As the subject ‘Shabad’ or Word is very subtle, profound, deep and enlightening, it has been comprehensively discussed in the previous parts on this subject.

Many types of doubt fallacies exist (not only) among the common people but also with scholars, academics and religious preachers pertaining to this profound and knowledge-filled ‘Shabad’ and this is an attempt to understand it in the light of Gurbani.

Normally the ‘Shabad’ or Word is limited to its written form and it is made the subject of the intellectual sphere. In this way we explain and deliberate upon the written form of the word and are satisfied with its literal word meaning.

Actually this ‘Shabad’, or ‘Bani’, soul-realm, ‘Nanak-realm, Brahm-realm’, is the spiritual gift directly from the Source (the Creator). This mysterious ‘Essence-Word’ or ‘Unstruck’ Bani has descended directly from Brahm-Realm or the Realm of the Creator and it can only be unravelled, researched, and recognised through ‘Divine Intuition’. The sound current of this ‘unstruck-essence-shabad’ cannot be heard with the physical ears and it is beyond the grasp of the intellect. To comprehend it, one has to rise above the ‘realm of the intellect and only through the cultivation of ‘Word-Consciousness’ can it be experienced.

1. Throughout the ages, through the Word of His Bani, His Shabad is realized, and the Name becomes so sweet and beloved to the mind.

2. Through the Word of the Guru’s Bani, they come to understand the Shabad. They remain lovingly focused on the True Lord.

Just like heat, light, power and life-current etc. from the ‘sunlight’
cannot be separated out, in the same way:-

Ba-ani,
Shabad (or Word)
Naam
Amrit (or nectar of immortality)
Hukam (or command
God's relish
power
raag (or musical-measures)
musical sound
sound vibrations
love
comfort
peace
joy
bliss

e tc. in divine illumination are all divine virtues that are warp and
weft, interwoven- intermingled, commingled and inter-merged. They
cannot be separated from one another.

Gurbani has elaborated upon the ‘sound-current’ of the ‘play of
love’ of ‘Essence-Shabab’ as follows:-

1   The vibration of the Shabad is the unstruck melody
231
2   The unstruck melody, the sound current of the Naad, vibrates and resounds.  
375
3   The Word of the Guru can be heard through the True Bani.  
364
4   There is One Bani; there is One Guru; there is one Shabad to contemplate. 646
5   The Ambrosial Word of the Guru’s Bani emanates from the Word of the
Shabad. The Gurmukh speaks it and hears it.  
125
6   The Shabad is Amrit; the Lord's Bani is Amrit.
Serving the True Guru, it permeates the heart.  
119
The Guru's Shabad is the Ambrosial Bani. Night and day, chant the Name of the Lord. (1057)

By His Command, the Ambrosial Bani of the Word prevails, and by His Command, we drink in the Amrit. (118)

The unstruck sound current of the Shabad vibrates and resounds there, with the melody of the Guru's Bani; one is easily, intuitively absorbed in the Lord. (1069)

Through the reading and listening of Gurbani the colour of ‘Naam’ envelops the mind – but it can manifest only if we focus on the meanings of Gurbani, or, our mind touches upon or is infected with the innate meanings of Gurbani, otherwise the spiritual power of Gurbani will not come into being. This is the reason why, despite having numerous gurdwaras, and holding uncountable scripture readings, or Akhand Paaths, kirtan, rai-nsb-a-ee-aan (doing kirtan all night long), we are moving away and turning our backs towards the stage of ‘Gurmukh’ that is mentioned in Gurbani. ‘Attention’ is the (the word ‘the’ to be read as thee) thing. Without attention, reciting paath is like –parrot reading- this being the reason why our mind is not infected by the innate ‘touch-stone’ of Gurbani, and this without this ‘touch’ the power of the ‘touch-stone’ will have no effect on the mind. This is the reason why, inspite of doing and listening to numerous paaths, giving sermons our mental and spiritual state has not changed, has not evolved and we remain devoid of ‘spiritual life’.

The Lord’s Name abides deep within the nucleus of one who realizes the Bani of the Guru’s Word within his soul. (797)

‘Touching’ the innate sentiments of the soul with awareness is indeed ‘knowing the soul’ and with (this awareness) all the divine virtues like relish, hue, love, joy, inclination towards service etc., spontaneously come into being and the power of the touch-stone comes into play. In other words through the practice of the cultivation of the ‘Word-Consciousness our ‘consciousness’ comes into contact with the ‘Essence-Shabad or Word’ and with this the innate-self within the ‘manifestation’ of the Unstruck Shabad or Word takes place.

This connection or touch of ‘Shabad’ and ‘Consciousness’ is indeed called parsanaa or infected with devotional touch.
With this, the Guru’s word, ‘Gurshabdee Gobind Ga-ji-aa’ stands proven.

There are two separate forms of alcohol:-

1. First - gross/raw form: is colourful, bitter or alcoholic solution

2. Second – subtle form: Is intoxication. When the raw form of alcohol is drunk, then the mind, body and intellect experiences a strange effect. This is called intoxication. Vibrating in the intoxication, a feeling of being high, joyous, intoxicated, brave, carefree and delight takes place. This is an internal, subtle and personal experience. This subtle form is prevalent within the gross alcohol in an innate hidden form, and to manifest or experience it, the alcohol must be consumed. By seeing the bottle of alcohol, or by listening to or reading about its qualities one cannot experience or manifest its intoxication.

Exactly in the same way:-

Word (made of) letters – is the gross form of the Divine Illumination.

Unstruck word or melody – is the subtle ‘essence’ form of the Divine Illumination in which all the divine virtues are inherent and present.

When an alcoholic drinks alcohol, he experiences an unusual, intoxication-happiness-joy, a feeling of being high.

With the drinking of the alcohol, the alcoholic absorbs within himself all the negative elements of the alcohol and these negative elements spontaneously spawn and spread within the alcoholic.

In the same way by being in the company of false ‘materialism’ or getting infected by it, we acquire all the vices or negative qualities of ‘materialism’ and entangled and enmeshed we face pain and conflict for the whole life.
On the other hand if ‘unstruck Bani’ or ‘Essence-Word’ can be contacted in the innate self through the ‘Shabad or Word-Consciousness’ in the sadh sangat, the company of the holy, then the divine virtues will spontaneously spring forth within us and by getting completely absorbed and inebriated in:

- spiritual intoxication
- divine peace
- intoxication of the Naam
- divine intoxication

we can experience ‘peace in this world and comfort in the next’.

For the accumulation of these spiritual virtues or to bring into being the ‘Essence-Shabad or Word’:-

- the Sadh Sangat or the company of the holy
- the cultivation of the practice of Shabad or Word-Consciousness
- the blessings of the Guru

are needed.

You are manifest in the Expanse of Your Workshop.
Everyone longs for Your Name.

A young woman gets engaged. For her to find out the:

- habits
- attitude
- ability
- virtues
- looks
- features
- manner of speech
- agility
- personality

of her to be husband, she keeps listening to

- information
- news
- messages
concerning him and with numerous subtle emotions, desires, joyousness, and expressions of affection in her heart, she fancies the experience of the ‘meeting’ or ‘closeness’ with her (to be) husband.

In this way the ‘husband-love’:

- propels
- inhabits
- diffuses
- merges

into the depth of her heart and blooms.

As her attention-consciousness permeates, goes deeper and gets ingrained in the ‘husband-love’, to that degree her love for her parents and parental-house begins to decrease.

By and by that ‘young girl’, bearing the pangs of separation begins to:

- burn
- suffer
- wriggle
- sulk

in ‘silent-love’ of the hidden ‘fire of love’ of ‘husband-love’.

Finally when she gets married or ‘merges’ with her husband, that is experiences physical union, then she gets lost in the intense ‘love-relish’ of her husband and surrenders herself at his feet. Getting ‘lost’ at the feet of her husband is indeed ‘life’ for her and the service that she renders by becoming a purchased slave indeed becomes her ‘religion’.

In the intoxication of ‘love-relish’ the union ‘husband-love’ provides,
the things she heard, or those related to her and her earlier self created thoughts, estimations, probes, inclinations, desires, hopes, wishes

everything, turn out to be lacking, lowly, unnecessary and wrong – and these she forgets in no time at all.

In this way from ‘engagement’ to the union of marriage, the ‘girls’ subtle, mental flights of the personal love is indeed her:

- quest
- destiny
- faith
- religion
- aim of life
- purpose

and the ‘union’ (with her husband) is indeed her

- achievement
- destination
- coming together
- the goblet of love
- play of love
- relish of love
- silent love
- supreme bliss

in which getting ‘totally intoxicated’ is the ‘young woman’s’ goal.
Exactly in the same way, when man links himself with the Guru (that is takes the Amrit), then the engagement of the ‘life form bride’ (man), takes place with the ‘Timeless Being’ ‘Beloved’. Beyond this, through the blessings of the ‘Guru’, ‘man’ acquires the ‘Sadh sangat’, the company of the holy – and abiding within this – the ‘life-form-bride’ begins to read–listen to stories–tales about her ‘Lord-Husband’s’

love-filled messages
magnificence
love
affection

and keeps singing His glories. In this way within her heart

adoration
affection
love
attraction
yearning
pinning
pain of separation

for her Beloved

arises
increases
blooms
blossoms
overflows

and getting imbued with the deep crimson color of the Lord's Love, through the emotions of the deep-love within – the awaiting of the ‘union’ and the ‘merger’ with the Personality of Love’ or the ‘Primal Being’ keeps increasing.

In the ‘play of love’ of the ‘young women’, or the worldly girl, and the ‘life-form-bride’ or the ‘seeker’
there is an extreme consequence and difference. An attempt is being made of clarify it.

‘young woman’s’ worldly love
is the play of the worldly realm
is a worldly husband
is destructible
it’s an external activity
the aim is physical union
is the company of the worldly realm
are mental emotions
is the thinking of the materialistic world
is pain and misery
is temporary and insipid
materialistic love
is the external play of love
is transmigration
disappointments can result
is egoistical
is ‘me-mine ness’
worry and anxiety exist
grievance accusations exist
false love exists
relationships are false

seeker’s divine affection
is the play of soul’s realm
the Primal Being is the ‘husband’
is indestructible
it’s an internal quest
the target is Divine merger
is the divine company of the holy
are love of the spiritual Self
is the play of Shabad consciousness
is eternal peace and bliss
is the deep red poppy colour of divine love
is the innate silent love
is salvation
the mind is ever in joy
egotism is absent
is ‘you-yours’
the mind is constantly in joy
thankfulness prevails
true love prevails
true divine connection exists

In other words the ‘love-play’ of the young women is limited to the ‘materialistic world’ but the internalizing of the ‘consciousness’ of the seeker and establishing contact with the ‘Shabad or Word’ and getting absorbed in the ‘Shabad’ is the destination of the ‘divine play’.

Just as after the ‘engagement’ of the young women until the union with the ‘husband’ – the ‘meditation of the husband’, or the remembrance, the contemplation automatically, by itself
keeps taking place and becomes ingrained. In the same way the pull of the seeker for union with the Primal Being, the yearning, the hunger, the pining automatically keeps increasing. But the point to note is that this colour of ‘love of the Primal Being’ can only take place in the sadh sangat, the company of the holy or in the company of blessed Guru-orientated beloved through ‘touch’ and ‘closeness’ (ignition and infection).

1. The Supreme Lord showers His Mercy, and we find the Saadh Sangat, the Company of the Holy.
The more time we spend there, the more we come to love the Lord.

The meaning of this line is that as man continues to keep the company of a sadhu or an evolved soul or the ‘company of the holy’, the love for the Lord Waheguru begins to get ignited in the heart of the seeker. In this way love for the Lord Waheguru begins to increase and the pull meet, the hunger of ‘union’ become more ‘intense’.

This is why in Gurbani (and Bhai Gurdas Ji’s Vaaran) much praise has been heaped on the ‘sadh-sangat’, the company of the holy.

2. Fear (of God) and love (of mankind) that prevail in the sadh sangat, the company of the holy, spontaneously awakens an intense feeling of separation (from the Lord Waheguru).

BG 3/13

3. Meeting the sadh sangat, the company of the holy (the gurmukh) gets the glimpse of the invisible Lord Waheguru.

BG 6/11

4. Love (of mankind) and fear (of God) acquired in the sadh sangat, the company of the holy, gets (the true Sikh) connected with his own (divine) Self.

BG3/20

5. Without the Saadh Sangat, the Company of the Holy, love for the Lord does not well up; without this love, your devotional worship cannot be performed.

692

6. The cup of love is quaffed (drunk) in the holy congregation where bhaagat vachal (the lover of devotees – Waheguru) is the philosopher’s stone.

BG 39/12

7. In the sadh-sangat the Company of the Holy, God seems very sweet.

272

In the previous sections of this article it has been mentioned that the cultivation of the ‘Shabad’ or Word has two aspects:-

1. Word form of the Shabad – that is doing Gurmantra simran with the tongue and the paath or recitation of Gurbani.
"Essence-Word" - that is ‘wordless’ word – which can only be contemplated with the consciousness.

This is innate ‘divine play’ – It is very subtle and difficult. It can only take place in the ‘company of a sadhu’ or in the company and guidance of blessed beloved Gurmukhs.

1. In the sadh-sangat, the company of the holy the Guru's Shabad or Word can be cultivated.  
   (BG 16/1)

2. In the sadh-sangat, the company of the holy contemplate upon the Shabad or Word of the Guru  
   (BG 29/8)

3. In the sadh-sangat the holy congregation, the consciousness of a gurmukh gets absorbed in the Word of the Guru.  
   (BG 7/6)

4. In the sadh-sangaat the company of the holy, word of the Guru is churned.  
   (BG 28/9)

5. With the grace of the Guru and the Sadh-sangat, the love of the shabad or word gets immersed in the mind.  
   (BG 6/19)

6. Getting attuned to the Word in the sadh-sangat, the company of the holy the gurmukh regards pain and joy alike.  
   (BG 29/3)

Without the cultivation of this innate ‘Word-Consciousness’ (the mind) can never ever experience the presence of the Primal Being.

7. With (materialistic desires and passions enjoyed by) the Lord’s glance of grace cannot be experienced with these eyes, until you contemplate the Word of the Shabad.  
   (1279)

8. My Master is eternal. He is seen by practicing the Word of the Shabad.  
   (509)

9. All the living beings of the world behold the True Guru. One is not liberated by merely seeing Him, unless one contemplates the Word of His Shabad.  
   (594)

10. He is always near at hand; He is never far away. Through the Word of the Guru's Shabad, realize that He is very near.  
    (1069)

In other words, when - a seeker - in the beginning, contemplates upon the word-form of the Shabad, then, because the connection of the ‘Shabad-Consciousness’ has not been made’, – the effect of maya or materialism on the mind remains. In this way his attention remains scattered – and this is the common complaint among seekers.
Even then, in the lofty and pure sadh-sangat, the company of the holy, whenever the sublime mind experiences a 'hit', at that moment it experiences a hazy flash of an 'intuitional connection', but that (feeling) is temporary and quickly disappears. Regarding these once in a way kind of flashes to be encounters of God's presence, we find it difficult to contain our excitement.

The sun’s ‘sunlight’ – is its manifested form, and ‘darkness’- is the name given to the absence of illumination.

In the same way, it is the ‘manifestation’ of the Primal Being Waheguru that is referred to as ‘Shabad’ or Word, and the absence of this ‘Shabad-form’ manifestation indeed is alluded to as the ‘darkness of materialism’ or ‘doubt-fallacy’.

Sometimes a ‘flash of lightening’ flashes through a black dumb cloud and disappears a moment later. It is a mistake to regard this momentary flash to be the experience of the sun’s presence.

In the same way from within the dark dumb clouds of our heart, sometimes the flash of ‘Divine-lightening’ or ‘Naam’ arises – it is a ‘mistake’ to regard this to be the manifestation of the Lord, Waheguru’s presence. The consequence is that the seeker regards these ‘flashes’ as his spiritual destination or ‘experience of the Lord, Waheguru’s presence’, the ‘connection’ or the ‘union’. With this doubt-fallacy subtle egotism arises and spiritual progress comes to a halt.

In this way the seekers, moving along on the spiritual path (and having access to):-

- mundane and spiritual powers
- prediction
- spells and magic
- blessings and curses
- yogic discipline
- hatha yoga
- tantric knowledge
- knowledge-attention
- practice of good action and righteous living etc.
and being involved in numerous imaginary religious accomplishments and miracles, they become entangled in the shadows of materialism and get ensnared in self-spoused religious burdens. In this way, the seekers goes astray from the innate ‘spiritual goal’ of ‘shabad-consciousness’ and simply wastes away his life in the doubt-fallacy of materialism.

1 Everyone speaks of wisdom and meditation;  
    but bound in bondage, the whole world is wandering around in confusion. 728

In this way the seekers attention-consciousness

getting unhinged from a ‘spirited mode’,
it changes into the ‘static mode’ and subsequently because of egotism,
it veers towards the ‘lethargic mode’ and
the spinning wheel begins to turn in reverse direction – but the seeker is unaware of this degeneration.

Even about ‘Gurbani vichaar (or deliberations)’, the seekers have been subjected to serious misgivings and doubts.

We have been regarding the ‘literal meaning of shabads’ or the intellectual meaning and rendering of Bani to be ‘Gurbani vichaar’. But in reality:-

- focusing the attention
- being totally absorbed
- enjoying the exuberance
- savouring the relish
- drinking the goblet (cup) of love
- being intoxicated and enraptured

in the scriptless, ‘manifested form’, ‘Naam form’, ‘essence word’, ‘unstruck Shabad or word’ is what ‘Shabad Vichaar truly is.

The following quotations from Gurbani prove this point:-

2 Amid the gurmukhs the word is pondered upon and the consciousness is merged in it.
Deeply pondering over the word, a gurmukh cultivates truth in his life. VBG 19/12

Pondering over the Word, a gurmukh ascertains the truth. VBG 19/4

Gurmukhs deliberates upon the innate meaning of the Shabad, and only then do they explain them. VBG 19/13

‘Words’ formed of letter or the exposition of Gurbani, or deliberation, is the activity of our intellect, but the deliberation of the letter-less ‘essence-word’ is the ‘silent-love’ play, of the invisible innate divine realm, which is the lot of only some fortunate gurmukhs.

Rare are those people who like a moth, rush toward the flame of the glimpse (of the Lord). Rare are they in this world who like black bee, adore lotus feet of the Guru. Rare are (the Sikhs) in the world who filled with love, swim like a fish.

The Guru’s word he receives is Waheguru, the wondrous Lord, and remains silently immersed in delight.

contemplate the Word of the Guru’s Shabad, and remain detached. 1039

In the same way there is a basic doubt or misgiving about (the term) ‘listening to the Shabad or Word’.

We meet with our Beloved, the Source of Joy, when we listen to the Word of the Guru’s Shabad.

Here too we take the literal meaning that is listening to Gurbani with our physical ears. But actually when the mind goes within and gets totally absorbed in the Shabad (Word)-consciousness, the sound or vibration of the innate ‘unstruck Shabad or Word’ can be heard through intuition. This unstruck ‘sound’ is beyond the hearing of the physical ears.

To be able to listen intuitively to divine melody enjoy the exuberance savour the relish experience wondrousness of the ‘Shabad’ or the unstruck ‘melody of ‘Naam’, - this indeed is the ‘intuitional play’ of the ‘Shabad listening’ through which the experience of the presence of the Primal Being or meeting can take place in the realm of ‘Shabad’ illumination.
We must read and listen to the script-form of the ‘Shabad’ or Gurbani, because only upon listening that we can go within, and experience the awareness of ‘unstruck sound’ of the ‘Essence Shabad’ and receive motivation. That is why, for as long as our consciousness is without, it is absolutely essential to do or listen to Gurbani paath (recitation) or kirtan.

Sometime in the sadh sangat, the company of the holy, while listening to kathaa (discourses) or kirtan, our mind softens and this mind that has melted, gets ‘infected’, ‘touched’ and ‘hit’ by the ‘unstruck sound’ or, the miracle of the philosopher’s stone takes place, then our mind becomes exalted, and upon listening to the divine ‘melody’ of the ‘unstruck sound’, like a snake, it pervades into the wondrous state, gets intoxicated and becomes absorbed in the ‘Shabad or Word-consciousness’.

1 I gaze upon the Wondrous Lord, and listen to the Wondrous Lord; the Wondrous Lord has come into my vision.

2 My mind is enticed by the unstruck celestial melody; its flavor is amazing!

3 The Supreme Creator created the play of Nature; through the Word of His Shabad, He stages His Wondrous Show.

4 The Unstruck Sound-current of the Shabad, the Word of God, is wondrous and amazing!

Perfect is the Grace of the Perfect Guru.

In the pitch darkness of the night, it is not possible to acquire complete knowledge of anything, only speculative estimate can be made or it can be sensed by touch, but when light appears this (projection) can be wrong.

In the doubt fallacy of darkness we keep stumbling. Its only in the darkness that mosquitoes, insects, snakes, centipedes etc. appear and sting us.

Exactly in the same way, we are abiding in the darkness of the doubt fallacy of materialism and until then the five elements, (lust, anger, greed, attachment and egotism) keep bothering us and because of our mental ignorance we keep stumbling and experience misery:
Entangled and enmeshed in the love of false occupations, the whole world is perishing.

Their wealth and youthful beauty, which gave them so much pleasure, have now become their enemies.

In an instant, all of Maya’s sensual pleasures turn bitter.

This pitiful condition of ours will only remain so long as the ‘illumination’ of the Shabad does not take place within our innate self, (as long as) Gobind, the Lord of the Word does not thunder.

Gurbani has characterized the degeneration that takes place in man without the linking of the ‘Shabad – Consciousness’ in the following way:-

You act in corruption, and put on ostentatious shows, but without awareness of the Shabad, you have fallen into confusion.

Without awareness of the Shabad, they come and go in reincarnation.

Your steps are unsteady, and your eyes are blind; you are not aware of the Word of the Shabad, O Sibling of Destiny.

Without awareness of the Shabad, one comes and goes in reincarnation; he loses his honor in this coming and going.

We have recited and sung these lines thousands of time, but we have never paid any attention to their underlying meaning. We sit back slack and contented that we have the written form of the ‘Shabad’ with us, therefore the lines having the words ‘without the Shabad’ do not apply to us.

That wavelength and meter on which the voice from Jallandhar is aired, only on that meter our radio will get tuned to that voice.

Exactly in the same way our subtle thought and emotions too can be sent to one another on the same wavelength.

The messages or sentiments from the realm of the soul being deeper and finer than our subtle thoughts and emotions can only be tuned on to through intuition.
When the wire of our consciousness become very subtle and extremely fine with the practice of simran and reaches the wavelength of 'intuitional' power, only then will it be able to listen to the sound of the unstruck-essence-word.

But our externally orientated mind is entangled in the noise and din of maya or materialism. This is why the mind is unable to tune on to the subtle sound of the Shabad or Word.

The consciousness can only 'merge' with the Shabas or Word in the serenity of the divine realm and hear the unstruck Shabad, if it can turn away or detach itself from the ‘din’ of the chaos of maya or materialism.

‘Becoming aware’ and enjoying this subtle, hidden love of the self love within the intuitional realm is indeed the blending of ‘shabad-Consciousness’.

It is through the ‘blending’ of the ‘Shabad or Word-Consciousness’ that the giving and the taking and transaction between the ‘soul’ and the ‘Primal Being’ takes place and ‘man’ receives numerous bounties and blessings of the divine realm.

This innate ‘play of love’ of the blending of the ‘Shabad or Word-consciousness’ is very difficult and arduous which only the rare blessed guru-orientated person can attain.

Until such time as our consciousness does not become subtle and fine with the practice of the cultivation of the ‘Shabad or Word-Consciousness’ and does not ride on the lofty and pure wavelength of the ‘divine realm’, until then:-

man’s mind can never focus,
his mind can never rise above the materialistic sphere,
his materialistic darkness can never disappear,
his ‘illumination’ of the soul cannot take place,
intuitional blending of the Shabad or Word-Consciousness can never take place,
unstruck ‘sound’ can never be heard,
exchange and transaction cannot take place,
intoxication can never occur,
ecstasy of the Naam doesn’t take place,
man cannot experience the presence of the Primal Being,
Lord of the earth does not thunder.

If on the other hand, we get involved in the cultivation of the ‘Shabad or Word-Consciousness’ with faith filled desire and love under the illumination and guidance of Gurbani, then the seekers will begin to experience spiritual flights in the skies of divine realm’s love of the Self or Soul within. Man then experiences accelerated spiritual progress and daily gets to view ever-new divine miracles and happenings.

Gurbani and Bhai Gurdas Ji elaborate beautifully on these astonishing divine miracles brought about by the ‘silent love’ of very subtle ‘play of love’:-

1  So many cry out for Your Darshan, Lord. How rare are those who realize the Word of the Guru’s Shabad and merge with Him. 1188

2  The Fascinating Lord has fascinated my mind; contemplating the Word of the Shabad, I have come to understand. 1197

3  Concentrating on the Word of the Shabad, the soul is illumined and enlightened. I remain absorbed in celestial ecstasy. 753

4  The Shabad, the Word of the True Guru, is the light of the lamp. It dispels the darkness from the body-mansion, and opens the beautiful chamber of jewels. 821

5  He is All-pervading everywhere; the Lamp of the Shabad, the Word, has been lit. 1395

6  Abstinence, chastity, self-control and truthfulness have been implanted within me; I am imbued with the sublime essence of the True Word of the Shabad. 907

7  Merging their consciousness in the Word-Shabad, they recite the indescribable story of the Word-the Guru. They are competent to see the incomprehensible pace of the past, present and future. VBG 6/14
1. Absorbing their consciousness in the Word, they reside in the true abode (holy congregation) of the Formless One.

Widespread doubt also exist in the sangat (congregation) regarding ‘Shabad-Guru’ or the Word of the Guru.

The literal meaning of the word ‘Guru’ are – ‘Go’- the darkness that can be destroyed by ‘r0(n)’ or ‘illumination’, that is the materialistic form of ‘darkness’ or ‘doubt’ which can be dispersed by ‘light’.

2. O Holy people, this world is deluded by doubt. It has forsaken the meditative remembrance of the Lord's Name, and sold itself out to Maya.

The external darkness - can be dispersed by the light of the sun or ‘lamp’.

Materialistic ignorance – can be dispersed with education and scientific knowledge.

But the ‘doubt of mental darkness’ can only be dispersed by the ‘Divine Light form’ - Guru. The light from the sun or intellectual knowledge cannot dispense this darkness of ‘mental doubt’.

3. Without the Shabad, everything is enveloped in utter darkness; only the Gurmukh understands.

4. If a hundred moons were to rise, and a thousand suns appeared, even with such light, there would still be pitch darkness without the Guru.

5. The True Guru has applied the healing ointment of spiritual wisdom to my eyes, and the darkness of ignorance has been dispelled.

Since the beginning, from time to time, the ‘Divine –Light’ – ‘Gurus’, avtaars, prophets continued to manifest themselves - by assuming the body of the five elements - to disperse the ignorance of materialistic and mental darkness. In the same way the ‘Divine-Light-form’ of Guru Nanak Dev Ji too, assumed this body of five elements, and moving through ten life-forms, they endeavoured to disperse the darkness of mental ignorance of the world. In the end they linked the Gursikhs with Gurbani or Guru Granth Sahib Ji.
In Gurbani Satguru’s own ‘light’ or Shabad (Word), the ‘manifested form’ is present.

1. The Word, the Bani is Guru, and Guru is the Bani. Within the Bani, the Ambrosial Nectar is contained.
   If his humble servant believes, and acts according to the Words of the Guru’s Bani, then the Guru, in person, emancipates him.

Within the script-form of Gurbani is the presence of the ‘innate, hidden soul-light’. This ‘soul-light’ is indeed referred to as ‘Shabad (Word)’ or ‘Naam’.

2. True is the True Guru. Infinite is the Word of His Shabad. Through His Shabad, the world is saved.

3. The Word of the Shabad is his Guru and spiritual teacher, profound and unfathomable; without the Shabad, the world is insane.

4. He Himself is the True Guru, and He Himself is the Shabad; in each and every age, He loves His devotees.

5. In the Satgur is the shabad, and in the Shabad is the Satgur. From this Divine Knowledge one begins to understand the contemplation of the Formless Being.

The understanding of the Divine Knowledge of ‘Shabad-Guru’ or its doctrine is limited to the extent of our intellectual knowledge. That is why among the sangat or congregation heated debates and quarrels take place on this subject.

The fact is that the subject of ‘Shabad-Guru’ is beyond the tri-worldly attributes. It is the ‘intuitional’ play of the fourth (spiritual) state.

‘Shabad’ has two forms:

1. The written form: This is exists in the form of Gurbani.
2. The ‘manifested form’ The ‘primal-essence’, ‘soul-current’, ‘Naam’, ‘light-form’ which can be ‘experienced’ only through Gurbparsad, the Grace of the Guru.

We regard Gurbani or ‘Shabad as our Guru, but this ‘belief’ of ours is restricted to our ‘superficial-mind’ and ‘intellect’ and it has not descended into
our deeper mind, consciousness and intuition. For this reason we have:
not unraveled
not understood
not acknowledged
don't know our inner being
not experienced intuitively
the innate meanings of Gurbani’s counsel.

For this reason our life-style is not compatible with the spiritual ‘aspect’ or the ‘innate expectations’. On the contrary it is the exact ‘opposite’.

The details given below will help to clarify this point:

<table>
<thead>
<tr>
<th>Aim of Gurbani</th>
<th>Our attitude or action</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 First be ready to die</td>
<td>Forgetting death we have totally embraced worldly life.</td>
</tr>
<tr>
<td>2 My mind is attached to the true Naam</td>
<td>My mind is attached to materialism.</td>
</tr>
<tr>
<td>3 Before the people I put on a display</td>
<td>I put on a display before God.</td>
</tr>
<tr>
<td>4 Being engrossed other deeds is not going to help you.</td>
<td>Day and night I'm engrossed in deeds (other than Naam).</td>
</tr>
<tr>
<td>5 Meet the company of the holy and contemplate only upon the Naam</td>
<td>There doesn't seem to be the need or time to participate in the company of the holy</td>
</tr>
<tr>
<td>6 Do not allow anger to wear out the mind.</td>
<td>Burnt and scorched in anger we are reduced to charcoal.</td>
</tr>
<tr>
<td>7 No one is an enemy and no one is a stanger.</td>
<td>All are stranger, branded as enemies.</td>
</tr>
<tr>
<td>8 I am at peace with everyone.</td>
<td>I cannot get along with any one.</td>
</tr>
<tr>
<td>9 O godly people get rid of your cunningness.</td>
<td>Pursuing cunningness is praiseworthy we justify.</td>
</tr>
<tr>
<td>10 Remember the Lord God, your King.</td>
<td>We do not see the need to do simran.</td>
</tr>
<tr>
<td>11 Without the Naam, everything is false and worthless.</td>
<td>We have no awareness about Naam. We are engrossed false talk.</td>
</tr>
</tbody>
</table>
Aim of Gurbani

12 To witness and not be mindful of it. Instead of being unmindful, we light a spark and create a raging fire.

13 To hear something and not be mindful of it. To give wings to a statement and blow it out of proportion.

14 To be kind to those who are bad and evil. To do bad towards those who are good.

15 Do not keep grievances in your heart. Even small things prompt us to show grievance, jealousy, envy and enmity.

16 Backbiting and slander benefits no one. We get pleasure out of backbiting and slander.

17 It’s an internal effort. Getting stuck in external rites and rituals.

18 Feel grateful while giving or sharing. Feel grateful only on receiving.

19 It’s a play of love. We are engrossed in the hollow and false disciplines or practices.

20 Cool and serene is the Lord’s Naam. Its burning in the fiery world.

21 It’s you, you and you. Me mine predominates here.

It is clear from this that we have as yet:

- not understood,
- not known,
- not believed in,
- not accepted,
- not developed faith in,
- not had an intuitional experience of Gurbani or ‘Shabad (Word)-Guru’ within our innate self.

Despite all this we are still being totally:

- ignorant,
- unconcerned,
- negligent and knowingly being pretentious

about our mental ignorance and spiritual shortcomings. (Cont?... Lekh 65)