

# BECOMING GURMUKH

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## **Becoming Gurmukh**

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## Introduction

Articles about how to go from being a Manmukh (self-centred narrow minded person) to Gurmukh (broad minded enlightened soul).

### 1. Who is a Munnmukh (follower of the selfish mind)?

This article is presented with the grace of the great, great Guru and God who is unapproachable, unfathomable, imperceptible, endless, infinite and is the blessed, blessed Supreme Lord and Master:

Let us pray to God and Guru with pressed palms in prayer position, with countless humble prostrations at their lotus feet. With countless thanks to them with every breath of ours. With our head pressed at their lotus feet forever. For all ages to come may we remain at their lotus feet, with our heart cloaked in humbleness.

May we have utmost humbleness in our heart, full belief, commitment, trust, faith, true love and true devotion.

May we have true and unconditional devotion, without any worldly demands, with unconditional love in our heart for all His Creation and with our head pressed at the feet of the entire creation.

May we always keep God, Guru and Guru's congregation in first place and everything else at second place.

May God and Guru give us the wisdom to understand what the divine meaning of the word [Munnmukh](#) is so that we can understand and bring inside our spiritual heart centre (Hirdha) the following points :-

- what makes a person a [Munnmukh](#) ?
- what are the characteristics of a [Munnmukh](#) ?
- what are our own qualities, character and personality in light of the meaning of [Munnmukh](#) ?

- are we [Munnmukh](#) ?
- Or are we making efforts to steer ourselves in the right direction?

The right direction means

- Heading towards the discovery of Eternal Truth,
- Towards the achievement of our real objective of this human life,
- To become a [Gurmukh](#),
- To achieve salvation,
- To get relieved from the shackles of the [Maya](#),
- And be one with the Origin, One Universal Creator God. The Name Is Truth, Beyond [Maya](#) Embodiment of the Immortal Being.

First of all let us pray for the God's grace to understand the meaning of the word [Munnmukh](#).

This word comprises of two words "Munn" and "Mukh" :

## **MUNN**

"Munn" means your own mind. The mind is an invisible part of your body, which is controlled by your own [Mat](#) meaning wisdom. Self-made wisdom is called the [Munn Mat](#). It is based on your own education and also the rules of the society you live in. This is also called the worldly wisdom [Sansarik Mat](#). Both the [Munn Mat](#) and [Sansarik Mat](#) also contain some element of the [Dur Mat](#).

The [Dur Mat](#) is the evil wisdom which prompts you to :

- do bad deeds,
- commit sins,
- get involved in all kinds of deeds which make you selfish,
- involve you in slander, gossip and back-biting,
- doing bad to others,
- hurting others,
- cheating and deceiving others and so on.

Basically all the [Munn Mat](#) falls under the operation of [Maya](#) . All the actions and deeds conducted under the influence of [Munn Mat](#) happens under two of the three parts of [Maya](#) :

1) [Rajo](#)

(Desires & Negative Criticism) which includes hopes, all-consuming desires, wishes, slander, gossip, back-biting and

2) [Tamo](#) (Five thieves) which includes lust, anger, greed, selfish attachment, ego. Prompted by luxuries, young beauty, wealth, material things, beauty, tastes of tongue, smell and feel of touch.

In a nutshell the mind operates under the directions of wisdom that is self-made, worldly and evil ([Munn Mat](#) , [Sansarik Mat](#) & [Dur Mat](#) ). All of that wisdom is gained under [Rajo](#) and [Tamo](#) parts of [Maya](#) .

In order to be blessed with the Guru's Divine Wisdom [Gur Mat](#) we have to start by practicing truthful deeds. That comes under the third part of the [Maya](#) called [SATO](#). It means we have to practice:

- kindness,
- forgiveness,
- humbleness,
- love;
- religion, the eternal truth, One God Named Truth,
- meditation on God's name,
- practicing God's Primal words,
- practicing truth in daily life,
- being truthful in all actions and deeds,
- work towards getting a control over the mind and five thieves,
- restrain from doing slander, gossip and back-biting,
- restrain from harming, cheating and deceiving others;
- helping others,
- giving tenth of time and money to Guru or charity,
- surrender to the God and Guru,
- selfless service and generosity,
- efforts to achieve the salvation,
- efforts to get out of the shackles of [MAYA](#),
- work towards relieving yourself of all kinds of doubts, delusions, illusions and distractions;
- contentment,
- controlling desires,
- no greed
- patience and
- stability

All these truthful deeds take us towards reforming our self-wisdom [MUNN MAT](#) with divine wisdom [GUR MAT](#). [Gur Mat](#) shows us the path to defeating the three states of [MAYA](#) and going beyond it into the fourth state which is the Eternal Truth. This is the path to becoming a [Gurmukh](#).

## **MUKH**

The second part of the word [Munmukh](#) is the word "Mukh". This literally means FACE. Whichever way your mind is facing "MUKH" defines the path you are following. The direction you are facing defines what influences your actions and deeds in your daily life.

## **MUNNMUKH**

The word [Munnmukh](#) describes the person who is facing towards the worldly mind. Whereas a [Gurmukh](#) has his face towards God, Guru and God's Primal words. The word [Munnmukh](#) basically means the person who follows his own wisdom. But his own wisdom is nothing but a mixture of [Sansarik Mat](#) (learned from the society prevailing around you) and [Dur Mat](#) (evil wisdom). The result of his own education, his own learning from his environment and the rules of the society he lives in. In a nutshell the [Munnmukh](#) is the person who operates under the influence of [Rajo](#) and [Tamo](#) attributes of [Maya](#). A more practical and easy to understand preview of the qualities of a [Munnmukh](#) are briefly described as follows:

1. Who has no belief in God, Guru and God's primal words.
2. Who is not committed to the God and Guru and God's primal words.
3. Who has no faith in the God and Guru and God's primal words.
4. Who has no trust in the God and Guru and God's primal words.
5. Who has not completely surrendered himself to the God and Guru.
6. Who doesn't follow his Guru's words of divine wisdom.
7. Who doesn't give 10% of his time to the God and Guru by not involving in the selfless service and remembrance of God and Guru.
8. Who doesn't give 10% of his earnings to the God and Guru.
9. Who is ruled by the five thieves. Whose life is ruled by any of all of the Five thieves (Lust, Anger, Greed, Selfish attachment, Ego).
10. Who is ruled by the desires.
11. Who is involved in the negative criticism Slander, gossip and back-biting.



12. Who doesn't practice the divine wisdom [Gur Mat](#) or God's Primal words in his daily life.
13. Who doesn't love all the creation of the Almighty.
14. Who is full of hatred and discrimination.
15. Who doesn't recognize that all are equal, all are human beings.
16. Who doesn't think and do good to others.
17. Who lives a life full of delusions and illusions.
18. Who has no humbleness in his behavior.
19. Who is not kind to others. Who is not kind hearted.
20. Who is not honest in his deeds.

And the list goes on.

The bottom line is that :

**The person who is not a [Gurmukh](#) is a [Munnmukh](#) .**

A person is a [Munnmukh](#) UNTIL he has :

- become a [Gurmukh](#), he will remain a [Munnmukh](#) .
- Completely realized Almighty he is a [Munnmukh](#) .

- all his divine doors including Tenth Door & Divine Eye open.
- been blessed eternally with the God's Grace of un-struck divine music nectar.
- been eternally blessed with the activation of Seven Centers of the spiritual energy with in the body.
- been eternally blessed with the highest ambrosia which is Soul Bliss/Enjoyment of God within.
- become completely truthful by virtue of a supreme light fully bright in his spiritual heart.
- merged in the Almighty's body of light completely.

Only a complete saint is not a [Munnmukh](#).

Only a complete knower of God is not a [Munnmukh](#).

Only a complete truthful person is not a [Munnmukh](#).

Only a divine soul who lives in the royal court of God is a [Gurmukh](#). And until that happens a person remains a [Munnmukh](#) because his inside is not completely cleaned up. And until the inside is not completely cleaned up and becomes a completely truthful person and capable of seeing, speaking, hearing, delivering and serving the complete eternal truth, the person will remain a [Munnmukh](#).

[Dassan Dass](#) (Slave Of God's Slaves)

## **2.The Difference Between Sikh, Gursikh And Gurmukh**

[Ik Oankaar Sat Naam GurParsaad](#) //

Are you a [Sikh](#)? Or a [GurSikh](#) or a [Gurmukh](#)? Or do you like to add [Khalsa](#) to your name? All these words tend to get used interchangeably, but from a spiritual point of view they signify different states of spiritual progress.

In short :

[Munnmukh](#) :is one who has no interest in God just himself.

[Sikh](#) : believes in God and Gurus, but lacks solid commitment

[GurSikh](#) : makes a commitment to the Guru e.g. getting initiated or coming under guidance of a [Sant](#) and practicing whatever says [gurbani](#) .

[GurMukh](#) : has defeated the 5 thieves, becomes enlightened.

Read about it in more detail below. Written by and Enlightened soul, one who has become [Gurmukh](#)

*And been through the stages.*

*dust of your feet*

[SIKH](#)

A [Sikh](#) is a person who has :

- chosen a path that leads to the discovery of the Truth,
- started to pursue the path to salvation,
- aimed to get out of the cycle of life and death,
- aimed to meet the Guru and [Akal Purakh](#),
- started to work to becoming a [Gursikh](#), then a [Gurmukh](#) and then eventually reach a level of spirituality, which will lead him to [Sach Khand](#) (God's Highest Realm Of Truth).

A Sikh is a person who has chosen to:

- win over the five vices (pride, anger, greed, selfish attachments, lust)
- win over worldly hopes, desires, slander, gossip and back-biting,
- overcome the effects of the mammon snake ([Maya](#) Nagni (= Cobra))

- kill his ego and become an utmost humble person,
- kill his doubts and distractions of mind,
- leave the life of hypocrisy ([Pakhand](#)) and to become merged in Truth (a [Sach Khand](#))
- love everybody and all His creations
- never spread any hatred
- spread and give love to others,
- share other's grieves,
- help the poor and down trodden people,
- completely surrender to the Guru,
- get the blessings of the Guru and
- move on the path to Truth and then become a Gursikh.

Spiritually a [Sikh](#) is a person who is in one of the first three spiritual realms described in [Jap Ji Sahib](#)

([Dharam Khand](#) – realm of following religion, [Gyan Khand](#) - realm of divine knowledge and [Saram Khand](#) – realm of making serious efforts to reform one’s self).

One who calls himself a [Sikh](#) of the Guru, the True Guru,  
shall rise in the early morning hours and meditate on the Lord's Name.

Upon arising early in the morning, he is to bathe,  
and cleanse himself in the pool of nectar.

Following the Instructions of the Guru, he is to chant the Name of the Lord, Har, Har.

All sins, misdeeds and negativity shall be erased.

Then, at the rising of the sun, he is to sing [Gurbani](#) ;

whether sitting down or standing up, he is to meditate on the Lord's Name.

One who meditates on my Lord, Har, Har,  
with every breath and every morsel of food

- that GurSikh becomes pleasing to the Guru's Mind.

That person, unto whom my Lord and Master is kind and compassionate

- upon that GurSikh, the Guru's Teachings are bestowed.

Servant Nanak begs for the dust of the feet of that GurSikh,

who himself chants the [Naam](#) , and inspires others to chant it. ||2||

And thereafter:

The True Guru cherishes His [Sikh](#).

The Guru is always merciful to His servant.

The Guru washes away the filth of the evil intellect of His [Sikh](#).

Through the Guru's Teachings, he chants the Lord's Name.

The True Guru cuts away the bonds of His [Sikh](#).

The [Sikh](#) of the Guru abstains from evil deeds.

The True Guru gives His [Sikh](#) the wealth of the [Naam](#).

The [Sikh](#) of the Guru is very fortunate.

The True Guru arranges this world and the next for His [Sikh](#).

O Nanak, with the fullness of His heart, the True Guru mends His [Sikh](#). ||1||

SGGS 286

## GURSIKH

When a person moves up on the spiritual ladder and is blessed by the Guru and [Akal Purakh](#) in to the fourth spiritual realm (Karam Khand – Realm of Grace) then that person becomes a Gursikh.

Gursikh – means a true servant of [Akal Purakh](#). “Gur” means [Akal Purakh](#) and “Sikh” means a true servant. A Sikh is a person who is committed to become a pure and pious heart ([Hirda](#)). And [Akal Purakh](#) is the Truth. [Sat Naam](#) is the Truth. [Paar Braham Parmesar](#) is the Truth. Everything else is perishable and is in the cycle of life and death.

Therefore, a Gursikh is a person who

- serves the Truth
- is trying to become a completely truthful person – [Puran Sachyara](#).
- has been elevated spiritually to a level where other’s are blessed by his company. For example, if a normal person applies the dust of the Gursikh’s feet and goes into the [Sangat](#) of Gursikhs, then they too will become a Gursikh. Eventually they will also achieve salvation – [Jivan Mukh](#). They will also be released from the cycle of life and death.

The Sikhs of the Guru accept and obey the Lord's Will;  
the Perfect Guru carries them across.

O Lord, please bless me with the dust of the feet of the GurSikhs.

So that this sinner will be saved.

SGGS 1421

That is the reason why we are all being advised by [Shri Guru Granth Sahib Ji](#) (The Divine Knowledge of God) to bow before such a person who has attained all the qualities of a GurSikh. Bowing before such a person will kill our ego and help us to become more and more humble. And utmost humbleness in our heart ([Hirda](#)) is the key to God's Court ([Dargah](#)).

When I see a GurSikh,  
I humbly bow and fall at their feet.  
I tell to them the pain of my soul,  
  
And beg them to unite me with the Guru, my Best Friend.

SGGS 763

The person who follows this Divine Wisdom ([Braham Gyan](#)) will

- go to the [Sangat](#) of such Gursikhs,
- bow before such Gursikhs,
- become very humble in the spiritual heart ([Hirda](#))
- eventually become a Gursikh himself
- achieve a high spiritual condition of his mind and [Hirda](#) and
- will achieve salvation.

Therefore, there is never any harm in bowing before GurSikhs who are engaged in the service of the Truth. In the service to [Akali Purakh](#) and service to the [Sant](#), [Bhagat](#), [Sadh / Sadhu](#), [Braham Gyani](#) and [SatGuru](#), and service to the [Naam](#).

If we think otherwise and don't like to bow before such spiritually elevated souls, then that is our own mind's doubt ([Dubidha](#)) that is not allowing us to follow the divine knowledge of [GurBani](#). If we do not follow [GurBani](#) then how can we achieve our spiritual goals?

Only the ones who have killed their mind's doubts ([Dubidha](#)) will achieve salvation.

### [GURMUKH](#)

[Gurmukh](#) is still a much higher spiritual condition than a Gursikh. The [Gurmukh](#) is the person who :

- has completely surrendered himself to the Guru and follows the Guru's Divine Wisdom ([Braham Gyan](#)) and advice

- always has their face always towards the Guru - meaning who is always committed to serve the truth,
- has a spiritual heart ([Hirda](#)) and mind that are saturated with Satnaam,
- has gone in to effortless and continuous remembrance of Satnaam ([Ajapa Jaap](#)),
- has every bit of their body become Satnaam,
- is enlightened with the Light of the Supreme Lord ([Param Jyot](#))
- has been blessed by the [Guru](#) and [Akal Purakh](#) in to [Sach Khand](#)
- has become a completely truthful person,
- honors the Guru's words and advice.

The [Gurmukh](#) meditates on the Lord with every cell of his body.  
SGGS 941

This spiritual condition happens only when a person reaches to [Sach Khand](#) . At this stage:

He possesses all qualities ([SARGUN](#));

He transcends all qualities ([NIRGUN](#));

He is the Formless Lord.

He Himself is in Primal [Samadhi](#) .

Through His Creation, O [Nanak](#) , He meditates on Himself. ||1||

SGGS 290

Thereafter, when a [Gurmukh](#)

- continues his loving devotion ([Bhagti](#)) in God's Realm Of Truth ([Sach Khand](#)),
- is recognized by the Guru and [Akal Purakh](#) as a completely truthful person and ready to serve the truth,
- has won over his mind (Five vices, hopes, desires, slander, gossip, back-biting),
- has risen over all the worldly ties,
- has conquered over [Maya](#) ,
- has passed all the tests of God's Court ([Dargah](#))

then he is elevated and accepted as a

[Jivan Mukh](#) (Dead While Alive),

a [Sant](#) and given the complete gift of [Braham Gyan](#) (Knowledge Of God).

The [Gurmukh](#) now has a true spiritual heart ([Hirda](#)) – that [Hirda](#) is known as a [Sant](#). That [Sant](#) has become one with Almighty. That [Sant Hirda](#) is blessed with supreme status ([Param Padvi](#)) by the Guru and God's Court ([Dargah](#))

. That [Sant](#) becomes the [Khalsa](#) that “[Guru Gobind Singh Ji](#)” praised.

At this stage the [Sant](#) 's job becomes serving

- the Truth,
- Satnaam (God's Name : “SAT”),
- [Akai Purakh](#) (Immortal Being)
- the [Guru](#) and
- the Gur-[Sangat](#) (Guru's Congregation).

We will very sincerely and most humbly request the [Sangat](#) to look inside and make a truthful judgment about where we stand in light of above descriptions. This will give us a motivation to move ahead. If we are not yet a [Sikh](#), then we should try to become one. If we feel that we have achieved the level of a [Sikh](#) then we should try to become a Gursikh. And if we are a Gursikh, then we should try to become a [Gurmukh](#).

If we are already at the level of a [Gurmukh](#), then we should try to achieve the [Jivan Mukh](#) and prepare ourselves for serving the Truth. And if we are a [Jivan Mukh](#) then we should be serving the Truth, [Akai Purakh](#), Guru and [Sangat](#).

If we make a sincere effort then we are confident that with [Gur Kirpa](#) we will be able to achieve our spiritual goals and

- make this Earth a worthwhile place to live,
- make this society a worthwhile society to belong to and exist in,
- make the world full of true love for each other and end hatred and crime.

[Dassan Dass](#) (Slave Of God's Slaves).

QUESTION FROM S :



Hello,

Could you please answer the following questions for me?

I understand the process by which a Sikh progresses to Gursikh and then to Gurmukh - but at what point is a Gurmukh elevated to Jivan Mukh? At the point of progressing to Sach Khand, can a Gurmukh still be overcome by maya or the Five Evils? If not, would progression from Gurmukh to Jivan Mukh not be instantaneous? On what grounds would a Gurmukh not become Jivan Mukh?

I, myself, am not Sikh, but teach Sikhism as part of the Scottish Higher Religious Moral & Philosophical Studies Course.

Thank you for your time,

S

REPLY FROM PREETO:

SatNaam,

Dandauth bandhna (prostration greeting)

Hello S,

within the Sikh community these words like Sikh, Gursikh, Gurmukh are used interchangeably, with most people regarding themselves as being a Sikh, meaning they identify with the Sikh religion. And out of that group the ones who get initiated tend to think of themselves as gursikh/gurmukh/khalsa.

The [article](#) Dassan Dass ji has written tries to clarify the true meaning behind these words as envisaged by Guru Nanak Dev Ji when he wrote the divine verses. The Sikh is actually a universal term for anyone (not just a person of the Sikh religion as it has become now) who has taken on a Guru. Who has decided they need a divine teacher for spiritual progression. When that person then surrenders totally, mind, body and wealth unto their Guru, then their ego surrenders and the Naam (God as Infinite Divine Power) starts to manifest within them. Then all the inner battles take place to overcome the net of Maya. With the Guru's wisdom and the Eternally Blessed Naam they give the GurSikh, they have all the tools they need to progress on the inner path. This is a journey of raising your consciousness, from animal/lowest consciousness - eg anger, revenge, hatred, greed etc, to good consciousness eg doing good deeds, being kind etc, to ultimately overcoming the 5 thieves and finally Maya herself. At that point the inner merger happens, one merges into the highest part of themselves - their own soul and this is known as Truth consciousness. It is blissful union and is called SAT CHIT ANAND - the bliss of Truth consciousness. Now this person is Gurmukh. Until a person becomes Gurmukh they are Manmukh - still followers of their mind. Only as Gurmukh has one transcended the mind, gone through the three parts of Maya that run the mind, into the fourth state - chautha pad - merged into the Divine Light Divine Name - Sat Naam.

However far we raise our consciousness in our life is where we carry on from in our next life. Our consciousness at the time of death is where we start from in the next life. All reincarnation is all about the continuing journey of the soul to reach the highest state of Truth consciousness - the Source it came from. When we have established ourselves in that state on a permanent basis, then when the time of physical death of the body comes, the soul is already merged in the Divine Light and that is where it remains when it sheds the body and is NOT required to further reincarnate. The drop has returned to the source. Only the person who has established themselves permanently into the Divine Light whilst alive can be considered JIVAN Mukat (liberated whilst alive). Meditating upon SatNaam is focusing the mind on TRUTH and only with the Eternal Blessings (Guru's Grace) and putting into practice the Guru's divine wisdom can this journey be completed.

Once a person experiences the Gurmukh state of being, there is then another journey that begins. and that is basically "the more you love God, the more there is to love". There is no end to the depth of this blissful ocean of Truth consciousness. However, a person can also fall back into Maya at anytime and become Manmukh again. So it takes more time to fully and permanently establish oneself as Gurmukh (to reach the ATAL AVASTHA - permanent state), never to fall back into being Manmukh. On that journey then the soul becomes Sant (heart chakra becomes

fully open), Brahmgiyani (have the Diivne knowledge of God to guide others with), SatGuru (Truth i.e. God, Himself becomes the Guru teaching & bestowing His grace to others from the throne of our heart chakra), Sat Ram Das /Dassan Dass(servant of God - Truth / servant of the servants of god) - all slightly different. Why? Because even though we become Gurmukh and expereince bliss, we can slip back into Maya and the 5 theives are always ready to reawaken if we let desires in.

So what can happen is that as a soul goes into the spiritual journey further and further and experiences all these gifts of God, ego can start reawakening - the sense of "I am now a Gurmukh/Sant/Guru etc" i.e. I am something arises again. Ego can get stronger and stronger. If you look through the history books you will see the stories of yogis and rishis who cursed people. So they had made spiritual gains by surrendering their ego, but on gaining the spiritual gifts their ego awoke and they became spiritual tyrants cursing people if they didn't fall to their feet. Even the 330 million demi-gods were spiritual souls who meditated upon god, but on receiving the spiritual gifts due to their humblness, their ego reawakend and they regarded themsel as God and got themself worshipped instead of staying as humble servants of god the Truth.

Baba ji describes this as "first we have to go through the feet of God (i.e surrender everything to the Guru, become humble, then we defeat Maya and become Gurmukh), but then we go to the head of God (i.e the spiritual powers of God start coming to us making us God-like so even a little trace of ego will get inflamed and become super-ego (ego lives in the head - we get big-headed). At this time the ultimate test comes - testing our very faith in our Guru. So now do we declare ourself as Guru because we (ego) thinks we have all these spiritual powers, or do we remain humble at our Guru's feet. If we have no desires for these powers and no desire to become something even a Gumukh or Guru, then we keep our head at the feet of God-Guru. And Baba ji says so we then come out through the heart of God. Meaning we remained lowest and now God's love, kindness, compassion, humbleness andd ultimately Eternal Blessings come through our saturated heart to bless others. We only live to uplift others, for example when Baba ji blessed Dassan Dass ji , he did not get eg thinking I am now an even bigger Guru, but Baba ji declared, "Dassan Dass ji is my father and I am his son". Meaning that Baba ji has become lowest again, a servant of God's servant.

So the antidote for ego gained by being blessed with God's spiritual gifts after becoming Gurmukh is extreme humility and zero desires for anything other than being a slave and servant of God, serving one and all as the lowest of the low. Then we do not fall back This is the major teaching of Guru Nanak Dev ji - that we need Naam and extreme humility. This is the same

teaching of Dassan Dass ji & Baba Ji on the website - and is the same journey they have undergone. Ultimately, when God accepts you as having extreme humility, then that is when Surinder Singh ji was bestowed with the name "Dassan Dass" and blessed to bless others. Very rare souls complete this journey to extreme humbleness to the point of becoming absolutely nothing, so that God, SatNaam, becomes absolutely everything working through their body in this world.

We hope that makes sense, unless you undergo this spiritual inner journey, it is hard to explain to others and what we have written above you won't find in any religious text as most authors have not completed their own spiritual journey yet. Please feel free to ask more questions.

God Bless you and you students.

Preeto

### **3. Understanding Gurmukh**

With the [Agam Apaar Beant](#) and [Anant GurParsaad GurKirpa](#) – Eternal Blessings – of [Agam Agochar](#), [Dhan-Dhan Paar Braham Parmesar](#) – "Agam Agaadh Paar Braham Sohey Jo Jo Kahe So Mukta Hoye" and [Dhan-Dhan Baba Ji](#), a [Puran Sant SatGuru](#), a [Puran Braham Gyani](#) this [Kookar](#) of the [Gur and Guru](#) and [GurSangat](#) is trying to bring out the truth hidden in [GurParsaad Braham Gyan](#) – divine wisdom, based on own personal eternal and spiritual experiences encountered during a deep eternal involvement in the [GurParsaadi Sangat](#) and [GurParsaadi Khel](#) to provide some insight in to the truth regarding the soul who is a [Gurmukh](#) soul.

A [Gurmukh](#) is a soul that has been eternally blessed and stays always in a very high state of eternal and spiritual condition by virtue of the divine qualities that are described in the following

Shalok of [GurBani](#) , let us try to understand the real meaning of the [Shabad Gurmukh](#) from the following Shalok of the divine wisdom:

The [Gurmukh](#) realizes that the True Lord created the creation.  
The [Gurmukh](#) knows that the Lord has expanded the entire expanse.  
One who becomes [Gurmukh](#) , understands the True Lord.  
Through the True Word of the [Shabad](#) , he finds peace. ||9||

The [Gurmukh](#) knows that the Lord is the Architect of [Karma](#) .  
Throughout the four ages, he recognizes the Word of the Guru's [Shabad](#) .  
The [Gurmukh](#) does not die, the [Gurmukh](#) is not reborn;

The [Gurmukh](#) is immersed in the [Shabad](#) .||10||

The [Gurmukh](#) praises the Naam, and the [Shabad](#) .

God is inaccessible, unfathomable and self-sufficient.  
The [Naam](#) , the Name of the One Lord, saves and redeems throughout the four ages.  
Through the [Shabad](#) , one trades in the [Naam](#) . ||11||

The [Gurmukh](#) obtains eternal peace and tranquility.  
The [Gurmukh](#) enshrines the [Naam](#) within his heart.  
One who becomes [Gurmukh](#) recognizes the [Naam](#) ,  
and the noose of evil-mindedness is snapped. ||12||

SGGS 1054

A [Gurmukh](#) soul is the one who :

- has completely understood and taken in God's Wisdom ([Gur Mat](#)).
- does all actions and reactions according to [Gur Mat](#) ,
- lives in the [Puran Hukam](#) of [Dhan-Dhan Paar Braham Parmesar](#)
- has completely surrendered Himself to the [Gur and Guru](#) .
- has no worldly wisdom of his own, no selfish-mind – only God's Wisdom and God's Mind
- has a deep divine understanding of the Eternal Truth about the creations of the Creator,
- has completely understood the Almighty,

- has a complete understanding of the entire universe,
- is totally absorbed in the Truth, meaning absorbed in the Almighty,
- sees, hears, speaks and serves the Truth,
- is always absorbed in the “[Sift Salah](#)” – praise of the Almighty, he is always absorbed in the praise of that super power Primal Being, which can't be seen with the five senses of the human body and mind, Almighty is beyond the reach of human senses.
- has recognized the [GurParsaadi Naam](#) → “[Ik Oankaar Sat Naam](#)” and has merged himself into it,
- Never dies and is never born again.

The [GurParsaadi Naam](#) is also known as God's Word (the [Gur Shabad](#)). It has been existent in the four ages, is true now and will remain for ever –

“[Aad Sach Jugaad Sach](#) Habhi [Sach Nanak](#) Hosi Bhi [Sach](#)”.

Everything else is perishable. A [Gurmukh](#) soul never goes in to the cycle of life and death never dies and is never born again. Because such a soul is absorbed in [Dhan-Dhan Paar Braham Parmesar](#), has merged himself in the [Gur Shabad – Ik Oankaar Sat Naam](#), the Origin, the Seed, from where the entire universe has born.

The universal divine fact is that in all the four ages ([Sat Yug](#), Treta, Dwapper, and [Kal Yug](#)) [Ik Oankaar Sat Naam](#)” has been the source of salvation – Jivan Mukti for the entire universe.

Only this Gurbarsadi [Gur Shabad](#) is capable of leading us to the salvation. A Gurmukh soul always remain absorbed in this eternal Gurbarsadi [Gur Shabad – Ik Oankaar Sat Naam](#) –

Gurmukh Rom-Rom Har Dhyaan / Dhiaavahi

The [Gur Shabad](#) is absorbed in every bit of a [Gurmukh](#) soul.

Such a soul always remains in the highest level of eternal happiness, complete silence and always enjoys the [Naam Amrit](#) in his [Hirda](#), the [Naam](#) is absorbed in His [Hirda](#). Only a [Gurmukh](#) soul can recognize this divine [Gur Shabad](#), which is the source for salvation.

The Gurbarsadi [Gur Shabad Naam](#) – “– [Ik Oankaar Sat Naam](#)” is the only one which will :

- remove all the [Dur Mat](#) – the bad deeds, our bad actions, our actions which are anti-[Gur Mat](#), and not in accordance with the divine wisdom,
- clean us up from inside,

- make our mind and soul pious,
- make us capable of winning over our mind, which means winning over [Panj Dhoots](#) , because they control our mind and soul otherwise, the source of [Dur Mat](#) and [Sansarik Mat](#) is the [Panj Dhoots](#) and the fire of desires,
- relieve us from these mental sicknesses,
- make us into a [Gurmukh](#) soul.

A [Gurmukh](#) soul will uproot all these evil forces.

The [Gurmukh](#) wells up from, and then merges back into Truth.

He does not die and take birth, and is not consigned to reincarnation.

The [Gurmukh](#) remains forever imbued with the color of the Lord's Love.

Night and day, he earns a profit. ||13||

The [Gurmukh](#) s, the devotees, are exalted and beautified in the Court of the Lord.

They are embellished with the True Word of His [Bani](#) , and the Word of the [Shabad](#) .

Night and day, they sing the Glorious Praises of the Lord, day and night, and they intuitively go to their own home. ||14||

The Perfect True Guru proclaims the [Shabad](#) ; night and day, remain lovingly attuned to devotional worship.

One who sings forever the Glorious Praises of the Lord, becomes immaculate; Immaculate are the Glorious Praises of the Sovereign Lord. ||15||

The True Lord is the Giver of virtue.

How rare are those who, as [Gurmukh](#) , understand this.

Servant [Nanak](#) praises the [Naam](#) ;

he blossoms forth in the ecstasy of the Name of the self-sufficient Lord. ||16||2||11||

SGGS 1055

[Gurmukh](#) is a soul which

- is born only to stay at the [Charans](#) of the Guru,
- completely surrenders himself to the [Gur and Guru](#) ,

- is born to be absorbed in the complete Truth, complete silence, in [Param Jyot](#) , in [Nirgun Saroop](#) of [Dhan-Dhan Paar Braham Parmesar](#) ,
- is merged in the [Akal Purakh](#) and will never be born again so he will never die again
- is a [Jivan Mukh](#) , is relieved of the cycle of life and death.
- is always in the eternal state of happiness, the true eternal blessings and the true eternal happiness,
- can't be distracted by the worldly [Maya](#) things,
- always stays in complete eternal enjoyment – [Sat Chit Anand](#) ,
- is always respected in the [Dargah](#) of [Dhan-Dhan Paar Braham Parmesar](#) .
- has the indestructible divine wisdom available to them
- remain absorbed day and night in singing and reciting the praise of [Akal Purakh](#) and so they make their life sublime by achieving salvation.

The Gurbarsadi [Gur Shabad](#) , which is [GurParsaadi Naam](#) – “– [Ik Oankaar Sat Naam](#) ” is given by a Puran [Sant SatGuru](#) . The souls who get themselves absorbed in such a Gurbarsadi [Gur Shabad](#) achieve the purpose of their life, they achieve salvation. Such a soul :

- is absorbed in the [Gur Shabad](#) and in the praise of [Akal Purakh](#) on a daily basis
- achieves their objective of salvation,
- is relieved of the cycle of life and death,
- becomes [Jivan Mukh](#) ,
- live a very pious and truthful life,
- sees, speaks, hears and serves The Truth

Such eternal blessings are only given by [Akal Purakh](#) Himself. And only a soul which is born to become a [Gurmukh](#) can understand this Gurbarsadi game, this divine play.

The soul which praises this Gurbarsadi [Gur Shabad](#) – [GurParsaadi Naam](#) – “– [Ik Oankaar Sat Naam](#) ” and become absorbed in it, is always in a state of eternal happiness, nothing can distract Him. Only a soul like that can be called a [Gurmukh](#) .

[Dhan-Dhan Shri Guru Granth Sahib Ji](#) is full of such diamonds and priceless jewels of divine wisdom. They show us a path to the discovery of the Truth. Of how to become truthful and to be able to see, speak, hear and serve the Truth. These gems of divine wisdom shown in the above



verses from “SGGS” ([Shri Guru Granth Sahib Ji](#)) have been very kindly given to us by the [GurBani](#). They tell us how pious and what level of spirituality the soul of a [Gurmukh](#) is at.

However, this word “[Gurmukh](#)” has been and continues to be used by the masses in an incomplete and untrue sense. Let us understand the divinity hidden in this word. It shows a very high spiritual and eternal condition of a soul and let us pledge ourselves to try to stop misusing the word [Gurmukh](#). We should instead evaluate ourselves in light of the above divine wisdom, and try to become a [Gurmukh](#) ourselves.

The key to become a [Gurmukh](#) and the key to the [Dargah](#) is the Gurparsadi [Gur Shabad](#) – [GurParsaadi Naam](#) – [Ik Oankaar Sat Naam](#), which is given by a Puran [Sant SatGuru](#), a [Puran Braham Gyani](#). Let us pray to the Almighty to bless us with this Gurparsadi [Gur Shabad](#) – [GurParsaadi Naam](#) – [Ik Oankaar Sat Naam](#), which only can lead us to the salvation – [Jivan Mukh](#).

[Dassan Dass](#) (Slave Of God’s Slaves)

#### 4. In Praise Of A Gurmukh

[Gurmukh](#) nadang, [Gurmukh](#) vedang, [Gurmukh](#) raheya samaee

**The [Gurmukh](#) is united with the Naad (music of the [Naam](#));  
the [Gurmukh](#) overflows with the Divine Wisdom;  
the [Gurmukh](#) is completely absorbed in God.**

Guru Nanak Dev Ji in [Jap Ji Sahib](#) page 2.

These divine words have a very deep meaning sung in the praise of a [Gurmukh](#) Soul. These words are describing the very high spiritual condition of a [Gurmukh](#) Soul.

[GURMUKH](#) NADANG :

The [Gurmukh](#) is a Soul who is united with the divine music of [Naam](#). He is absorbed in the eternal music of [Naam](#). The Five Spiritual Sounds ([Panch Shabad Anhad Naad](#)), the divine music becomes a part of his life. He listens to this divine music on a continuous basis in his tenth gate ([Dassam Duaar](#)). [Bhagat](#) Baynee [Ji](#) explains it further :

Raamkalee, The Word Of Baynee [Ji](#) :

One Universal Creator God. By The Grace Of The True Guru:

The energy channels of the Ida, Pingala and Shushmanaa:  
these three dwell in one place.

This is the true place of confluence of the three sacred rivers:  
this is where my mind takes its cleansing bath. ||1||

O Saints, the Immaculate Lord dwells there;  
how rare are those who go to the Guru, and understand this.  
The all-pervading immaculate Lord is there. ||1||Pause||

What is the insignia of the Divine Lord's dwelling?  
The un-struck sound current of the [Shabad](#) vibrates there.  
There is no moon or sun, no air or water there.  
The [Gurmukh](#) becomes aware, and knows the Teachings. ||2||

Spiritual wisdom wells up, and evil-mindedness departs;  
the nucleus of the mind sky is drenched with Ambrosial Nectar.  
One who knows the secret of this device,  
meets the Supreme Divine Guru. ||3||

The Tenth Gate is the home of the inaccessible, infinite Supreme Lord.  
Above the store is a niche, and within this niche is the commodity. ||4||

One who remains awake, never sleeps.  
The three qualities and the three worlds vanish,  
in the state of [Samadhi](#).  
He takes the [Beej Manter](#), the Seed Mantra, and keeps it in his heart.  
Turning his mind away from the world,  
he focuses on the cosmic void of the absolute Lord. ||5||

He remains awake, and he does not lie.  
He keeps the five sensory organs under his control.  
He cherishes in his consciousness the Guru's Teachings.  
He dedicates his mind and body to the Lord's Love. ||6||

He considers his hands to be the leaves and branches of the tree.  
He does not lose his life in the gamble.

He plugs up the source of the river of evil tendencies.  
Turning away from the west, he makes the sun rise in the east.  
He bears the unbearable, and the drops trickle down within;  
then, he speaks with the Lord of the world. ||7||

The four-sided lamp illuminates the Tenth Gate.  
The Primal Lord is at the center of the countless leaves.  
He Himself abides there with all His powers.  
He weaves the jewels into the pearl of the mind. ||8||

The lotus is at the forehead, and the jewels surround it.  
Within it is the Immaculate Lord, the Master of the three worlds.  
The [Panch Shabad](#) - the five primal sounds,  
resound and vibrate their in their purity.  
The chauris - the fly brushes wave,  
and the conch shells blare like thunder.

The [Gurmukh](#) tramples the demons underfoot with his spiritual wisdom.  
Baynee longs for Your Name, Lord. ||9||1||

SGGS 974

The tenth gate ([Dassam Dwaar](#)) is the place where the Supreme Light ([Param Jyot](#)) resides in a [Gurmukh](#) Soul. The NAAD is the true and real music. It sounds like a combination of various musical instruments, for some of the [Gurmukh](#) this turns into [GurBani](#), for some others it becomes [Kirtan](#). This is how the Gurus and [Bhagats](#) received the [GurBani](#). It is a direct music and sound connection between a Gurmukh and [Akal Purakh](#) along with [Param Jyot](#). Such a condition comes only after [Dassam Dwaar](#) opens.

What else happens when [Dassam Dwaar](#) opens? Divine Knowledge enters -

### [GURMUKH](#) VEDANG

This means that the divine knowledge – [Braham Gyan](#) starts to flow into the Soul of such a [Gurmukh](#). Whatever a [Gurmukh](#) says or tells is [Puran](#) [Hukam](#) and [Braham Gyan](#). All his words are divine words. He becomes a living [Granth](#) (Scriptures) of divine knowledge –

[Braham Gyan](#) . At such a spiritual level he becomes a completely truthful person and starts to serve the Truth.

He is absorbed in the Truth and then what happens is :

[GURMUKH](#) RAHEYA SAMAE

This means he is completely absorbed in the [Akal Purakh](#) . He becomes one with [Akal Purakh](#) and all these things happen in [Sach Khand](#) .

At such a high spiritual level he becomes a [Puran Sant Puran Brahamgiani](#) and a [Pargateyo Jyot](#)

.  
BUT KEEP IN MIND ONLY SUCH A PERSON WILL BECOME A [GURMUKH](#) WHO HAS SURRENDERED EVERYTHING TO THE GURU.

[Dassan Dass](#) (Slave of God's Slaves)

## 5. Behavior Of The Gurmukhs

The Gurparsadi Naam is not merely the name of God; it is his invisible form that pervades in the people who are on the path of God realization. It is the Satguru who is alive in the Hirda of a worshipper.

The Satguru (Naam) residing in the Hirda communicates back and forth with the worshipper and keeps the worshipper apprised of their state of mind at all times, in numerous ways.

The Naam, like God, is independent of the religions and is obtained from the Brahmgyani Saints who have been authorized by the God to distribute it. Only the people who are destined by the God (before they got in their mother's womb) can get Naam. So the whole thing about God realization, meeting the Saint Satguru, obtaining the Naam and later on completion of the Bhagti under the surveillance of the Saint is because of the destiny written by God in the Dargah (The supreme court of Truth). The people, who have Gurparsadi Naam in their hirda, exhibit the following types of behaviors:

- They live life free of desires and are contented with what they have
- They are always full of gratitude to God regardless of the circumstances

- They live a life of total surrender to the Gur, Guru, the Paramjyot
- They realize that all living forms and things are actually the God himself dressed in the robes of Maya
- They realize that God acts in all, and hence, every circumstance is according to God's will. It is indeed his song and dance being performed in front of your eyes
- They realize that all the universes and all physical forms are just one entity, that is God himself. This awareness then guides them to shatter the wall of illusion (Maya). Once you know that all beings are God himself and that all actions are happening because of only God's will, then, why would you indulge in the five vices (Uncontrolled Sex, Anger, Greed, Attachments, Ego). The God realization liberates them from the feelings of jealousy, praising and slandering of others and judging others.
- They live with God in all their actions and thoughts
- They are not doubting types.
- They are very self assured
- They are never melancholy but always in a state of delight and even ecstasy
- They are free of worries and they take the happenings as they unfold in front of them. Nothing is good or bad.
- They are well wishers of every body naturally, because they see God in every body
- They are attached to nothing. So, loss of belonging does not bother them.
- The birth or death of some body neither makes them happy or sad. They are emotionally in a neutral state of mind
- They realize that the God, The Saint they obtained the Naam from, and the Naam itself, all are the same, the Param Jyot. All their strength comes from the Param jyot. God is their parent, friend, their relative, and the basis of their very existence. They do not have anything in their life that is independent of God.
- What ever they do, they realize that the action, the product and creator of that work is God.
- They have no feeling of guilt, because everything is done under God's will
- They have no fear of anything

This article has been written with the blessings of the Gur, Guru, and Gurbarsadi Naam.

A Humble Servant.

## 6. Gurmukh Gives Everything

The Gurmukhs are the ones who give their everything to the Gur (God, the Highest Guru) and Guru (God manifested as an enlightened soul, and the word of God) become free of desires and reach the heights of spiritual worlds, such souls always live in the Dargah who follow these mandatory divine laws of the Dargah.

Give Body (Tunn), Mind (Munn) and Wealth (Dhann) :

Tunn:-

- by dedicating to the Seva of Gur and Guru,
- by dedicating to the the Seva of the Sat Naam,
- the Seva of the Truth by serving and delivering the Truth,
- by seeing and speaking the truth,
- by writing and communicating truth to the masses,
- by giving truth – Sat Naam GurParsaad to the Sangat ;

Munn :-

- by listening and accepting the words of the Gur and Guru,
- by listening and doing GurBani
- by becoming GurBani,
- by leaving their own wisdom and taking divine wisdom of the Gur and Guru,
- and earning this divine wisdom by bringing it into the daily actions and deeds;

Dhann :-

- by giving Dasvandh (tenth) of the earnings to the Seva of Gur and Guru
- become nirlep (unattached) from Maya,
- become free from the Haumai (ego) and Panj Dhoots (pride, attachment, greed, lust, anger).

**" [Tunn Munn Dhann](#) sabh saup gur kau, [Hukam](#) manio paaiaa."  
Sacrifice body, mind and wealth to the Gur, obeying the Command of God,  
one attains self-realization"**

**Guru Amar Das Ji, "Anand Sahib".**

[Dassan Dass](#) (Slave Of God's Slaves)

## **7. Beymukh (turning back on the Guru) and Sanmukh (walking to the Guru)**

With the Truth Lord's eternal, lovable, graceful grace let us pray to great, great, dear lovable Guru for giving us the divine wisdom to understand the divine word [Beymukh](#) (disciple who turns their back on the Guru) and also the divine word [Sanmukh](#) (disciple who walks towards the Guru).

These two words are opposites. A [Sanmukh](#) follows the path of their Guru in order to become a [Gurmukh](#) and reach the heights of spirituality. A [Beymukh](#) turns their back on their Guru and follows the path to spiritual destruction. A [Beymukh](#) follows the path to spiritual destruction. Both these divine words describe the state of mind of a person in relation to their Guru. Their state of mind is reflected by their physical actions, reactions and deeds, thoughts and mental outlook and behavior towards their Guru and the Timeless, Transcendental, Supreme Being.

GURU'S WORD WISDOM ([GurBani](#))

One very important thing to understand about the Guru's word wisdom is that these are the words of the Sat Guru, the Truth Guru and Timeless Formless Being ([Nirankaar](#)). The Guru's word wisdom ([GurBani](#)) is the divine wisdom that came directly from Timeless Transcendental Supreme Being to the Truth Guru and Saints and Devotees and was very kindly put together by the fifth Sikh Truth Guru "Arjun Dev" the King of Kings and called the [Aad](#) Granth (A.G.), meaning Primal Scriptures. By virtue of being the word of the Almighty it is complete, pure and pious eternal Truth and nothing else.

O True Disciples of Truth Lord, know that the words of the Truth Guru,  
are true, absolutely true.

The Creator Lord Himself causes the Guru to utter it.

SSGS 308

Believing in the word of God and trusting the word of the Timeless Transcendental Supreme Being is the key to spiritual success. Listening, accepting and doing what the Guru's word

wisdom teaches us, is the key to spiritual success. The state of listening is not merely listening with your ears. No, true listening means bringing this word of God inside your heart centre by believing in it 100% as eternal, unquestionable Truth. Only once that has happened does the acceptance of the divine word happen inside you. Then and only then do you believe and trust one hundred percent that whatever the Guru's word wisdom teaches is the Eternal Truth. Then and only then do you trust that this Divine Truth will never change and that Truth is not prone to any changes.

Anything that is prone to change is not the Truth and anything that stays same and doesn't change with time is the Eternal Truth.

Truth in the primal beginning,  
Truth when the Ages commenced,  
Truth now,  
Nanak : Truth forevermore.

SGGS 1

The Timeless Transcendental Supreme Being's realm is called the Divine Court. There are certain rules and regulations and laws which we have to follow to reach that court of God. Each one of these are mandatory divine laws that have to be followed to reach and stay in the court of God. Guru's lovable word wisdom is the description of all these mandatory divine laws, rules and regulations. By following them your soul can reach the court of God and become a permanent member of His court.

All this happens only after the acceptance of the Truth Guru's word wisdom as being God's word. Lovable Truth comes inside our heart, comes inside our very being. Then we start to follow the Truth Guru's word wisdom and the mandatory divine laws described therein.

For example, the great, great, dear and lovable Guru Nanak king of kings wrote in the verse of the prayer called [Jap Ji](#):

In deep meditation all pains and sins are obliterated.

Accepting and truly believing, one reaches the door of salvation – the door to God's court.

Listening and accepting the Guru's word wisdom, the mind experiences divine love.

The stages of listening to the Guru's word wisdom in deep meditation and belief as described above are very high spiritual states.

Full belief and commitment, full faith and trust, full devotion and love, takes us to higher and higher realms of Eternal Truth and spirituality. As our love keeps on enhancing we keep on



doing more and more of Guru's wisdom in our day to day life. We keep enhancing the practice of the Guru's word wisdom in our day to day deeds, actions, reactions, thoughts, mental outlook and behavior. We keep on progressing faster and faster on this path to God's realm of Truth.

Most Sikhs say that Sikh Scripture, the [Aad Granth](#) now known as the [Shri Guru Granth Sahib Ji](#) (SGGS) is their Guru. And they are right, the Guru's word wisdom has been described as the Guru in some verses :

Word is the Guru, and the Guru is word. Within the Guru's word is all the ambrosial nectar.

The Holy Book is the place of the Supreme Lord.  
In the holy congregation, sing these praises of God, they contain God's perfect Wisdom.

The Wondrous, wondrous word is the Formless God.

The Sikh Scripture contains the Supreme Universal Wisdom. It is the Divine Wisdom form of the Timeless Eternal Truth Being. But the question we need to ask ourselves is what state are we operating in? After pronouncing that the Sikh scripture is our Guru, are we in the state of listening and accepting and then doing? Let us put it like this:

Are we listening to the Guru?

Are we accepting the Guru's word?

Are we doing what the Guru is telling us to do?

Let us take an example here. The first paragraph of the Sikh scripture is the beginning of the [Jap Ji](#) prayer. It is telling us to repeat the Mool Manter :

One God  
Truth Name  
Creator Being  
Without Fear  
Without Hate  
Timeless Deathless Being  
Self Sustained.  
REPEAT.

Are we doing this repetition? If not, then neither have we listened to it, nor accepted it and that's why we are not doing it. This means that we are not following the divine word of the Guru!

The next question is if we are not listening, accepting and doing the Guru's word wisdom, then what right do we have to call the Sikh Scripture our Guru? The answer is obviously no right.

We don't have any right to it as our Guru. If we do so then we are cheating the Guru. We are deceiving the Guru. We are undermining the Guru. We are insulting the Guru. By not listening, accepting and doing the Gurus word wisdom we are living in a state of illusion. This is characterized as the deeds of a [Beymukh](#).

The person who says the Sikh scripture is their Guru but then doesn't listen, accept and do the Guru's Wisdom is a [Beymukh](#). The person who says the Sikh scripture is their Guru but doesn't give a tenth of their time and earnings to the Guru is a [Beymukh](#), because the Guru's Divine wisdom – the Guru is telling you to do that :

Body, mind and wealth: sacrifice it all to the Guru.

In fact the Guru's wisdom is not asking for a tenth but for everything. However, the Guru is very kind on us. He tells us to give only one tenth of what we have to Him and He puts in the remaining nine tenths from His own pocket. So by giving only ten percent of your time and earnings to the Guru you will be accepted as a disciple. By listening, accepting and doing the Guru's wisdom you will be accepted as a true disciple otherwise you will be a [Beymukh](#).

There is a famous historical story of two religious singers called Satta and Balwanda. Their story presents a real life situation for understanding these two divine words [BEYMUKH](#) and [Sanmukh](#).

“Satta” and “Balwanda” were the descendants of [Bhai Mardana Ji](#). [Bhai Mardana Ji](#) dedicated his entire life to the selfless, devoted true service of the great, great, dear, lovable Guru Nanak, the king of kings. It is a well known fact that the [Bhai Mardana Ji](#) used to sing loving praises of Truth Lord ([Sat Naam](#)) in the divine physical presence of the Great, Great, dear, lovable [Guru Nanak](#), the king of kings with Guru's eternal blessings. (This is also a fact that the famous Indian musician *TanSen* who was one of the jewels in the court of emperor Akbar and famous for his classical musical skills. TanSen received his musical education from the great musician Haridass whom he regarded as his music Guru. And [Bhai Mardana Ji](#) was great Haridass 's music Guru).

Satta and Balwanda used to sing too, but not the Guru's word wisdom. They used their singing skills to earn their living. Somehow this was not working out well for them. They went to the sanctuary of the lotus feet of the Truth Guru Arjun, the king of kings. They asked for his blessings so that they could make their living. The Guru was very kind and told them to continue singing but change the subject of their singing to Guru's word wisdom – the Supreme Transcendental Lord's lovable praises. At this dear “Satta” and dear “Balwanda” followed the Guru's words and started singing Truth Guru's lovable wisdom. The point to be noted here is that they WENT to the sanctuary of the Guru's lotus feet and LISTENED to the Guru's word, ACCEPTED it and FOLLOWED it with full faith and trust.

This turned their days around very quickly and they started to make a good living. They used to go to the sanctuary of the Guru's lotus feet everyday and lived by the Guru's word wisdom. With the passage of time they attained spiritual highs just by EARNING the Guru's word.

A time came when they wanted one of their daughters to get married. They prayed to the Guru for help in getting their daughter married. The Guru with his utmost kindness told them to let him handle the marriage of their daughter including all the expenses. Unfortunately for them, they had some ego, so this became a test from [Maya](#) in their path of salvation and service. They refused to take Guru's help the way Guru wanted to help them. Instead they asked for one full day's donations by the Holy congregation be given to them for their daughter's marriage.

The Guru requested them several times not to do that, but they didn't listen to the Guru. The Guru agreed to their proposal of one full day's donations by the Holy Congregation be given to them for their daughter's marriage. They ignored the Guru's word wisdom totally and followed their own ego's wisdom in making this decision. And guess what happened on that particular day when they were to collect all the Holy congregation donations? The congregation's donation was very low.

See what happened when dear "Satta" and dear 'Balwanda' didn't listen to the Guru's word. On top of that they blamed the great, great, dear, lovable Guru Arjun, the king of kings for the low donations. They stopped coming to the holy congregation and stopped singing the lovable Truth Guru's word wisdom. Ego trapped these two disciples. They started thinking that the Holy Congregation comes only due to their songs of love for the Supreme Transcendental Lord. Only to listen to their singing praises. And that great, great, dear, lovable Guru Arjun, the king of kings was dependent on them and wouldn't survive without their singing.

We would like to bring the following point to the kind attention of the holy congregation. This point is very important to understand for achieving spiritual success. [Maya](#) doesn't rule over the supreme, complete Truth Guru. [Maya](#) doesn't rule over the God realized Truth Guru, the perfect knower of God. Such a soul is beyond the three attributes of [Maya](#). [Maya](#) serves such a soul and stays under their feet.

When we say Maya we mean all the three attributes of [Maya](#) – Excess, Ignorance and Goodness. A God realized Truth Guru is beyond the these three attributes of Maya. This is a mistake made very commonly by the people that become a part of the holy congregation of a Truth Guru. The same mistake was made by the dear "Satta" and dear "Balwanda". They thought Guru Arjun has cheated them for money. They held him responsible for the low donation collection. They doubted Guru Arjun's words. So they backed out. They turned their back on their Truth Guru and by doing so they became [Beymukh](#).

Look at the kindness and forgiveness qualities of Guru Arjun. He tried to pursue them to come back multiple times by sending some leading members of the holy congregation to talk to them. But dear "Satta" and dear "Balwanda" kept on refusing to come and maintained their back to the Guru. Then again look at the extreme humbleness and kindness of Guru Arjun who wanted them to come back and forgive them for whatever they have done. This time he himself went to their house to persuade them to come back and do singing praises of the Truth Guru and his wisdom as usual. But they still kept refusing and said that, "Since the Guru now can't survive without us, he is desperate for us to come back."

“Satta” and “Balwanda” kept on abusing Guru Arjun so much so, that they went to the extent of slandering first Sikh Truth Guru Nanak. They said that Guru Nanak could not have survived without the [Bhai Mardana Ji](#). Just like Guru Arjun now could not survive without “Satta” and “Balwanda”. Guru Arjun was astonished by the slandering of Guru Nanak and uttered, “O lepers, what have you said?” and left their house. He said that nobody should keep any contact with the “Satta” and “Balwanda” and that nobody should approach Guru Arjun for giving a pardon to these people. And if anybody did come to request a pardon for “Satta” and “Balwanda” they would be put on a donkey's back with a blackened face and a garland of shoes.

Guru Arjun's words had to come true and they did. The Guru's word wisdom also says how powerful the words of the Truth Guru are :-

The True One is on his mind, and the True One is upon his lips.  
SGGS 276

The devotee can release anyone from my bondage,  
but I cannot release anyone from his.  
SGGS 1252

The entire congregation boycotted “Satta” and “Balwanda”. They both became physically sick with leprosy.

[Please read Section 13 of Guru Arjun's verse called [Sukhmani](#), for understanding the consequences of slandering a saint. The slanderer of a saint has to go through all the punishments listed in this verse. So please always restrain from slandering any saint. In fact, according to the Guru's word wisdom we should never ever slander anybody, because slandering takes you way down in spirituality.

“Satta” and “Balwanda Ji's” suffered financially, physically and socially. Then they realized that they had committed a blunder by becoming [beymukh](#) - turning their back to the Guru and slandering Guru Arjun and Guru Nanak. They realized all their sufferings were a result of this. They realized that slandering of a Saint is a crime against God's Court and the slanderer is severely punished by God's Court.

Now they wanted to go back to Guru Arjun and ask for forgiveness but could not pickup the courage to face him. They asked for help from the Guru's disciples but no one came to their rescue. Then at the end there was a true disciple who was spiritually in a very high stage who came to their rescue. He himself blackened his face, put a garland of shoes around his neck and took a ride on a donkey to go to Guru Arjun to request a pardon for Dear “Satta” and Dear “Balwanda” .

Now look at the love and devotion of this dear fully devoted, full of love disciple of the Guru. Of how he honored the words of Guru Arjun by taking a ride on the donkey and blackening his face and putting a garland of shoes around his neck by himself. And please look at the kindness

and forgiveness qualities of Guru Arjun. When he found out that this dear disciple was coming to request a pardon for “Satta” and “Balwanda Ji”, Guru Arjun went running to greet him and took no time in accepting his request for granting a pardon.

This is a true story of [beymukh](#) – the ones who turn their back on their Truth Guru. It also tells us what happens when a person becomes [Sanmukh](#) and walks towards the Truth Guru like dear “Satta” and dear “Balwanda” first did. They were [Sanmukh](#) when they obeyed Guru Arjun’s divine words of wisdom and earned all the honor, fame and spiritual gains. But when they turned their back and became [beymukh](#) they lost everything and went back to suffering.

The person who follows the Guru's word is a [Sanmukh](#). The person who listens, accepts and practices the Guru's words is a [Sanmukh](#). By maintaining this state and doing devotional worship and selfless service, that person becomes an enlightened soul, a [Gurmukh](#). That person finds a place in the True Court Of God –the Timeless Eternal Supreme Transcendental Being

The [beymukh](#) on the other hand is the person who forgets the kindness and blessings of the Guru. They forget the eternal treasures given by the Guru to them. They back out and turn to slandering the Guru. Becoming a [beymukh](#) they go through all kinds off sufferings, pains and punishments.

Even in today's world there are saints, true devotees and Knowers of God’s wisdom. And there are a lot of people who enjoy slandering these highly elevated spiritual souls and then they reap their punishments. Therefore, a person who after saying that the Sikh scripture is their Guru, who then follows the Guru’s word by listening, accepting and doing it in their daily life is characterized as [Sanmukh](#). By doing so eventually they become a [Gurmukh](#) and enlightened soul and reach the heights of the spiritual world. Finally they find a place in God’s True court forever.

But a person who after saying the Sikh scripture is their Guru, but then doesn't listen, nor accept nor follow the Guru’s word wisdom is characterized as a [beymukh](#). They end up with all kinds of sufferings and pains. They never complete the soul’s journey back to the Supreme Being and keep on recycling in the millions of life forms. They follow their own wisdom or the worldly wisdom such as abusing, slandering and so on and always suffer.

[Dassan Dass](#) (Slave Of God’s Slaves)