

THE GURU — PART 7: GUR MOORAT

The "*Gur Moorati*" — the characteristic or quality of the Guru — is the Word of *Gurmantra*; let your mind accept it, and contemplate on it.

Enshrine the Guru's feet (of *Naam*) within your heart.

Ever pay obeisances to the Guru, the Supreme Lord.

Let no one wander in doubt in the world.

Without the Guru, no one can cross over (sggs 864).

O Nanak, throughout the ages, the Lord of the World is my Guru (sggs 943).

Worship Him, and dedicate this mind unto Him,

the "*Moorti*" of the Timeless, the Divine Guru (sggs 614).



In the first part of this article, it was revealed through the Gurbani (SGGS) that the True Guru is none other than the formless Waheguru (*Akaal Purakh*) and His Eternal *Shabad*. As revealed in the Gurbani, to awaken this True Guru within we need to become a *Gurmukh*. And this *Gurmukh* is neither a name of a person nor a social status; it represents the Self-realized state one has to reach.

- *Nanak jugi jugi Gur Gopaalaa*: O Nanak, throughout the ages, the Lord of the World is my Guru (sggs 943).
- *Aadi ant ekai avtaaraa. Soyee Guru samjhiyu hamaaraa*: From the very beginning to end, God is the only incarnation. It should be known to all that such God is our Guru (Paatshaahee 10, Chaoupayi).
- *Gurmukh jindoo jap Naam krammaa. Mati maataa mati jeeyu Naam mukh Raamaa. Santokh pitaa kar Gur Purakh ajanmaa. Vadbhaagee mil Ram*: O my soul, as Gurmukh, do this deed: chant the Name of the Lord. Make that teaching of the *Shabad* your mother, that it may teach you to keep the Lord's Name in your mouth. Let contentment be your father; and the Primal Being, who is beyond birth, be the Guru. By great good fortune, you will meet with the Lord (sggs 172-173).
- *Gur paarbrahm sadaa namaskaaro*: Ever pay obeisances to the Guru, the Supreme Lord (sggs 864).

In the second part of this article, it was reflected upon that the Guru's business is two fold: (1) to impart the Self-knowledge to the spiritual student to remove his veil of spiritual ignorance, and (2) to give the seeker *Gurmantra* whose repeated practice brings about mental control (thinning of ego-sense). Both of these essentials of spirituality have been provided to us by Baabaa Nanak — the Gurbani for Self-knowledge, and "Waheguru" as the *Gurmantra*.

- *Poorai Satgur Shabad sunaayaa. Trai gun mete chauthi chit laayaa*: The Perfect Satguru has revealed the *Shabad*; it eradicates the three qualified Maya, and attunes the consciousness to the fourth state, *Chautha Pad* (sggs 231).
- *Waheguru Gurmantar hai jap hayumai khoyee*: Waheguru is the Gurmantar; by meditating on it, one loses ego-sense (Bhai Gurdaas, Vaar 13, Payuree 2).
- *Sat saach nivaas sri nivaas aad purakh satta tuhee waheguru waheguru waheguru wahi jee-o*: You are forever True, the Home of Excellence, the Primal Supreme Being. Waheguru, Waheguru, Waheguru, Wahe Jee-o (sggs 1402).

Then, in the third part of this article, it was discussed that the personal or physical form is time-bound,

hence temporary. To the contrary, the impersonal form is Universal and Timeless, thus Permanent. The "outer" is transient, and the "Innermost" (the Self) is Changeless and always available. This Self is the only Absolute Reality; all else is relative or shadow projected by the body-mind on the screen of the time. Even though a shadow is related to the Reality, but by itself it is not real. To put it otherwise, the True Guru, the Self, and God are one and the same. However, our mind is outgoing; and because of this outgoing tendency (extrovertedness) it sees objects as being outside and the Guru among them. But the Truth is different. The True Guru is the Self within. But in material consciousness (false ego), one confounds the Self with the senses, mind, and intellect. This is the error of the deluded mind.

- *Tatt niranjan jot sabaayee soham bhed na koyee jeeyu. Aprampar Parbrahm permesar Nanak Gur miliyaa soyee jeeyu*: The essence, the immaculate Lord, the Light of all — I am He and He is me — there is no difference between us. Nanak has met with his Guru who is the Infinite Transcendent and Supreme Lord (sggs 599).
- *So bayuraa jo aap na pachaanaai. Aap pacchaanaai ta eko jaanaai*: Man is crazy without Self-realization. When he knows the Self, only then he comes to know the One Lord (sggs 855).
- *Aap pachhanai boojhai soi*: He who recognizes his Self comprehends God (sggs 25).

Next, in the fourth part of this article, the necessity of a True Guru was reflected upon. It was discussed that we all need a True Guru; for his Word removes the veil of ignorance. He sets sincere seekers on the path of spiritual development through the *Shabad*. In other words, his instructions, teaching, or system is hidden in the *Shabad*. By focusing consciousness on the *Shabad* or Naam, one becomes a spiritual disciple. Therefore, he is served through the practice of the *Shabad*, and he is realized through the *Shabad*-consciousness. Those who search Him in the Word, find Him!

- *Gur paarbraham permesar aap*: The Guru is the Transcendent Lord Himself (sggs 387).
- *Shabad Guru surti dhun chelaa*: The *Shabad* is my Guru. By focusing consciousness on this *Shabad*, I become a disciple (sggs 943).
- *Gur kai Shabad pashaaneeyai dukh hayumai vichahu jaaye*: With faith in the *Shabad*, the Guru is found, and the disease of pride is eradicated from within (sggs 35).

How can one serve a formless Guru? This was reflected upon in the fifth part of this article. As revealed in the Gurbani, the best way to serve the True Guru is to understand the *Shabad* and then live by its True Knowledge (*Shabad-Giyan*). For a sincere Sikh (spiritual student), the Divine Knowledge contained in the *Shabad*-Guru (sggs) is the manifestation of the Divine Will, which resides within each one of us. Since the *Shabad* is the expression of the Omniscient Lord, a true seeker serves Him by praising His *Shabad* (*Naam*, or *Gurmantra*).

- *Naam hamaarai Gur kee sev*: The Lord's Name (*Naam Japnaa*) for me is the Satguru's Service (sggs 1145).
- *Har ki tahal kamaavane japeeyai prabh kaa Naam*: I serve the Lord, and I chant His Name (sggs 300).
- *So jap tap sevaa chaakree jo khasmai bhaavai*: That is chanting and meditation, work and selfless service, which is pleasing to our Lord (sggs 1247).

We are repeatedly reminded by the Gurbani to ever meditate on the Guru-Lord's lotus feet ("*Charan-Kamal*") by enshrining them in the heart. The sixth part of this article reflects upon the nature of the true "*Charan-Kamal*", as well as how one can go about meditating on them. According to the *Shabad*, taking the "*Charan-Kamal*" as physiological feet is nothing but sheer ignorance. The Gurbani's "lotus-feet" of Guru-Lord are not physiological feet. They are spiritual, thus subtle and transcendental;

therefore, realized only upon being thoroughly awakened to the consciousness of the indwelling Reality. They are none other than the Naam Consciousness, Shabad Consciousness, or God Consciousness. In other words, the "lotus-feet" are the *Shabad-Giyan* (Spiritual Wisdom), remembrance of the Lord's Name or *Gurmantra*. The washing of lotus feet is nothing but to live in the unbroken remembrance of the Waheguru's Name, and drinking the wash water is constantly drinking in this Ambrosial Nectar of the *Naam*.

- *Naam japat Hari charan nivaas*: Chanting Naam, God's Lotus Feet dwell within (sggs 1150).

In this seventh part, this article will attempt to reflect upon "*Gur Moorati*": What is it, how can it be enshrined in the mind, and how it can be meditated upon? Likewise the Guru-Lord's *Charan-Kamal* (lotus feet), taking the "*Gur Moorati*" as a physiological portrait or an idle is nothing but ignorance of the *Gurmat* or *Shabad*. The Gurbani's "*Gur Moorati*" is not a physiological object. It is spiritual, thus subtle and transcendental; therefore, realized only upon being thoroughly awakened to the inner consciousness.

Unfortunately, under the spell of Maya (ignorance), often this term "*Gur Moorati*" is taken literally. The consequences of such faulty understanding are serious and far reaching. As a result, for example, many are turning toward "idle" and "personality" worshipping (*Butt-Prastee* and *Aadam-Prastee*). For example, the so called portraits of Gurus based on sheer imagination of some artists are widely displayed in homes, Gurdwaaraas, and media (Sikhism related internet sites, news papers, books, etc.); and worshipped like idles. Under the spell of such delusion caused by doubts, many so called *Deh Dhaaree* (time or death-bound) Gurus have come into being. Because of the misunderstanding of the gist of the *Shabad*, many Sikhs are joining the camps of various sects run by these outer Gurus. As a result, idle-like adoration of the scriptures as well as *Moorats* (portraits or pictures) is on the rampant. The outcome of all this mental circus (false ego) is chaos, confusion, mental concoctions, spiritual hypocrisy (*Pakhand*) and corruption.

With the rise of false ego comes the mistake of identifying the infinite Self with the finite form of the body or matter. However, that's not our real state. Since the Eternal *Shabad*, the *Naam*, the *Gurmantra*, the Self or the soul has no "body" or "form", the *Gurmat's* God, Self or True Guru is formless, timeless, spaceless, beginningless, endless, eternal, and all-pervading. To the contrary, worship of portraits, pictures, or objects is idol-worshipping; the state of false ego. The *Gurmat*, However, does not recommend idle-worship; because there is a great drawback in it — it becomes the seeker's life long interest and he does not want to part with it, thus creating a solid block in his mind which is extremely difficult to break later. This block, in turn, becomes an obstacle to his own enlightenment.

- *Namastam aroope. Namastam anoop. Namastam abhekhe. Namastam alekhe. Namastan akaaye....*: Salutation to the Formless. Salutation to the Unrivaled. Salutation to the Unattired. Salutation to the One Who is beyond portraiture. Salutation to the Incorporeal...(Paatshaahee 10, Jaap Sahib).
- *Gur samarath gur nirankaar gur oochaa agam apaar*: The Guru is All-powerful, the Guru is Formless; the Guru is Lofty, Inaccessible and Infinite (sggs 52).
- *Sevak kai bharpoor jug jug Waahguru teraa sabh sadkaa. Nirankaar prabh sadaa slamate kahe na sake koyoo tu kad ka*: Your servants are totally fulfilled, throughout the ages; O Waheguru, it is all You, forever. O Formless Lord, You are eternally intact; no one can say how You came into being. (sggs 1403).

Now, if we ask ourselves: since the Self, God or the True Guru is formless, than how can he have a physiological *Moorat* (picture or form) or physiological "*Charan Kamal*"? Since the Gurbani's God, Self

or True Guru is transcendental, so is His "*Moorati*" and "*Charan Kamal*". The *Shabad* will prove to us that "*Gur Moorati*" is not a physiological object or a portrait of any embodied being, instead, it is the constant remembrance of the Lord's *Naam* or *Gurmantra*.

- *Gurdev aadi jugaadi jugu jugu gurdev mantu Hari japi udhraa*: The Divine Guru existed at the primal beginning, throughout the ages, in each and every age. The Divine Guru is the Mantra of the Lord's Name; chanting it, one is saved (sggs 250).
- *Andhkaar mahi Gurmantra ujaaraa*: The Gurmantra illumines the darkness of ignorance (sggs 865).

In order to protect spiritual students from worthless rituals, belief, and ceremonies, Baabaa Nanak gave us the Gurbani, the Word of God, as the guide. Since this Word descended to mankind through him, it's *Attall* (changeless). We cannot create the Truth; because It was, It is, and It will be. Only the concepts and ideas are changeable, because they are mental achievements created in the frame-work of time and space. Since the Truth or Word is not a concept or an idea, It cannot be organized or cheated; because It is not a mental achievement. It is a state we have to reach to receive It.

- *Gur kaa shabadu na metai koyi*: No one can undo the Gur-Shabad (sggs 865).

Baabaa Nanak's *Bani* formed the basis for the *Banis* of the rest of the *Mahals*, not the other way around. However, particularly the *Bani* of Baabaa Nanak is not so easy to understand in the beginning.

Accordingly, the nine *Mahals* that followed Baabaa Nanak tried to explain the Truth condensed in his *Bani* to rest of us; some did it through their own *Bani* as well as through the *Bani* of many *Bhagats*. Then the Tenth *Mahal* with the decree of *Akaal Purakh* put an end to the chain of human mastership; because by then he already had the complete SGGS containing the Perfect Divine Knowledge ("*Pooran Braham Giyan*") for rest of us.

- *Pothee pamesar kaa thaan. Saadh sange gaavahe gun Gobind Pooran Braham Giyan*: The Holy Book is the home of the Transcendent Lord. Sing the Glorious Praises of the Lord in the Saadh Sangat, it has the perfect knowledge of God (sggs 1226).
- *Jaa kaa keeyaa sabhu kishu hoyi. Tis kaa amar na metai koyi*: Everything is done by Him. No one can erase His Eternal Decree (sggs 1152).

Here is what the *Shabad* of *Pooran Braham Giyan* says about "*Gur Moorati*". For example, on page 864 of SGGS, the Fifth *Mahal* reveals: "*Gur kee moorati mann mahe dhyan Gur kai Shabade Mantar mannu maan*." If we can grasp the meaning of this verse, we can set ourselves free from the spell of doubts, ignorance, rituals, and self-limitations. "*Gur kee*" means of the Guru. The term "*Moorati*" (not *Moorat*) means characteristics or qualities of the Guru; "*Mann Mahe Dhyan*" means contemplate in the mind; "*Gur Kai Shbade Mantar*" means take the one Word of the Guru (since the *Shabad* belongs to the *Akaal Purakh*, the *Gur* means "*Akaal Purakh*), the *Gurmantra* (*Waheguru*); "*Mannu Maan*" means accept this in your mind. How wonderful! This verse simply says: The "*Gur Moorati*" is nothing but the characteristic or quality of the Guru (*Akaal Purakh*), which is the one Word of *Gurmantra*; let your mind accept it, and contemplate on it. Simply put: "*Gur Moorati*" is none other than engaging the mind in unbroken remembrance of the *Naam* or *Gurmantra*. That's all.

- *Gur kee moorte mann mahe dhyan Gur kai Shabade Mantar mannu maan. Gur ke charan ridai lai dhaarayau*: The "*Gur Moorati*" — the characteristic or quality of the Guru — is the Word of *Gurmantra*; let your mind accept it, and contemplate on it. And these are the *Gur-Charan*, enshrine them in your heart (sggs 864).

This is the most widely quoted verse by those who have developed strong propensities for idle

worshipping. Here the word "*Gur Moorati*" is very significant in this verse. Those who are systematically taking the *Sikhi* into *Butt-Prastee* and *Aadam-Prastee* (idle worshipping) make the following errors in the interpretation and understanding of this verse as well as other similar verses. First, either deliberately or under the spell of ignorance or both, they misinterpret the term "*Moorati*" as *Moorat*. As we know, the word *Moorat* simply means a picture or a portrait. However, when you put the *Sihaaree* ("i") at the end, it becomes *Moorati* (or *Moorate*), which means the characteristics or qualities (*Guna*) of the Guru. What are the *Gunas* of the Guru? They are Truth, Wisdom, Peace, Compassion, etc., which are transcendental and realized with the constant practice of the transcendental *Naam* or *Gurmantra*. Misinterpretation of this word is the cause of confusion, leading people back into the idle worshipping from which Baabaa Nanak freed them.

Secondly, merely being satisfied with the misinterpretation of the word "*Moorati*", many of us stop right there and ignore rest of the verse. We do not bother to read or understand the remaining part of the verse. If we do, it will make it very clear that the "*Gur Moorati*" is nothing but accepting and engaging the mind in unbroken contemplation of the *Naam* or *Gurmantra* (...*Gur kai Shabade Mantar mannu maan*). The *Shabad* cannot be more clear than this. Not only that, the word "*Moorati*" (not *Moorat*) has repeatedly been used in this context throughout the Gurbani.

Now, can you draw a portrait of the transcendental qualities of *Gurmantra* or *Naam*? Off course not! Perhaps we can now appreciate the transcendental nature of the "*Gur Moorati*", and the same time realize the absurdity of the notion of taking the term "*Moorati*" equal to *Moorat*. Until the intuitive understanding dawns, the seekers of the Truth will be faced with such riddles ("*Mundaavane*") posed by the *Shabad*. However, as we will see little later, the Gurbani declares that the solutions to such spiritual riddles will surely come to those who diligently, correctly, and assiduously reflect on the *Gur-Shabad* (*Naam*).

Now, in the forgoing verse, does the Fifth *Mahal* say either we keep his portrait or picture in mind, or we keep the portraits or pictures of other *Mahals* in mind and then worship them? No. He did not say that, nor the other nine *Mahals*. If Baabaa Nanak wanted us to worship his portraits (*Moortee Poojaa* or idle worshipping), he would have specially made them for us and left them behind before shedding his material body. He neither left any, nor did he instruct us to worship any such portraits (*Moortee Poojaa*). Why? Because, as the Gurbani repeatedly reminds us, that's not the Truth. The Truth is that in whom reside all beings and who resides in all beings, who is the giver of grace to all, the Supreme Soul of the universe, the Infinite Being — we are that ("*Jot Saroop*"). And the process to retrace our steps back to this Source is *Naam Simran*, performed naturally. Thus, contemplating on the Name or *Gurmantra* ("*Gur Moorati*") is simply loving the formless Self which is hidden within the human body!

- *Gur kai bachni ridai dhyan dhaaree. Rasnaa Jaap Japayu banvaaree. Safal Moorati darsan balhaaree. Charan kamal mann praan adhaaree*: Within my heart, I meditate on the Word of the Guru's Teachings. With my tongue, I chant the the Lord' Name. The "*Moorati*" of His Name is fruitful and Self-luminous; I am a sacrifice to it. His Lotus Feet (of Naam) are the Support of the mind, the Support of the very breath of life (sggs 740).

We do not see the Reality because our mind is not ready for it. Why it's not ready? Because from early childhood we are taught to think that we are limited to our name and form. This is the mental groove that blocks us from seeing the simple Truth. The worldly titles such as *Sant*, *Saadhu* or *Giyani* do not mean anything so long one has not given up his mental grooves or self-limitations. In other words, without giving up identification with the body-bound inclinations, one cannot realize that he is the timeless being,

the pure awareness.

Thus, it is the doubt-ridden mind that makes simple things complicated because it will read complex and far-fetched meanings in simple truth. It's the pastime of the deluded mind to turn the truth into question or doubt. The Truth is simply Being. However, the one deluded with doubts wants complexity because he is not contented with simplicity. What is not difficult looks difficult to him. The Gurbani says everything is within, but the man finds it difficult to look within because he wants to wander about. This is why so many religions, paths and sects have come into existence with their own complex adherents and antagonists!

- *Sabh kish ghar mahi baahari naahee. Baahari tolai so bharam bhulaahee*: Everything is within the home of the Self; there is nothing beyond. One who searches outside is deluded by doubts (sggs 102).

The Gurbani repeatedly makes it clear that the True Guru is *Shabad-Roop*, and the Essence of the *Shabad* is bodiless, timeless, spaceless, beginningless, endless, eternal, and all-pervading. Therefore, as the Gurbani reveals to us, contemplation on the one Word of the *Shabad* (*Naam* or *Gurmantra*) given to us by the True Guru is the real "*Gur Moorati*", everything else is a material speculation or logic based on our mental circus (false ego or ignorance). In other words, with the continue practice of *Naam Simran* their arises the Transcendental Vibratory Sound (*Dhunn*) within, and the contemplation on this *Dhunn* is the true "*Gur Moorati*".

- *Dhuni mahi dhiyaan dhiyaan mahi jaaniyaa gurmukhe akath kahaanee*: The contemplation is in the music (*Dhunn* of *Naam Sinran*), and God realized in such contemplation. Become Gurmukh, and speak the Unspoken Speech (sggs 879).
- *Hari aape Shabad surti dhunni aape*: The Lord Himself is the Word of the *Shabad*. He Himself is the awareness, attuned to its *Dhunn* (sggs 165).
- *Shabad guru surti dhunne chelaa. Akath katha le rahahu niraalaa. Nanak jugi jugi Gur Gopaalaa*: The *Shabad* is the Guru, upon whom I lovingly focus my consciousness; I am the Chaylaa, the spiritual disciple. Speaking the Unspoken Speech, I remain unattached. O Nanak, throughout the ages, the Lord of the World is my Guru (sggs 943).

As revealed by Baabaa Nanak, the *Shabad* permeates deep within one's being; thus the greatest True Guru is the inner Self. Therefore, the *Naam*, the Word, the *Gurmantra*, or the Self is the "*Moorati*" of this True Guru; for they are all one and the same. Therefore, To become merged into this "*Moorati*" of the True Guru is nothing but becoming immersed in the *Naam-Consciousness* in *Sahaj*, spontaneously. The more we contemplate on the *Naam*, the more it will sink in the heart; this is the Gurbani's *Gur Moorati* or *Gur Charan*.

- *Satigur moorati kayu bal jaayu*: I am a sacrifice to the "*Moorati*" of the True Guru (sggs 1202).
- *Preetam saachaa naam dhiyaye. Dookh dard binse bhavsagar Gur kee Moorati ridai basaaye*: Contemplate on the True Name of Beloved God. By enshrining the "*Gur Moorati*" within your heart, pains and sorrows of the terrifying world-ocean are dispelled (sggs 1268).
- *Gur kaa shabad mere antri dhyaan. Hayu kabahu na shodayu Hari kaa naam*: Deep within my being, I contemplate on the Gur-*Shabad*. I will never forsake God's Name (sggs 1154).

Everything we see has a veil of Maya on it. Similarly, the true meaning of the *Shabad* is also veiled with Maya. This is due to the hard shell (ambiguity) of the limited human language, which needs to be pierced through to get at the kernels of the underlying Truth in the *Shabad*. If we don't use the God given faculty

of discrimination (*Viveka*) to crack open the hard shell of language and its ambiguity, then we take the risk of committing the grievous mistake of taking the *Gur Moorati* as some physiological portrait or object. The *Shabad* roars:

- *Dehee kaachee kaagad micdaaraa. Boond pavai binsai dhahat na laagai baaraa*: The body is frail and perishable; the paper is limited. When the drop of water falls upon it, the paper crumbles and dissolves instantaneously (sggs 1048).
- *Kabir sansaa door kar kaagad deh bihaaye. Baavan akhar sodh kai Hari charni chit laaye*: Kabeer, give up your skepticism; let your papers float away. Find the essence of the letters of the alphabet, and focus your consciousness on the Lord (sggs 1373).
- *Sahib meraa sadaa hai disai Shabad kamaaye. Oh ayuhaanee kade naahi na aavai na jaaye*: My master is eternal. He is seen by practicing the *Shabad*. He is not perishable, he neither takes birth nor does he die (sggs 509).

The *Pujaaree* Group (some of the so called *Sants*, *Baabaas*, *Raagees*, *Gianis*, *Bhais*, *Kirtan Jathaas*, *Granthees*, *Paathees*, *Pundits*, *Mullaas*, etc.) apparently has no interest in understanding the essence or gist of the scriptures whatsoever. Their only interest seems to be in keeping the generations brain-washed, thus tied to the knot of useless rituals. Why? Because this insures them good return business! Seems like it's all about "*Kanik Kaamini*" — lust and greed or selfishness!

- *Antar Shabad nidhaan hai mil aap gavaaiyai*: Deep within the Self is the treasure of the *Shabad*; it is obtained only by eradicating selfishness and conceit (sggs 228).

It would be a grievous error to identify oneself with something external. The *Shabad* thunders that those who worship the lifeless objects (pictures or *Moorats*, images, etc.) or the dead are ignorant, spiritually blind, doubt-ridden, and confused. Therefore, Whatever they do in the name of religion or spirituality is useless. In the process they not only confuse themselves, but, in their "lust and greed", also confuse others.

- *Bharme bhoole agiani andhule bharmi bharmi phool toraavai. Nirjeeyu poojahi marhaa srevahi sabh birthee ghaal gavaavai*: The ignorant and the blind wander deluded by doubt; deluded and confused, they pick flowers for offering. They worship lifeless objects and serve the tombs of the dead; all their efforts are useless (sggs 1264).

False consciousness is the result of limited individuality grown out of the body-bound inclinations. The mind turned outward through the senses will not listen to the Self. As a result, we attempt to describe the Truth in terms of mind and matter. In this faulty attitude (false ego) of ours, we turn the fact into a question or an imagination. This is the error scriptures speak of. The purpose of all religions and paths is to help the man readjust this faulty attitude. The process is to engage the mind in one thought: *Naam Simran* ("*Gur Moorati*")! Ultimately, this one thought will also disappear, leading the devotee into the state of *Sunn Samaadhi*.

- *Japi mann nirbhayu sati sati sadaa sati. Nirvai akaal Moorati aajoonee sanbhayu*: O my mind, meditate on the Fearless Lord, who is True, True, Forever True. He is free of vengeance, the "*Moorati*" of the Timeless, beyond birth, Self-existent. O my mind, meditate night and day on the Formless, Self-sustaining Lord (sggs 1201).
- *Sunn samaadhi guphaa tah aasan. Keval brahm pooran tah baasan. Bhagat sang prabh gost karat*: One sits there, in the cave of *Sunn Samaadhi*; the unique, perfect God dwells there. God holds conversations with His devotees (sggs 894).

The outgoing mind (false ego) is restless itself. To take the Truth for imagination and imagination for the

Truth is the pastime (wandering) of such restless mind. Therefore, imagining of some sort of physiological "*Gur Moorati*" or feet is the symptom of our mental delusion. All scriptures are meant for such ignorant, egoistic, *Baaharmukhi* or outward-bent mind. Consequently, the *Shabad* repeatedly asks us to engage the mind in the *Japu* of the *Naam* or the *Gurmantra*, which is the real "*Gur Moorati*".

- *Kari poojaa homi ihu manooyaa Akaal Moorti Gurdevaa*: Worship Him, and dedicate this mind unto Him, the "*Moorti*" of the Timeless, the Divine Guru (sggs 614).

What's the significance of *Japu*? In the final analysis, the Word, *Naam* or *Gurmantra* is the person's true nature, which is also the ultimate state of spiritual realization. The first stage of *Japu* is oral or chanting with mouth. With faith and sincere practice ("*Mannu Maan*"), the oral *Japu* becomes mental ("*Mann Mahe Dhyaan*"). With constancy and assiduousness, the mental *Japu* finally reveals itself as being Eternal; which is the man's real nature, the Self. This is also called the state of Self-Realization. Perhaps we can appreciate now as to why Baabaa Nanak's as well as SGGS's first *Bani* is called "*Japu*" *Ji Sahib*!

- *Japu. Aad sach jugaadi sach. Hai bhee sach Nanak hosee bhee sach*: *Japu* that Being who is True in the primal beginning; who is True throughout the ages; who is True here and now; and, O Nanak, who will be forever and ever True (sggs 1).
- *Japahu taa eko Naamaa. Avar niraphal kaamaa. Ih mann eetee haath karahu phun netrayu need na aavai. Rasnaa Naam japahu tab matheeyai in bidh Amrit paavahu*: Remember only the Name of the One Lord. All other actions are fruitless. Let your mind be the handles, and then churn it, without sleeping. If you chant the *Naam* with your tongue, then the curd will be churned. In this way, the Ambrosial Nectar is obtained (sggs 728).
- *Ustat mann mahi kari nirankaar. Kar mann mere sati biyuhaar*: Praise the Formless Lord in your mind. O my mind, make this your true occupation (sggs 281).

The True Guru has posed His seekers many riddles ("*Mundaavane*"). For example: Who is the True Guru, what is the *Gur Moorati*, what is the *Charan Kamal*, how to serve the True Guru, how to enshrine *Gur Moorati* or *Charan Kamal* in the mind, what is the mind, what is the true *Dharma*, what is the true religion, how to find liberation from material bondage, what is ego and where does it come from and how to rid of it, what is the *Shabad* and *Naam*, are we this physiological body or something else, what is the spirit and matter, so on and so forth. The *Gurbani* reveals to us that only those who diligently reflect on the *Gur-Shabad* (*Naam*) will find the solutions to these riddles. In this context, the *Shabad* addresses all deluded beings; including those who call themselves saints, and the rest of us as follows:

- *Thaal vich tai vastoo payeeo Hari bhojan amrir saar. Jis khaadhe mann tripteeyai paayeeai mokh duaar. Ih bhojan alabh hai santahu labhai gur veechaari. Ih mundaavane kiyu vichahu kadheei sadaa rakheeyai urdhaare. Eh mundaavane Satguru paayee gursikhaa ladhee bhaali. Nanak jis bujhaae so bujhasee Hari paayaa gurmukh ghaali*: Upon the plate, three things have been placed; this is the sublime, ambrosial food of the Lord. Eating this, the mind is satisfied, and the door of salvation is found. It is so difficult to obtain this food, O **Saints**; it is obtained only by contemplating the *Gur-Shabad*. Why should we cast this riddle out of our minds? We should keep it ever enshrined in our hearts. The True Guru has posed this **riddle**. The Guru's Sikhs have found its **solution**. O Nanak, he alone understands this, whom the Lord inspires to understand. Becoming *Gurmukhs* who work hard, find the Lord (sggs 645).

--T. Singh

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