is impossible for God.

From a human perspective, it is impossible to get out of certain situations and incidents. However, Guru Ji's perspective dictates otherwise.

There have been cases where doctors had given up on their patients. But the patient and his relatives did not give up hope and hung onto the support of Ardaas. What happened? The patient got well and the disease left that person.

There are doctors who believe in the miracles of prayer. Noble Laureate, Dr Alexis Carrel says,

*Prayer is the most powerful of energy one can generate. It is a force as real as terrestrial gravity. As a physician, I have seen men, after all their therapy had failed, lifted out of a disease and melancholy by the serene effort of prayer.....*

*Prayer, like radium, is a source of luminous self-generating energy. In prayer, human beings seek to augment their finite energy by addressing themselves to the infinite source of all energy. When we pray, we link ourselves with the inexhaustible motive power that spins the universe, we ask that a part of this power be apportioned to our needs. Even in asking, our human deficiencies are filled, and we arise strengthened and repaired.....*

*Whenever we address God in fervent prayer, we change both soul and body for the better. It could not happen that any man or woman could pray for a single moment without some good result.*

It is written in religious books that beautiful and disease-free bodies are obtained by good deeds done in one's previous lives. Disease-free bodies are a great gift of Nature. To enjoy them, it is necessary for one to have discipline(ਸੰਜਮ) and know-how(ਜੁਗਤਿ).

The Lord, who has given this precious gift, also has the capability to keep it in good health. Diet, behaviour and deeds put pressure on our health and as such, diseases are born. But, the Grace of God is above these. The Lord can choose to keep a person alive even without breath(ਸਵਾਸ).

ਪ੍ਰਭ ਭਾਵੈ ਬਿਨੁ ਸਾਸ ਤੇ ਰਾਖੈ ॥

If it pleases God, the body is preserved, even without breath.

(Sri Guru Granth Sahib Ji 277)

That is why the Ardaas philosophy of Naam always gives solace to a person and recommends a hopeful life even though conditions may be otherwise.

The human mind is unable to perceive how the miraculous power of Ardaas can take effect and settle affairs, despite situations being apparently unfavourable.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਜਾ ਕਉ ਮੁਸਕਲੁ ਅਤਿ ਬਣੈ ਢੋਈ ਕੋਇ ਨ ਦੇਇ ॥

ਲਾਗੂ ਹੋਏ ਦੁਸਮਨਾ ਸਾਕ ਭਿ ਭਜਿ ਖਲੇ ॥

When confronted with terrible hardships,  
and no one offers you any support,  
When friends turn into enemies,  
and even your relatives have deserted you,

ਸਭੋ ਭਜੈ ਆਸਰਾ ਚੁਕੈ ਸਭੁ ਅਸਰਾਉ ॥

ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਲਗੈ ਨ ਤਤੀ ਵਾਉ ॥੧॥

When all support has given way, and all hope has been lost.  
But if you remember the Supreme Lord,  
even the hot wind cannot touch you.

ਸਾਹਿਬੁ ਨਿਤਾਣਿਆ ਕਾ ਤਾਣੁ ॥

ਆਇ ਨ ਜਾਈ ਬਿਰੁ ਸਦਾ ਗੁਰ ਸਬਦੀ ਸਚੁ ਜਾਣੁ ॥੧॥ ਰਹਾਉ ॥

Our Lord and Master is the Power of the powerless.  
He does not come or go; He is Eternal and Permanent;  
the True God is known through the Guru's Word(Shabad).

ਜੇ ਕੋ ਹੋਵੈ ਦੁਬਲਾ ਨੰਗ ਭੁਖ ਕੀ ਪੀਰ ॥

ਦਮੜਾ ਪਲੈ ਨਾ ਪਵੈ ਨਾ ਕੋ ਦੇਵੈ ਧੀਰ ॥

When you are weakened by the pains of hunger and poverty,  
With no money in your pockets, and no one gives you any comfort,

ਸੁਆਰਥੁ ਸੁਆਉ ਨ ਕੋ ਕਰੇ ਨਾ ਕਿਛੁ ਹੋਵੈ ਕਾਜੁ ॥  
ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਨਿਹਚਲੁ ਹੋਵੈ ਰਾਜੁ ॥੨॥

No one satisfies your hopes & desires, and nothing gets accomplished  
But if you remember the Lord, you shall obtain the eternal kingdom.

ਜਾ ਕਉ ਚਿੰਤਾ ਬਹੁਤੁ ਬਹੁਤੁਦੇਹੀ ਵਿਆਪੈ ਰੋਗੁ ॥  
ਗ੍ਰਿਸਤਿ ਕੁਟੰਬਿ ਪਲੇਟਿਆ ਕਦੇ ਹਰਖੁ ਕਦੇ ਸੋਗੁ ॥  
When you are plagued by great and excessive anxiety,  
and diseases of the body;

You are entangled in the attachments of household and family,  
sometimes feeling joy, and at other times sorrow;

ਗਉਣੁ ਕਰੇ ਚਹੁ ਕੁੰਟ ਕਾ ਘੜੀ ਨ ਬੈਸਣੁ ਸੋਇ ॥  
ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇ ॥੩॥

You are wandering around in all four directions,  
and you cannot sit or sleep even for a moment  
But if you remember the Supreme Lord,  
then your body and mind shall be cooled and soothed.

ਕਾਮਿ ਕਰੋਧਿ ਮੋਹਿ ਵਸਿ ਕੀਆ ਕਿਰਪਨ ਲੋਭਿ ਪਿਆਰੁ ॥  
ਚਾਰੇ ਕਿਲਵਿਖ ਉਨਿ ਅਘ ਕੀਏ ਹੋਆ ਅਸੁਰ ਸੰਘਾਰੁ ॥

When you are under the power of  
sexual desire, anger and worldly attachment,  
or a greedy miser in love with your wealth;  
If you have committed the four great sins and other mistakes;  
even if you are a murderous fiend

ਪੋਥੀ ਗੀਤ ਕਵਿਤ ਕਿਛੁ ਕਦੇ ਨ ਕਰਨਿ ਧਰਿਆ ॥  
ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਨਿਮਖ ਸਿਮਰਤ ਤਰਿਆ ॥੪॥

who has never taken the time to listen to  
sacred books, hymns and poetry  
But if you remember the Supreme Lord,  
and contemplate Him, even for a moment, you shall be saved.

(Sri Guru Granth Sahib Ji 70)

The following verse, which is read daily in Gurdwaras, provides evidence of cases where the miraculous power of Ardaas has made possible what was apparently impossible.

ਹਰਿ ਜੁਗੁ ਜੁਗੁ ਭਗਤ ਉਪਾਇਆ ਪੈਜ ਰਖਦਾ ਆਇਆ ਰਾਮ ਰਾਜੇ ॥  
ਹਰਣਾਖਸੁ ਦੁਸਟੁ ਹਰਿ ਮਾਰਿਆ ਪ੍ਰਹਲਾਦੁ ਤਰਾਇਆ ॥  
ਅਹੰਕਾਰੀਆ ਨਿੰਦਕਾ ਪਿਠਿ ਦੇਇ ਨਾਮਦੇਉ ਮੁਖਿ ਲਾਇਆ ॥  
ਜਨ ਨਾਨਕ ਐਸਾ ਹਰਿ ਸੇਵਿਆ ਅੰਤਿ ਲਏ ਛੁਡਾਇਆ ॥੪॥੧੩॥੨੦॥

In each and every age, He creates His devotees  
and preserves their honor, O' Lord King.

The Lord killed the wicked Harnaakhash, and saved Prahlaad.

He turned his back on the egotists and slanderers,  
and showed His Face to Bhagat Naam Dev.

Servant Nanak has so served the Lord,  
that He will deliver him in the end.

(Sri Guru Granth Sahib Ji 70)

In difficult times, we should do Ardaas. However, we should not forget that when times get better, we should continue to rely on the support of Ardaas so that difficult situations do not arise again. Good fortune and prosperity come about when God listens to our prayer.

ਜਾਂ ਸੁਖੁ ਤਾ ਸਹੁ ਰਾਵਿਓ ਦੁਖਿ ਭੀ ਸੰਮਾਲਿਓਇ ॥  
ਨਾਨਕੁ ਕਹੈ ਸਿਆਣੀਏ ਇਉ ਕੰਤ ਮਿਲਾਵਾ ਹੋਇ ॥੨॥

At times of peace and pleasure, remember your Husband Lord.

In times of suffering and pain, remember Him then as well.

Says Nanak, O' wise bride,  
this is the way to meet your Husband Lord.

(Sri Guru Granth Sahib Ji 792)

ਸਤਿਗੁਰ ਅਪੁਨੇ ਸੁਨੀ ਅਰਦਾਸਿ ॥

ਕਾਰਜੁ ਆਇਆ ਸਗਲਾ ਰਾਸਿ ॥

ਮਨ ਤਨ ਅੰਤਰਿ ਪ੍ਰਭੂ ਧਿਆਇਆ ॥

ਗੁਰ ਪੂਰੇ ਡਰੁ ਸਗਲ ਚੁਕਾਇਆ ॥੧॥

The True Guru has listened to my prayer.

All my affairs have been resolved.

Deep within my mind and body, I meditate on God.

The Perfect Guru has dispelled all my fears.

ਸਭ ਤੇ ਵਡ ਸਮਰਥ ਗੁਰਦੇਵ ॥

ਸਭਿ ਸੁਖ ਪਾਈ ਤਿਸ ਕੀ ਸੇਵ ॥ ਰਹਾਉ ॥

The All-powerful Divine Guru is the Greatest of all.

Serving Him, I obtain all comforts.

ਜਾ ਕਾ ਕੀਆ ਸਭੁ ਕਿਛੁ ਹੋਇ ॥

ਤਿਸ ਕਾ ਅਮਰੁ ਨ ਮੇਟੈ ਕੋਇ ॥

ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਅਨੂਪੁ ॥

ਸਫਲ ਮੂਰਤਿ ਗੁਰੁ ਤਿਸ ਕਾ ਰੂਪੁ ॥੨॥

Everything is done by Him.

No one can erase His Eternal Decree.

The Supreme and Transcendent Lord, is incomparably beautiful.

The Guru is the Image of Fulfillment, and the Embodiment of the Lord.

(Sri Guru Granth Sahib Ji 1152)

ਜਿਥੈ ਅਉਘਟੁ ਆਇ ਬਨਤੁ ਹੈ ਪ੍ਰਾਣੀ ॥

ਤਿਥੈ ਹਰਿ ਧਿਆਈਐ ਸਾਰਿੰਗਪਾਣੀ ॥

ਜਿਥੈ ਪੁਤੁ ਕਲਤੁ ਨ ਬੇਲੀ ਕੋਈ ਤਿਥੈ ਹਰਿ ਆਪਿ ਛੁਡਾਇਦਾ ॥੧੧॥

Wherever the mortal is confronted with difficulty,  
there he should meditate on the Lord of the Universe.

Where children, spouse or friends cannot help,  
there the Lord Himself comes to the rescue.

(Sri Guru Granth Sahib Ji 1076)

Ardaas gives hope, support and consolation at the Lord's door. This applies to all equally- the rich, the poor, the sinner, the bhagat, the sickly or a person in grief.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਨਿਰਧਨ ਕਉ ਤੁਮ ਦੇਵਹੁ ਧਨਾ ॥

ਅਨਿਕ ਪਾਪ ਜਾਹਿ ਨਿਰਮਲ ਮਨਾ ॥

ਸਗਲ ਮਨੋਰਥ ਪੂਰਨ ਕਾਮ ॥

ਭਗਤ ਅਪੁਨੇ ਕਉ ਦੇਵਹੁ ਨਾਮ ॥੧॥

You bless the poor with wealth, O' Lord.

Countless sins are taken away,  
and the mind becomes immaculate and pure.

All the mind's desires are fulfilled,  
and one's tasks are perfectly accomplished.  
You bestow Your Name upon Your devotee.

ਸਫਲ ਸੇਵਾ ਗੋਪਾਲ ਰਾਇ ॥

ਕਰਨ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ

ਤਾ ਤੇ ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

Service to the Lord, our Sovereign King, is fruitful and rewarding.

Our Lord and Master is the Creator, the Cause of causes;  
no one is turned away from His Door empty-handed. Pause.

ਰੋਗੀ ਕਾ ਪ੍ਰਭ ਖੰਡਹੁ ਰੋਗੁ ॥

ਦੁਖੀਏ ਕਾ ਮਿਟਾਵਹੁ ਪ੍ਰਭ ਸੋਗੁ ॥

ਨਿਥਾਵੇ ਕਉ ਤੁਮ ਥਾਨਿ ਬੈਠਾਵਹੁ ॥

ਦਾਸ ਅਪਨੇ ਕਉ ਭਗਤੀ ਲਾਵਹੁ ॥੨॥

God eradicates the disease from the diseased person.

God takes away the sorrows of the suffering.

Those who have no place at all - You seat them upon the place.

You link Your slave to devotional worship.

ਨਿਮਾਣੇ ਕਉ ਪ੍ਰਭ ਦੇਤੋ ਮਾਨੁ ॥  
ਮੂੜ ਮੁਗਧੁ ਹੋਇ ਚਤੁਰ ਸੁਗਿਆਨੁ ॥  
ਸਗਲ ਭਇਆਨ ਕਾ ਭਉ ਨਸੈ ॥  
ਜਨ ਅਪਨੇ ਕੈ ਹਰਿ ਮਨਿ ਬਸੈ ॥੩॥

God bestows honour on the dishonoured. He makes the foolish and ignorant become clever and wise.

The fear of all fear disappears.

The Lord dwells within the mind of His humble servant.

ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਸੂਖ ਨਿਧਾਨ ॥  
ਤਤੁ ਗਿਆਨੁ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮ ॥  
ਕਰਿ ਕਿਰਪਾ ਸੰਤ ਟਹਲੈ ਲਾਏ ॥

ਨਾਨਕ ਸਾਧੂ ਸੰਗਿ ਸਮਾਏ ॥੪॥੨੩॥੩੬॥

The Supreme Lord God is the Treasure of Peace.

The Ambrosial Name of the Lord is the essence of reality.

Granting His Grace, He enjoins the mortals to serve the Saints.

O' Nanak, such a person merges in the Sadh Sangat.

(Sri Guru Granth Sahib Ji 1146)

When faced with difficulties, we should not be disheartened. Instead, we should do Ardaas to ask for the strength to successfully deal with the difficult situation. The following verse discloses this secret and emphasizes the aim of Gurmat.

ਦੇਹ ਸਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੋਂ ॥  
ਨ ਡਰੋਂ ਅਰਿ ਸੋ ਜਬ ਜਾਇ ਲਰੋਂ ਨਿਸਚੈ ਕਰ ਆਪਨੀ ਜੀਤ ਕਰੋਂ ॥  
ਅਰੁ ਸਿਖ ਹੋ ਆਪਨੇ ਹੀ ਮਨ ਕੋ ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤਉ ਉਚਰੋਂ ॥  
ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਿਧਾਨ ਬਨੈ ਅਤ ਹੀ ਰਨ ਮੈ ਤਬ ਜੁਝ ਮਰੋਂ ॥

O' Lord, bless me with the boon

that I may never be deterred from doing pure deeds.

Being fearless and with determination,

I should go to battle with full conviction of my victory.

May I always teach my mind to constantly crave to sing Your glories.  
And should the final end come may I die heroically on the battlefield.

(Chandi Charetar Sri Guru Gobind Singh Sahib Ji)

# RELIANCE ON ONLY ONE SUPPORT

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There is one warning in the path of Ardaas:

If we rely on more than one source for support, ultimately none will hold our hand. Seeking support from more than one source is like a person trying to cross a river by putting each of his feet in two different boats. Such a person would eventually drown.

Similarly, a person who seeks the support of not only Satguru but others as well, would eventually drown.

The following example illustrates this very clearly:

Bhai Phewa Ji and Roop Chand both lived in Sirhand. They used to spend their free time in the company of Gursikhs. They also spent whatever money they had to purchase groceries for the langgar. They ran a shop similar to today's safe-deposit boxes run by the bank.

One day, a Moghul gave a large purse full of gold coins to them for safe-keeping. He was going to Delhi and told them that he would collect it upon his return. They kept the purse safely but forgot to make a record in their books.

Five years later, the Moghul returned and asked for his purse. Bhai Phewa Ji checked his books but of course could not find any such record. Also, he could not remember any such incident. This caused an argument and they both agreed to

make a case and bring it to the notice of the local Nawab. The Nawab ordered that they should both dip their hand into a pot of boiling oil. He said that the person who was correct would not get his hand scalded.

Before he dipped his hand into the oil, Bhai Phewa Ji did an Ardaas to Sri Guru Arjan Sahib Ji to come to his rescue and promised five gold coins and Parsaad as thanksgiving. Similarly, the Moghul prayed to his Pirs(Muslim Saints) and promised all the gold coins.

Both then dipped their hands into the hot oil. The Moghul's hand got scalded while nothing happened to Bhai Phewa Ji's hand. The Nawab passed judgement that the Moghul was not telling the truth about the gold coins and the case was dismissed.

Bhai Phewa Ji returned to his shop and informed his colleague, Roop Chand, about the incident. Roop Chand decided to look around the shop for the purse and managed to find it. Being honest Gursikhs, they located the Moghul and returned the purse to him. The Moghul said he would give them the five gold coins which Bhai Phewa Ji had promised to Guru Ji. He also requested that they take him to Guru Ji.

Bhai Phewa Ji took the Moghul to see Guru Ji. The Moghul asked Guru Ji, "Why is it that Bhai Phewa Ji, being wrong, was proved innocent. On the other hand, I was correct but was proved wrong?"

Guru Ji replied, "While doing Ardaas, Bhai Phewa Ji had his faith in one and ONLY one Guru. However, you(the Moghul) had placed your faith on a large number of Pirs. A wife with only one husband is always safe and secure."

Bhai Phewa Ji is mentioned in Bhai Gurdas Ji's Vaaran.

**ਭਾਈ ਭੀਵਾ ਸ਼ੀਹਚੰਦ ਰੂਪਚੰਦ ਸਨਮੁਖ ਸਤ ਭਾਈ॥**

The truly devoted and close Sikhs are  
Bhai Phewa, Shih Chand and Roop Chand.

(Bhai Gurdaas Ji Vaar 11 Pauree 26)

That is why, Guru Ji repeatedly emphasizes that we take the support of only ONE Akaal Purukh, asking from Him day and night and keeping Him in our mind. By doing this, all desires will be fulfilled.

**ਹਰਿ ਇਕੋ ਦਾਤਾ ਸੇਵੀਐ ਹਰਿ ਇਕੁ ਧਿਆਈਐ ॥**

**ਹਰਿ ਇਕੋ ਦਾਤਾ ਮੰਗੀਐ ਮਨ ਚਿੰਦਿਆ ਪਾਈਐ ॥**

Serve the One Lord, the Great Giver; meditate on the One Lord.  
Beg from the One Lord, the Great Giver,  
and obtain all your heart's desires.

**ਜੇ ਦੂਜੇ ਪਾਸਹੁ ਮੰਗੀਐ ਤਾ ਲਾਜ ਮਰਾਈਐ ॥**

**ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਫਲੁ ਪਾਇਆ**

**ਤਿਸੁ ਜਨ ਕੀ ਸਭ ਭੁਖ ਗਵਾਈਐ ॥**

**ਨਾਨਕੁ ਤਿਨ ਵਿਟਹੁ ਵਾਰਿਆ**

**ਜਿਨ ਅਨਦਿਨੁ ਹਿਰਦੈ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ॥੧੦॥**

But if you beg from another, then you shall be shamed and destroyed.  
One who serves the Lord obtains the fruits of his rewards;  
and all of his hunger is satisfied.

Nanak is a sacrifice to those,  
who, night and day, within their hearts, meditate on the Lord's Name.

(Sri Guru Granth Sahib Ji 590)

Also, it is instructed that if we cannot do much, we should at least, in our minds, constantly believe God to be near. As such, all affairs will be settled.

ਨਿਕਟਿ ਪੇਖੁ ਪ੍ਰਭੁ ਕਰਣਹਾਰ ॥

ਈਤ ਉਤ ਪ੍ਰਭ ਕਾਰਜ ਸਾਰ ॥੩॥

Behold the Creator Lord God near at hand.  
Here and hereafter, God shall resolve your affairs.

(Sri Guru Granth Sahib Ji 590)

A person devoid of the ONE support becomes divided and remains trapped in the mind's turmoil. Internally, he becomes a victim of a wavering and terrified mind. In this world, even his own, seem to be alien to him. He finds it impossible to trust anyone. He carries the self-imposed load of responsibilities on his head but is unable to fulfill them. Internally, he feels sad and disillusioned but carries on with life, even though outwardly he may appear otherwise.

Guru Ji tells us that by taking the support of the ONE Lord, our affairs will be settled. We will achieve a carefree mind, attain humility in pride, and our feelings of emptiness and duality will be removed.

ਜਉ ਮੈ ਓਟ ਗਗੀ ਪ੍ਰਭ ਤੇਰੀ ॥

ਤਾਂ ਪੂਰਨ ਹੋਈ ਮਨਸਾ ਮੇਰੀ ॥੩॥

ਦੇਖਿ ਚਲਿਤ ਮਨਿ ਭਏ ਦਿਲਾਸਾ ॥

ਨਾਨਕ ਦਾਸ ਤੇਰਾ ਭਰਵਾਸਾ ॥੪॥੨੯॥੮੦॥

When I took to Your Protection, O' God,  
my desires were fulfilled.

Gazing upon the wonder of Your play,  
my mind has become encouraged.  
Servant Nanak relies on You alone.

(Sri Guru Granth Sahib Ji 390)

To solve our problems, we often put our hopes on a person holding a worldly position or rank. However, if we rely on Guru Ji for support, we can achieve the impossible and yet ensure that Guru Ji will be there for us even in the next world. Of course, unwavering faith is essential.

Guru Ji comes to the aid of those who take His support:

**ਦੀਨ ਦੁਨੀਆ ਤੇਰੀ ਟੇਕ ॥**

In this world and the next, I have Your Support.

(Sri Guru Granth Sahib Ji 1147)

The complete shabad is:

**ਭੈਰਉ ਮਹਲਾ ੫ ॥**

**ਤੇਰੀ ਟੇਕ ਰਹਾ ਕਲਿ ਮਾਹਿ ॥**

**ਤੇਰੀ ਟੇਕ ਤੇਰੇ ਗੁਣ ਗਾਹਿ ॥**

**ਤੇਰੀ ਟੇਕ ਨ ਪੋਹੈ ਕਾਲੁ ॥**

**ਤੇਰੀ ਟੇਕ ਬਿਨਸੈ ਜੰਜਾਲੁ ॥੧॥**

With Your Support, I survive in the Dark Age of Kalyug.

With Your Support, I sing Your Glorious Praises.

With Your Support, death cannot even touch me.

With Your Support, my entanglements vanish.

**ਦੀਨ ਦੁਨੀਆ ਤੇਰੀ ਟੇਕ ॥**

**ਸਭ ਮਹਿ ਰਵਿਆ ਸਾਹਿਬੁ ਏਕ ॥੧॥ ਰਹਾਉ ॥**

In this world and the next, I have Your Support.

The One Lord, our Lord and Master, is all-pervading. Pause.

**ਤੇਰੀ ਟੇਕ ਕਰਉ ਆਨੰਦ ॥ ਤੇਰੀ ਟੇਕ ਜਪਉ ਗੁਰ ਮੰਤ ॥**

**ਤੇਰੀ ਟੇਕ ਤਰੀਐ ਭਉ ਸਾਗਰੁ ॥ ਰਾਖਣਹਾਰੁ ਪੂਰਾ ਸੁਖ ਸਾਗਰੁ ॥੨॥**

With Your Support, I celebrate blissfully.

With Your Support, I chant the Guru's Mantra.

With Your Support, I cross over the terrifying world-ocean.

The Protector, our Perfect Lord, is the Ocean of Peace.

ਤੇਰੀ ਟੇਕ ਨਾਹੀ ਭਉ ਕੋਇ ॥ ਅੰਤਰਜਾਮੀ ਸਾਚਾ ਸੋਇ ॥

ਤੇਰੀ ਟੇਕ ਤੇਰਾ ਮਨਿ ਤਾਣੁ ॥

ਈਹਾਂ ਊਹਾਂ ਤੂ ਦੀਬਾਣੁ ॥੩॥

With Your Support, I have no fear.

The True Lord is the Inner-knower, the Searcher of hearts.

With Your Support, my mind is filled with Your Power.

Here and there, You are my Court of Appeal.

ਤੇਰੀ ਟੇਕ ਤੇਰਾ ਭਰਵਾਸਾ ॥

ਸਗਲ ਧਿਆਵਹਿ ਪ੍ਰਭ ਗੁਣਤਾਸਾ ॥

ਜਪਿ ਜਪਿ ਅਨਦੁ ਕਰਹਿ ਤੇਰੇ ਦਾਸਾ ॥

ਸਿਮਰਿ ਨਾਨਕ ਸਾਚੇ ਗੁਣਤਾਸਾ ॥੪॥੨੬॥੩੯॥

I take Your Support, and place my faith in You.

All meditate on God, the Treasure of Virtue.

Chanting and meditating on You, Your slaves celebrate in bliss.

Nanak meditates on the True Lord, the Treasure of Virtue.

(Sri Guru Granth Sahib Ji 1147)

# ARDAAS AND DEVOTION

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The path of Ardaas strongly recommends us to live in the Will of the One Lord, living a humble life, dedicating our mind and soul to the Lord and nurturing life's journey towards devotion(ਆਰਿਤ).

**ਹਿਕੁ ਸੇਵੀ ਹਿਕੁ ਸੰਮਲਾ ਹਰਿ ਇਕਸੁ ਪਹਿ ਅਰਦਾਸਿ ॥**

I serve the One Lord, I contemplate the One Lord,  
and to the One Lord, I offer my prayer.

(Sri Guru Granth Sahib Ji 710)

Aarti(a religious hymn), which is normally sung after the completion of an Akhand Paath(continuous reading of Sri Guru Granth Sahib Ji from start to end, non-stop and lasting for about 48 hours), is not some religious ceremony as many people think it to be. This is actually a way to emphasize our devotional feelings. It is a medium.

There are many kinds of bhagti such as

- Arth bhagti(ਅਰਥਿ ਭਗਤੀ)-bhagti that dwells into meanings,
- Gian bhagti(ਗਿਆਨ ਭਗਤੀ)-bhagti of knowledge,
- Aart bhagti(ਆਰਤਿ ਭਗਤੀ)-devotional bhagti.

Aart bhagti is when we faithfully humble ourselves and do Ardaas. In reality, to humbly devote oneself (ie. removing the *I-ਮੈ* and *mine-ਮੇਰੀ* from within) is true devotional worship.

**ਸਚੀ ਭਗਤਿ ਵਿਚਹੁ ਆਪੁ ਖੋਇ ॥**

True devotional worship consists of  
eliminating selfishness and conceit from within.

(Sri Guru Granth Sahib Ji 159)

Sri Guru Nanak Sahib Ji and other bhagats recited Aarti. Although the chain of their thoughts were different from each other, study shows that all had the same ideology.

What is that ideology? When doing Ardaas, we have to be devoted, meek and humble while dedicating our mind and body, just like a child who relies solely on his mother and nobody else. In every difficulty and need, he comes to his mother. Similarly, we must have faith in the Lord and seek His support. The Lord grants all the wishes and discloses the treasures of nature to a person who has such faith.

**ਜਾ ਕੈ ਰਾਮ ਕੋ ਬਲੁ ਹੋਇ ॥**

**ਸਗਲ ਮਨੋਰਥ ਪੂਰਨ ਤਾਹੂ ਕੇ ਦੁਖੁ ਨ ਬਿਆਪੈ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥**

One who has the Lord's Power on his side, all his desires are fulfilled, and no pain afflicts him.

(Sri Guru Granth Sahib Ji 1223)

**ਮੈ ਤਾਣੁ ਦੀਬਾਣੁ ਤੂਹੈ ਮੇਰੇ ਸੁਆਮੀ ਮੈ ਤੁਧੁ ਆਗੈ ਅਰਦਾਸਿ ॥**

**ਮੈ ਹੋਰੁ ਥਾਉ ਨਾਹੀ ਜਿਸੁ ਪਹਿ ਕਰਉ ਬੇਨੰਤੀ**

**ਮੇਰਾ ਦੁਖੁ ਸੁਖੁ ਤੁਝ ਹੀ ਪਾਸਿ ॥੨॥**

You alone are my strength, and my Court, O' my Lord and Master; unto You alone I pray.

There is no other place where I can offer my prayers; I can tell my pains and pleasures only to You.

(Sri Guru Granth Sahib Ji 735)

**ਮਨ ਬਚ ਕ੍ਰਮ ਗੋਵਿੰਦ ਅਧਾਰੁ ॥ ਤਾ ਤੇ ਛੁਟਿਓ ਬਿਖੁ ਸੰਸਾਰੁ ॥੩॥**

In thought, word and deed, seek Support of the Lord of the Universe; thus you shall be saved from the poisonous world-ocean.

(Sri Guru Granth Sahib Ji 197)

ਸਤਿਗੁਰ ਸਰਨਿ ਪਏ ਸੇ ਥਾਪੇ ਤਿਨ ਰਾਖਨ ਕਉ ਪ੍ਰਭੁ ਆਵੈਗੋ ॥

Those who enter the Sanctuary of the True Guru are firmly established;  
God comes to protect them.

(Sri Guru Granth Sahib Ji 1223)

ਜਉ ਮੈ ਓਟ ਗਹੀ ਪ੍ਰਭ ਤੇਰੀ ॥

ਤਾਂ ਪੂਰਨ ਹੋਈ ਮਨਸਾ ਮੇਰੀ ॥੩॥

ਦੇਖਿ ਚਲਿਤ ਮਨਿ ਭਏ ਦਿਲਾਸਾ ॥

ਨਾਨਕ ਦਾਸ ਤੇਰਾ ਭਰਵਾਸਾ ॥੪॥੨੯॥੮੦॥

When I took to Your Protection, O' God,  
my desires were fulfilled.

Gazing upon the wonder of Your play,  
my mind has become encouraged.  
Servant Nanak relies on You alone.

(Sri Guru Granth Sahib Ji 390)

Living with love and devotion in the Will of God results in the destruction of miseries. By doing so, one also gets worldly happiness in abundance.

ਲਖਿਮੀ ਬਰ ਸਿਉ ਜਉ ਲਿਉ ਲਾਵੈ ॥

ਸੋਗੁ ਮਿਟੈ ਸਭ ਹੀ ਸੁਖ ਪਾਵੈ ॥੪੩॥

When someone comes to love God, who is the Lord of Lakhshmi,  
his sorrow departs, and he obtains total peace.

(Sri Guru Granth Sahib Ji 342)

# SUITABLE TIME FOR ARDAAS

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ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਦਿਨੁ ਰਾਤਿ ॥

ਤਿਸਹਿ ਧਿਆਵਹੁ ਸਾਸਿ ਗਿਰਾਸਿ ॥

Praise God, day and night.

Meditate on Him with every breath and morsel of food.

(Sri Guru Granth Sahib Ji 280)

Some people have this question on their minds:  
Is there a special or particular time of the day for Ardaas?

The main purpose of Ardaas is for us to put forth our feelings or emotions before the Lord. **Ardaas is the cry (ਪੁਕਾਰ) of the heart.**

When does this cry awaken?

It does not have any timings and can arise at anytime. In fact, it is constantly awakened. This is why, **ANYTIME is appropriate for Ardaas.**

Many situations give rise to this cry. Ardaas thus becomes a necessity. For example, when one has an intense desire for something or when there is a major obstacle in the spiritual practice (ਅਭਿਆਸ) of a seeker, then in such situations, the sentiments of the cry arise in a person.

Sometimes the pain of sorrow becomes a reason for this cry. In the spiritual path, sorrow is also believed to be medicine.

ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ ॥

Suffering is the medicine, and pleasure the disease,  
because where there is pleasure, there is no desire for God.

(Sri Guru Granth Sahib Ji 469)

From this same viewpoint, sorrow is also regarded as a blessing. This is stated in Japji Sahib:

ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥

ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥

So many endure distress, deprivation and constant abuse.  
Even these are Your Gifts, O' Great Giver!

(Sri Guru Granth Sahib Ji 5)

Many do Ardaas ONLY in times of sorrow. Gurmat encourages us to always do Ardaas in good times as well.

We do Ardaas in times of sorrow as a cry to Guru Ji to rid the suffering. Ardaas done in happier times is a show of our gratitude to the Lord.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਖਾਹਿ ॥

ਤਿਸੁ ਠਾਕੁਰ ਕਉ ਰਖੁ ਮਨ ਮਾਹਿ ॥

By His Grace, you partake of the thirty-six delicacies;  
enshrine that Lord and Master within your mind.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਗੰਧਤ ਤਨਿ ਲਾਵਹਿ ॥

ਤਿਸ ਕਉ ਸਿਮਰਤ ਪਰਮ ਗਤਿ ਪਾਵਹਿ ॥

By His Grace, you apply scented oils to your body; r  
emembering Him, the supreme status is obtained.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਬਸਹਿ ਸੁਖ ਮੰਦਰਿ ॥

ਤਿਸਹਿ ਧਿਆਇ ਸਦਾ ਮਨ ਅੰਦਰਿ ॥

By His Grace, you dwell in the palace of peace;  
meditate forever on Him within your mind.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਗ੍ਰਿਹ ਸੰਗਿ ਸੁਖ ਬਸਨਾ ॥

ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਤਿਸੁ ਰਸਨਾ ॥

By His Grace, you abide with your family in peace;  
keep His remembrance upon your tongue, throughout the day.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਰੰਗ ਰਸ ਭੋਗ ॥

ਨਾਨਕ ਸਦਾ ਧਿਆਈਐ ਧਿਆਵਨ ਜੋਗ ॥੧॥

By His Grace, you enjoy tastes and pleasures;  
O' Nanak, meditate forever on the One Lord, Who is worthy of  
meditation.

(Sri Guru Granth Sahib Ji 269)

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂੰ ਪ੍ਰਗਟੁ ਸੰਸਾਰਿ ॥

ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਮੂਲਿ ਨ ਮਨਹੁ ਬਿਸਾਰਿ ॥

By His Grace, you are famous all over the world;  
never forget God from your mind.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਪਰਤਾਪੁ ॥

ਰੇ ਮਨ ਮੂੜ ਤੂ ਤਾ ਕਉ ਜਾਪੁ ॥

By His Grace, you have prestige;  
O' foolish mind, meditate on Him!

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੇ ਕਾਰਜ ਪੂਰੇ ॥

ਤਿਸਹਿ ਜਾਨੁ ਮਨ ਸਦਾ ਹਜੂਰੇ ॥

By His Grace, your works are completed;  
O' mind, know Him to be close at hand.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂੰ ਪਾਵਹਿ ਸਾਚੁ ॥

ਰੇ ਮਨ ਮੇਰੇ ਤੂੰ ਤਾ ਸਿਉ ਰਾਚੁ ॥

By His Grace, you find the Truth;  
O' my mind, merge yourself into Him.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸਭ ਕੀ ਗਤਿ ਹੋਇ ॥

ਨਾਨਕ ਜਾਪੁ ਜਪੈ ਜਪੁ ਸੋਇ ॥੨॥

By His Grace, everyone is saved;  
O' Nanak, meditate, and chant His Chant.

(Sri Guru Granth Sahib Ji 270)

Having obtained all these happiness, comforts and wealth from the Lord, it is only right that we give thanks to Him daily. One who does not acknowledge and appreciate these gifts by way of thanksgiving is inviting danger.

What is this danger?

ਖਾਦਾ ਪੈਨਦਾ ਮੁਕਰਿ ਪਾਇ ॥

ਤਿਸ ਨੋ ਜੋਹਿ ਦੂਤ ਧਰਮਰਾਇ ॥੧॥

ਤਿਸੁ ਸਿਉ ਬੇਮੁਖੁ ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦੀਨਾ ॥

ਕੋਟਿ ਜਨਮ ਭਰਮਹਿ ਬਹੁ ਜੁਨਾ ॥੧॥ ਰਹਾਉ ॥

They eat and wear what they are given, but still, they deny the Lord.

They shall be hunted down by  
the messengers of the Judge of Dharma.

They are unfaithful to the One, who has given them body and soul.

Through millions of incarnations and lifetimes, they wander lost.

(Sri Guru Granth Sahib Ji 195)

ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆਂ ਵਿਆਪਨਿ ਸਭੇ ਰੋਗ ॥

Forgetting the Transcendent Lord, all sorts of illnesses are contracted.

(Sri Guru Granth Sahib Ji 135)

Whatever the situation (unhappiness, happiness, sadness, joy, wealth, or poverty), we should ALWAYS do Ardaas and give thanks to God.

Positive situations are good, provided they remain positive. Should a situation be negative (according to our outlook), only Akaal Purukh has the capability and power to rectify it. That is why Ardaas is necessary in all situations.

ਆਪਿ ਬਿਨਾਹੇ ਆਪਿ ਕਰੇ ਰਾਸਿ ॥

ਨਾਨਕ ਪ੍ਰਭ ਆਗੈ ਅਰਦਾਸਿ ॥੪॥੧੧॥੮੦॥

He Himself annihilates, and He Himself restores.

Nanak offers this prayer to God.

(Sri Guru Granth Sahib Ji 179)

Daily prayer is a very important aspect of our lives. Hence, it is best that a specific time be set aside for it - just as we do for the other areas (eating, drinking, work, rest, sleep, etc.) of our lives.

Although all times are auspicious for Ardaas, the experiences of highly spiritual souls recommend that out of the 24 hours of a day, there is one time slot (ਪਹਿਰ), known as AMRITWELA, which is especially auspicious. A cry (ਪੁਕਾਰ) done during these ambrosial hours is heard faster in God's Court.

ਬਾਬੀਹਾ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਬੋਲਿਆ ਤਾਂ ਦਰਿ ਸੁਣੀ ਪੁਕਾਰ ॥

ਮੇਘੈ ਨੋ ਫੁਰਮਾਨੁ ਹੋਆ ਵਰਸਹੁ ਕਿਰਪਾ ਧਾਰਿ ॥

When the rainbird chirps at Amritwela,  
then its prayers are heard in the Court of the Lord.

The order is issued to the clouds,  
to show mercy and let the rains shower down.

(Sri Guru Granth Sahib Ji 1285)

Gurmat believes amritwela to be approximately 3 hours 45 minutes before sunrise (ਸਵਾ ਪਹਿਰ ਰਾਤ ਰਹਿੰਦੀ). It is such a time where there is absolute calm in Nature. This time is also known as Brahm Moorat (God's moments).

At this auspicious hour, the souls of all meditative people are immersed in seeking unison with God. They also give support to each other in an unseen (ਗੁਪਤ) way.

A seed that is planted at the correct time, blooms and bears fruit. Similarly, the cry done at amritwela will also bear fruit.

ਹਰਿ ਧਨੁ ਰਤਨੁ ਜਵੇਹਰੁ ਮਾਣਕੁ  
ਹਰਿ ਧਨੈ ਨਾਲਿ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਵਤੈ  
ਹਰਿ ਭਗਤੀ ਹਰਿ ਲਿਵ ਲਾਈ॥

The Lord's wealth is like jewels, gems and rubies.  
Focusing on the Lord's wealth(Naam), at Amritwela;  
the devotees lovingly center their attention on the Lord.

ਹਰਿ ਧਨੁ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਵਤੈ ਕਾ ਬੀਜਿਆ  
ਭਗਤ ਖਾਇ ਖਰਚਿ ਰਹੇ ਨਿਖੁਟੈ ਨਾਹੀ ॥

This Lord's wealth(Naam) which is planted at Amritwela;  
the devotees eat it, and spend it, but it is never exhausted.

ਹਲਤਿ ਪਲਤਿ

ਹਰਿ ਧਨੈ ਕੀ ਭਗਤਾ ਕਉ ਮਿਲੀ ਵਡਿਆਈ ॥੩॥

In this world and the next,  
the wealth of the Lord gives devotees blessings and glory.

ਹਰਿ ਧਨੁ ਨਿਰਭਉ ਸਦਾ ਸਦਾ ਅਸਥਿਰੁ ਹੈ ਸਾਚਾ  
ਇਹੁ ਹਰਿ ਧਨੁ ਅਗਨੀ ਤਸਕਰੈ ਪਾਣੀਐ ਜਮਦੂਤੈ  
ਕਿਸੈ ਕਾ ਗਵਾਇਆ ਨ ਜਾਈ ॥

The Lord's wealth is Fearless, forever permanent and true.  
Onto this Lord's wealth, fire, robbers, water and Jamdoots,  
all of these cannot have their destroying effect.

ਹਰਿ ਧਨ ਕਉ ਉਚਕਾ ਨੇੜਿ ਨ ਆਵਈ  
ਜਮੁ ਜਾਗਤੀ ਡੰਡੁ ਨ ਲਗਾਈ ॥੪॥

The Lord's wealth cannot even be approached by thieves;  
Messengers of Death cannot tax it.

(Sri Guru Granth Sahib Ji 734)

ਝਾਲਾਘੇ ਉਠਿ ਨਾਮੁ ਜਪਿ ਨਿਸਿ ਬਾਸੁਰ ਆਰਾਧਿ ॥  
ਕਾਰੂ ਤੁਝੈ ਨ ਬਿਆਪਈ ਨਾਨਕ ਮਿਟੈ ਉਪਾਧਿ ॥੧॥

Rise early in the morning, and chant the Naam;  
worship and adore the Lord, night and day.

Anxiety shall not afflict you, O' Nanak, and your misfortune shall vanish.

(Sri Guru Granth Sahib Ji 255)

ਪ੍ਰਾਤਹਕਾਲਿ ਹਰਿ ਨਾਮੁ ਉਚਾਰੀ ॥  
ਈਤ ਉਤ ਕੀ ਓਟ ਸਵਾਰੀ ॥੧॥  
ਸਦਾ ਸਦਾ ਜਪੀਐ ਹਰਿ ਨਾਮ ॥

ਪੂਰਨ ਹੋਵਹਿ ਮਨ ਕੇ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥

In the early hours of the morning, I chant the Lord's Name.  
I have fashioned a shelter for myself, hear and hereafter.  
Forever and ever, I chant the Lord's Name,  
and the desires of my mind are fulfilled. Pause.

(Sri Guru Granth Sahib Ji 743)

ਸਿਫਤਿ ਸਲਾਹਣੁ ਅੰਮ੍ਰਿਤ ਵੇਲਾ ॥੨੦॥

The correct time for His praises is at Amritwela.

Bhai Gurdaas Ji Vaar 7 Pauri 20

ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੁ ਕਰਿ ਅੰਮ੍ਰਿਤੁ ਵੇਲਾ ਸਬਦੁ ਆਹਾਰੀ ।

Bowing before the primeval Pursh(God) at Amritwela,  
they(Gursikhs) chew the Word(Gurbani).

Bhai Gurdaas Ji Vaar 11 Pauri 2

Another suitable time for Ardaas is at sunset.

ਸਿਮਰਿ ਧਿਆਇ ਗਾਇ ਗੁਨ ਗੋਬਿੰਦ ਦਿਨੁ ਰੈਨਿ ਸਾਝ ਸਵੇਰੈ ॥੧॥ਰਹਾਉ॥

Remember Him, meditate on Him,  
and sing the Glorious Praises of the Lord of the Universe,  
day and night, evening and morning.

(Sri Guru Granth Sahib Ji 743)

To achieve the desires of the mind(ਮਨ ਕੇ ਕਾਮ), one has to be wary of the mind itself. It is the nature of the mind that when it is made to do something, especially prayer, over time, it starts becoming mischievous ie. becomes restless, slack and mechanical. Because of this, the intensity within, lessens.

**For Ardaas to be heard, it is extremely important that it be done with passion** ie. longing and intensity. This applies at all times, whether the Ardaas is done before dawn, at night, at daybreak or daytime.

Together with intensity, the sentiments of Prema Bhagti (Devotion with Love) are also necessary. When this happens, one immediately receives Grace.

**ਕਲਮਲਿ ਹੋਈ ਮੇਦਨੀ ਅਰਦਾਸਿ ਕਰੇ ਲਿਵ ਲਾਇ ॥**

**ਸਚੈ ਸੁਣਿਆ ਕੰਨੁ ਦੇ ਧੀਰਕ ਦੇਵੈ ਸਹਜਿ ਸੁਭਾਇ ॥**

**ਇੰਦ੍ਰੈ ਨੋ ਫੁਰਮਾਇਆ ਵੁਠਾ ਛਹਬਰ ਲਾਇ ॥**

When the people are suffering in pain,  
they call upon the Lord in loving prayer.

The True Lord naturally listens and hears and gives comfort.

He commands the god of rain,  
and the rain pours down in torrents.

(Sri Guru Granth Sahib Ji 743)

In conclusion, **ANYTIME** is suitable for Ardaas. However, amritwela and sunset are highly special timings (ਉਚਿਤ) for Ardaas.

# BEST PLACE FOR ARDAAS

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At certain places, we tend to have a natural feeling of wanting to pray. Such a place is especially suitable for Ardaas. All places are ideal but some are especially better.

ਜਿਥੈ ਬੈਸਨਿ ਸਾਧ ਜਨ ਸੋ ਥਾਨੁ ਸੁਹੰਦਾ ॥

ਓਇ ਸੇਵਨਿ ਸੰਮ੍ਰਿਥੁ ਆਪਣਾ ਬਿਨਸੈ ਸਭੁ ਮੰਦਾ ॥

Beautiful is that place, where the Holy people dwell.

They serve their All-powerful Lord, and they give up all their evil ways.

(Sri Guru Granth Sahib Ji 319)

The above verse explains a basic principle i.e. all bad and evil influences as well as negativity disappear from that environment where we sit daily to do our simran, paath and Ardaas. That is why, it is important that a room or some space be set aside in our home where we can do our prayers and meditation.

If possible, we should do Perikash of Sri Guru Granth Sahib Ji in that room. This can be very helpful when we want to do Ardaas with one-pointedness of mind. We can also achieve this one-pointedness of mind during Ardaas in the Gurdwara, since there is Perikash of Sri Guru Granth Sahib Ji.

What is the greatness of having Perikash of Sri Guru Granth Sahib Ji?

It is necessary to have a spiritual head(ਇਸ਼ਟ) for Ardaas. Sri Guru Granth Sahib Ji is that spiritual head: the embodiment of Satgurus(Sri Guru Nanak Dev Sahib Ji to Sri Guru Gobind Singh Sahib Ji). That is why it is necessary to stand before Guru Ji and do Ardaas.

Some doubtful people say that Sri Guru Granth Sahib Ji is a book with cloth coverings. Making such statements shows a lack of knowledge. Beneath these cloths and bindings, lies hidden an essential commodity: SHABAD.

SHABAD is GURU from the very beginning. Through Bani, Shabad manifests itself for the salvation of mankind.

**ਭਗਤ ਜਨਾ ਕੀ ਉਤਮ ਬਾਣੀ ਜੁਗਿ ਜੁਗਿ ਰਹੀ ਸਮਾਈ ॥੨੦॥**

**ਬਾਣੀ ਲਾਗੈ ਸੇ ਗਤਿ ਪਾਏ ਸਬਦੇ ਸਚਿ ਸਮਾਈ ॥੨੧॥**

The most sublime and exalted Word of the humble devotee prevails throughout the ages.

One who is committed to this Bani is emancipated, and through the Shabad, merges in Truth.

(Sri Guru Granth Sahib Ji 909)

Even during the time of Sri Guru Nanak Dev Sahib Ji to Sri Guru Gobind Singh Sahib Ji, SHABAD was the form of the Guru.

The following sakhi, written by Bhai Sahib Bhai Mani Singh Ji, is an example of this fact :

Pirtha and Kheyda were Khattris of the Soeni caste. They came to Kartarpur for the darshan of Sri Guru Nanak Sahib Ji. When they sat in the presence of Guru Ji, their minds became one-pointed.

They did Ardaas, "Guru Ji, refuge of the poor, please keep us in the sanctuary(ਸ਼ਰਨ) of your lotus feet(ਚਰਨ)."

Guru Ji replied, "My feet(ਚਰਨ) always remain in the Sadh Sangat. My physical body is my form(ਸਰਗੁਣ ਰੂਪ). Shabad is my spiritual heart(ਹਿਰਦਾ). **If you associate with the body, then there will still be separation one day. But if you connect to the Shabad, then there will never be separation.**"

In his Rehetnama, Bhai Nand Lal Ji tells the Order of Sri Guru Gobind Singh Sahib Ji:

**ਦੋਹਰਾ ॥**

**ਤੀਨ ਰੂਪ ਹੈਂ ਮੋਹਿ ਕੈ ਸੁਨਹੁ ਨੰਦ ਚਿਤ ਲਾਇ ॥**

**ਨਿਰਗੁਣ ਸਰਗੁਣ ਗੁਰ ਸ਼ਬਦ ਕਹੋਂ ਤੁਹਿ ਸਮਝਾਇ ॥**

There are three forms of mine; O' Nand, listen attentively Formless, Physical Form and Gurshabad. Let Me explain further.

**ਚੌਪਈ ॥**

**ਏਕ ਰੂਪ ਤਿਹ ਗੁਣ ਤੇ ਪਰੇ ॥ ਨੇਤਿ ਨੇਤਿ ਜਿਹ ਨਿਗਮ ਉਚਰੇ ॥.....**

My first form is Formless(beyond the qualities of rajo, tamo, sato) Many many times, this has been discussed in sacred scriptures.

**ਦੁਸਰ ਰੂਪ ਗ੍ਰੰਥ ਜੀ ਜਾਨ ॥ ਉਨਹਿ ਅੰਗ ਮੇਰੇ ਕਰ ਮਾਨ ॥**

The second form is Sri Guru Granth Sahib Ji. Consider the pages of Sri Guru Granth Sahib Ji as My limbs.

**ਰੋਮ ਰੋਮ ਅੱਛਰ ਸੋ ਲਹਹੁ ॥ ਜਥਾਰਥ ਬਾਤ ਤੁਮ ਸੋਂ ਕਹਹੁ ॥**

Let this be written on each and every of your body-hair, And this is a factual declaration I make to you.

**ਜੋ ਸਿਖ ਗੁਰ ਦਰਸ਼ਨ ਕੀ ਚਾਹਿ ॥ ਦਰਸ਼ਨ ਕਰੈ ਗ੍ਰੰਥ ਜੀ ਆਹਿ ॥**

The Sikh who wishes to have Darshan of the Guru, Should go and have the Darshan of Sri Guru Granth Sahib Ji.

**ਪ੍ਰਭਾਤ ਸਮੈ ਕਰ ਕੈ ਇਸਨਾਨ ॥ ਤੀਨ ਪ੍ਰਦਛਨਾ ਕਰੈ ਸੁਜਾਨ ॥**

At Amritwela, after taking a bath(shower) Three times circumambulate around the All-knowing Lord(Sri Guru Granth Sahib Ji).

**ਦੋਹਰਾ ॥**

**ਹਾਥ ਜੋੜ ਕਰ ਅਦਬ ਸੋਂ ਬੈਠੇ ਮੋਹਿ ਹਜ਼ੂਰ ॥**

**ਸੀਸ ਟੇਕ ਗੁਰ ਗ੍ਰੰਥ ਜੀ ਬਚਨ ਸੁਣੇ ਸੋ ਹਜ਼ੂਰ ॥੧੬॥**

With hands folded respectfully, sit in My Presence Pay obeisance to Sri Guru Granth Sahib Ji, and listen to the Divine Sermon.

(Rehetnama Bhai Nand Lal Ji)

ਚੌਪਈ ॥

ਸ਼ਬਦ ਸੁਨੈ ਗੁਰ ਹਿਤ ਚਿਤ ਲਾਇ ॥

ਗਿਆਨ ਸ਼ਬਦ ਗੁਰ ਸੁਨੈ ਸੁਨਾਇ ॥

Hearing the Shabad with concentration, and with love for Guru Ji,  
Listen and make others to heed to the enlightening Shabad.

ਜੋ ਮਮ ਸਾਥ ਚਹੈ ਕਰਿ ਬਾਤ ॥

ਗੁੰਥ ਜੀ ਪੜਹਿ ਬਿਚਾਰਹਿ ਸਾਥ ॥

One who wishes to communicate with Me,  
should read and ponder over Bani of Sri Guru Granth Sahib Ji.

ਜੋ ਮੁਝ ਬਚਨ ਸੁਨਨ ਕੀ ਚਾਹਿ ॥

ਗੁੰਥ ਵਿਚਾਰ ਸੁਨਹੁ ਚਿਤ ਲਾਇ ॥

Those who wish to listen to My sermons,  
Should listen & understand the Bani of Sri Guru Granth Sahib Ji.

ਮੇਰਾ ਰੂਪ ਗੁੰਥ ਜੀ ਜਾਣ ॥

ਇਸ ਮਹਿ ਭੇਦ ਨ ਰੰਚਕ ਮਾਣ ॥....

Deem Sri Guru Granth Sahib Ji as My embodiment,  
There is ABSOLUTELY no difference  
between Me and Sri Guru Granth Sahib Ji.

(Rehetnama Bhai Nand Lal Ji)

So, from the above historical evidence, it is clear that the spiritual heart(ਹਿਰਦਾ) of Guru Ji is Sri Guru Granth Sahib Ji.

The True Guru(ਸਤਿਗੁਰੂ) is within. Those gurus that are external are false. The body is not Guru. The Order(ਬਚਨ) of Satguru is the Guru.

Just like fragrance is contained in a flower, the essence of everything is contained or merged in a physical body. The formless(ਨਿਰਗੁਨ) image of God is contained within the physical form(ਸਰਗੁਨ). Similarly, the Spirit(ਜੋਤ) of Guru Ji is in Sri Guru Granth Sahib Ji.

Suppose we say, "I want the fragrance from the flower but not the flower," or "I want the fragrance from the flower but I don't believe in the flower." This is not possible. Likewise, the awareness of the essence of Truth is found in Sri Guru Granth Sahib Ji and nowhere else. That's why, Sri Guru Granth Sahib Ji is the spiritual head of EVERYONE.

**ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥**

This Holy Book is the home of the Transcendent Lord God.

(Sri Guru Granth Sahib Ji 1226)

Blessed and worthy of praise are those who bow their heads to Sri Guru Granth Sahib Ji because such an obeisance is an obeisance to God, Himself.

**ਪੂਰੇ ਤੇ ਪਰਧਾਨ ਨਿਵਾਵਹਿ ਪ੍ਰਭ ਮਥਾ ॥**

Perfect and distinguished are those who bow their heads before God.

(Sri Guru Granth Sahib Ji 709)

However much strength, power, bliss, prosperity and success we need is ALL found in the SHABAD. This is the essence of Gurmat.

**ਨਿਖੁਟਿ ਨ ਜਾਈ ਮੂਲਿ ਅਤੁਲ ਭੰਡਾਰਿਆ ॥**

**ਨਾਨਕ ਸਬਦੁ ਅਪਾਰੁ ਤਿਨਿ ਸਭੁ ਕਿਛੁ ਸਾਰਿਆ ॥੧॥**

The immeasurable stores of the Lord can never be emptied out.

O' Nanak, the Word of the Shabad is infinite;  
everything has been arranged perfectly.

(Sri Guru Granth Sahib Ji 320)

Shabad is the Omnipresent form of Akaal Purukh.

**Glorious! Glorious! Glorious!**

(ਧੰਨ ਧੰਨ ਧੰਨ)

**Sri Guru Granth Sahib Ji!**

That is why, we must focus within ourselves and humbly offer our prayers to Guru Ji.

ਜੀਅ ਕੀ ਬਿਰਥਾ ਹੋਇ ਸੁ ਗੁਰ ਪਹਿ ਅਰਦਾਸਿ ਕਰਿ ॥

ਛੋਡਿ ਸਿਆਣਪ ਸਗਲ ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰਿ ॥

When your soul is feeling sad, offer your prayers to the Guru.  
Renounce all your cleverness,  
and dedicate your mind and body to Him.

(Sri Guru Granth Sahib Ji 519)

Some people question, "Since achievement is due to past actions(ਕਰਮ), where good actions will bear good fruit and bad deeds otherwise, then, what is the need to rub our forehead at the feet of Guru Ji?"

We are trapped in the cycle of actions(ਕਰਮ ਚੱਕਰ) as long as we have ego(ਹਉਮੈ) in us. When ego vanishes from within us, the cycle of actions also ends.

ਹੋਂਦਾ ਫੜੀਅਗੁ ਨਾਨਕ ਜਾਣੁ ॥

ਨਾ ਹਉ ਨਾ ਮੈ ਜੂਨੀ ਪਾਣੁ ॥੨॥

O' Nanak, know this: egotism leads to bondage.  
Only those without ego are saved from reincarnation.

(Sri Guru Granth Sahib Ji 1289)

To bow before the spiritual head(ਇਸ਼ਟ), is to tread on the path towards eradicating ego and striking off our karams.

For example:

The letters on a seal are carved upside-down but appear right-side up when stamped. Likewise, when we bow before Sri Guru Granth Sahib Ji, the bad actions(ਕਰਮ) written on our forehead will be erased and replaced by good actions.

ਚੂਕਾ ਭਾਰਾ ਕਰਮ ਕਾ ਹੋਏ ਨਿਹਕਰਮਾ ॥  
ਸਾਗਰ ਤੇ ਕੰਢੈ ਚੜੇ ਗੁਰਿ ਕੀਨੇ ਧਰਮਾ ॥੩॥

The load of my karma has been removed, and I am now free of karma.  
I have crossed the world-ocean, and reached the other shore;  
the Guru has blessed me with this Dharma.

(Sri Guru Granth Sahib Ji 1002)

It is important that :

ਜੇ ਕੋ ਭਲਾ ਲੋੜੈ ਭਲ ਅਪਨਾ ਗੁਰ ਆਗੈ ਢਹਿ ਢਹਿ ਪਾਵੈਗੋ ॥

If a good person seeks goodness for himself,  
he should bow low in humble surrender to the Guru.

(Sri Guru Granth Sahib Ji 1310)

There is bountiful satisfaction in the Graceful Glance(ਬਖਸ਼ਿਸ਼-  
ਦ੍ਰਿਸ਼ਟੀ) of the spiritual head(ਇਸ਼ਟ). A tasteless fruit does not  
taste good. Similarly, obtaining something void of Guru Ji's  
Grace does not give lasting happiness nor quenches our  
desire.

ਦੇਹਿ ਦੇਹਿ ਆਖੈ ਸਭੁ ਕੋਈ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥

ਗੁਰੂ ਦੁਆਰੈ ਦੇਵਸੀ ਤਿਖਾ ਨਿਵਾਰੈ ਸੋਇ ॥੩੦॥

Everyone says, 'Give! Give!' As He pleases, He gives.  
Through the Gurdwara(Guru's Door) He gives, and quenches the thirst.

(Sri Guru Granth Sahib Ji 933)

ਲਖ ਖੁਸੀਆ ਪਾਤਿਸਾਹੀਆ ਜੇ ਸਤਿਗੁਰੁ ਨਦਰਿ ਕਰੇਇ ॥

Hundreds of thousands of princely pleasures are enjoyed,  
if the True Guru bestows His Glance of Grace.

(Sri Guru Granth Sahib Ji 44)

In this world, a spiritual head(ਇਸ਼ਟ) is a symbol of God. Hence, giving respect to Guru Ji is giving respect to God. Sri Guru Granth Sahib Ji is the descriptive form (ਵਰਣਾਤਮਕ ਸਰੂਪ) of God.

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ  
ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

Waaho! Waaho! is the Bani, the Word, of the Formless Lord.  
There is no other as great as He is.

(Sri Guru Granth Sahib Ji 515)

From this perspective, it is only right to have as much respect as possible for Sri Guru Granth Sahib Ji. This respect should come sincerely from our heart. Those people who commit wrongdoings in the presence of Sri Guru Granth Sahib Ji or claim to be worshippers but run their own cults are inviting misfortune upon themselves.

We should always have respect in our hearts for Sri Guru Granth Sahib Ji and in His presence, there should be love(ਭਾਉ) as well as fear(ਭਉ). The mood and attitude of our mind and body should be overflowing with respect and humility such that it clearly portrays our deepest respect for Sri Guru Granth Sahib Ji.

# HOW TO BEG IN ARDAAS

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Some people say that we should not ask for worldly things from God; we should only beg(ਜਾਚਨਾ) for Naam. However, there is no such restriction in Guru Ji's house. **Gurmat's perspective is that we should beg according to our individual spiritual state of mind(ਅਵਸਥਾ).**

ਜਨ ਕੋ ਪ੍ਰਭੁ ਸੰਗੇ ਅਸਨੇਹੁ ॥  
ਸਾਜਨੋ ਤੂ ਮੀਤੁ ਮੇਰਾ ਗ੍ਰਿਹਿ ਤੇਰੈ ਸਭੁ ਕੇਹੁ ॥੧॥ ਰਹਾਉ ॥  
ਮਾਨੁ ਮਾਂਗਉ ਤਾਨੁ ਮਾਂਗਉ ਧਨੁ ਲਖਮੀ ਸੁਤ ਦੇਹ ॥੧॥

God's humble servant is in love with Him.  
You are my Friend, my very best Friend;  
everything is in Your Home. Pause.  
I beg for honour, I beg for strength;  
please bless me with wealth, property and children.

(Sri Guru Granth Sahib Ji 1307)

ਸਭੁ ਕਿਛੁ ਤੁਮ ਤੇ ਮਾਗਨਾ ਵਡਭਾਗੀ ਪਾਏ ॥  
ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਪ੍ਰਭ ਜੀਵਾ ਗੁਨ ਗਾਏ ॥੪॥੧੨॥੪੨॥

I ask for everything from You, but only the very fortunate ones obtain it.  
This is Nanak's prayer, O' God, I live by singing Your Glorious Praises.

(Sri Guru Granth Sahib Ji 811)

However, Gurmat also cautions us on this aspect. **Ask and enjoy worldly things BUT don't get so immersed in them that we forget our purpose of life.** Prestige, power, children, wealth and comforts are not evil if one does not get *drowned* upon attaining them.

Gurmat tells us that whatever our spiritual state of mind, we should accept these comforts as the Will of God and be thankful. A lack of these comforts should also be accepted as God's Will. We should keep our mind above these worldly comforts and not forget the giver - God.

**ਹੁਕਮਿ ਰਜਾਈ ਸਾਖਤੀ ਦਰਗਹ ਸਚੁ ਕਬੂਲੁ ॥**

**ਸਾਹਿਬੁ ਲੇਖਾ ਮੰਗਸੀ ਦੁਨੀਆ ਦੇਖਿ ਨ ਭੂਲੁ ॥**

Submit to the Will of the Lord Commander;  
in His Court, only Truth is accepted.  
Your Lord and Master shall call you to account;  
do not go astray on beholding the world.

(Sri Guru Granth Sahib Ji 1090)

We should accept life's daily problems or work-related issues(ਕਿਰਤ-ਕਰਮ) as the Will of God and fulfill them according to our capability and with the right attitude; leaving the outcome to His Will.

It is best to live a meditative life and whatever we ask for should be done with an attitude of being carefree(ਬੇਖੁਦੀ) and accepting God's Will(ਰਜ਼ਾ).

This is the first and basic rule of Gurmat:

**ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥**

Obey His Command and walk in the Way of His Will  
O' Nanak, it is written such.

(Sri Guru Granth Sahib Ji 1)

Some people say that being carefree and living in God's Will makes a person weak and unable to struggle in life.

Gurmat, however, tells us that whatever objective we wish to achieve, we should get down to working on it rather than continuously thinking and contemplating about it. We should ask for Akaal Purukh's support before embarking on our objective. Whatever the outcome, we should be contented and accept it as God's Will.

But if we forget God and get entangled in materialistic wealth and luxuries, then our soul will have to undergo severe punishment. In this aspect, Guru Ji says:

**ਰਾਜ ਮਿਲਕ ਸਿਕਦਾਰੀਆ ਰਸ ਭੋਗਣ ਬਿਸਥਾਰ ॥**

**ਬਾਗ ਸੁਹਾਵੇ ਸੋਹਣੇ ਚਲੈ ਹੁਕਮੁ ਅਫਾਰ ॥**

You may possess empires, vast estates, authority over others,  
and the enjoyment of myriads of pleasures;  
You may have delightful and beautiful gardens,  
and issue unquestioned commands;

**ਰੰਗ ਤਮਾਸੇ ਬਹੁ ਬਿਧੀ ਚਾਇ ਲਗਿ ਰਹਿਆ ॥**

**ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਸਰਪ ਕੀ ਜੂਨਿ ਗਇਆ ॥੬॥**

you may have enjoyments and entertainments of all kinds,  
and continue to enjoy exciting pleasures

Yet, if you do not remember the Supreme Lord God,  
you shall be reincarnated as a snake.

**ਬਹੁਤੁ ਧਨਾਢਿ ਅਚਾਰਵੰਤੁ ਸੋਭਾ ਨਿਰਮਲ ਰੀਤਿ ॥**

**ਮਾਤ ਪਿਤਾ ਸੁਤ ਭਾਈਆ ਸਾਜਨ ਸੰਗਿ ਪਰੀਤਿ ॥**

You may possess vast riches, maintain virtuous conduct,  
have a spotless reputation and observe religious customs;  
Have the love of mother, father, children, siblings and friends;

**ਲਸਕਰ ਤਰਕਸਬੰਦ ਬੰਦ ਜੀਉ ਜੀਉ ਸਗਲੀ ਕੀਤ ॥**

**ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਖੜਿ ਰਸਾਤਲਿ ਦੀਤ ॥੭॥**

Have armies well-equipped with weapons,  
and all may salute you with respect;

But still, if you do not come to remember the Supreme Lord God,  
then you shall be taken and consigned to the most hideous hell!

ਕਾਇਆ ਰੋਗੁ ਨ ਛਿਦੁ ਕਿਛੁ ਨਾ ਕਿਛੁ ਕਾੜਾ ਸੋਗੁ ॥  
ਮਿਰਤੁ ਨ ਆਵੀ ਚਿਤਿ ਤਿਸੁ ਅਹਿਨਿਸਿ ਭੋਗੈ ਭੋਗੁ ॥  
ਸਭ ਕਿਛੁ ਕੀਤੋਨੁ ਆਪਣਾ ਜੀਇ ਨ ਸੰਕ ਧਰਿਆ ॥  
ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਜਮਕੰਕਰ ਵਸਿ ਪਰਿਆ ॥੮॥

You may have a body free of disease and deformity,  
and have no worries or grief at all;

You may be unmindful of death,  
and night and day revel in pleasures;  
You may take everything as your own,  
and have no fear in your mind at all;

But still, if you do not come to remember the Supreme Lord God,  
you shall fall under the power of the Messenger of Death.

(Sri Guru Granth Sahib Ji 70)

The greatest example of struggle and battle in the history of the world is that of Sri Guru Gobind Singh Sahib Ji. He was the personification of carefreeness and lived in the Will of God. Guru Ji's Ardaas for battle was:

ਹੇ ਰਵਿ ਹੇ ਸਸਿ ਹੇ ਕਰਣਾਨਿਧਿ ਮੇਰੀ ਅਬੈ ਬਿਨਤੀ ਸੁਨ ਲੀਜੈ ॥  
ਔਰ ਨ ਮਾਂਗਤ ਹਉ ਤੁਮ ਤੇ ਕਛੁ ਚਾਹਤ ਹੋਂ ਚਿਤ ਮੈਂ ਸੋਈ ਕੀਜੈ ॥  
ਸ਼ਸਤ੍ਰਨ ਸੋਂ ਅਤਿ ਹੀ ਰਣ ਭਤਿਰ ਜੁਝ ਮਰੋਂ ਤਉ ਸਾਚ ਪਤੀਜੈ ॥  
ਸੰਤ ਸਹਾਇ ਸਦਾ ਜਗ ਮਾਇ ਕ੍ਰਿਪਾ ਕਰ ਸਯਾਮ ਇਹੈ ਬਰ ਦੀਜੈ ॥

O merciful Lord! kindly listen to a request of mine,  
I am not asking for anything else from you;

whatever You wish, may that be the desire in my mind.

If I fall a martyr while fighting, then I shall think that I have realised  
Truth; O Sustainer of the Universe !

May You always be the support of the Saints; kindly bestow this boon.

(Sri Guru Gobind Singh Sahib Ji)

From the above verses, it is evident that such a person who is carefree and lives under the Will of God is not weak.

Instead, he is a tough and perfect warrior. He is neither proud upon achieving success nor withers away under negative conditions. His mind is always one-pointed and immersed in the sublime essence(ਰਸ) of Naam.

Not everyone can attain this state of mind. To achieve this state, one has to do meditation(ਅਭਿਆਸ ਕਮਾਈ). In life, there can be no gains without effort.

It is the same in Ardaas marg or the spiritual path. We cannot live in the Will of God and be carefree as long as our thought-waves(ਸੁਰਤੀ) remain focussed on achieving the pleasures of the nine doors(ਨਉ ਦੁਆਰੇ)<sup>1</sup>.

To reach God, it is necessary to divert the thought-waves(ਸੁਰਤੀ) from the nine doors, and enter a state of subtleness(ਸੁਖਮਤਾ). This is achieved through daily practice(ਅਭਿਆਸ ਕਮਾਈ) of the Gurshabad. In this state of subtleness, our thought-waves become in tune with the wave-current of Gurshabad. This is like a river meeting the ocean and losing itself in it.

A fully bloomed spiritual soul(ਪੁੱਗਾ ਹੋਇਆ ਪੁਰਸ਼) sees God in everyone. There are no words to describe his state of mind. His ego is erased.

**ਖੁਦੀ ਮਿਟੀ ਤਬ ਸੁਖ ਭਏ ਮਨ ਤਨ ਭਏ ਅਰੋਗ ॥**

**ਨਾਨਕ ਦ੍ਰਿਸ਼ਟੀ ਆਇਆ ਉਸਤਤਿ ਕਰਨੈ ਜੋਗੁ ॥੧॥**

When selfishness and conceit are erased, peace comes,  
and the mind and body are healed.

O' Nanak, then He comes to be seen  
– the One who is worthy of praise.

(Sri Guru Granth Sahib Ji 260)

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1 Nine Doors = 2 eyes, 2 nostrils, 2 ears, mouth, sexual organ and anus

ਖੁਦੀ ਮਿਟੀ ਚੁਕਾ ਭੋਲਾਵਾ

ਗੁਰਿ ਮਨ ਹੀ ਮਹਿ ਪ੍ਰਗਟਾਇਆ ਜੀਉ ॥੩॥

Thus, their egos are erased, and their doubts are dispelled.  
The Guru has enlightened their minds.

(Sri Guru Granth Sahib Ji 104)

Generally, most of us are under the influence of our ego(ਖੁਦੀ ਦੀ ਸੀਮਾ ਵਿੱਚ). As such, it is best that whenever we ask for temporal things from God, we should also add a prayer:

“Dear God, whatever You give, give it in Your Will and whatever You make us do, make us do it in Your Will as we do not have the full knowledge and understanding of good and bad.”

ਸੋਈ ਕਰਾਇ ਜੋ ਤੁਧੁ ਭਾਵੈ ॥

ਮੋਹਿ ਸਿਆਣਪ ਕਛੁ ਨ ਆਵੈ ॥

You make me do what pleases You.  
I have no cleverness at all.

(Sri Guru Granth Sahib Ji 626)

ਆਪਣੇ ਭਾਣੇ ਵਿਚਿ ਸਦਾ ਰਖੁ ਸੁਆਮੀ

ਹਰਿ ਨਾਮੋ ਦੇਹਿ ਵਡਿਆਈ ॥

Please keep me forever under Your Will, O' my Lord and Master;  
please bless me with the Glorious Greatness of Your Name.

(Sri Guru Granth Sahib Ji 1333)

ਮੇਰੇ ਹਰਿ ਜੀਉ ਸਭੁ ਕੋ ਤੇਰੈ ਵਸਿ ॥

ਅਸਾ ਜੋਰੁ ਨਾਹੀ ਜੇ ਕਿਛੁ ਕਰਿ ਹਮ ਸਾਕਹ

ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਬਖਸਿ ॥੧॥ ਰਹਾਉ॥

O' my Dear Lord, everything is in Your power.  
I have no power to do anything at all.  
As it pleases You, You forgive us.

(Sri Guru Granth Sahib Ji 736)

ਸਭੁ ਕਿਛੁ ਕੀਤਾ ਤੇਰਾ ਵਰਤੈਕਿਆ ਹਮ ਬਾਲ ਗੁਪਾਲਾ ॥

ਰਾਖਿ ਲੇਹੁ ਨਾਨਕੁ ਜਨੁ ਤੁਮਰਾਜਿਉ ਪਿਤਾ ਪੂਤ ਕਿਰਪਾਲਾ ॥੪॥੧॥

Everything which You do, prevails; I am just a poor child, what can I do?  
Protect and preserve Your servant Nanak;  
be kind to him, like a father to his son.

(Sri Guru Granth Sahib Ji 608)

ਦੁਇ ਕਰ ਜੋਰਿ ਕਰਉ ਅਰਦਾਸਿ ॥

ਜੀਉ ਪਿੰਡੁ ਧਨੁ ਤਿਸ ਕੀ ਰਾਸਿ ॥

ਸੋਈ ਮੇਰਾ ਸੁਆਮੀ ਕਰਨੈਹਾਰੁ ॥

ਕੋਟਿ ਬਾਰ ਜਾਈ ਬਲਿਹਾਰ ॥੧॥

With my palms pressed together, I offer this prayer.  
My soul, body and wealth are His property.  
He is the Creator, my Lord and Master.  
Millions of times, I am a sacrifice to Him.

(Sri Guru Granth Sahib Ji 1152)

ਦੁਇ ਕਰ ਜੋੜਿ ਕਰਉ ਅਰਦਾਸਿ ॥

ਤੁਧੁ ਭਾਵੈ ਤਾ ਆਣਹਿ ਰਾਸਿ ॥

Pressing my palms together, I offer my prayer;  
if it pleases You, Lord, please bless me and fulfill me.

(Sri Guru Granth Sahib Ji 737)

ਸਾਧ ਤੇਰੇ ਕੀ ਜਾਚਨਾ ਵਿਸਰੁ ਨ ਸਾਸਿ ਗਿਰਾਸਿ ॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਭਲਾ

ਤੇਰੈ ਭਾਣੈ ਕਾਰਜ ਰਾਸਿ ॥੨॥

The prayer of Your Holy Saints is  
May I never forget You, for even one breath or morsel of food.  
Whatever is pleasing to Your Will is good;  
by Your Sweet Will, my affairs are adjusted.

(Sri Guru Granth Sahib Ji 431)

ਤੁਧੁ ਆਗੈ ਅਰਦਾਸਿ ਹਮਾਰੀ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰਾ ॥

ਕਹੁ ਨਾਨਕ ਸਭ ਤੇਰੀ ਵਡਿਆਈ  
ਕੋਈ ਨਾਉ ਨ ਜਾਣੈ ਮੇਰਾ ॥੪॥੧੦॥੪੯॥

I offer my prayer to You;  
my body and soul are all Yours.  
Says Nanak, this is all Your greatness;  
no one even knows my name.

(Sri Guru Granth Sahib Ji 383)

ਕਰਿ ਕਿਰਪਾ ਗੋਬਿੰਦ ਪ੍ਰਭ ਪ੍ਰੀਤਮ  
ਦੀਨਾ ਨਾਥ ਸੁਨਹੁ ਅਰਦਾਸਿ ॥

ਕਰੁ ਗਹਿ ਲੇਹੁ ਨਾਨਕ ਕੇ ਸੁਆਮੀ

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੁਮਰੀ ਰਾਸਿ ॥੨॥੩॥੧੨੦॥

Bestow Your Mercy, O' Lord of the Universe, O' God, My Beloved,  
Master of the meek - please, listen to my prayer.  
Take my hand, O' Lord and Master of Nanak;  
my body and soul all belong to You.

(Sri Guru Granth Sahib Ji 204)

ਮਨੁ ਤਨੁ ਆਗੈ ਜੀਅੜਾ ਤੁਝ ਪਾਸਿ ॥

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖਹੁ ਅਰਦਾਸਿ ॥੨॥

I place my mind and body in offering before You;  
I dedicate my soul to You.  
As it pleases You, You save me, Lord; this is my prayer.

(Sri Guru Granth Sahib Ji 1345)

# ARDAAS AND NAAM NIVAAS

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Having a carefree(बेधुली) attitude does not mean moving towards non-existence. In fact, it means moving towards actuality.

The structure of the human body is amazing. The brain is the most delicate organ and full of wonder. According to an estimation, there are 20 billion storage cells in the brain and it is the vast storehouse of thought-waves from which, according to another estimation, 125,000 types of thoughts can arise.

Out of the 10 pranas that function the body, there is one important prana which is in the brain. Nature has provided a skull, covered with hair, to protect this important prana. The various functions of the 10 pranas are roughly

- The blinking of the eyes
- The beating of the heart
- Flatulence
- Burping
- Sneezing
- Breathing in
- Breathing out
- Distributing energy throughout the body
- Flow of the blood
- The most essential prana is inside the brain and the basic source of the current of life.

It is through this tenth prana that the energy of God's rays enter the body; causing everything to be alive. Here, the Anthekaran<sup>1</sup> becomes alive and the mind(ਮੁਨ) starts its life.

As long as our thought-waves (ਸੁਰਤਿ, ਚੈਤਨਧਾਰਾ) are deeply engrossed in worldly entanglements within our mind, we are caught in selfishness and conceit. Hence, worldly impurities enter our thoughts and this thus becomes the way of the world.

As our thought-waves scatter, they become weak; akin to water-current which gets weaker as it divides further. The abundance of desires in the mind weakens our mental strength. As the desire to acquire many commodities and luxuries increases, the mind becomes weak. A weak mind is unable to achieve its main objective; the union of the essential prana with God.

So, the ideal of one's life is not to drown in these cravings and desires. **Gurmat tells us the way(ਜੁਗਤ) by which we can be freed from the noose of these desires whilst laughing, playing and enjoying life.**

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1 Anthekaran\* (according to Mahan Kosh by Bhai Kahan Singh Nabha)

ਅੰਤਹਕਰਣ ਅੰਦਰ ਦੀ ਇੰਦ੍ਰੀ ਜਿਸ ਦੇ ਸੰਜੋਗ ਨਾਲ ਬਾਹਰਲੀਆਂ ਇੰਦ੍ਰੀਆਂ ਕਾਰਜ ਕਰਦੀਆਂ ਹਨ ।

ਇਸ ਦੇ ਚਾਰ ਭੇਦ ਹਨ:

੧. ਮਨ - ਜਿਸ ਕਰਕੇ ਸੰਕਲਪ ਵਿਕਲਪ ਫੁਰਦੇ ਹਨ
੨. ਬੁੱਧਿ - ਜਿਸ ਤੋਂ ਵਿਚਾਰ ਅਤੇ ਨਿਸ਼ਚਾ ਹੁੰਦਾ ਹੈ
੩. ਚਿੱਤ - ਜਿਸ ਕਰਕੇ ਸਿਮਰਣ (ਚੇਤਾ) ਹੁੰਦਾ ਹੈ
੪. ਅਹੰਕਾਰ - ਜਿਸ ਤੋਂ ਪਦਾਰਥਾਂ ਨਾਲ ਆਪਣਾ ਸੰਬੰਧ ਹੁੰਦਾ ਹੈ

ਸਤਿਗੁਰੂ ਨਾਨਕ ਦੇਵ ਨੇ ਜਪੁ ਜੀ ਵਿੱਚੁ ਇਨ੍ਹਾਂ ਦਾ ਜਿਕਰ ਕੀਤਾ ਹੈ :ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ (ਚਿੱਤ) ਮਤਿ (ਮਮਤ੍ਵ ਅਹੰਕਾਰ) ਮਨਿ ਬੁਧਿ ॥

ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ ॥  
ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ ॥੨॥

O' Nanak, surrender to the True Guru,  
and come to know the Perfect Way.  
While laughing, playing, dressing and eating,  
one attains salvation.

(Sri Guru Granth Sahib Ji 522)

If we do not adopt Guru Ji's way of life, then, we are no better than animals.

ਖਾਤ ਪੀਤ ਖੇਲਤ ਹਸਤ ਬਿਸਥਾਰ ॥  
ਕਵਨ ਅਰਥ ਮਿਰਤਕ ਸੀਗਾਰ ॥੨॥  
ਜੋ ਨ ਸੁਨਹਿ ਜਸੁ ਪਰਮਾਨੰਦਾ ॥  
ਪਸੁ ਪੰਖੀ ਤ੍ਰਿਗਦ ਜੋਨਿ ਤੇ ਮੰਦਾ ॥੩॥

Eating, drinking, playing, laughing and showing off  
- what use are the ostentatious displays of the dead?  
Those who do not listen to Praises of the Lord of supreme bliss,  
are worse off than beasts, birds or creeping creatures.

(Sri Guru Granth Sahib Ji 188)

ਕਰਤੂਤਿ ਪਸੁ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥  
They belong to the human species, but they act like animals.

(Sri Guru Granth Sahib Ji 267)

ਧੰਧਾ ਧਾਵਤ ਦਿਨੁ ਗਇਆ ਰੈਣਿ ਗਵਾਈ ਸੋਇ ॥  
ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਇਆ ਮਨਮੁਖਿ ਚਲਿਆ ਰੋਇ ॥  
Chasing after worldly affairs, the day is wasted,  
and the night passes in sleep.

Speaking lies, one eats poison; the self-willed manmukh departs crying.

(Sri Guru Granth Sahib Ji 948)

Other faiths believe that upon salvation the soul resides in some other place(ਲੋਕ) inhabited by demi-Gods(ਦੇਵਤੇ) etc.

However, Gurmat views salvation differently. The salvation(ਮੁਕਤੀ) which is described in the above verses is: a state whereby one rises above worldly thoughts and realises the existence of God's light(ਜੋਤ) in all.

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ

ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥

O' Nanak, know this well:  
the True One Himself is All.

(Sri Guru Granth Sahib Ji 2)

However, since our surti(ਸੁਰਤੀ) always remains focused on the pleasures of the sensory organs, we are bounded by them. This cycle has been taking place for countless births. As a result, our surti(ਸੁਰਤੀ) cannot return to its original source(God); whereby salvation is achieved. Guru Ji tells us:

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ

ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

O' my mind, you are the embodiment of the Divine Light  
– recognize your own origin.

(Sri Guru Granth Sahib Ji 441)

If we do not recognise our origin, then there's no difference between us and animals.

ਮੂਲੁ ਨ ਬੁਝਹਿ ਆਪਣਾ

ਸੇ ਪਸੁਆ ਸੇ ਢੋਰ ਜੀਉ ॥੩॥

They do not understand their own roots;  
they are beasts, they are just animals!

(Sri Guru Granth Sahib Ji 751)

But if we are able to recognise our origin, then all impurities and barriers will vanish and we will realise the existence of God's light(ਜੋਤ) in all.

ਮੂਲੁ ਪਛਾਣਨਿ ਤਿਨ ਨਿਜ ਘਰਿ ਵਾਸਾ ਸਹਜੇ ਹੀ ਸੁਖੁ ਹੋਈ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਕਮਲੁ ਪਰਗਾਸਿਆ ਹਉਮੈ ਦੁਰਮਤਿ ਖੋਈ ॥

ਸਭਨਾ ਮਹਿ ਏਕੋ ਸਚੁ ਵਰਤੈ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥੨॥

Those who understand their origin dwell within the home of their inner being in peace and poise.

Through the Word of the Guru's Shabad, the heart-lotus blossoms forth, and egotism and evil-mindedness are eradicated.

The One True Lord is pervading amongst all; those who realize this are very rare.

(Sri Guru Granth Sahib Ji 1334)

Without attaining this stage(ਅਵਸਥਾ), all our outward displays are meaningless.

ਇਕਿ ਮੂਲੁ ਨ ਬੁਝਨਿ ਆਪਣਾ ਅਣਹੋਦਾ ਆਪੁ ਗਣਾਇਦੇ ॥

Some do not understand their origins, and without cause, they display their self-conceit.

(Sri Guru Granth Sahib Ji 1334)

The basic source of all creation (beasts, birds, humans, animals, animate or inanimate things) is the immeasurable, indestructable essence of Truth: **SHABAD**.

Jesus Christ called it the **WORD**.

*In the beginning was the Word and the Word was with God and the Word was God...*

*All things were made by Him and nothing was made without Him.*

(John 1-1:3)

Guru Ji says:

**ਨਿਖੁਟਿ ਨ ਜਾਈ ਮੂਲਿ ਅਤੁਲ ਭੰਡਾਰਿਆ ॥**

**ਨਾਨਕ ਸਬਦੁ ਅਪਾਰੁ ਤਿਨਿ ਸਭੁ ਕਿਛੁ ਸਾਰਿਆ ॥੧॥**

The immeasurable stores of the Lord can never be emptied out.

O' Nanak, the Word (of God) is infinite;  
everything has been arranged perfectly.

(Sri Guru Granth Sahib Ji 320)

The energy ray of this Shabad enters the human brain from above the tenth essential prana. That is why, to reach our Source, we should divert the energy of our thoughts(ਮਨੋਬਿਰਤੀ) to our brain and hold it there. This is right above the tenth essential prana, behind the eyes (where the breath pranas(ਸਵਾਸ) hit and return), and where the gate(ਤਾਲੂ) of the tenth door(ਦਸਮ ਦੁਆਰ) is located.

**ਸਿਵ ਕੀ ਪੁਰੀ ਬਸੈ ਬੁਧਿ ਸਾਰੁ ॥**

In the City of God, sublime understanding prevails.

**ਤਹ ਤੁਮ੍ ਮਿਲਿ ਕੈ ਕਰਹੁ ਬਿਚਾਰੁ ॥**

There, you shall meet with the Lord, and reflect on Him.

**ਈਤ ਉਤ ਕੀ ਸੋਝੀ ਪਰੈ ॥**

Thus, you shall understand this world and the next.

**ਕਉਨੁ ਕਰਮ ਮੇਰਾ ਕਰਿ ਕਰਿ ਮਰੈ ॥੧॥**

What is the use of claiming that you own everything,  
if you only die in the end?

**ਨਿਜ ਪਦ ਉਪਰਿ ਲਾਗੋ ਧਿਆਨੁ ॥**

I focus my meditation on my inner self, deep within.

**ਰਾਜਾ ਰਾਮ ਨਾਮੁ ਮੇਰਾ ਬ੍ਰਹਮ ਗਿਆਨੁ ॥੧॥ ਰਹਾਉ ॥**

The Name of the Sovereign Lord is my spiritual wisdom.

**ਮੂਲ ਦੁਆਰੈ ਬੰਧਿਆ ਬੰਧੁ ॥**

In the first chakra, the root chakra,  
I have grasped the reins and tied them.

**ਰਵਿ ਉਪਰਿ ਗਹਿ ਰਾਖਿਆ ਚੰਦੁ ॥**

I have firmly placed the moon above the sun.

**ਪਛਮ ਦੁਆਰੈ ਸੂਰਜੁ ਤਪੈ ॥**

The sun blazes forth at the western gate.

**ਮੇਰ ਡੰਡ ਸਿਰ ਉਪਰਿ ਬਸੈ ॥੨॥**

Through the central channel of the Shushmanaa,  
it rises up above my head.

**ਪਸਚਮ ਦੁਆਰੇ ਕੀ ਸਿਲ ਓੜ ॥**

There is a stone at that western gate,

**ਤਿਹ ਸਿਲ ਉਪਰਿ ਖਿੜਕੀ ਅਉਰ ॥**

and above that stone, is another window.

**ਖਿੜਕੀ ਉਪਰਿ ਦਸਵਾ ਦੁਆਰੁ ॥**

Above that window is the Tenth Gate.

**ਕਹਿ ਕਬੀਰ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ ॥੩॥੨॥੧੦॥**

Says Kabeer, it has no end or limitation.

(Sri Guru Granth Sahib Ji 1159)

As mentioned in an earlier page of this book(See "ARDAAS AND NAAM" on page 14), we can only reach till this door.

It is only when God's Grace(ਨਦਰ) is obtained, that the tenth door(ਦਸਮ ਦੁਆਰ) will open and the mystery of the ocean of pure and extreme bliss will be revealed.

**ਜੀਵਨੋ ਮੈ ਜੀਵਨੁ ਪਾਇਆ ਗੁਰਮੁਖਿ ਭਾਏ ਰਾਮ ॥**

Life - I have found real life, as Gurmukh, through His Love.

**ਹਰਿ ਨਾਮੋ ਹਰਿ ਨਾਮੁ ਦੇਵੈ ਮੇਰੈ ਪ੍ਰਾਨਿ ਵਸਾਏ ਰਾਮ ॥**

The Lord's Name - He has given me the Lord's Name,  
and enshrined it within my breath of life.

**ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਵਸਾਏ ਸਭੁ ਸੰਸਾ ਦੁਖੁ ਗਵਾਇਆ ॥**

He has enshrined the Name of the Lord, Har within my breath of lfe,  
and all my doubts and sorrows have departed.

ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਗੁਰ ਬਚਨਿ ਧਿਆਇਆ

ਪਵਿਤ੍ਰੁ ਪਰਮ ਪਦੁ ਪਾਇਆ ॥

I have meditated on the invisible and unapproachable Lord,  
through the Guru's Word,  
and I have obtained the pure, supreme status.

ਅਨਹਦ ਧੁਨਿ ਵਾਜਹਿ ਨਿਤ ਵਾਜੇ ਗਾਈ ਸਤਿਗੁਰ ਬਾਣੀ ॥

The unstruck melody resounds, and the instruments ever vibrate,  
singing the Bani of the True Guru.

ਨਾਨਕ ਦਾਤਿ ਕਰੀ ਪ੍ਰਭਿ ਦਾਤੈ ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ ॥੧॥

O Nanak, God the Great Giver has given me a gift;  
He has blended my light into the Light.

(Sri Guru Granth Sahib Ji 442)

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥

By the karma of past actions, this physical body is obtained.  
By His Grace, the Gate of Liberation is found.

O' Nanak, know this well: the True One Himself is All.

(Sri Guru Granth Sahib Ji 2)

The vision(ਦ੍ਰਿਸ਼ਟੀ) of 'the True One Himself is All' (ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ) is a state(ਅਵਸਥਾ) full of amazement and wonder. It is so vast that it overcomes all barriers of appearances, colour, country and death. This is not an imaginary state but a concrete fact for those fortunate enough to obtain it. This state of salvation and freedom from bondages(ਬੰਧਖਲਾਸ) is achieved after a long struggle. It is reached neither by mere aimless talks nor by book knowledge.

Firm commitment in action(ਕਰਨੀ ਕਰਤੂਤ) is required. The most important actions are

- Ardaas
- The daily practice(ਅਭਿਆਸ) of tuning-in with the support of Gurshabad.

ਚੰਚਲ ਮਨੁ ਦਹ ਦਿਸਿ ਕਉ ਧਾਵਤ  
ਅਚਲ ਜਾਹਿ ਠਹਰਾਨੋ ॥  
ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੋ ਜੋ ਨਰੁ ਮੁਕਤਿ  
ਤਾਹਿ ਤੁਮ ਮਾਨੋ ॥੨॥੩॥

The restless mind wanders in the ten directions  
– it needs to be pacified and restrained.

Says Nanak, whoever knows this technique is judged to be liberated.

(Sri Guru Granth Sahib Ji 201)

There is a huge gap between a restless mind and a still mind. This gap disappears slowly and over a long period of time. **This is a journey which we have to travel ALONE by going within ourselves.** The company of Saint Gurmukhs can only give us inspiration and encouragement but we still have to do the walking ourselves.

As a devotee goes within himself, his ego decreases and he becomes more carefree(ਬੇਖੁਦ). This makes him more focused internally and he achieves increased stillness of the mind. Such a person is woven in humility and love and has overflowing sentiments during Ardaas. He reduces his awareness of the outside yet is aware of himself and moves inwards.

Through continuous meditation, he reaches such a stage whereby he becomes totally unaware of the outside world and feels bliss within himself. In this bliss, there is an intense yearning. Sometimes there is restlessness in this yearning. However, even in this restlessness and yearning, there is pleasure, encouragement, harmony, coolness and peace. After sometime of yearning in this state of bliss, one day, Grace(ਨਦਰ) comes suddenly. He then experiences the existence of the all-pervading, all-powerful Master – **GOD**.

This internal play(ਅੰਦਰ ਦੀ ਖੇਡ) does not come to an end. There are various experiences and some earlier convictions undergo change. As calmness and stillness set in, many glimpses and flashes are seen. Conviction increases in Wahayguroo – the raptuous, illuminating, eternal, conscious Being and Power; before Whom nothing else is befitting except for ARDAAS.

**ਭੁਜ ਬਲ ਬੀਰ ਬ੍ਰਹਮ ਸੁਖ ਸਾਗਰ**

**ਗਰਤ ਪਰਤ ਗਹਿ ਲੇਹੁ ਅੰਗੁਰੀਆ॥੧॥ਰਹਾਉ॥**

O' Brave and Powerful God, Ocean of Peace,  
I have fallen into the pit - please, take my hand.

**ਸੁਵਨਿ ਨ ਸੁਰਤਿ ਨੈਨ ਸੁੰਦਰ ਨਹੀ ਆਰਤ ਦੁਆਰਿ ਰਟਤ ਪਿੰਗੁਰੀਆ ॥੧॥**

I do not hear, and my eyes are not beautiful. I am in such pain;  
I am a poor cripple, crying at Your Door.

**ਦੀਨਾ ਨਾਥ ਅਨਾਥ ਕਰੁਣਾ ਮੈ ਸਾਜਨ ਮੀਤ ਪਿਤਾ ਮਹਤਰੀਆ ॥**

O' Master of the poor & helpless, O' Embodiment of Compassion,  
You are my Friend, Father and Mother.

**ਚਰਨ ਕਵਲ ਹਿਰਦੈ ਗਹਿ ਨਾਨਕ**

**ਭੈ ਸਾਗਰ ਸੰਤ ਪਾਰਿ ਉਤਰੀਆ॥੨॥੨॥੧੧੫॥**

Nanak holds tight to the Lord's Lotus Feet in his heart;  
thus the saints cross over the terrifying world-ocean.

(Sri Guru Granth Sahib Ji 203)

If daily, we go into a state of not forgetting God, then there will be an increase in our firm faith of the existence of Wahayguroo and the sentiments of Ardaas.

**ਸਭੇ ਗਲਾ ਵਿਸਰਨੁ ਇਕੋ ਵਿਸਰਿ ਨ ਜਾਉ ॥**

Let me forget everything, but let me not forget the One Lord.

(Sri Guru Granth Sahib Ji 43)

All thoughts in the mind (of addiction to pleasures, insatiable senses, visionary/non-visionary, attachments, wants/desires, community/country, sciences, good/bad) are like thorns. Only when these thorns are removed, can steadfastness come within and we will be able to breathe easy.

Water in a lake keeps moving due to the abundance of waves. As a result, we are unable to see the objects located below the surface of the water. Similarly, the mind has thought waves which keep the mind anxious and worried all the time.

If the water of the lake becomes still, it becomes clean and clear and we are able to see the objects located below it. Similarly, when the mind is freed from all kinds of thoughts(ਖਿਆਲ ਤਰੰਗਾਂ), it becomes calm, contented and pure.

There are glimpses of the existence of God to whom the soul gives thanks, joins more in prayer(Ardaas) and delves deeper within; towards the source: **SHABAD**.

ਫਿਰਿ ਘਿਰਿ ਅਪੁਨੇ ਗ੍ਰਿਹ ਮਹਿ ਆਇਆ ॥

ਜੋ ਲੋੜੀਦਾ ਸੋਈ ਪਾਇਆ ॥

ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਰਹਿਆ ਹੈ ਸੰਤਹੁ

ਗੁਰਿ ਅਨਭਉ ਪੁਰਖੁ ਦਿਖਾਰਿਆ ਜੀਉ॥੨॥

After wandering through many other homes and houses,  
I have returned to my own home,  
and I have found what I was longing for.

I am satisfied and fulfilled; O' Saints,  
the Guru has shown me the Fearless Lord God.

(Sri Guru Granth Sahib Ji 97)

A person intuned in Ardaas may daily experience the above-mentioned state of 'Seeing the Unseen'(ਅਦ੍ਰਿਸ਼ਟੁ ਦਿਸੈ). On the other hand, he may not even experience it at all. This is neither within his control nor is it dependent on his intelligence. This experience is SOLELY dependant on the Grace(ਨਦਰ) of God. The reins are in God's hands. Whenever He wishes, He comes to dwell in the mind.

**ਹਰਿ ਜੀ ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ ਆਈ ॥**

The Dear Lord automatically comes to dwell in the mind.

(Sri Guru Granth Sahib Ji 114)

**For a seeker, daily Ardaas is a must.**

**ਰਹਮ ਤੇਰੀ ਸੁਖੁ ਪਾਇਆ**

**ਸਦਾ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ॥੪॥੩॥**

By Your Mercy, may I find peace;  
this is Nanak's lasting prayer.

(Sri Guru Granth Sahib Ji 724)

Love, contentment, humility and truth prevail in a person who constantly holds on to the support of Ardaas. Over time, these qualities increase in intensity and miraculous glimpses of God's Wonders are experienced.

**ਅਚਿੰਤ ਕੰਮ ਕਰਹਿ ਪ੍ਰਭ ਤਿਨ ਕੇ**

**ਜਿਨ ਹਰਿ ਕਾ ਨਾਮੁ ਪਿਆਰਾ ॥**

God does the work of those who  
love the Name of the Lord.

(Sri Guru Granth Sahib Ji 638)

ਜਿਨ ਕੈ ਹਰਿ ਨਾਮੁ ਵਸਿਆ ਸਦ ਹਿਰਦੈ  
ਹਰਿ ਨਾਮੋ ਤਿਨ ਕੰਉ ਰਖਣਹਾਰਾ ॥  
ਹਰਿ ਨਾਮੁ ਪਿਤਾ ਹਰਿ ਨਾਮੋ ਮਾਤਾ  
ਹਰਿ ਨਾਮੁ ਸਖਾਈ ਮਿਤ੍ਰੁ ਹਮਾਰਾ ॥

Those whose hearts are forever filled with the Name of the Lord,  
have the Name of the Lord as their Protector.  
The Lord's Name is my father, the Lord's Name is my mother;  
the Lord's Name is my helper and friend.

(Sri Guru Granth Sahib Ji 592)

ਅਪੁਨੇ ਸੇਵਕ ਕੀ ਆਪੇ ਰਾਖੈ ਆਪੇ ਨਾਮੁ ਜਪਾਵੈ ॥  
ਜਹ ਜਹ ਕਾਜ ਕਿਰਤਿ ਸੇਵਕ ਕੀ ਤਹਾ ਤਹਾ ਉਠਿ ਧਾਵੈ ॥੧॥  
ਸੇਵਕ ਕਉ ਨਿਕਟੀ ਹੋਇ ਦਿਖਾਵੈ ॥  
ਜੋ ਜੋ ਕਹੈ ਠਾਕੁਰ ਪਹਿ ਸੇਵਕੁ ਤਤਕਾਲ ਹੋਇ ਆਵੈ ॥੧॥ ਰਹਾਉ ॥  
ਤਿਸੁ ਸੇਵਕ ਕੈ ਹਉ ਬਲਿਹਾਰੀ ਜੋ ਅਪਨੇ ਪ੍ਰਭ ਭਾਵੈ ॥  
ਤਿਸ ਕੀ ਸੋਇ ਸੁਣੀ ਮਨੁ ਹਰਿਆ  
ਤਿਸੁ ਨਾਨਕ ਪਰਸਣਿ ਆਵੈ ॥੨॥੨॥੧੨੯॥

He Himself preserves His servants; He causes them to chant His Name.  
Wherever the business/affairs of His servants are,  
there the Lord hurries to be.

The Lord appears near at hand to His servant.  
Whatever the servant asks of his Master, immediately comes to pass.  
I am a sacrifice to that servant, who is pleasing to his God.  
Hearing of his glory, the mind is rejuvenated;  
Nanak comes to touch his feet.

(Sri Guru Granth Sahib Ji 403)

# THE TREASURE OF NAAM

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ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ ਜਿਸ ਨੋ ਭਾਲਦਾ ॥

ਜੋਤਿ ਮਿਲੀ ਸੰਗਿ ਜੋਤਿ ਰਹਿਆ ਘਾਲਦਾ ॥

The treasure of the Naam, the Name of the Lord, is obtained; I have been searching for it for so long.

My light is merged into the Light, and my labours are over.

(Sri Guru Granth Sahib Ji 524)

A person who has achieved the ultimate miraculous power of Ardaas(ਅਰਦਾਸ ਕਲਾ) resides in the Naam within himself and goes beyond worldly anxiety(ਚਿੰਤ ਅਚਿੰਤਾ). All powers of nature are readily at his disposal and they settle his affairs. These four qualities reside within him:

1. Contentment (ਸੰਤੋਖ)
2. Free of anxiety (ਅਚਿੰਤਤਾ)
3. Independence (ਬੇਮੋਥਾਜੀ)
4. Victory over the mind(ਮਨ ਪੁਰ ਵਿਜੈ) ie. cessation of thoughts.

Such a person resides under the Grace of Akaal Purukh. The whole of creation(from the smallest micro-organisms to the greatest demi-gods) is involved in the cycle of actions and reactions(ਕਰਮ-ਕਾਲ ਦਾ ਚੱਕਰ). They are stuck in this web and wander within the vast boundary of thoughts. But a person residing in Naam crosses over this boundary and reaches a state of 'no-thought'.

The faith of a person merged in Naam and Ardaas is full of the following sentiments:

ਸੁਣੀ ਅਰਦਾਸਿ ਸੁਆਮੀ ਮੇਰੈ ਸਰਬ ਕਲਾ ਬਣਿ ਆਈ ॥

ਪ੍ਰਗਟ ਭਈ ਸਗਲੇ ਜੁਗ ਅੰਤਰਿ ਗੁਰ ਨਾਨਕ ਕੀ ਵਡਿਆਈ ॥੪॥੧੧॥

My Lord has heard my prayer  
and all my affairs have been resolved.  
Manifest, throughout all the ages is  
the glorious greatness of Guru Nanak.

(Sri Guru Granth Sahib Ji 611)

Ardaas and thanksgiving reside in the thoughts of such a person. Every moment of his life is a prayer. Every word he speaks is a prayer. The spiritual heart(ਹਿਰਦਾ) of such a person is always pumping, 'Dhan Guru, Dhan Guru, Wahayguroo, Wahayguroo'.

ਧੰਨ ਗੁਰੂ ! ਧੰਨ ਗੁਰੂ ! ਵਾਹਿਗੁਰੂ ! ਵਾਹਿਗੁਰੂ !

Blessed are those who love Guru Ji and make an effort to walk on the Path set out by Him. Everyone is their friend and all blessings of Nature are at their disposal. The Righteous Judge of our actions(ਧਰਮਰਾਇ) is also their subordinate.

ਜਿਨਾ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਤਿਨ ਕੇ ਕਾਜ ਦਯਿ ਆਦੇ ਰਾਸਿ ॥

Those who have the treasure(the Lord's Name) within their hearts  
- the Lord resolves their affairs.

ਤਿਨ ਚੂਕੀ ਮੁਹਤਾਜੀ ਲੋਕਨ ਕੀ ਹਰਿ ਪ੍ਰਭੁ ਅੰਗੁ ਕਰਿ ਬੈਠਾ ਪਾਸਿ ॥

They are no longer subservient to other people;  
the Lord God sits by them, at their side.

ਜਾਂ ਕਰਤਾ ਵਲਿ ਤਾ ਸਭੁ ਕੋ ਵਲਿ ਸਭਿ ਦਰਸਨੁ ਦੇਖਿ ਕਰਹਿ ਸਾਬਾਸਿ ॥

When the Creator is on their side, then everyone is on their side.  
Beholding their vision, everyone applauds them.

ਸਾਹੁ ਪਾਤਿਸਾਹੁ ਸਭੁ ਹਰਿ ਕਾ ਕੀਆ

ਸਭਿ ਜਨ ਕਉ ਆਇ ਕਰਹਿ ਰਹਰਾਸਿ ॥

Kings and emperors are all created by the Lord;  
they all come and bow in reverence to the Lord's humble servant.

(Sri Guru Granth Sahib Ji 305)

ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰੇ ਤਿਸੁ ਗੁਰੁ ਮਿਲੈ ਸੋ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥

ਧਰਮ ਰਾਇ ਤਿਨ ਕਾ ਮਿਤੁ ਹੈ ਜਮ ਮਗਿ ਨ ਪਾਵੈ ॥

One who is blessed by God's Grace, meets with the Guru;  
he sings the Glorious Praises of the Lord.

The Righteous Judge of Dharma is his friend;  
he does not have to walk on the Path of Jamdoots.

(Sri Guru Granth Sahib Ji 1091)

ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗਜੀਵਨਿ ਹਰਿ ਉਰਿ ਧਾਰਿਓ ਮਨ ਮਾਝਾ ॥

ਧਰਮ ਰਾਇ ਦਰਿ ਕਾਗਦ ਫਾਰੇ ਜਨ ਨਾਨਕ ਲੇਖਾ ਸਮਝਾ ॥੪॥੫॥

Those, unto whom the Lord(the Life of the world) shows Mercy,  
enshrine Him within their hearts, and cherish Him in their minds.

The Righteous Judge of Dharma, in the Court of the Lord,  
has torn up my papers;

servant Nanak's account has been settled.

(Sri Guru Granth Sahib Ji 698)

ਕੋਈ ਪੁਤੁ ਸਿਖੁ ਸੇਵਾ ਕਰੇ ਸਤਿਗੁਰੂ ਕੀ ਤਿਸੁ ਕਾਰਜ ਸਭਿ ਸਵਾਰੇ ॥

ਜੋ ਇਛੈ ਸੋ ਫਲੁ ਪਾਇਸੀ ਪੁਤੁ ਧਨੁ ਲਖਮੀ ਖੜਿ ਮੇਲੇ ਹਰਿ ਨਿਸਤਾਰੇ ॥

If any son or Sikh serves the True Guru,  
then all of his affairs will be resolved.

He obtains the fruits of his desires

- children, wealth, property, union with the Lord and emancipation.

(Sri Guru Granth Sahib Ji 307)

# CONCLUSION

What are the qualities(ਰੌਂ ਰੁਖ) of a person who has attained the miraculous powers of Ardaas and has merged in Naam? History tells us that when Sri Guru Tegh Bahadur Sahib Ji completed His meditation in Bekala and became one with Akaal Purukh, He wrote about the qualities and characteristics of a person who is immersed in Naam. His unparalleled sacrifice shows a perfect example of these qualities.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥

ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥੧॥ ਰਹਾਉ ॥

That man, who in the midst of pain, does not feel pain, who is not affected by pleasure, affection or fear and who looks upon gold and dust alike. Pause.

ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ॥

ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥੧॥

Who is not swayed by either slander or praise, nor affected by greed, attachment or pride; who remains unaffected by joy and sorrow, who remains unaffected by honour and dishonour.

ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥੨॥

who renounces all hopes and desires and remains desireless in the world; who is not touched by sexual desire or anger: within his heart, God dwells.

ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥

ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥੩॥੧੧॥

That person who is blessed by Guru's Grace, understands this way. O' Nanak, he merges with the Lord, like water with water.

(Sri Guru Granth Sahib Ji 633)

There are countless examples in the traditions of India where renunciation(ਸਨਿਆਸ) is encouraged to obtain freedom from miseries, arguments, entanglements and difficulties. However, in the above shabad, Sri Guru Tegh Bahadur Sahib Ji is not giving such advice. Guru Ji is revealing that a person must have such a state of mind whereby, despite the presence of miseries, he does not allow his mind to be overpowered by thoughts of misery. He keeps himself free from the desires of happiness. Fear is not able to shake him. He does not consider gold to be superior nor dust as inferior. His thoughts are free from the burden of hopes and desires and his mind is free from the evils and bondages of the world.

This Shabad tells us of the expectations(ਆਸ਼ੇ) of Akaal Purukh and the guidelines to the way of life(ਜੀਵਨ ਜੁਗਿਤ ਦਾ ਮਾਰਗ) by which these expectations can be fulfilled.

However high they may rise, sparks of fire eventually return to their source. Waves formed in water eventually merge into the water. Similarly, our souls(ਜੀਵ-ਆਤਮਾ) wish to unite with the Supreme Soul(ਪਰਮਾਤਮਾ).

However, there is a rule to this union. Both thoughts of Akaal Purukh and worldly thoughts cannot reside together in the mind(ਸੁਰਤੀ). **To experience the perfect enlightenment of Akaal Purukh, or to manifest the presence of Wahayguroo in the spiritual heart(ਹਿਰਦਾ), one has to stop chasing the shadows of worldliness.**

According to Guru Ji, a brahmngiani can only be that person who has given up worldly enjoyments and lives in Divine Bliss(ਆਤਮ ਰਸ).

How can we achieve this state of Divine Bliss(ਆਤਮ ਰਸ)?

Sri Guru Tegh Bahadur Sahib Ji directs us towards Guru Kirpa (Grace of The Guru). That is why, at the end of the verse, Guru Ji says

**ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥**

That person who is blessed by Guru's Grace, understands this way.

(Sri Guru Granth Sahib Ji 633)

Some religions explain salvation(ਮੁਕਤੀ) in other ways. However, **Guru Ji defines salvation as 'the union with Akaal Purukh'**. The union of the human soul(ਜੀਵਾਤਮਾ) and the supreme soul(ਪਰਮਾਤਮਾ) is similar to water mixing with water and becoming one.

**ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥੩॥੧੧॥**

O' Nanak, he merges with the Lord, like water with water.

(Sri Guru Granth Sahib Ji 633)

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**ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ॥  
ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥**