

(1) Qiya Goon Tayray Saar (Laal Rungeelay Preetam)

ਸੂਹੀ ਮ:5 ਕਿਆ ਗੁਣ ਤੇਰੇ ਸਾਰੀ ਸਮੁਹਾਲੀ ਮੋਹੀ ਨਰਿਗੁਨ ਕੇ ਦਾਤਾ ਰੇ ਬੈਖਰੀਦੁ ਕਿਆ ਕਰੇ ਚਤੁਰਾਈ ਇਹੁ ਜੀਉ ਪੀਡੁ ਸਭੁ ਬਾਰੇ ਲਾਲ ਰੰਗੀਲੇ ਪ੍ਰੀਤਮ ਮਨਮੋਹਨ ਤੇਰੇ ਦਰਸਨ ਕਉ ਹਮ ਬਾਰੇ ਰਹਾਉ ਪ੍ਰਭੁ ਦਾਤਾ ਮੋਹੀ ਦੀਨੁ ਭੇਖਾਰੀ ਤੁਮ੍ਹਰ ਸਦਾ ਸਦਾ ਉਪਕਾਰੇ ਸੋ ਕਛਿ ਨਾਹੀ ਜੀ ਮੈ ਤੇ ਹੋਵੈ ਮੇਰੇ ਠਾਕੁਰ ਅਗਮ ਅਪਾਰੇ ਕਿਆ ਸੇਵ ਕਮਾਵਉ ਕਿਆ ਕਹੀ ਰੀਝਾਵਉ ਬਧਿ ਕਿਤੁ ਪਾਵਉ ਦਰਸਾਰੇ ਮਤਿ ਨਹੀ ਪਾਈਐ ਅੰਤੁ ਨ ਲਹੀਐ ਮਨੁ ਤਰਸੈ ਚਰਨਾਰੇ ਪਾਵਉ ਦਾਨੁ ਢੀਨੁ ਹੋਇ ਮਾਗਉ ਮੁਖੀ ਲਾਗੈ ਸੰਤ ਰੇਨਾਰੇ ਜਨ ਨਾਨਕ ਕਉ ਗੁਰੀ ਕਰਿਪਾ ਧਾਰੀ ਪ੍ਰਭੀ ਹਾਥ ਦੇਇ ਨਸਿਤਾਰੇ

§ Suhi M: 5 (738). Qiya goon tayray saar sumhaleen mohe nirgoon kay daata ray. Baikhreed qiya kuray chaturayee ehon jeeou pind sabh tharay. 1. Laal rungeelay Preetam Manmohan tayray dershun kuon hum baaray. Pause. Prabh daata mohe deen bhekhaari toon suda suda oopkaaray. So kichhu nahee j(i) mein tay hovaay mayray Thakur ugum apaaray. 2. Qiya save kmaavoun qiya keh reejhaavoun bidh kit paavoun dersaaray. Mit nuhee paayeeye unt nah luheeye mun tersaay churnaaray. 3. Paavou daan dheeth hoye maangoun mookh laagay sant raynaaray. Jun Nanak kuon Gur kirpa dhaari Prabh haath deye nistaaray.

Word Meaning: Qiya = which; Goon = good qualities; Saar Sumhaleen = remember, think about You;

Nirgoon

= lacking good qualities;

Daata

= donor, provider;

Baikhreed

= which has been sold (has no independence);

Chaturayee

= cleverness;

Jeeou

=

life, soul;

Pind

= body;

Thaaray

= Yours;

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Laal

= ruby, very dear,

Rungeelay

= colourful;

Preetam

= dear;

Manmohan

= bewitching;

Dershun

= sight;

Baaray

= offer my life;

Deen

= powerless;

Bhekhaari

=

beggar;

Oopkaaray

= doing favours;

Thakur

=

Master;

Ugum

= beyond reach;

Apaaray

= limitless;

Kmaavoun

=

earn, do;

Reejhaavoun

=

to please;

Bidh Kit

=

what way;

Dersaaray

=

sight;

Mit

= measurement;

Unt

=

limits;

Tersaiy

= longs;

Churnaaray =

for the (soft) feet;

Daan

=

(donate in) alms;

Dheetth

= persistent;

Raynaaray

=

dust of the feet;

Jun

= devotee;

Kirpa

= kindness, favour;

Dhaari

= support, did favour;

Nistaaray

= salvaged;

**Meaning: (You have countless good qualities) oh my Master Waheguru|!
And I have none. I am at a loss to understand what good quality of Yours
should I focus on to remember You, oh my Lord, who has done so many
favours to me! I am Your slave, and can show no cleverness to
You. In fact, I am highly indebted to You because even my body and my life
are Your gifts to me. I can gladly offer my life to have a glimpse of You, oh
my dear, priceless and bewitching Waheguru who appears in so many
different attractive forms in nature. You are a great
provider and I am a helpless beggar incapable of doing anything, oh my
Waheguru! But, You always do favours to all of us, oh my Lord! You are
beyond our reach and are limitless. How can I serve You or please You, and
how can I have a glimpse of You?**

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=
that (person);
Pervaah
= worry;
Gopal
= Waheguru;
Bersaiy
= rains (of Waheguru's Naam);
Maygh
= cloud (Guru) ;
Sukhee
= (female) friend;
Paahoon
= guest (Waheguru);
Deen
= weak, helpless;
Kirpanidh
= treasure of kindness;
Thakur
= Master, Waheguru,
Nuv Nidh
= the nine mythical treasures of riches (happiness);
Smaaye
= completely lost, absorbed;
Anik Perkaar
= of many different kinds;
Binjun
= delicious (foods);
Mishtaaye
=
sweet;
Paaksaal
= kitchen;
Soch
= clean;
Pavittera
=
holy;
Bhoag

= taste;

Hur Rai

= King Waheguru;

Doosht

=

demons (ill qualities) ;

Bidaaray

= destroyed;

Saajan

= friends (noble qualities);

Rehsay

= pleased;

Munder

Ghur

= mansion (human body);

Upnaaye

= adopted;

Juou

= when;

Laal Rungeeyo

= colourful pearl (Priceless Waheguru);

Tuou

= then;

Sant Subha

=

gathering of holy men;

Oat

= support;

Dhoor

= from the very source (Waheguru);

Mustik

=

forehead;

Lekh

Likhaaye

=

written fortune (it is a solid belief that whatever is in-store for an individual depends upon the fortune written on his forehead by Waheguru);

Jun

= servant, devotee;

Kunt

= husband (Waheguru);

(In Gurbani we believe that all human beings are females;

Waheguru is the only male in this universe.

So, realizing Waheguru is like getting married to Waheguru);

NOTE: Hindus offer food to idols with the belief that the idol tastes some of it. Tasting by the idol is called bhoag. In this holy Shabad Guru Arjun Sahib also uses the wording, “Hoon laavhou bhoag Hur Rai” For a long time the ignorant Sikhs believed that just like the Hindu idol worship, Guru Arjun Sahib also advises Sikhs to offer pershaad (flour pudding) to Guru Granth Sahib. So immediately after the traditional collective prayer, and before it was served to the congregation, some ignorant Sikhs used to offer pershaad to Guru Granth Sahib for bhoag. But as we will discuss soon, the holy sentence in the Shabad has a different connotation. So, now the practice has been discontinued.

Meaning: What are you thinking about, oh my friend? What are you contemplating about, and what type of solution are you looking for (your worldly problems), oh my friend?

When an individual has the support of Waheguru, he does not need to worry about anything. (So, sing the praise of Waheguru).

The Guru has come to visit my heart and it is raining Waheguru's Naam in my mind.

I was a helpless creature, but

with the kindness of the Guru, now I am totally absorbed in Waheguru's Naam which is the source of all the nine treasures of riches and happiness in the world. Pause.

I have cleaned the kitchen of my mind (of all ill thoughts) and now it is a holy place. I have prepared a variety of foods in this holy kitchen of my mind

and also prepared many delicious sweet dishes for the ॥ Guru (I am singing the praise of Waheguru with perfectly clean mind.)

Now I request my Guru to taste these foods (accept my prayers). (Because of Guru's kindness) I have been able to destroy all my enemies (five demons – lust, rage, greed, possessiveness and selfishness) and have pleased my friends (noble qualities – truthfulness, high moral character, service to others etc.) and as a result, Waheguru has adopted my body as His residence.

Ever since Waheguru has taken up residence in my heart, I have realized all comforts.

All this has happened as a result of the company of holy men and Satguru's kindness which was my fortune pre-written by Waheguru on my forehead.

I, a devotee of Waheguru, have married the colourful Waheguru (realized Him) and no trouble of any kind in life bothers me anymore.

(3) ॥ Ram Dass Sarovar Naatay

॥ ਸੋਰਠਿ ਮ:5॥ ਰਾਮਦਾਸ ਸਰੋਵਰਿ ਨਾਤੇ॥ ਸਭਾ ਉਤਰੇ ਪਾਪ ਕਮਾਤੇ॥ ਨਰਿਮਲ ਹੋਇ ਕਰਿ ਇਸ਼ਨਾਨਾ॥ ਗੁਰ ਪੂਰੈ ਕੀਨੇ ਦਾਨਾ॥ ਸਭਾ ਕੁਸਲ ਖੇਮ ਪ੍ਰਭਾ ਧਾਰੇ॥ ਸਹੀ ਸਲਾਮਤੀ ਸਭਾ ਥੋਕ ਉਚਾਰੇ ਗੁਰ ਕਾ ਸਬਦ ਵੀਚਾਰੇ॥ ਰਹਾਉ॥ ਸਾਧ ਸੰਗਿ ਮਲੁ ਲਾਥੀ॥ ਪਾਰਬ੍ਰਹਮ ਭਇਓ ਸਾਥੀ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ॥ ਆਦਿ ਪੁਰਖ ਪ੍ਰਭੁ ਪਾਇਆ॥

§ Sorith M:5 (625). Ram dass srovar naatay. Subh oottray paap kmaatay. Nirmal hoye ker ishnana. Gur pooray keena daana. 1. Subh kushal khem Prabh Dhaaray. Suhhee slaamat subh thoak oobhaaray Gur ka Shabad vichaaray.

Pause.

Sadh sung mul laathee. Paarbraham bhuyyo saathee. Nanak Naam dhiyaaya. Aad Purakh Prabh paaya.

Word Meaning: Ram dass = devotees of Waheguru; Srovar = ॥ pool of holy water (Naam Amrit i.e. the gathering of the devotees).

(

Please see the explanation of Amirt Srovar in the Gurbani section);

Kmaatay =

committed;

Nirmal =

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clean;
Hoye =
get, becaome;
Daana =
gave in alms or charity;
Kushal, Khem = ☐
comforts and blisss;
Dharray =
supported, provided
;☐☐ Suhhee Slaamat =☐
safely;
Thoak =☐
things (noble qualities)
Oobhaaray =☐
saved;
Mul =
dirt;
Laathee =☐
shook off, removed;
Parbraham =☐
Waheguru;
Dhiyaaya =☐
recited,
Aad Purakh☐ =☐ T
he omnipresent Waheguru;
Paaya =☐
achieved, realized

Meaning: If you cleanse your mind by taking a dip in the liquid of immortality which is being produced in the gathering of the holy men where praise of Waheguru is sung, all your committed crimes will be washed away, oh my friend!☐ Cleanse your mind there because the perfect Guru has kindly given this ability to the gathering of the devotees. When you ponder on the Shabad of the Guru in the holy gathering, you save the capital of all the noble qualities, and Waheguru provides all the comforts and bliss, oh my friend!☐ Pause.☐ The filth of your mind is washed off in the company of the holy men, and Waheguru becomes your companion.☐ (Guru) Nanak says that by reciting the Naam of the omnipresent Waheguru, you realize Him.

(4) Ram Simmer Pachhutayenga Mun

ਰਮ ਸਿਮਰ ਪਾਚਹੁਤਾਯੇਂਗਾ ਮੁਨੁ ॥ ਪਾਪੀ ਜੇਏਰਾ ਲੋਭੁ ਕਰੁ ਹੈ ਅਜ ਕਾਲੁ ਓਠੁ ਜਾਏਗਾ ॥ ੧ ॥ ਪਾਊ ਜੁਮੁ ਆਏ ਕਾਏ ਗੇ ਪੁਟਕਾਏ ਤਾ ਦਿਨੁ ਕਿਚੁ ਨਾਹੁ ਬੁਝਾਏਗਾ ॥ ਸਿਮਰਨੁ ਭਜਨੁ ਧੁਯਾ ਨੁਏ ਕੇਨੇ ਤੁਓ ਮੁਕੁ ਚੋਟਾਨੁ ਕਾਏਗਾ ॥ ੨ ॥ ਧਰਮੁ ਰਾਏ ਜੁ ਲੇਖਾ ਮਾਘਾਏ ਧੁਯਾ ਮੁਕੁ ਲਾਏ ਕਾਏਗਾ ॥ ਕੇਤੁ ਕਾਏ ਸੁਨਹੁ ਰਾਏ ਸਾਧੁ ਸਾਗਤੁ ਏਰੁ ਜਾਏਗਾ ॥ ੩ ॥

§ Maaru Kabir Ji (1106). Ram simmer puchhutaahenga mun. Paapi jeeera loabh kert hai aaj kaal ootth jaahenga. 1. Pause.

Laalach laagay janum guvaaya maya bherm bhoolaahenga.

Dhun jobun ka gerb nah keejay kaagad jiyoun gul jaahenga.1.

Juou jum aaye kays geh putkaiy taa din kichhu nah busaahenga. Simmeran bhajan duyya nuhee keenee tuou mookh choataan khaahenga. 2.

Dherm Rai jub lekha maangay qiya mookh lai kay jaahenga.

Keht Kabir Soonhou ray santou saadh sangat ter jaahenga. 3

Word Meaning: Ram = Waheguru; Simmer = remember (worship); .Puchhut aahenga

= will repent;

Jeeera

= soul, mind;

Loabh

= greed;

Ootth J

aahenga = will leave (the world);

Laalach

= greed;

Guvaaya

= wasted away;

Bherm

=

wandering;

Bhoolaahenga

= will be lost;

Jobun

= Youth;

Gerb

= conceit;

Putkaiy

=

throw violently;

Busaahenga

=

will be helpless;

Bhajan

= singing praise;

Duyya

= kindness;

Mookh Choataan

= hits on the face;

Dherm Rai

= judge of deeds;

Lekha

Maangay

= checks account, holds accountable;

Qiya Mookh

=

how will you face;

Ter

= swim across the sea of maya (find salvation)

Meaning: Worship the Lord otherwise you will repent, oh my mind! The sinner mind is greedy and does not realize that you will have to leave this world sooner or later.

You are wandering after wealth and have wasted your life away in greed. Do not be conceited about your wealth and your youth, oh my mind, you too will lose your identity just like paper, which turns into pulp in water, oh my mind! The day the angel of death will hold you by the hair and throw you hard on the ground, you will be completely helpless. Since you have not worshiped the Lord, or shown any kindness, you will face tough

punishment.

How will you face the Judge when he holds you accountable for your deeds?

Kabir (Ji) advises that the only way to overcome the worldly attractions is (to sing the praise of Waheguru) in the company of holy men.

(5) Re Mun Aiso Ker Sanyaasa

ਭਗਤ ਰਾਮਕਲੀ ਪਾਤਸ਼ਾਹੀ 10ਵੀਂ ਭਾਗ ਵਿੱਚ ਭਗਤ ਰਾਮ ਮੁਨ ਅਸੋ ਕਰ ਸੰਨਿਆਸਾ ਬਾਰੇ ਭਗਤ ਰਾਮ ਸੁਨ ਸਾਭਾਇ ਕਰ ਸੁਮ੍ਯਹੁ ਮੁਨ ਹੀ ਮਾਹਨ ਓਦਾਸਾ। ਪਾਏ। ਜੁਤ ਕੀ ਜੁਤਾ ਜਾਗ ਕੋ ਮੁਜੁਨ ਨਾਯਮ ਕਾਯ ਨੁਕਾਨ ਬੁਧਾਓ। ਗਿਆਨ ਗੁਰੂ ਆਤਮ ਓਪਦਾਯਸੁ ਨਾਮ ਬਿਭੂਤ ਲੁਗਾਓ। ਉਪ ਆਹਾਰ ਸੋਲ੍ਪ ਸੀ ਨਿੰਦਰਾ ਢੁਯਾ ਚਹਿਮਾ ਤੁਨ ਪ੍ਰੀਤ। ਸੀਲ ਸੁਨਤੋਕੁ ਸੁਦਾ ਨਿਰਬਾਹੋਬੋ ਹਾਵਾਯੋਬੋ ਤਿਰਗੋਨ ਊਤੈ। ਕਾਮ ਕ੍ਰੋਧ ਹੁਨਕਾਰ ਲੋਭ ਹੁਤੁ ਮੋਹ ਨਾਹ ਮੁਨ ਸੀਯੋ ਲੁਯਾਵਾਯ। ਤੁਬ ਹੀ ਆਤਮ ਤੁ ਕੋ ਢੇਰਸਾਯ ਪ੍ਰੇਮ ਪੁਰਾਖ ਕੇ ਪਾਵਾਯ।

· **Ramkali Paatshahee 10. Ray mun aiso ker sunyasa. Bun say sudn sabhaiy ker sumjhou mun hee mahen oodaasa.**

Pause.

Jut kee jutta joag ko mujun naym kay nukhan budhaao. Gyaan Guru aatam oopdaysou Naam bibhoot lugaaao. Ulp ahaar soolp see nindera duyya chhima tun preet. Seel suntokh suda nirbahebo havaiybo tirgoon uteet. Kaam kroadh hunkaar loabh hutth moh nah mun siyou luyavaiy. Tub hee aatam tut ko dersaiy Perm Purakh keh paavaiy.

Note: The Tenth Master addresses some yogi and advises him how to realize God. Yogis used to renounce the world and go to some remote place

to meditate. This practice was called “Sanyas”. To overcome worldly attractions, the Yogis believed in looking very unattractive. So, they will cover their bodies with ashes (called bibhoot) and never comb their hair which resulted in big tangles (called jataa). They would not bathe regularly, but visit holy places infrequently and take a dip in the “holy” waters there. They would also grow long nails, again to look unattractive. These are some of the practices that the yogis followed.

Word Meaning: Bun = jungle; Say = from, Sudn = mansion; Oodaasa = overcoming interest in the worldly attractions;

Jut

=

control on sensual desires;

Joag (yog)

= with God;

Mujun

=

bathe;

Naym

=

discipline;

Nukhan

= nails;

Aatam

= soul;

Oopdaysou

= teaching;

B

ibhoot

=

ashes;

Ulp Ahaar

= light meals;

Soolp Nindera

=

small sleep;

Duyya

= kindness;

Chhimaa

=

forgiveness;

Tun Preet

= body to care for others;

Seel

= cool temper;

Santokh

=

contentment;

Suda

= always,

Nirbahebo

= adopt;

Havaiybo

= become;

Tirgoon

= three effects of

Maya – Suto (some level of enlightenment, not overly engrossed in Maya),

Rujo (normal living)

and Tumo (high level of ignorance, overly engrossed in Maya);

Uteet

= free from attraction of Maya;

Aatam Tut

= source of soul,

Waheguru;

Perm

Purakh

= (part of) Waheguru

Meaning: (Your way to renounce the world and run away from the realities of life, and to adapt to your life style, is completely ineffective way to realize God, oh yogi!) The actual way to realize God is as follows: You do not need to leave your house and live in an isolated corner of the world to overcome the attractions of Maya because isolation has no impact on your thinking. It is your mind, and not your body, which you need to control so that it is unaffected by Maya. You can do that while living in your house. Pause. You do not need to lead an uncouth life to be unattractive. Control your sensual pleasures which will serve as your tangled hair; connect with Waheguru, that will serve as dip of holy waters, and rather than growing your nails unchecked, discipline your life. Enlighten your mind with Guru's Teachings, and rather than covering your body with ashes, recite Waheguru's Naam. Eat light meals and have a short sleep. Use your body to show kindness, forgiveness and care for others. Adopt a cool temper, observe contentment, and overcome the three effects of Maya. Train your mind to control lust, rage, ego, greed, and obstinacy. Only then will you be able to "see" Waheguru and be a part of Him.

(6) Re Mun Oat Lehou Hur Naama

ਸ਼ਬਦ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕੀ ਭਾਵਨਾ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕੀ ਭਾਵਨਾ
 ਸ਼ਬਦ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕੀ ਭਾਵਨਾ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕੀ ਭਾਵਨਾ
 ਸ਼ਬਦ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕੀ ਭਾਵਨਾ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕੀ ਭਾਵਨਾ
 ਸ਼ਬਦ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕੀ ਭਾਵਨਾ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕੀ ਭਾਵਨਾ
 ਸ਼ਬਦ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕੀ ਭਾਵਨਾ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕੀ ਭਾਵਨਾ
 ਸ਼ਬਦ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕੀ ਭਾਵਨਾ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕੀ ਭਾਵਨਾ

§ Ramkali M:9 (901-2). Re mun oat lehou Hur Naama. Jaa kaiy simran doormut naasaiy paavay pud nirbaana. 1. Pause. Buddbhaagi teh jun kaou jaanou jo Hur kay goon gaavaaiy. Junam junam kay paap khoye kaiy phoon baikoontth sidhaavay. 1. Ajaamul kaou unt kaal meh Narayan soodh aayee. Jaa gut kaou jogeeshur baanchhat so gut chinn meh payee. Naahin goon naahin kucch bidiyaa dharam kaun Guj keena. Nanak birad Ram ka dekho abhaiy daan tehe deena.

Word Meaning: Oat = support; Hur = Waheguru; Jaa Kaiy = of whom; Simran = remembering;

Doormut =

evil thoughts;

Naasaiy =

runs away;

Pud =

state;

Nirbana =

of no desire;

Buddbhaagee =

lucky;

Teh Jun =

that devotee;

Goon =

praise;

Khoye Kaiy =

on getting rid of;

Phoon =

then;

Baikoontth =

paradise;

Sidhaavay =

goes to;

Ajamal =

a Brahman (read the story of Ajamal under Hindu Mythical stories);

Unt Kaal =

last moment;

Narayan =

God;

Soodh =

realization;

Gut =

higher spiritual level;

Jogeeshur =

higher level yogis;

Baanchhat =

desire;

Chinn Meh =
in a moment;
Naahin =
none;
Goon =
good qualities;
Bidiyaa =
education;
Dharam =
spiritual deeds;
Guj =
An elephant (please read the story in the Hindu Mythical stories);
Bird =
kindness;
Abhaiy =
a mental state of fearlessness;
Daan =
charity;
tehe =
to that (elephant)

NOTE: Guru Tegh Bahadur sahib has used a few examples from the Hindu Granths to glorify Waheguru. Please read these stories from the “Hindu Mythology” section to learn in detail.

Meaning: Take refuge of Waheguru’s Naam (internalize it), oh my mind! Remembering His Naam with dedication dispels the evil thoughts and you achieve the spiritual level where all your desires end. Pause. A devotee who sings Waheguru’s praise, is highly lucky because all his sins of many reincarnations are obliterated and he then goes to Paradise (becomes one with Waheguru). Even sinners like Ajamal, achieve the high spiritual level which is sought by higher level sages simply because he had realized the importance of, and had worshipped Waheguru at the last moment (towards the end of his life). Recall the story of the elephant which was caught in the tentacles of an octopus? What good qualities or what good education did he have, or what good deeds had he performed? Of course, none; but just see the greatness of Waheguru, He granted the level of fearlessness (where you become part of Waheguru) even to the elephant in no time!

SHABADS Q TO R

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