

Gurbani Glossary

Dassan Dass

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Introduction

This Gurbani glossary is a deep divine explanation of the words contained within Shri Guru Granth Sahib. The word of the Guru is a divine promise that will come true for us. All we have to do is to listen to this divine word with full and complete commitment and belief, faith and trust, devotion and love. Then put it into practice in our daily life. Understanding the true and deep spiritual meaning of the divine words contained within Shri Guru Granth Sahib ji is absolutely essential.

A

Aad

Primal beginning.

Aad-Jugaadi

Primal – before the Ages began.

Aad Purakh

The Primal Being - the One who is the Origin of every creation.

Abhiman

Ego - Haumai, Ahankaar.

Abhimani

The one who is full of ego, full of Ahankaar, full of Haumai.

Abinaasee

Indestructable. Remember that we are not the body, but we are the soul, and the soul is Abinaasee. This means it is not prone to change. It never changes. It remains the same and never dies. Only the physical body dies when the soul leaves the body, the soul doesn't die. Merging into the Abinaasee meaning nothing will be able to destroy us.

Adi Shakti

God as Primal Power.

Adikh

God is not visible with the naked eye. He is visible only with the Gyan Netter – divine eye. Also called Trikuti, where Ida, Pingla and Sushman meet in your forehead. These are the channels through which spiritual power (Kundalini) flows within your body.

Agaadh

Supreme God is unlimited, infinite and can't be measured.

Agam

Supreme God can't be reached by an ordinary person - need the GurParsaad - Eternal Blessings.

Agam Agochar

God cannot be seen or observed through the five senses. The Divine Eye - Dib Drisht, is required to see, hear and feel Him within.

Agami Seva

Service of the Unreachable (through 5 senses) God.

Agochar

God is incomprehensible with the normal five senses. Only the divine sense can recognize and realize Him.

Ahankaar

Ego. Same as Haumai.

Ahankaari

The one who is full of Ahankaar - Ego & Pride. Same as Haumai.

Ajapa Jaap

The ones who are blessed with Bandgi in Karam Khand go into Ajapa Jaap, which is the spiritual condition of a person when the Simran goes on an autopilot mode in our Surat and then in our Hirda. The one whose Simran goes into Ajapa Jaap means he has been accepted as a Suhaagan in the Dargah of Akal Purakh. As a Suhaagan keeps on collecting Naam Dhann, Naam will keep on bringing all of the divine qualities inside the Hirda and eventually the Hirda becomes Beant, an infinite Hirda and a Sat Hirda and a Suhaagan will now become a Sada Suhaagan.

Read :

[Simran Stages.](#)

Ajuni

God is beyond the cycle of birth and death.

Akal

God is beyond Kaal - beyond time and space.

Akal Purakh

Immortal Being.

Akath Katha

When the Apras unites with the Almighty and feels in his Hirda what is undescrivable in words.

Akhand Kirtan When the Anhad Naad word is heard in the Dassam Duaar continuously, it becomes the real Akhand Kirtan because it never stops, it goes on 24 hours a day for ever. As opposed to the common meaning today to sing Shabads overnight without interruption.

Read: [The Real Eternal Meaning of The Shabad Kirtan.](#)

Akhand Paath

Ritual reading of whole of Shri Guru Granth Sahib Ji.

Alikh

Beyond writing.

Alokik

Out of this world.

Amrit

Our own soul (see Atma) is basically, the Amrit. The life element is the Amrit. It is the Amrit that breathes inside our physical body and keeps it going. Bandgi is nothing but discovery of this Amrit within our own physical body and this can only and only be achieved by the GurParsaad. And GurParsaad is the Amrit that has been realized by a Puran Brahamgiani. By virtue of this realization of the Amrit, such a Puran Brahamgiani Himself becomes a source of the GurParsaad, a source of the Amrit. When this Amrit is given to us then this Amrit activates all of our internal sources of Amrit, the Sat Sarovars, which opens all of our divine doors. The only issue is that this Amrit can't be given to anybody and everybody. It can only be received by those who are destined to receive it, or the ones who are capable to receive and retain this Amrit. The condition that makes

us eligible for this Amrit is to reach a stage where we can completely surrender to the Guru with Tunn, Munn and Dhann.

The Shabad Amrit comprises of the two Shabads 'A' and 'Mrit.' The Shabad Mrit means:-

- the one that is dead,
- that which is perishable,
- that which has a limited life and will diminish when the life is over,
- that which is under the control of the cycle of time and space,
- that which takes birth in time and space and vanishes or dies in time and space when the life is over,
- the one who dies will also take birth, will keep reincarnating to take birth and to die again and again.

The Shabad 'A' means 'No'. So A-mrit means the One who:-

- doesn't die,
- is beyond time and space,
- is beyond the cycle of birth and death, and
- is never born and never dies.

Therefore, the Shabad Amrit is not just a Shabad, it is:-

- The identity of Dhan Dhan Paar Braham Parmeshwar Ji.
- Naam of Dhan Dhan Nirankaar and nothing less.
- Naam of the Nirgun Saroop Dhan Dhan Paar Braham Parmeshwar.
- Naam of Param Jyot Puran Parkash.
- The divine music Anhad Shabad of Dhan Dhan Sat Purakh.

Therefore, only God Himself is the Amrit and nothing less than that is Amrit . Everything else is Mrit. This Amrit resides within us. This means that our human life is existent only due to this Amrit. The life in us is due to this Jyot. The moment this Jyot is pulled by the Almighty, our body becomes dead. The breathing and blood flow in our body is due to this Jyot only. And after the Jyot leaves, the body becomes just a piece of dirt, it becomes lifeless, becomes a hazard for the others, so it has to be cremated. The Jyot in the real sense is the life or the Eternal Truth. This Jyot inside is us is ignited with the GurParsaad of Naam. This Naam Rattan Amrit is a GurParsaad and when blessed with this GurParsaad our Hirda goes into divine peace. We go into deep meditation, which is called Samadhi and Sunn Samadhi and this GurParsaad eventually transforms us completely and makes us a Sat Hirda and makes us a Gurmukh. Therefore, focusing on the GurParsaad of Naam is the key to success.

Read:

["Amrit - Real Spiritual Meaning."](#)

[The Meaning Of The Word Amrit.](#)

[Three Types Of Amrit - Sant Isher Singh Ji.](#)

Amrit Bachan

Divine Word. When one reaches the Param Gat stage then whatever he speaks is called Amrit Bachans, the complete Eternal Truth. Whatever that person says will definitely happen. His words will always come true. That is why they are called Amrit Bachans. Please take it for granted that whenever a Puran Sant speaks, he will speak only complete truth – Eternal Truth. So the words of a Satgur, Sant, Brahamgiani are GurParsaad. Also called [Sat Bachans.](#)

Amrit Bani

1) When we become Jivan Mukht then we become the Charan Dhool of the entire creation, but given a highly respectable place in the Dargah of Akal Purakh Ji. When we become Jivan Mukht then our word becomes the word from God. GurBani calls a Braham Gyani as Parmeshwar - God, "Mukht Jugt Jee-a Ka Daata," "Puran Purakh Vidhataa," and so on. Therefore, the word of such souls becomes Amrit Bani. Such souls become the source of GurParsaad for others and are blessed with the divine power with which they can instantly plant Naam in our Surat.

2) Mool Manter gives the definition of the Mansarovar – the Amrit – the Nirgun Jyot – Dhan Dhan Paar Braham Parmeshwar. Mansarovar is purely the collection of all of the divine qualities that form the basis of the spiritual world – Eternal Truth. Collection of all of the divine attributes of Akal Purakh which take the name of Nirgun Saroop. Everything has originated from the Mansarovar and the Mansarovar is the origin of everything and this is the Only Eternal Truth. Everything else is perishable and prone to change, the Mansarovar doesn't change. It has been, "Aad Sach. Jugaad Sach. Hai Bhi Sach. Nanak Hosi Bhi Sach." So a soul which brings in all of the mandatory divine attributes of Akal Purakh becomes a Suhaagan and then a Sada Suhaagan and merges in the Mansarovar. That soul always and forever remains in the Mansarovar and drinks the Mansarovar continuously. Drinks the never ending stream of Atam Ras Amrit – the highest Amrit – Dhan Dhan Mansarovar. Guru Sahibs have taken a drop of the Mansarovar and tried to explain the eternal super powers of the Mansarovar, the Nirgun Saroop of Dhan Dhan Paar Braham Pita Parmeshwar Ji in GurBani. Since GurBani has come from the Mansarovar that is why it is Amrit Bani.

Amrit Barkha

Amrit Shower. Where a Puran Sant sits has been called the same as the Dargah of Akal Purakh and there is a constant Amrit shower available at the Sat Charans of

a Puran Sant. Where there is a Puran Sant sitting, the Mansarovar – Gur Sagar – Amrit Sarovar is right there and there is no effect of Maya under His Chattar. Therefore, the ones who completely surrender themselves at the Sat Charans of a Puran Sant with Tunn, Munn and Dhann and with trust, faith, devotion and love go into Samadhi instantaneously. Naam goes into the Surat and Hirda in a very short period of time.

Amrit Bhinnie Dehuri

When the entire body gets filled with Amrit that is what is called Amrit Bhinnie Dehuri.

Amrit Ceremony

See Khande Batta Ki Pahul.

Amrit Chattar

See Chattar.

Amrit Drisht

See Drisht.

Amrit Dhari

The holder of Amrit. Commonly and incorrectly used to refer to a person who has received Sikh initiation at the "Amrit ceremony". At the ceremony water is prayed over and is commonly and incorrectly referred to as Amrit - historically it was called Khande Batta Ki Pahul - Water of the Sword and Bowl. But by calling it Amrit, the people who drink this water at the initiation ceremony are commonly called Amritdhari. Many people who take Khande Batta Ki Pahul from the Panj Pyare go into a state of ego instead of going into humbleness. They think that they have become superior because they have become so called Amritdhari without knowing the real divine of being an Amritdhari.

In the real divine sense the Amritdhari is the one who has become a Sat Hirda and has reached the Puran Brahamgian Stage, Puran Tat Gyan stage and has been blessed with the Param Padvi. A Puran Brahamgiani is an Amritdhari. A Puran Sant is an Amritdhari. A Satgur is an Amritdhari. Becoming an Amritdhari is the last stage of Puran Bandgi. The false sense of becoming an Amritdhari just by taking Khanda Batta Ki Pahul has plagued the entire community. It is a dangerous illusion.

The word Amrit in GurBani means God's Divine presence within us and the

Amritdhari is the Sant, the one who is overflowing with Amrit and able to give it to others too. By redefining the word Amrit to mean external holy water has caused Sikhs to forget the real meaning and hence they do not look for the inner Amrit and become the true Amritdhari - the one overflowing with God's presence. The true way to realising the inner Amrit is by meeting with the Sadh Sang. Meeting the Sadh Sang is only by GurParsaad and is a divine gift for us due to our previous Karni which forms our destiny to meet a Puran Sant, a Puran Brahmngiani, who is the Amritdhari and is Amrit Ka Daata. This Gur Ka Shabad (Sat Naam) is the Amrit and is given by this Amritdhari, the Amrit Ka Daata. This GurParsaad of Amrit ignites the Jyot inside us and takes us under His Chattar where the effect of Maya diminishes. As we follow the Gur Ka Shabad then it becomes impossible for Maya to distract us.

Anaath Ka Naath Anaath means the one without a Master. Naath means Master. Anaath Ka Naath is another divine quality of God. Basically, we are all Anaath. As long as we are Duhagans and not Suhaagans, we are Anaath, means without any Master. But, just look at His kindness, mercy and forgiveness, He still takes care of us. Everything that we have and we need for living is provided by Him. And above all He waits for us to come back to Him with open arms without looking at our countless misdoings and sins.

Read:

[The Meaning of Amrit Dharee.](#)

[Becoming an Amrit Dharee.](#)

[The Real Amrit Dharee.](#)

Amrit Ka Daata

Giver of the gift of Amrit. When we have defeated Maya and attached completely to the Infinite Divine Power we lose our individuality and our identity and the Infinite Divine Power takes over us completely. With our complete surrender at the Charan Sharan of our Satguru we receive the Gur Kirpa and Gur Parsaad and we are saved from the slavery of Maya. We are absorbed in Sat Naam always and forever. Naam goes into our Rom Rom. Our entire body is filled with Amrit. This Amrit then flows out from our body and we are able to give it to others for subduing their Panj Doots resulting in their peace of mind; for healing them mentally and physically and for uplifting them spiritually.

Amrit of the Charan (Guru's Feet)

See Charan Amrit.

Amrit Ras

Continuously enjoy Naam Amrit when we go into Samadhi. Some of us who have already achieved this state of spirituality are already feeling the physical presence of the Almighty through the Amrit Ras when sitting in Samadhi and doing Naam Simran.

Amrit Sagar

See Mansarovar.

Amrit Vela

Early hours to do Naam Simran.

Read:

[Amrit Vela Naam Simran](#)

Anand Karaj

Divine Marriage of a soul with God. See [Marriage](#) section.

Anant

God has no end.

Anderli Rehat

Inside compliance (truthful living). See Sat Ki Rehat.

Andhagiaani

Ignorant about the real spiritual world.

Andherlaa Teerath

The internal pilgrimage is the real divine pilgrimage, the Andherlaa Teerath as it is called in Punjabi. This internal pilgrimage is not completed and realized until our Hirda goes into Puran Sachyari Rehat which is:-

- the Rehat of winning over Maya,
- the Rehat of achieving the Atam Ras Amrit,
- the Rehat of Puran Jyot Parkash in the Hirda,
- the Rehat of becoming a Puran Khalsa - a Puran Sant Puran Brahamgiani - Guru.

Andin Kirtan

Day and night Kirtan - same as Akhand Kirtan.

Anhad Kirtan

See Panch Shabad Anhad Kirtan.

Anhad Shabad Naad Kirtan

Divine unstruck music and divine word heard within the Dassam Dwar, and not with the physical ears or mind.

Anjan

The darkness of Maya.

Anter Jaamta

This power of God keeps a record of all of our performances in our daily life.
This power keeps a record of our internal story continuously.

Anter Jaami

God the Inner Knower.

Apaar

God who can't be measured, means infinite divine power, omnipresent.

Apmaan

Abuse.

Aprampar

God is the self-created Creator who is Infinite, has no boundaries and has no dimensions.

Apras

The basic meaning of the shabad Apras is "which can't be touched by Maya." The Shabad and Surat must combine inside a person to make them into an Apras soul. Shabad and Surat only combine with the GurParsaad of a Puran Brahamgiani. When they combine it transforms an ordinary soul into a ParGhatyeo Jyot Puran Brahamgiani and such a soul has been called Apras. Derived from "Paras Pathat".

Apras Aparas

To be able to help others unite with the Almighty.

Arath

Money. Money is not evil, it is the desire for money that traps the mind in the web of Maya. Money is a commodity to be used. Money is for living, but we don't live for making or collecting money for its own sake.

Ardas

Humble prayer. Unfortunately, people misuse Ardas to pray for the fulfillment of desires. Just remember that there is no limit to His kindness. He can give us anything, so much so, He can even give us His Throne, He can give us the kingdom of 14 Lok Parlok. So please don't ask for anything. Who knows what He will give us when He is pleased with us. And if at all He asks us what we want then either say, "Naam, Bandgi and Seva" or don't say anything, or humbly say, "I don't need anything. You have already given me everything, what more do I need?" He has infinite love for those who do His Bandgi and dedicate themselves to His Bandgi.

To become Puneet, purified, so that God can live in you on a continuous basis, and accept you as His Bhagat, this should be your Ardas at every moment. This Ardas will do wonders for you. This is our divine promise to you.

"We are ignorant fools, lowest of the low, Loonharami (traitor), Gunehgaar (great offender), Nirguniaar (of no good qualities). We are Maha Pakhandi (great hypocrite), Maha Paapi (great sinner), Maha Kaami (full of lust), Maha Lobhi (full of greed), Maha Mohi (full of attachment), Maha Ahankari (full of ego) and we have come to Your Charan Sharan (Holy feet shelter) with pressed palms and with Kottan Kot Dandauth (countless prostrations) at Your Pavan Charans (pure holy feet). We give our Tunn (body), Munn (mind) and Dhann (wealth) at Your Sat Charans (feet of Truth). Please help us. Please show us the right path. Please take us under Your Charan Sharan. Please accept us under Your divine Chattar (Aura). Please forgive us for our misdoings and sins. We will follow Your divine words from now onwards and will live the way You want us to live. We will do what You want us to do. Please bless us with Your GurParsaad and accept us as Your Suhaagan (blessed bride)."

Arog Kanchan Dehi

Disease free golden astral body. The astral body starts to become an "Arog (disease free) Kanchan (golden) Dehi (astral body)" in Karam Khand and becomes complete in Sach Khand.

Asa

Hopes.

Asan

Posture the body spontaneously takes when the Infinite Divine Power expresses Himself through our body. Read "[Meaning of One Palm Raised \(Asans\)](#)".

Asat Karam

Untruthful deed.

Asthool

Maya element of the creation i.e matter. Within the Asthool, the Sookham is the divine element that provides life.

Astpadi

8 Verse Poem. Sukhmani Bani is composed as 24 Astpadis.

Atal

Totally stable. Unshakable. See Atal Awastha.

Atal Awastha

Totally stable state. The soul that can never be disturbed by anything that happens around him whatever it may be, because he goes into Puran Hukam and realizes in all practical senses that everything that happens is in the Hukam and only Hukam prevails.

The ones who achieve GurParsaad and focus on Naam Simran and Naam Ki Kamai achieve Puran Awastha (Supreme Status). Param Padvi is the Puran Awastha (State of Perfection). Puran Awastha is also called Atal Awastha (Unshakable State). The ones who lose the GurParsaad do so because their trust is there only as long as it is not shaken by any doubts, illusions or delusions. As soon as they allow their trust to be shaken, it means there is no trust and that is the reason for them falling back. But, when we reach the Puran Awastha then our trust is Puran too and will never be shaken no matter what happens around us. This trust allows us to cross all limits and become infinite. Our infinite trust makes us a winner. This trust is Bandgi. Devotion is Bandgi and love is Bandgi. As long as our trust, devotion and love for the Guru is there we are progressing in Bandgi, as soon as our trust is shaken, our devotion and love will also be shaken and blocks our progress in Bandgi. So please be careful and never let our trust in our Guru be shaken. Just keep on enhancing it until it reaches that level when we are blessed with Puran Tat Gyan. Once we reach that level in our Bandgi then we can never fall back. That is called Atal Awastha. Our trust for our Guru is Atal, our devotion for Guru is Atal, our love for Guru is Atal.

Atam

Our soul is a part the Nirgun Saroop Puran Parkash Dhan Dhan Paar Braham Parmeshwar.

Atam Ghati

GurBani says the one who has not engaged in Naam Simran as having done spiritual suicidal. That person is known as an Atam Ghati - killer of the self.

Atam Ras / Atam Ras Amrit

The highest Amrit. The highest level of enjoyment and Eternal happiness. A never ending Eternal happiness, “Sat Chit Anand” and pure light of the Lord, Param Jyot Puran Parkash Darshan.

Atma

Atma (soul) is a drop of the Amrit. Atma is Jyot, a part of the Param Atma – Param Jyot - Nirgun Saroop of Akal Purakh. Soul has separated from Akal Purakh due to its destiny based on his Karni, and when the effect of his Karni finishes then there is no destiny left. At that point the separated drop goes back and merges with the ocean. The Atma, the Jyot, goes back and unites with the Param Atma, with Param Jyot-Nirgun Saroop – Mansarovar – Gur Sagar – Dhan Dhan Paar Braham Pita Parmeshwar Ji. When this happens then the cycle of reincarnation comes to an end and the soul, the Jyot, the Atma goes into complete silence after merging into the Nirgun Saroop forever. This puts an end to the cycle of birth and death. This is all GurParsaad and GurKirpa that makes this happen. -- The soul never dies and is never born. It is the physical body that is born and dies, that is created from the elements and goes back to them. Soul is an eternal part of the divinity. Through the soul divinity plays in its creation. Soul is the life portion of the creation. Everything that is living and grows has a soul inside it which makes it work in all of the physical senses. Removal of the soul causes the death of the physical body.

This is a divine law that whatever is created in the time and space will go through change continuously and eventually die the physical death. Birth brings the soul into the body and death happens when soul leaves the body to go into a new body. This applies to every piece of creation. The soul is the divine power that keeps the entire creation alive and going through this change and eventually leads to the physical death of every piece of creation. When the physical death of any creation happens then the soul leaves the body, Which means that the divine power stops working on that creation and after death all its elements go back to the individual parts from where and which it was created.

For example, divinity created a human body using five elements, the Panj Tats of air, wáter, fire, earth and sky and when a person dies all of these five elements go back to their origin. So soul is the divine power that keeps everything going

around the entire creation. Soul is the divine power that is powering each and every living creation including all of the internal processes of any creation as well as the interaction between various creations all around in the creation.

Atsath Teerath

The mistaken belief that merely by going on pilgrimage to the 68 holy places of Hinduism the soul attains salvation. Now the phrase “Atsath Teerath” refers to any outer pilgrimage, even in Sikhism, as being useless in attaining salvation. Only the inner pilgrimage (Andherla Teerath) through the five Khands on the path of Bandgi gives salvation.

Aura

Our Sat Karams help us build certain positiveness in and around us. This is also referred to as a field of positive energy around us. It is also called an aura. It surrounds our body. People will always like to talk to the person who has a very strong and pure aura. When Bandgi of a person goes into Karam Khand and Sach Khand then this aura becomes very strong. That is why the people who attain the stage of Puran Brahamgian have a very strong aura, or a very strong field of positive energy around them. In all spiritual senses, this aura is the field of spiritual energy. In all deeper divine spiritual senses this field of energy is called the Puran Parkash. In all deeper divine spiritual senses this field of energy is called the Amrit. In even more deeper divine senses this field of divine spiritual energy is called the Nirgun (the Nirgun in Sargun) Saroop of Dhan Dhan Paar Braham Pita Parmeshwar. That is why people sitting in the Sangat of such a Puran Brahamgiani enjoy this unique peace without any influence of Maya and this is how the benefit of the deep divine spirituals senses is transmitted to the seekers.

Avatar

See Guru Avatar.

Awastha

Spiritual state.

Awgun

Bad qualities. When we receive the GurParsaad, then God-Guru forgives us for anything and everything - so much so it beyond our imagination. In fact, He doesn't look at our bad qualities at all, our Awgun. All He looks at is how much dedication we have towards the Gur and Guru. How much we have given up at the Charan Sharan of the Gur and Guru and we will be rewarded accordingly in terms of our spiritual progress.

B

Baikunth

Baikunth is Dargah. Therefore, when our Bandgi is blessed as Puran Bandgi, Param Padvi, Puran Brahm Gyan, Puran Tat Gyan, Param Jyot Puran Parkash, we are always and forever will be sitting in the Dargah of Akal Purakh. The Puran Sant, Puran Brahm Gyani, SatGur and a Puran Khalsa is always and forever sitting in the Dargah. Physically they may be anywhere, but spiritually they are always and forever present in the Dargah. It is believed, and it is the divine truth that these souls tie both ends together - one end of Dargah with the other end at Earth. They are present everywhere - Omnipresent, as they have merged in Akal Purakh. With this divine blessing comes the Mukti from Maya and Jivan Mukti.

Bairagee

The ones who absorb themselves in Naam. Absorb themselves in Naam Simran, Naam Simran in Hirda, Naam Simran in Surat, Naam Simran in Rom-Rom.

Bajjar Kapaats

Divine doors. Consisting of four areas around the head, plus the Dassam Dwaar (crown chakra). The four areas around the head are the brow chakra and the back of the head and above each ear. Also there are four more doors - a door in each palm and sole of the foot.

Bakhili

Back-biting.

Bakshand

Forgiveness.

Bakshanhara

Forgiver Of sins.

Banda

Divine slave. Bandgi means slavery. Banda means a slave. The slave is the one who has accepted the slavery of Akal Purakh. Banda is the one who has accepted the divine slavery of Akal Purakh and when this slavery is accepted then Bandgi starts, this divine slavery starts. Therefore, the one who accepts this divine slavery and lives under the Hukam of Akal Purakh is called a Banda and His life becomes Bandgi. There are two things that we can be a slave of, either Maya or God. If we are not a slave of God then we are a slave of Maya.

Bandgi

A life of voluntary slavery under Akal Purakh. Bandgi is nothing but trust, devotion, unconditional love - love without any demands, faith and belief in the Guru. Combined with these divine qualities we also need to completely surrender to the Guru, to have full faith - Gur Ki Parteet. See Banda.

Bandgi Ka Daata

Giver of the gift of Bandgi.

Bandgi Marg

The path of Bandgi takes us through the inner pilgrimage through the five realms to Sach Khand. See Khand.

Bandhans

Worldly ties.

Bani

Words.

See GurBani.

Beant

Infinite. Beyond any limits and boundaries. Beyond Maya.

Beej

The seed of the Creation. The Origin, the Creator and the source of creation from where all of the creation has been born from. See Beej Manter.

Beej Manter

The Beej Manter - the Seed Mantra, is the source of spirituality, Divinity, spiritual wisdom, divine wisdom, Tat Gyan, Braham Gyan about the entire creation. Beej Manter is "Ik Oankar Sat Naam." The Mool Manter is the description of and further expansion of the Beej Manter. And the Beej Manter itself is just a longer form of the Gur Manter "Sat Naam," but means the same thing "One God whose name is Truth (Sat)." The person who carves the Beej Manter into His Hirda becomes a Braham Gyani. Beej means the Primal Seed or Origin which is the Creator and the source of creation, from where all of the creation has been born from. So when the Beej is sown into the Hirda then the person becomes enriched with the complete divine wisdom - the Puran Braham Gyan about the Creator and creation.

Just as a huge tree is contained within a very small seed. The seed is planted in the Earth and becomes a plant. When properly nurtured with time it becomes a huge tree, with a lot of branches and leaves. In a similar way, the Beej Manter is like the seed of the tree. It is planted in the human Hirda. It is nurtured with the food of surrendering Tunn, Munn and Dhann to the Gur and Guru. It requires dedicating our self to Naam Simran in Samadhi and Sunn Samadhi, Seva, Parupkaar and Maha Parupkaar. This takes us through the process of Puran Bandgi with Gyan, Dhyan, Ishnaan in accordance with the divine laws. This seed grows into an unimaginably huge spiritual tree with all of the diamonds and jewels of divine wisdom, Braham Gyan and all of the divine qualities and unlimited divine powers. It transforms an ordinary person into an Apras.

This is just a glimpse of the Mahima of the Beej Manter. The Mahima of Beej Manter is beyond description. It can only be physically experienced through the GurParsaad. The Mahima of the Beej Manter is a Puran Sant, a Puran SatGur, a Puran Braham Gyani and “Braham Gyani Ki Gat Braham Gyani Janey”.

Beena

The Maker; the Creator.

Benti

Prayer request.

Beymukh

Traitor to the Guru. After calling themselves a Sikh of the Guru, they walk away and may even become slanderers. In our Sangat there were many people who were blessed in the Karam Khand and went up spiritually. But, then these people became Beymukh (traitor) to the Guru and indulged in the slandering of the Guru. They lost everything they had earned, because they could not stand the tests of Maya. They failed badly and fell flat on their face. Please always keep in mind to never think that we have earned everything and can handle it by ourself. We should NEVER and we repeat NEVER become Beymukh to the Guru who gives us the GurParsaad. This will put a lock on our spiritual progress. Once we start doubting our Guru then we are finished. There is no more spiritual progress. We should always and forever follow the Guru's advice and never go outside His advice or words. If He tells us to serve others then we should start doing it right away. We should continue to GIVE DASVANDH TO OUR GURU UNTIL HE TELLS US TO STOP DOING SO.

Bhagautee

The devotee of Adi Shakti.

Bhagat

The one who is absorbed in God. God lives and appears in every breath of a Bhagat. God lives and appears on a continuous basis in His Bhagats. God Himself is Bandgi, God Himself is Naam, God Himself is Naam Ki Kamai, God Himself is GurParsaad. Therefore, the ones who are absorbed in His Naam and GurParsaad become Puneet – are purified, their Hirda goes into Puran Sachyari Rahat, complete internal compliance, compliance of defeating Maya, compliance of Atam Ras Amrit, Brahm Gyan Amrit.

Bhagat Ka Rang

Divine qualities of the Bhagat.⁷

Bhagti

Devotional Worship. See Bandgi.

Bhagti Daan

Giving the gift of Naam - can only be done by a Sant Hirda.

Bhagti Margs

Ways to worship Him e.g. Namaskaar, Katha, Kirtan, Paath, doing GurBani, Usat (singing the praises), Dhianaa (giving up everything to Him with Tunn, Munn and Dhan, Naam Simran, Nishkaam Seva and Parupkaar.

Bhagwan

God the Master.

Bhai

Highest title meaning brother of the Guru i.e. a Braham Gyani as in Bhai Gurdass Ji. Incorrectly used nowadays as a just a title of respect.

Bharam

False belief e.g. superstitions or religious beliefs that are believed sincerely but actually do not lead to God realisation. Along with the poison of Maya's Rajo and Tamo aspects, there is another major road block in our spiritual progress and that negative force is called Bharam. Bharam means the doubts, illusions and delusions that our mind is filled with. As long as our mind is influenced by these doubts, illusions and delusions we cannot progress in our spirituality. These doubts, illusions and delusions give birth to Dubidha – duality.

Bharams give birth to negative questions in our mind. Questions about the validity of Gur Mat and the Gur and Guru. Living in Bharams means the mind starts to question what our Puran Sant is telling us to do. The mind questions the

divine words of our Puran Sant Puran Brahm Gyani. All of these negative thoughts lead us further into the wilderness of Bharams, illusions and delusions until we become completely lost. These lost ones don't believe that GurBani is the Eternal Truth. They question the validity of what is written in GurBani and remain far from the divine truth.

However, as soon as our Bharams, illusions and delusions are washed away we come out of duality and all of our questions are answered from within and our mind goes into complete peace. The end of Bharams, illusions, delusions and Dubidha is achieved by GurParsaad. With this Gurparsad our own wisdom - Munn Mat, Sansarik Mat and Dur Mat is replaced by Gur Mat.

The source of Gur Mat is the SatGur. When we dedicate and surrender completely at the Sat Charan Sharan of the SatGur then we achieve this GurParsaad. The end of Bharams, illusions, delusions and Dubidha from our mind is a very good sign and paves our way to Divinity. Our spiritual progress goes onto the fast track and all of our mental sicknesses – Panj Doots and desires, are washed away. All of our sins are washed away and our soul becomes weightless. Our soul is relieved of the weight of our past Karams. Past sins. Our past Asat Ki Karni. Our poison that we have been drinking for ages under the influence of Panj Doots and Trishna is replaced with Amrit. All of the shackles of Maya, Maya Key Bandhan, are broken and we are freed. Our soul is freed from the cycle of death and birth. This freedom from the shackles of Maya is called Jivan Mukti.

Bharpoor

Full of; saturated with.

Bhavjal / Bhavsagar

A vast sea of darkness caused by the influence of Maya. A soul living under the influence of Maya – Panj Doots and desires is like a stone lying in the deep sea of scum – that is what is Bhavsagar – sea of the scum of Maya.

Bhikhari

Beggar at God's door.

Bhog (1)

Enjoyment of spiritual union.

Bhog (2)

Lust or false enjoyment connected with the outside worldly comforts under the influence of Maya.

Bhog Jog

Bhog Jog means enjoyment of Divine Union which happens to the one who are highly regarded in the Dargah of Akal Purakh and they find a permanent place at the Charans (Holy feet) of Akal Purakh. Naam becomes their Bhog (enjoyment) and Jog (divine union). They are merged in God forever by virtue of their Naam Ki Kamai and an inseparable connection is formed with God.

Bhojan

Food. The Brahm Gyanis's food is Puran Brahm Gyan. Parupkaar and Maha Parupkaar is His appetite. Uniting people with God is His passion. Making more and more Mahima of Akal Purakh is His job day and night. Everything He does is for the betterment of society and the entire creation.

Bhola Bhala Banda

An innocent person, Bhola Bhala Banda, is the real Banda and can do Bandgi easily.

Bhookh

The desperation to meet God.

Birti

Consciousness. When we get the GurParsaad and then do Naam Ki Kamai then our consciousness, Birti, keeps on going higher and higher and a time comes when we physically realize this super divine power within our own self and are blessed with the Puran Brahmangian. When this happens we merge in the Nirgun Saroop of Dhan-Dhan Paar Brahm Parmeshwar Ji. We go from lower animal consciousness to the highest state - Truth Consciousness. Truth Consciousness is also called Nanak Consciousness, Christ Consciousness it is a God conscious being. Lower consciousness means the ones who are living in the three aspects of Maya - Rajo Birti, Tamo Birti and Sato Birti.

Bishta Ka Kira

The insects that live in human waste. This is the life form that a person proud of their looks will get reincarnated into. However, it is also a phrase used by the enlightened souls to describe themselves. Their humbleness is at that level where they call themselves the slaves of the entire creation. Where we they say everything else is above them, even Bishta Ka Kira.

Bismaad

Divinely wondrous.

Bismaad Janak

Full of surprise. The extremely surprising secret of Divinity is discovered and enjoyed by only those who are blessed with the GurParsaad.

Bohithaa

Ship. GurBani also calls SatGuru a Bohithaa which means SatGur is a ship which ferries us across this Bhavsagar to the Dargah. When we are ferried across and are given a place in the Dargah then there remains no difference between the Guru and us. There remains no difference between the Thakur – God and us.

Braham

God - The Infinite Divine Power.

Brahmand

Physical worlds - universe.

Braham Gyan

Divine wisdom.

1) The Gyan comes from within our own soul, from various Sat Sarovars from within our own Suksham Dehi. Some of the Sat Sarovars contains the super divine power of the Braham Gyan and when they are illuminated with Naam then we are blessed with Puran Braham Gyan, Puran Tat Gyan. This is the highest level of divine wisdom and doesn't come by reading or reciting GurBani. It doesn't come by reading any amount of books or studying any number of writings. This will not come in even by reading these writings either. It will only and only come when our Sat Sarovars are illuminated by Naam. Therefore, the GurParsaad of Puran Braham Gyan – Puran Tat Gyan also comes from Naam to the ones who go into the Puran Dhyaan. This means the ones who achieve the GurParsaad and then completely surrender themselves to the Gur and Guru with Tunn, Munn and Dhann with full trust, devotion and love. Therefore, divine wisdom comes from Naam by going into Dhyaan – which means going into Samadhi and Sunn Samadhi in the early stages of Bandgi followed by the highest stage of Sehaj Samadhi – which is a 24 hours non-stop continuous Samadhi.

2) Any divine wisdom that comes from a SatGur is Puran Braham Gyan. Any divine wisdom that comes from a Puran Sant is the Puran Braham Gyan. Any divine words that come from a Puran Braham Gyani is Puran Braham Gyan. Any divine Shabads that are recited by a Puran Khalsa are Puran Braham Gyan. These divine words are the word of God. These words are GurParsaad, are Sat and will come true when followed with Sachee Shardha, Sachee Preet and Sacha

Vishvaas. This is a Divine Truth, so when we follow these divine words and do whatever they tell us to do then the rewards are unimaginable.

Braham Gyani

The highest spiritual status of a soul, Atmik Awastha, that a person can achieve. The practice of Sat makes a soul merge in the Sat and the one who becomes one with Sat becomes a Braham Roop. By doing so it means that such a soul becomes a source of the Braham Gyan. Becomes a source of Sat, a source of Amrit for others and is therefore called a Braham Gyani.

Baharli Rehat

Outside compliance (outer form and acts of religion that are condemned by the Gurus).

C

Caste

Hindu society has been divided into four categories of people, castes: Shoodras (Untouchables), Vaish (Agriculturalists), Khatri (Warriors) and Brahamins (Priests).

Chao

Divine Thirst. When we go into the Sat Sangat of a Puran Purakh we feel the spiritual thirst. We feel the divine thirst to meet God, the divine thirst to see God, the divine thirst to realize God completely and to become one with Him. This divine thirst is called Chao, the divine excitement that we feel within ourself. When this Chao is felt by us then we feel like dedicating ourself at the Charan Sharan of the Puran Purakh. We feel like giving up everything at the Charans of this Puran Purakh. We feel like giving our Tunn, Munn and Dhann at the Charans of this Puran Purakh. All of these are divine signs that now we are ready for GurParsaad. Then our trust, devotion and love for this Puran Purakh awakens within us. When this divine feeling comes inside us then seize that moment and act upon that feeling. If we do so then we are bound to be blessed with GurParsaad. We should take full and complete advantage of this Chao and do what our inside is telling us to do. That is our inner Hukam.

Chaar Padarath

All divine superpowers are blessed to the one who achieves Totality, including the treasure of Chaar Padarath which are:-

1. Kaam - divine power to fulfill all desires that are good and justified;
2. Mokh - divine superpower to bring Jivan Mukti to the masses;
3. Dharam - GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva-Parupkaar and Maha Parupkaar; and
4. Arth - super divine power to give us the capacity to earn with good and just means only.

When we enter Charan Sharan of a Puran Sant and surrender completely to Him with trust, faith, devotion and love then we are automatically blessed with these Chaar Padarath. The only mandatory divine law is to completely surrender ourself at the Sat Charans of a Puran Sant.

Chad Di Klaa

State of complete Eternal bliss. Chad Di Klaa happens in Sach Khand and not less than that. It happens when Naam goes into the Hirda and Rom-Rom. This state of Chad Di Klaa comes through Naam. The SatGuru's prayed to God that if it is in God's will, then Naam Chad Di Klaa be given to everyone in the whole world for their upliftment, "Nanak naam chad di klaa. Teray bhanay sarbatt da bhalla." When you are this state you also help others to reach it too. That is a Sant's reason for being in this world.

Charan Amrit

During the time of SatGuru Sahiban those Guru Key Pyare (beloved of the Guru) who had given their Tunn, Munn and Dhann to their SatGuru used to prepare Charan Amrit by washing the Charans of the SatGurus. They used to drink it and distribute it among the Sat Sangat who would drink it with Sachee Shardhaa and Sachee Preet and become Dhan-Dhan. The same divine wisdom applies now as well. The divine wisdom has not changed, only the thinking of people nowadays has changed. People have been lost in the illusions and delusions and think it is not right to take the Charan Amrit of a Puran Sant, a Puran Brahamgiani. They think that it is against this divine wisdom. Actually they are going away from the divine wisdom and that is the reason for the downfall of their society. Just imagine for a second the one who has 1000 suns Parkash in His Charans, the one whose entire body is filled with Amrit and who is absorbed in Sat Naam always and forever, don't we think that just a touch from him would bring miraculous results? So just imagine the power in drinking the Charan Amrit.

Charan Dhool

The dust of the Sant's feet – Charan Dhool is the most pious thing one can achieve, there is Jivan Mukti hidden in this Charan Dhool, there is infinite divine super power hidden in the Charan Dhool of a Puran Sant Puran Brahamgiani. The

GurBani Guru also tells us to take the Charan Dhool of a Puran Sant Puran Brahamgiani and take a bath with that. As said earlier Mahima of this Charan Dhool is beyond description, we can only do this and enjoy the benefit otherwise we will never be able to see what happens when we do so. This is true for every Shabad of GurBani Guru, unless we do it we will never be able to realize the benefit and reward, and those who do so become Dhan-Dhan. Also see Charan Amrit.

Charan Kamal

Lotus Feet of the Guru. Dandauth Bandhna to the SatGur is another thing which can bring unimaginable rewards to us. This is the most powerful weapon to move ego out of our hirda and bring in utmost humility and humbleness. Therefore, whenever we go to the Sat Sangat of a SatGur always do Dandauth Bandhna to him. There are countless numbers of Bhagats that do Dandauth Bandhna to a SatGur. Doing Dandauth Bandhna and kissing the feet of the SatGur has a very cleansing effect on our Hirda. If we ever get a chance to do so, then please do it and see what happens. Clean his shoes with our beard and see what happens to our Hirda. These things have unimaginable effect on our spirituality. We can realize these divine rewards only if we perform these kinds of Sat Karams. These Sat Karams will help us to bring the Sat Charans of the SatGur into our Hirda. Then we will be able to keep the Charan Kamals of the SatGur in our Hirda. When our Hirda gets filled with the Charan Kamals of the SatGur that means that our Hirda will become a Sat Hirda, it will get filled with the Param Jyot Puran Parkash. The Mahima of the Charans of a SatGur is beyond description, it will do wonders to us just do it and enjoy these divine benefits. All of these divine things happen with the GurParsaad from the SatGur so please continue to pray forever to be blessed with this GurParsaad.

Charan Sharan

Shelter of the holy feet of God-Guru. As a result of our complete surrender at the Charan Sharan of our Guru, when we are blessed with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar. This is Puran Bandgi. Now as Naam goes into our mind and surat, we experience a unique peace inside our mind. We feel a strange kind of soothing happiness inside our Hirda and our whole being enters wonderful eternal bliss. This kind of GurParsaad is achieved only from a Puran Sant Puran Braham Gyani, a SatGur or a Puran Khalsa.

As soon as we surrender at the Charan Sharan of such a soul, we are accepted under the Chattar of such a soul. Once we go under the Chattar of such a soul, we are showered with Amrit. There is no effect of Maya under such a divine Chattar and there is a continuous shower of Amrit that we are able to enjoy.

When we go under the Chattar of such a soul then we are in the Sat Sangat on a continuous basis. That means regardless of whether we are physically in front of such a soul or even if we are sitting thousands miles away, we are still sitting under the Chattar of such a soul. So Maya is unable to touch us if our trust, devotion and love is infinite.

Sitting under the Chattar of our Guru means that we are sitting inside the Hirda of our Guru. So where is the question of Maya attacking us when we are sitting in a Sat Hirda? At the same time those who don't surrender completely at the Sat Charans of their Guru will continue to see attacks of Maya according to their trust, devotion and love for their Guru and how much they give to their Guru in terms of Tunn, Munn and Dhann. This is the reason why those who have not been blessed with Puran Bandgi, because of their partial surrender to their Guru, they keep on seeing the attacks of Maya now and then.

Charans

Holy Feet of God-Guru. How do we learn utmost humbleness? By focusing on the Charans, holy feet. Whose Charans?

- The Shri Charans of Dhan-Dhan Paar Braham Pita Parmeshwar Ji,
- the Charans of the SatGur,
- the Charans of a Puran Sant,
- the Charans of a Puran Brahamgiani, and
- above all of the Charans of the entire creation.

We focus on the Charans of the entire creation as Dhan-Dhan Paar Braham Pita Parmeshwar Ji is omnipresent and is therefore present in every creation of His. Or in other words, every creation of His operates with His divine super infinite powers. The one who has become Sat Saroop – which is a Puran Sant, a SatGur, a Puran Brahamgiani, or a Puran Khalsa, His Charans also become Sat. Therefore, the ones who just go and surrender completely at the Charans of such an entity, eventually become Sat Saroop themselves.

Many people are under the illusion that the Guru Sahibans said not to bow in front of anyone and only bow to Shri Guru Granth Sahib Ji. It is right to say that the Gurus never wanted us to bow to criminals and bad elements, and that is an Eternal Truth. However, there is a difference in bowing in full humility to the entire creation and bowing to a specific criminal or bad element, or bowing to an untrue situation. Bowing here means bowing to the Sat, bowing to the eternally truthful elements. Meaning bowing to gain humbleness and humility and not bowing as a sign of giving in to bad and criminal elements.

Many people refuse to bow to a Puran Sant Puran Braham Gyani, a SatGur, a Bhagat, a Gurmukh, a Junn, a Gursikh, which is not right. Bowing to such entities is a GurParsaad, whereas bowing to bad and criminal elements is cowardly and caused by fear of them. Please remove this illusion from and work towards earning this excellent divine quality of filling our Hirda with the utmost humbleness and humility, which is the key to the Dargah.

Therefore, by surrendering completely at the Charans of the one who has become Sat by Himself, we will become Sat too. Make it an integral part of our Bandgi to just look at the Charans of the ones who are Sat, and live at the Charans of those who are Sat. Whenever we meet such people who are Sat Saroop, do Dandauth Bandhna to them. By doing so we will earn the Punn Karam of the highest order according to the Shabad, “Kar sadhu anjuli punn wadda hai. Kar dandaut punn wadda hai.” So by doing so all of our sins are washed away in the fraction of a second, our Hirda fills up with the Amrit, and our inside is cleansed tremendously, just do so and reap the rewards.

Chattar

The aura of a Sant. The flow of Amrit from the body to the surroundings forms our aura. It is difficult to gauge the dimensions of this aura. This is the reason whenever there is a Sant sitting in the Sangat there is a special kind of a blissful and peaceful feeling the Sangat gets. Because this aura of the Sant, or the Amrit Chattar as it is called, removes the effect of Maya. Panj Doots become inactive and the minds of the ones sitting in the Sangat feels peace. See Charan Sharan.

Chaudha Lok Parlok

The entire spiritual world. This phrase basically, covers everything related to spirituality, which takes a soul to the heights of the spiritual world – Param Padvi. The 7 LOK (body worlds) are the Sat Sarovars of spiritual energy within our body. The 7 PARLOK (higher realms) are the seven ascending realms of Truth the soul enters once in Samadhi due to the 7 LOK being activated. When our conscious travels through these realms of Truth (PARLOK) then we become knowledgeable about that particular realm of Truth. We develop an understanding of whatever happens in that particular realm. By the time we reach the seventh realm of Truth we have achieved everything and our brain becomes fully active.

Chaudha Lok Parlok Ka Raj

Reign over Chauda (14) Lok Parlok.

Chautha Pad

The one who lives under the influence of the three aspects of Maya remains under its influence. Whereas the ones who are fortunate and are blessed with the GurParsaad and go through the Puran Bandgi process go beyond Maya. This stage of going beyond Maya's three aspects is called the Chauthaa Pad. When we defeat Maya then we go into the Chauthaa Pad, where we are blessed with Jivan Mukti – Param Padvi. The bottom line is that Naam takes us from Maya to Chauthaa Pad, which is Jivan Mukti. Therefore, Naam has Infinite Divine Power. The ones who are blessed with Naam should not take it lightly. This is a divine gift, the GurParsaad of infinite value and will take us to the Chauthaa Pad. For those who have not been blessed with Naam start to focus on Sat Naam Simran and doing Sat Karams and they will for sure one day be blessed with the GurParsaad.

Chela

Guru's disciple. See Sikh.

Chit

Mind.

Chitter-Gupt

Record of our deeds upon which our next life is determined by Dharam Raj.

Chola

Religious garb.

Chugli

Gossip.

D

Daan

Giving. Charitable donations. See Naam Daan. Bhagti Daan. Punn Daan. Jee-a Daan. Dasvandh.

Daat

Gift.

Daata / Daatey

Giver.

Dana Deena

Always very kind to everybody.

Dandauth Bandhna

Greeting by prostrating i.e. by lying flat like a stick. By surrendering completely at the Charans of the one who has become Sat by Himself, we will become Sat too. Make it an integral part of our Bandgi to just look at the Charans of the ones who are Sat, and live at the Charans of those who are Sat. Whenever we meet such people who are Sat Saroop, do Dandauth Bandhna to them. By doing so we will earn the Punn Karam of the highest order according to the Shabad, “Kar sadhu anjuli punn wadda hai. Kar Dandauth punn wadda hai.” So by doing so all of our sins are washed away in the fraction of a second, our Hirda fills up with the Amrit, and our inside is cleansed tremendously, just do so and reap the rewards.

Some of us will ask, “where do we find a person who has become Sat?” The question is a legitimate one as it is very difficult to find such a person who is Sat Saroop. However, the the answer is very simple. For a start, whenever we go to the Gurdwara do Dandauth Bandhna (instead of the normal Matha Tekna) to Shri Guru Granth Sahib Ji and we begin to reap the same rewards. Bear in mind that this is a very difficult thing to do as our ego comes to block us, but override this by killing the ego at any cost. Don’t worry about what people will say about it, just do it and reap the rewards of washing our millions and millions of sins and cleanse our Hirda. This is a divine weapon to kill our Haumai, and we are equipped with this weapon, this is a GurParsaad and we have been blessed with this GurParsaad, so save and enhance this GurParsaad by doing Dandauth to the Guru and fill up our Hirda with utmost humbleness and humility.

If anybody questions us, tell them to do the same and explain to them that the Shabad Guru GurBani wants us to do this Dandauth Bandhna to the Guru. This kind of bowing is not a bowing to the physical matter, which is nothing but Maya, but this bowing is a divine gift and it is done to the Sat Tat present everywhere and in everyone and this Sat Tat is the Guru Tat which is omnipresent.

Dargah

Divine Court of The Lord. God and His Bhagats run Sach Khand, their command is issued from Dargah. In the Dargah, God is represented by Himself and among this world of Maya, God is represented by these Maha Purakhs. For a spiritually illiterate person the Dargah and the Earth are two ends, and these Maha Purakhs make both these ends meet through them. The Infinite Divine Power of Dargah is present on the Earth in the form of these Maha Purakhs. In both places this Infinite Divine Power is prevailing. Both the Dargah and world is being run by

this Infinite Divine Power. The ones who follow His divine laws with His own command and achieve the Gur Parsaad, are blessed with this Infinite Divine Powers while physically sitting on this Earth, but at the same time sitting in the Dargah as well. That is why GurBani says wherever there is a Sant sitting the Dargah is right there. Wherever there is a Braham Gyani sitting, the Dargah is right there. Wherever there is a SatGur, sitting the Dargah is right there. And where there is Dargah there is no rule of Maya. So sitting at the Charans of a Sant is sitting in Dargah and beyond three attributes of Maya. This is why a Sant is the Mahima of Akal Purakh, because God makes the Dargah appear where there is a Sant present on this Earth and that is where both ends meet – Earth and Dargah. Earth becomes Dargah. Earth becomes Dhan-Dhan where there is a Sant sitting. Also see Baikunth. Lesser realms are Swarag (heaven) and Narak (Hell).

Dargahi Criminal

The one who is cursed directly by Dhan-Dhan Paar Braham Pita Parmeshwar eg Slanderer of the Sant.

Dargahi Hukam

Command from God's Court. Eg 1) a mission given to the Sant Hirda. 2) the command to a soul to keep on reincarnating to pay for our deeds. there is no argument against the Dargahi Hukam, it is the divine Hukam that gets implemented without any say from us.

Dargahi Kanoons

Divine laws made by the Almighty. When we follow these divine laws and live our life according to these divine laws then we are bound to succeed in reaching salvation.

Darshan

Vision of the Divine with the inner eye.

1) Darshan of Paar Braham Pita Parmeshwar is the heighest achievement as a part of the Puran Bandgi process and the ones who are fortunate to reach that level are really so fortunate that there is nothing more fortunate then that. It comes only after completely winning Maya and then going beyond the three attributes of Maya.

2) A Puran Sant is the source of Amrit. Such a soul becomes Amrit Ka Daata. Their words are Amrit, their Drisht is Amrit, and Amrit flows out of their body on a continuous basis. Darshan of such a soul is the Darshan of Amrit. Amrit is God, therefore, their Darshan is the Darshan of God. They are the living God on the Earth. And only with their Darshan do we achieve Jivan Mukti. However, we

must go for their Darshan with complete surrender at their Sat Charans and dedicate everything at their Sat Charans. Meaning we must give up our Tunn, Munn and Dhann at their Sat Charans, then nothing can stop us from achieving the Gur Parsaad and Jivan Mukti.

Dass

Slave of God. Look at this wonderful piece of divine wisdom, Dhan-Dhan SatGur Sachey Patshah Ji Dhan-Dhan Shri SatGur Nanak Dev Ji Maharaj has called Himself as Dass – slave and by saying so He has proved that slavery of God is the Gur Parsaad. Dhan-Dhan SatGuru Ji Maharaj has also called Himself a Dassan Dass at several places in GurBani. He has also called himself Loonharami in GurBani as well. This shows SatGuru Ji's infinite humility and humbleness. We are a sacrifice to those who are the slaves of Akal Purakh. The slave of Akal Purakh is the slave of entire creation as well and we are a sacrifice to Dhan-Dhan Paar Braham Pita Parmeshwar Ji who is so kind that He calls His slaves as His own Mahima.

Dassam Duaar

Crown chakra.

Dassam Patshah Ji

Tenth King - Guru Gobind Singh Ji.

Dassan Dass

Slave of the slaves of God. See Dass.

Dasvandh (Giving Tenth)

QUESTION:

Satnaam Ji,

I want to start doing more charity work and giving more financially to charity etc. Does the sangat have any guidelines on this, any projects that baba Ji is doing, recommended charities?

Or do we just do ardaas and just go with inner feeling?

Thanks

Satnaam Satnaam Satnaam.

REPLY:

A) DASVANDH :

Dasvandh means giving a tenth of your net earnings and time to the Guru. You need to be giving Dasvandh to the Guru, ten percent of your time (2.5hrs) every morning to Naam Simran and also ten percent of your earnings to the Guru and to charity.

Actually, the GurBani Guru tells us to give everything we have to the Sadh – give our Tunn, Munn and Dhann. Do we think that we have anything else to give? Probably not. Look at the beauty and divine power of the divine wisdom, it has covered everything in just three words – Tunn, Munn and Dhann. By doing so we will have given everything to the Sadhu. But, Guru Sahibans are very kind on us and made a rule in their times for the Gursikhs that they can give one tenth of their time and earnings to the Guru and the Guru will make up for the remaining 90% of it. This rule is still good and prevails because this was done by the Gurus. So if we give 10% of our earnings and time to the Guru, we can consider that we have given our Tunn and Dhan to the Guru. Giving Munn is however the most difficult thing to do and the ones who do so along with Tunn and Dhan become Dhan-Dhan. Their spiritual progress is beyond the imagination of an ordinary person. Again, we can only realize spiritual progress by doing so and not just by living in illusions and delusions.

Giving Dasvandh to the Guru and charity will also relieve us from the greed for money and attachment to worldly possessions. When we give 10% (Dasvandh) of our earnings we eventually become free of greed. The feeling of greed which then prompted untrue deeds starts to diminish. Our heart becomes kind, loving and self-sacrificing. We serving the poor and needy. This eventually relieves us of the deep mental sickness of greed. Helping the poor and giving charity donations will bring kindness inside us, as long as we do it as Nishkaam (desire free) Seva (service), without any desire for reward or recognition. Desires can only die by doing Naam Simran. So do Naam Simran whilst doing Seva, then it becomes Nishkaam Seva.

Earning inner poverty (attitude that nothing is mine, I have nothing), Gareebi Ves Hirda, will make us Nimana and will bring humility inside our soul and mind.

We should NEVER and we repeat NEVER become Beymukh (turn our back) to the Guru who gives us the GurParsaad. This will put a lock on our spiritual progress. Once we start doubting our Guru then we are finished. There is no more spiritual progress. We should always and forever follow the Guru's advice and never go outside His advice or words. If He tells us to serve others then we should start doing it right away. We should continue to GIVE DASVANDH TO OUR GURU UNTIL HE TELLS US TO STOP DOING SO.

B) TOTAL SURRENDER & EXCUSES NOT TO GIVE DASWANDH - chat between Dassan Dass ji and Harjit (Preeto)

19 Jan 2010

Preeto: Satnaam simran and total surrender, we understand that now.

Veer ji said it to us once as well, that whatever good happened to us in bhagti happened when we totally surrendered and not for any other reason.

Otherwise we were always looking back into our past for the secret formula i.e What was i doing at that time when that experience of Divine Light happened (eg being strict about religious rules).

This is a very simple path ji, but it has taken us a long time to get rid of the emotional and mental baggage that didn't let our mind sit still and do simran, we feel mostly free of it now.

Dassan Dass: the secret formula is total surrender to the guru - again to the satguru.

Sometimes people think that they will give the dasvandh of the earnings to some other place, which is not surrender to the guru.

The surrender has to be to the satguru who gives you the gurparsaad. Giving dasvandh to the guru is giving to none other than your ownself.

In fact you can't give anything to the guru, it is the guru that gives you everything.

Giving is another secret formula, it is bandagi, whereas asking is business.

When you give dasvandh to the guru the guru puts in the remaining 90 percent from his own treasures and gives EVERYTHING back to you.

Just by giving as little as a dasvandh (a tenth) brings you jivan mukti.

Just giving as little as dasvandh brings you Chaar padarath- kaam, moksh, arth and dharam (four gifts for living).

Is it a bad deal?

Preeto: these exact thoughts were coming to us earlier today as well,

Gurbani says "tan munn dhan Sabh saup GUR kau - surrender ALL your mind, body and wealth to your Guru", but people like our father accuse holy men of just collecting wealth, and rather give their money to the Gurdwara, or like now Haiti disasters and so on.

But you are right, it is good to help the needy and and charities, but by not giving daswand to the SatGuru, it is an act of not surrendering to the SatGuru who gave us the GurParsaad of Naam. It shows they have resistance, they dont have 100% faith.

We had stopped giving Dasvandh for a while due to financial pressures and wife not being happy about us giving. But, earlier this year when we resolved to give Daswandh to satguru ji, but we didn't tell our wife.

Then our wife found out because she opened our bank statement and we had to face her wrath. We really struggled at that time with our wife to do this.

We had REALLY big arguments but stayed strong and gave daswandh.

After that we were blessed with a dream were a Sevdar gave Baba ji some money and said this is from Harjit (Baba ji hadn't blessed us with the name Preeto then).

And Baba ji asked "what does Harjit want in return" (like its a business deal) and we ran towards Baba ji because that was totally wrong, and said to "Baba ji we give you everything."

After that we started going into samadhi and being blessed by all kinds of sants.

We are trying to get back to that now ji with your blessings, we slipped up a bit after that. Because we started thinking that we could buy all kinds of things for ourself and family with the money if WE ARE NOT giving daswandh. So we had unfulfilled desires to take care of again.

Dassan Dass: Then people make another excuse that the Guru takes the dasvandh for himself.

(They accuse their Guru of being greedy), but really they don't want to give. But then they end up losing in some other form.

Imagine if everybody gives Dasvandh in the Satnaam Parivaar, then everybody will become a Sant Hirda and how much then they will have to offer to the world.

Guru Gobind Singh jee asked for a head and he got only five of them so the ones who gave themselves to the Guru became puran braham gyanis. Just imagine if everyone in the crowd would have done so then everyone would have been blessed with puran braham gyan, yes?

Preeto: That would be the true Sadh Sangat. We think it is very simple to understand if people think of it in terms of love.

For the love of our children or family we spend lots of money, do anything we have to and not think twice about it. So we are all capable of giving out of love and making sacrifices out of love. But can we love our Guru like that, can we transcend our family love?

Bhai Lehna ji loved Guru Nanak ji so much and gave everything. All the following Guru jis did so, all the past Bhagats did so, it was love.

It wasnt even a matter of the Guru asking for it, or following of rules by the Sikh.

When we truly love our Guru, like Bhai Lehna Ji, then we dont need anyone to tell us to give Daswandh or give time to do seva, it comes from within us to give everything.

Dassan Dass: yes that is true, people keep on making the same mistake which was made by the crowd in satgur Gobind Singh ji's sangat on the day of Baisakhi. They keep running away from their Guru and not surrendering to him. This is the secret formula, actually now there is no secret in this formula. The Gurus have revealed it to us.

The moment the surrender is complete there is Akal Purakh standing to greet you with open arms in the Dargah (as has just happened to Veer ji).

So simple. So easy. So fast.

Preeto: yes ji, we all know that money is not going with us and we leave it all behind because we have no choice when physical death comes. But only the ones who freely give up their attachments to it whilst alive become free whilst alive - jivan mukt.

Dassan Dass: "apnaa aap gawaayehaa taan sauh paayehaa - losing oneself one realises God."

and also "bin satgur suhaag naa hoyee ram - without a Satguru one is not accepted by God."

Preeto: Thankyou so much, we always see that in your bandagi, how much you just surrendered to Baba ji - all out of love.

Preeto: We have to go now.

Please bless all of us to fall in love with our Satguru ji's holy feet, with your holy lotus feet

Dassan Dass: thanks for your patience - God bless you

Preeto: dhan dhan sukhee raho ji

Preeto: thankyou for everything.

C) PUT THE DIVINE WISDOM INTO PRACTISE RIGHT AWAY

Preeto: Veer ji said that when we hear some new gyan, accept it within 3 seconds, accept it is the Truth and part of you and just do it. That is so true of how Veer ji progressed so fast, as soon as he accepted the BrahmGyan you gifted to him in his mind, inside himself,

he complied and he put it into practise. It is as simple as that, like when he read above that Dasvandh goes to your Guru first, he did it right away. From the smallest pearl of divine wisdom to the biggest gyan, he just accepted it right away, now we know he called it the 3 second rule.

Dassan Dass: That is all true.

Do it without any delay at all, right from the same moment. The moment you start doing it you will go up the same moment, higher in spirituality.

Preeto: But we - stubborn part of the mind - just wants to hold on to the old beliefs, the old patterns of thinking, the old negative thoughts, even though we know there is no joy in them. We have really noticed that about ourself recently, and have realised not to listen to that side of the mind anymore, not to give it any more power by spending time in those thoughts, just to do simran instead, to focus on SatNAAM and we realise that is how our mind is getting straightened. And that is what you wrote in Sukhmani Katha that the Sadh is the one who has straightened his mind.

Dassan Dass: That is the key to success:

earning the words of a braham gyani.

No questions, just do it right there and then and end up in dargah.

The reason for blockage and road blocks is not doing and nothing else.

This is a divine law and can't be broken.

It is a mandatory divine law to do what the guru tells you to do and then see what happens.

Look at [Om jee](#) he went in to the Dargah first and then he met us after five years.

Same thing happened with a few other people in the sangat too, what did they do differently from the rest of the sangat? What did Om jee do differently?

This is what they did differently:

THEY FOLLOWED THE GURU'S WORD in real life, every single moment, every single day and with every single breath.

D) DASVANDH BECOMES COMPLETE

Nov 2010

DD: (Looking at Preeto) We are not going to let you go anywhere, we are going to keep you with us 24 hrs a day even if your wife wants to swear at us, let her, we don't care (laughs). She's going to say 'the Baba has come again!' (laughs) But, we have given your mother and father liberation (blessed Preeto's generations including wife and family and coming generations).

Romaj Ji: refers to (Preeto) He is a great soul Baba Ji.

DD: His seva is Dhan Dhan. This child has done such a beautiful seva (website satnaam.info).

Preeto: We didn't do anything, its all your grace.

Romaj Ji: Yeah...really good, very good.

DD: all this sangat that is here, or we have is because of his seva. Even if he does Simran or doesn't we have told him his Dasvandh is complete and everything else in his Bhagati is complete.

DD: but he will just scream over and over in his emails about his misdeeds? Who else has the courage to keep on criticising themselves?

Swaraj Ji: he does so much seva.

Romaj Ji: yes, he does so much seva. He is great.

DD: the first day he ever came to us (first email 8 years ago in 2002), that day we said when he joins the sangat he will inspire the whole world.

E) HOW DASVANDH IS BEING USED

The Dasvandh being given by the sangat is being used for the purpose of translation, printing books and running the website. 100% of your Dasvandh is helping others to receive the Puran Sat - Complete Truth, no matter who it is, whatever their language. [Click here to read more.](#)

(NOTE: it is not for us to judge how our Guru uses the Dasvandh, it is nice that Dassan Dass ji has told us how he redirects it into seva of the masses, but even if he used it for other purposes, it is not for us to first judge what the Guru will use the money before and then deciding to give or not. As the Guru's Sikh it is just our job to give, give and give. Satnaam Baba Ji used to run a restaurant whilst doing his 7 years of Bandagi going to Gurdwara everyday. When the time came to leave that seva, Baba ji had also sold the restaurant and God told him not to worry about the future because the sangat would give him Dasvandh. As Sikhs we are all taught to give clothes and money and food to the beloved ones of God, just as Baba Nanak ji fed the hungry Sadhus with those 20 rupees his father gave him to go and do good business with. Even though his father slapped him on finding he had fed the holy, Baba Nanak deemed serving the holy with his money as the best business in the world. Bhai gurdas ji also writes on giving even a penny to your Guru, the Guru fills your treasurechest to overflowing. and also, that in the world there is pain and pleasure, profit and loss, but with the Guru there is no loss only spiritual gain.)

F) DASSAN DASS JI'S OWN EXPERIENCE OF GIVING DASVANDH

8 Feb 2010

HOW TO SURRENDER

Dassan Dass: Give his tunn (body), munn (mind) and dhan (wealth) to the Guru - which is nothing but acceptance again.

Guru's words will bring you infinite divine power. Truth is infinite. Truth has no boundaries. Truth has no limit. Truth has no dimensions. Truth has no depth - it is infinite. And trust in guru's word is bandgi.

Preeto:

we trust in your divine words ji,
you said to us previously that all you have ever said for us to do is satnaam simran,
it is so simple what you have asked us to do
- we forgot how simple this inner path is,
we made it complicated by trying to do other things
and to win arguments and make meditation centres and so on.
But its so simple, no matter what happens just to do satnaam simran with love,
trust and devotion.

Dassan Dass:

Acceptance comes with trust,

unconditional love comes with acceptance,
devotion comes with acceptance,
bairaag comes with acceptance,
and above all mukti comes with acceptance
- and acceptance is surrender.

That is all we did and you have seen the results.

We did so with the gurparsaad 10 years ago. It will be 10 years in this summer of 2010.

Preeto: your journey is amazing ji. You have become timeless

Dassan Dass: all it took was from September of 2000 to December of 2000
- and complete realization was the reward. Within a few months.
It is so simple and easy to do.

Preeto: you jumped into the ocean of baba ji's love, into Naam, completely,
deeply and madly in love.

Dassan Dass: what did we lose by giving dasvandh to the guru?

Preeto: nothing ji , you lost nothing.
Nothing else mattered, nothing else ever does,
just you and your guru.

Dassan Dass: we gave dasvandh to the Guru even when we didn't have a job.
We borrowed money on credit cards and gave dasvandh to the guru.
And look at what we were rewarded with.
We lost a property worth 1.2 millions dollars as well.

Preeto: you lost the world, but gained the universe - the Infinite Divine Power.

Dassan Dass: we had big financial blows.
But with baba ji's kirpa we didn't get any heart attacks
or even high blood pressure. Actually our blood pressure only got better!
We laughed and said there is no labh or haani - no profit or no loss in bandgi.
And we have never had a shortage of funds

Preeto: yes ji, "lakhmi thot na aavayee jai karach karundaa - wealth never
finishes even though I spend it (in service of others)" - Guru Arjun Dev Ji.

Dassan Dass: never underestimate the Guru's words.
They are just unbelievably powerful, they are infinite divine power.
Those who don't give dasvandh will not be able to get jivan mukti

Preeto: yes ji, may we cherish the Guru's divine words in our heart and apply
them in our life.

Dassan Dass: And they will not get jivan mukti until they give dasvandh to the guru,
no matter what happens.
They may have to be born again and again to clear their account.
Giving dasvandh is the shortest and most rewarding way to do so.
Only the Gurparsaad can wash all the sins, there is nothing else that can wash the sins.
Eventually everyone will have to give dasvandh,
wether in this life of the one after or the one after and so on.
So the sooner the better.

Preeto: yes we also struggled a few years with money, we were losing alot every month due to our properties being empty. And then it was the hardest thing to give daswandh as well, but we did manage to at that time, and found things got much better, as we managed to sell those properties with baba jis kirpa.
Whereas our father and brother are still stuck with their loss making flats.
But Susan also gave daswandh and managed to sell hers as well.
We leaned not belive in the illusion that by not giving daswandh we are going to be better off.

Dassan Dass: that is right, by giving dasvandh Maya can't eat you.
And not giving dasvandh, maya will continue to eat you.
That is why we say giving, giving, giving - tunn munn dhan - mind, body and wealth.
This is what gurbani says - "tunn munn dhan sabh saop guru ko - give mind, body and wealth ALL to the Guru."
Some people still think that giving dasvandh to some other charities is the same as giving to the Guru.
But that is not true, gurbani says "tunn munn dha sabh saop GUR ko."
Although giving to other charities is good as that is a punn karam (virtuous deed) too,
but that will not bring you jivan mukti

Preeto: somebody asked Mother Teresa how much to give, and she said "give until it hurts."
And we realised by giving like that, tht in the end it stops hurting when lobh & moh (greed & attachment thieves) stops pinching us.

Dassan Dass: that is true she was a sant too.
This kind of hurt brings unimaginable rewards.
Everybody wants to meet God and wash their sins
and get eternal bliss, but how many do what they are supposed to do?

One in tens of millions.

Preeto: nobody wants to die ji, nobody want to give even a tenth of their mind, body and wealth, regardless of giving ALL of their mind, body and wealth.

Dassan Dass: we still say and feel we are not capable of giving anything to baba ji and we didn't give anything to baba ji, it was all his gurkirpa and gurparsaad. How can we give God-Guru anything, when everything is His, "teri upma tujhi ko arpan" ?

Preeto: we were dukhi (hurt) as a teenager, we even thought of suicide once, but in the end we took sikh initiation and said to God, "we give you our head, we are alive now because of you, we live for you, we will do your bandgi and trust you to take care of our worldly affairs."

Dassan Dass: that is why you are so today

Preeto: we didnt know any gurbani in those days or have any divine wisdom, it was just our inner feelings. And with your blessings we have met so many divine and wonderful souls who have truly died like this.

Dassan Dass: that is because of your bandgi in previous janams. That is real life - death of self and to become non existant.

Preeto: yes ji, dukh woke us up, and our soul went forward. It is the greatest gift to wake up and feel the separation.

Dassan Dass: this is gurparsaad.

Preeto: most people dont understand us, they are not awake, they dont want to wake up either.

Dassan Dass: forget about them and keep awakening yourself - sada sada awake - sada sada munn kaa jagna.

Preeto: thankyou ji, we have decided to stay quiet and just do our bhagti and simran now. We dont need to save the world or win arguments or persuade anyone at this time.

Dassan Dass: we will see you later, as we have to go now, thanks for your

kindness, seva, love, devotion, trust and bandgi

Preeto: thankyou ji again for everything.
Dandauth bandhna ji.

Dassan Dass: dhan dhan raho sada sukhi raho

Daya

Kindness.

Dayal

God is Kind.

Dayal Bakshind

Merciful Forgiver.

Deena Palan Hara

The One who takes care of his creation.

Dehdhari Guru

Body Guru. God needs somebody to appear in all of the senses, so that is why the God appears in the physical body of a Puran Sant Puran Brahamgiani, a SatGur, a Puran Khalsa. So please take this doubt out from our mind that there is anything known as Dehdhari Guru. Deh is never the Guru, but the Sat is the Guru.

Demons

The Panj Doots within us. The ones who lose to these demons are called the real Satan in GurBani.

Devi-Devtas

Demi gods-godesses. 330 Million demi-gods and goddesses. Spiritual beings that didn't make it to God due to not conquering ego. They are one level below Brahma, Shiva and Vishnu who also did not make it to God due to ego. The Devi and Devtas however do represent the good part of the creation and they protect the creation from going under the influence of the evil side. The demons represent the evil side, the Panj Doots, and try to convert the good side. This battle of good versus evil is happening within us. The one who loses to the demons of the Panj Doots is called the real Satan.

Dhan-Dhan

Super great; Supremely blessed. Description of someone who has reached the heights of the spiritual world. Nothing is more rewarding than the Darshan of a Puran Sant who brings Jivan Mukti to the entire creation. That is why these Sant

souls are called Dhan. Their parents, Maat Pita, are Dhan-Dhan. Their whole family, Kul, is Dhan-Dhan. The place they are sitting becomes Dhan-Dhan. Those who achieve their Darshan become Dhan-Dhan. Their words are Dhan-Dhan. Their Seva is Dhan-Dhan. Their presence on Earth is Dhan-Dhan. Their Charans are Dhan-Dhan. See Vahiguru.

Dhann

Wealth. Money that causes greed and corruption is no good. Money for living earned honestly is the right way. Take out Daswandh (tenth) for the Guru.

Dharam

Union with God. However, it is commonly translated as religion, but a lot of religious acts are untruthful nowadays and do not unite us with God. The divine meaning of Dharam is to follow the divine wisdom direct from God and not the man-made religious belief systems. The real divine meaning of Dharam is union with God – or to unite with God - by following the divine wisdom - Gur Mat, GurBani. Kindness is the mother of religion, “Dholl Dharam Daya Ka Poot.” Jap Ji Bani explains this divine wisdom of the highest order. This means that kindness gives birth to religion. This means that kindness is the foundation for union with God as the Shabad Dharam or Religion means union with God. We are kind by nature. We have a naturally kind Hirda. Union with God means we become part of nature. Nature is God. Nature is another meaning of the word religion. So following our natural habit of kindness, makes us full of kindness.

Dharam Granths

Religious books.

Dharam Karams

Religious acts.

Dharam Ke Bharam

All false religious beliefs.

Dharam Khand

Realm of Following Divine Wisdom. See Khands.

Dharam Raj

The Divine Judge who weighs our good and bad deeds and sends us into the next appropriate life form. Doesn't judge the one who does naam simran. Instead, he escorts them to the higher realms of Truth.

Dhun

The commitment, the Shardhaa, the Lagan which comes with belief.

Dhur Ki Bani

Primal Word. GurBani has come from Akal Purakh. Whatever is written in GurBani is a Puran Sat that is why it is called the Gyan Saroop of Akal Purakh Ji. That is why it is called Dhur Ki Bani.

Dhyaan / Dhiaavahi

The state of leaving everything up to God and doing continuous Naam Simran in the Hirda. A person who goes into the spiritual stage of Dhyaan gets uplifted so high spiritually, that he reaches the Sach Khand stage. Dhyaan means going into Samadhi and Sunn Samadhi in the early stages of Bandgi followed by the highest stage of Sehaj Samadhi – which is a 24 hours non-stop continuous Samadhi.

Dib Drisht

Divine Eye also called the Third Eye, Trikuti or Gyan Netter. The Mahima of a SatGur can't be seen and understood by the five senses that a normal human has. The Mahima of a SatGur is beyond the reach of these five senses as it is beyond Maya. The reach of these five senses is only up to Maya. Whatever we see with our eyes is Maya and for going beyond Maya and the five senses we will need the divine eye – Dib Drisht. This divine eye is present in our Suksham Dehi, but is not yet open. It is opened with the GurParsaadi blessings of a SatGur. When this divine eye does open only then are we able to feel and experience the Mahima of a SatGur, because this is the divine sense that makes it possible to see beyond Maya and deep into Divinity, deep into Mansarovar. Therefore, for seeing and experiencing God we need to get this divine eye opened, which can only be opened by a SatGur, "SatGur milay dib drisht hoee." This divine eye is also called Gyan Netter and its opening blesses us with the understanding of divine wisdom. GurBani starts to flow inside us when our Gyan Netter opens. We start to feel the depth of GurBani, we start to understand what GurBani means and as our Bandgi progresses and our conscious goes higher and higher the meaning of GurBani keeps on enhancing and we keep on going deep and deeper into the Mansarovar.

Dori

Naam Amrit is the Dori, the inner rope, which when held and used for climbing up this path to Eternity will lead us to the Ultimate.

Drisht

Look. The Mahima of a SatGur is so great that even His Drisht (look) is Amrit. It is a divine truth that there is Amrit flowing out of a SatGur in all directions from His Dehi, so wherever he looks there is Amrit flowing out of his eyes as well. The ones who surrender completely with Tunn, Munn and Dhann at His Sat Charans, the Divine Light coming out of His eyes has infinite divine power that such a soul becomes a Sant, his Hirda becomes a Sant Hirda.

Dubidha

Double mindedness, distortion of our mind, distraction of our mind, disbelief. Dubidha takes us away from the core of GurBani. Dubidha means duality. Duality means that there is something else other than God. When these thoughts, that there is something other than God, take over our mind it side tracks us from the divine truth. The worst thing we can do is to doubt Gur Mat. That is why we are carried away by the Sansarik Mat – worldly wisdom, or our own Mat – self wisdom or Dur Mat – which is the bad wisdom. Any negative force that takes us away from the divine truth is Dur Mat. As long as we are wandering in the wilderness of Panj Doots and desires we are operating under the Dur Mat.

Duhagan

Unmarried soul; discarded bride. Also see Suhaagan.

Dur Mat

Bad wisdom.

Dusht

Sinner, criminal. The one full of negative qualities.

Dusht Karam

Sins, criminal acts, those acts which are done to harm others and self.

E**Ek**

See Ik.

G

Gaheer

Deep; that which is present in its every creation.

Gahir

Unfathomable.

Gambheer

Profoundness; can't be measured, it is infinite.

Gandh

Smells that distracts our mind with a feeling of lust e.g. perfumes.

Gareeb

Literally means poor person, but in spiritual terms means a humble person.

Gareebi Ves Hirda

Hirda cloaked in humbleness.

Gat

Same as Param Gat. Highest State, the Salvation State. It means relieving our soul of the shackles of Maya, wining over mind and Maya completely and merging in the Almighty forever.

Ghat

Same as Hirdha – spiritual heart chakra.

Ghosts

See Jinn Bhoots.

Ghulaami

Divine slavery.

Girahst

Living a family life – getting married, having children and living a normal family life. “Girahst meh soee nirbhan,” means achieving Jivan Mukti while living and enjoying the family life. That is right, family life is the easiest way to achieve Jivan Mukti. That is what Dhan-Dhan Dus Guru Patshahian have preached to us in GurBani. Look at their lives they also had families and lived a life of a Sant SatGur and so is that is what they have preached for us to do.

Gobind

Lord of the Universe.

Gopaal

God, the One who sustains the entire universe saves us whenever we need help.

Grace of God

Our Simran and our Sat Karams are all carried out only by the grace of God. That is why it is called GurParsaad - the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. This GurParsaad is blessed to us only with the divine commandment. In fact, we do nothing. We are capable of doing nothing. Everything is carried out by the Infinite Divine Power. That is why the highest level of divine blessing is when this Infinite Divine Power takes over and our individuality and our identity is lost.

Gun

Virtue. Divine quality.

Gun Nidhaan

The highest treasure comprising of all of the super divine qualities. This is the real divine beauty that we collect in our Hirda.

Guni Nidhaan

God is the treasure of the divine qualities.

Gunni Nidhaana

God is the highest treasure of super divine qualities.

Gunvanti

The virtuous wife of God the Husband.

Gur and Guru

Gur is God, the Highest Guru. Gur is Akal Purakh and the Guru is the Sadhu, a Puran Sant, a SatGur, a Puran Brahmngiani or a Puran Khalsa. Guru is the one who has achieved Param Padvi. Guru is the one who has been through the Puran Bandgi process and has achieved Jivan Mukti and has been authorized by the Almighty to deliver the Amrit to the masses.

Gur Ka Shabad

The GurParsaad of "Sat Naam."

Gur Ka Sikh

A True disciple of the SatGur. Complete surrender at the Sat Charans of the SatGur makes us a true disciple of the SatGur – a Gur Ka Sikh. Once we become a Gur Ka Sikh then SatGur takes complete care of us, over in this world and beyond the world and that is in the Dargah of Akal Purakh Ji.

Gur Ki Mat

Gur Ki Mat is the Gur Mat – GurBani, SatGuru's word, Sat Bachans of the SatGuru.

Gur Ki Parteet

The deeply rooted divine feeling within us that my Guru is everything for me, and He is my savior.. It is essential to have trust, devotion, unconditional love, faith, commitment – Sachee Preet and Sachee Shardha for the Guru, the Puran Sant Puran Brahamgiani, we meet according to our preordained destiny. We need to consider our Guru as a living God on this Earth and consider His word as the word of God for us. Giving our Tunn, Munn and Dhann to our Guru is a function of Gur Ki Parteet. Bandgi is nothing but trust, devotion, unconditional love - love without any demands, faith and belief in the Guru. Combined with these divine qualities we also need to completely surrender to the Guru. This is what is meant by Gur Ki Parteet. The one who is blessed with this kind of a Gur Ki Parteet is the most fortunate one and probably one in tens of millions, and such souls who reach that level of Gur Ki Parteet eventually become like their Guru.

Gur Kirpa

Eternal grace.

Gur Manter

Sat Naam. Also called Puran Gur Mant. This is different from the Guru Manter which is Vahiguru - See Guru Mantra.

Read:

[Vahiguru Manter, Gur Manter, Guru Manter and Gur Shabad.](#)

Gur Mat

God-Guru's Wisdom, includes GurBani.

Gur Sagar

See Mansarovar.

Gur Shabad

God's Word. Gur Shabad is the Hukam, the will of God, that prevails. The ones who follow the Hukam and don't fight with the Hukam, prevail. The ones who don't follow the Hukam and fight with the Hukam, lose.

Gur Shabad Ki Kamai

See Shabad Guru Ki Kamai.

GurBani

Gur means Dhan-Dhan Paar Braham Pita Parmeshwar Ji and Bani is His word. GurBani means the Shabad that has come directly from God. Dhan-Dhan SatGuru Sachey Patshah Sahibans Ji were Puran Sant SatGurus, so whatever they said is the word of God that is why it is called GurBani, meaning the word of God. Therefore, please take these divine words of the Guru are the word of God as there is no difference between God and the Guru. The entire GurBani is the Mahima of Akal Purakh, His Naam, His Sants and Bhagats. GurBani is the language of Sach Khand. It is Puran Sat, that is why it is called Nirankaar and Guru because Sat is the Guru. GurBani is also called Shri Guru Granth Sahib, Shabad Guru, Bani, Gyan Guru and Gur Mat. In summary, GurBani:-

- is the description and the praise of the Mool Manter which itself is the description and praise of the vital qualities of Eternity (God),
- tells us what happens to us when we follow this Eternal Truth,
- tell us what happens to those souls who get absorbed in this Eternal Truth,
- tells us that those souls are the Temple of Truth,
- tells us that such souls have full access to the Brahamgian (divine wisdom),
- reach the Sach Khand (God, the Realm Of Truth),
- become one with the Eternal Being and
- become His very own Form (Roop).

GurBani is the language of Sach Khand and it has come from Sach Khand, therefore, for a normal person it is not possible to feel the depth of this Gyan Sarovar. But, as our Bandgi progresses, our understanding of GurBani will keep on improving and when we are blessed with Puran Braham Gyan then GurBani will become very clear.

GurBani Guru

Shri Guru Granth Sahib Ji.

GurBani Kirtan

Singing Divine Words.

Gurdwara

Guru's Door – Sikh temple.

GurKirpa

God-Guru's mercy. See Kirpa.

Gurmukh

The person who has surrendered completely to the Gur and Guru, who has given everything to the Gur and Guru and dedicated Himself to the service of the Gur and Guru. The person who receives Naam, absorbs this GurParsaad, does Naam Ki Kamai and reaches Sach Khand is a rare Gurmukh soul.

GurParsaad

1) The Eternal blessings and Eternal grace of Akal Purakh. GurParsaad is the key to spiritual success. GurParsaad is the divine super power of the highest order. It is the Infinite Divine Power that makes our spiritual progress possible. There is no way that we will be able to progress spiritually without the GurParsaad. When we completely surrender to the Guru then the Guru takes care of us completely and forever. This is what the meaning of GurParsaad is. There is nothing in our hands, everything works under His commandment – Hukam. Once we realize this divine super power of the Hukam then our Bandgi will become real simple and easy because then He is going to take care of us completely and all of the way to becoming a Sant Hirda and attaining Param Padvi.

GurParsaad is achieved as a result of our previous deeds - from our Karni in our previous lives. We can only achieve GurParsaad if it is part of our destiny due to our Karni. So if we are blessed with GurParsaad in this life then we are very fortunate and we must have done some really truthful deeds in our previous lives. If we ever get a chance to receive the GurParsaad from the Sant SatGuru we are preordained to meet, “bhaag ha gur sant milaayiaa,” then please, please truly appreciate how fortunate we are and don't waste the opportunity that we have worked towards over many, many lifetimes of truthful deeds. Always and forever, please keep in mind forever, that only GurParsaad opens the door for us to achieve all of the eternal treasures. When Sache Patshah Ji (Dear True King) does this kind of Kirpa upon us then He opens the doors for us to enable us to achieve all of the eternal treasures including a permanent place in His Dargah. These treasures constitute his super infinite divine powers. He gives us divine life by way of GurParsaad. This is the real divine power of GurParsaad that it brings us back to the divine world by giving us divine life.

The ones who have developed their hunger or thirst for Divinity are blessed with this GurParsaad and this becomes a food for them. GurParsaad is the real divine

food for the soul. So once we are blessed with GurParsaad then dedicate ourself with Tunn, Munn and Dhann at the Charans of the Sant SatGuru who has blessed us with the GurParsaad. Everything that happens is by the grace of God, it is the GurKirpa. He is the only Doer and everything is a result of his super infinite divine powers.

2) We need to realize and understand that GurParsaad has two ends. One end is the Dargah of Akal Purakh and other end is the Bhavsagar. The understanding of Bhavsagar and three attributes of Maya – Rajo, Tamo and Sato makes it possible to start moving towards the other end of Dargah. Once we start doing this and start moving on this path to Eternity then with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva we can make both ends meet and completely realize God within our own self.

This Bhavsagar people are currently living in, which is being governed by the three aspects of Maya: Rajo, Tamo and Sato, is a game of the Creator. Those who remain under the Rajo and Tamo aspects of Maya don't find their way out of this Bhavsagar. But, those who work and operate under the Sato aspect eventually find a way out when they are picked up by God and given the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. Eventually they swim across the Bhavsagar and go back and merge with God.

GurParsaad Ka Daata

Giver of the gift of GurParsaad.

GurParsaadi Khel

This Game of GurParsaad. This starts with the planting of Naam into our mind by the Sadh. The Sadh is such a Sant who has become absorbed in Akal Purakh Himself and has obtained His blessings to give GurParsaadi Naam to the Sangat. There are many that go to the Sat Sangat of a Puran Sant, but we will see that most of them are not benefitted spiritually that much. The reason for their non-progress on the spiritual front is that they go to such a Sat Sangat with demands and they don't surrender themselves with Tunn, Munn and Dhann. They don't even regard the Sant as their Guru and remain involved more in the rituals and outside compliance. The entire spiritual game is a GurParsaadi Khel and the ones who are blessed with this GurParsaad are the ones who really enjoy this most wondrous amazing Khel of Dhan-Dhan Paar Braham Pita Parmeshwar Ji. When our Sat Sarovars are illuminated with Naam and when we are blessed with the Puran Brahamgian only then do we see and enjoy this wondrous play, Khel, of Dhan-Dhan Paar Braham Pita Parmeshwar Ji.

GurParsaadi Naam

Naam given to us with the blessing of the God-Guru (GurParsaad). The GurParsaad of Naam, GurParsaadi Naam, is the basis and foundation of the entire creation. The entire creation is from this origin. Therefore, there is only one infinite divine power and this infinite divine power can only be achieved with GurParsaad. GurParsaad can be achieved by giving up everything at the Charan Sharan of the Gur and Guru. GurParsaad can only be achieved by becoming a beggar full of with humbleness, humility, trust, faith, devotion and love at the Charan Sharan of the Gur and Guru.

The Infinite Divine Power (God) is realized by us within our own body and the Puran Brahamgian and Param Jyot Puran Parkash appears from within our own soul. All of these eternal treasures are hidden inside our soul and the soul has the infinite divine power. The GurParsaadi Naam just ignites the Jyot inside us and makes us realize all of these eternal treasures which were already present within our ownself.

The correction process of our mind body and soul is Bandgi process, and this Bandgi process is the GurParsaad, and takes us through this correction process - correction of our mind, Hirda, soul and body. During this Bandgi process we focus on the GurParsaad and dedicate ourself to Naam Simran, Naam Ki Kamai and Seva.

Naam is the infinite divine power and when we focus on Naam Simran then this correction process commences and works through our entire system – mind, Hirda, soul and body. This correction process is responsible for deleting all of our sins from all of the previous lives. This correction and purification process cures our mind, Hirda, soul and body of the Panj Doots and desires and this poison is replaced by the Amrit.

With the complete realization of the infinite divine power we are blessed with the Puran Brahamgian and the spring of divine wisdom explodes from within our own self. We physically see and experience how this infinite divine power is creating and operating the entire creation. Therefore, please focus all of our efforts at Naam Simran, Mahima of Naam, Mahima of Akal Purakh, Mahima of Sants, Bhagats, SatGurus, Brahamgianis, Jans, Gurmukhs and Gursikhs. This will pave our way to GurParsaad and enable us to become the Mahima of Akal Purakh ourself. We can then achieve our objective of this human life and our life will not be wasted drinking the poison of Panj Doots and desires. May God bless you all with the GurParsaadi Naam.

When we are blessed with the infinite divine power of GurParsaadi Naam, all of the divine qualities are also blessed to us under the Chattar of GurParsaad. Basically, God wants us to become like Him so essentially all those divine qualities that are contained in the Guni Nidhaan Dhan-Dhan Sachey Patshah Ji Paar Braham Parmeshwar Ji will be blessed to us as well as a part of the infinite divine power of GurParsaad.

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GurParsaadi Sangat

God-Guru's Graced Congregation.

GurSangat

Sangat of the Guru.

Guru

The person or the entity who can enlighten us from inside and take the darkness away.

Guru Avatar

The Guru Sahibans were Guru Avatars and only calling them Guru is undermining them, as they were Avatars of Akal Purakh. They were themselves Nirankaar on this Earth and we all are very fortunate to be a part of their following. But, this does not mean that there is no SatGur after them. The SatGurus have been here forever, but not the Guru Avatars. So how come this piece of divine wisdom (Astpadi 18, Pauri 3), a rare and priceless jewel, is not accepted by the Sangat? The reason is the wrong preaching practices by those who themselves don't know about this divine piece of wisdom. These people need to look at these divine words more closely and pray for understanding their real divine meaning and restrain themselves from wrongful preaching practices.

Guru Manter

Vahiguru. As explained by Bhai Gurdass Ji, Vahiguru is the Guru Manter of the four ages. Whereas Sat Naam is the Gurmanter. There are some GurParsaadi writings published on the website www.satnaam.info which explain both Sat Naam Manter and Guru Manter Vahiguru as explained by Bhai Gurdass Ji. Please take some time to read these writings to clear our doubts about Naam and Guru Manter.

Guru Nanak

Guru Nanak Patshah Ji was Nirankaar Roop, Roop of Akal Purakh Himself. It is not adequate to call Him a Guru when He was Nirkankaar Roop Himself. He was living God on Earth.

Guru Patshah/ian

Guru King/s.

Guru Pyare Ji / Guru Key Pyare

Dearly beloved of the Guru.

Guru Sahib/ans

Guru Master/s.

Gyan

Knowledge of God.

Gyan Ke Moti

Pearls of Wisdom - GurBani.

Gyan Khand

Realm of Gaining Divine Knowledge. See Khands.

Gyan Netter

Divine eye. The divine eye is located in the Sukhsham Sareer in the centre of the forehead. It is also called the Trikuti or third eye and it opens when Naam goes and Sat Sarovars present in our body are enlightened with Sat Naam. This is a GurParsaad of a very high order and is given to those who are blessed with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai – when such souls while collecting Naam Dhann, go into Samadhi and Sunn Samadhi then Naam travels to all of the Sat Sarovars. See Dib Drisht and Trikuti.

Gyan Saroop / Gyan Guru

Shri Guru Granth Sahib Ji is the Gyan Saroop of Akal Purakh. It completely full of Gyan - Divine wisdom. It is the Gyan Guru. GurBani is the Shabad, or Gur Shabad, or Shabad Guru. GurBani is the Gyan Saroop of Dhan-Dhan Paar Braham Parmeshwar Ji. Therefore, GurBani is Sat, because it has come from Akal Purakh Himself. Let us try to learn how that is true. We call GurBani Dhur Ki Bani. As discussed earlier the one who becomes Sat Saroop then all His actions, deeds and whatever he says are all Sat. Whatever he says is the Eternal Truth. Since such a soul is merged in Akal Purakh and has all His Gyan and Karam Indrees in Puran Hukam, so whatever He says is GurBani. It is actually

God speaking through such a soul. And all of the Guru Sahibans were Sat Saroop so whatever they have said is the word of Paar Braham Parmeshwar Ji. This is why GurBani is the Gyan Saroop of Akal Purakh and is Sat. So GurBani is Sat and has come from Sat. Therefore, please accept that whatever is written in GurBani is the word from God. It is a promise from God directly, so if we follow this word of God which is Sat then we will become Sat Saroop.

Gyan Sarovar

Ocean of Wisdom.

H

Halimi Raj

A society full of love and respect for each other.

Hans

Swan - a Sant Hirda. A Hans can only reside in the Mansarovar.

Har Kee Katha

God's Katha. See Akath Katha.

Har Kirpa

Har Kirpa is the Infinite Divine Power of Dhan-Dhan Shri Paar Braham Pita Parmeshwar Ji, which is sitting inside us and watching us while we are focused on Sat Ki Karni. When our Birti is focused on Sat Ki Karni, then this Infinite Divine Power paves a way for us that will for sure take us at the Charan Sharan of a Puran Sant.

Haumai

If we say "I" meaning "me, the physical body" then that is ego – Haumai. Thinking or saying, "I am doing it" meaning that MY physical body is doing it, is ego. The Shabad Haumai consists of two Shabads – Hau and Mai. The Shabad Hau means in the physical presence, the existence, and the Shabad Mai means "I, me, my and mine." Haumai makes us believe that I, the physical body:-

- am in existence,
- am present,
- am responsible for all of the actions and reactions,
- am doing everything that happens in and around me.

So within us, the “I, me, my and mine” attitude takes over from the super infinite divine power which is the Creator and Operator of the creation. Abhimaan and Ahankaar are also two more names of the same thing – Ego. Their are different types of ego. The ones who get absorbed in Raj Abhimaan will be reincarnated as a dog living in hell. The life of a stray dog is called hell by Dhan-Dhan Guru Sahib Ji and that is what we will end up in by misusing our executive powers. The ones who are proud of their looks, their youth, Jawani will go into the Junie of a Bishta Ka Kira. These are the insects that live in human waste. The one who are proud of worldly possessions have been called fools, blind and ignorant.

Havan

A Hindu ritual that is performed by reciting the Mantras sitting around a fire and feeding the fire with the butter – Desi Ghee.

Hirda

Whenever we refer to the Shabad Hirda we don't mean the physical heart that pumps our blood, but the Hirda is one of the Sat Sarovars that is a part of our soul – Suksham Dehi and not the physical body. This Sat Sarovar is located in the spine area right behind the middle of our chest. This Sat Sarovar is illuminated with the GurParsaad of Naam Amrit – Sat Naam. This is a source of infinite divine powers and is a place for all of the divine qualities, which are nothing but all of the divine powers. When the Hirda becomes a Sat Hirda then it gets filled with all of these divine powers and takes us to the heights of the spiritual world. God lives in the Hirda. Hirda is the house of God. Hirda is a place where God lives. Hirda is the true Gurdwara. But, what has been happening is that the Hirda has been suppressed and has been covered by the scum of Maya. However, when the Hirda becomes cleansed of the scum of Maya then God appears in that Hirda. In all practical and physical senses there comes a Puran Jyot Parkash it becomes a Puran Sachyara Hirda. A place under the Puran Sachyari Rehat, the internal compliance of winning over Maya.

Each and every Hirda has the super divine power to become a Puran Sachyara Hirda and has the hidden ability to allow God to appear in the creaton with all His super divine powers. That is how the Creator has created the Hirda. He is hiding Himself. This means the Creator is hiding Himself in every Hirda. He is revealed by going beyond Maya. That is a mandatory divine law, and that is how the entire creation operates – under His Puran Hukam.

Hukam

1) The will of God. Everything runs under His Hukam. His will prevails and His will is the Truthfulness – Sat Naam, the Sumat which will transform us to a Junn. Only His divine laws govern His Kingdom of the entire universe. Pains and

sorrows, happiness and difficulties, good and bad events - absolutely everything follows His divine laws. His divine laws are called Hukam in GurBani. There is only one way we can understand and recognize the Hukam and that is by His own will or His grace, which can happen only by focusing on truthfulness – Sat, and Sat Naam is the Sumat.

2) Basically, the Gur Shabad is the Hukam, the will of God, that prevails. The ones who follow the Hukam and don't fight with the Hukam, prevail. The ones who don't follow the Hukam and fight with the Hukam, lose. The one who follows the Hukam and remains calm under all circumstances is a spiritual gainer. The one who fights with the Hukam is a loser and remains a loser until He starts to follow the Hukam. Following the Hukam is a GurParsaad. It only happens with GurParsaad. Recognition of this fact that following the Hukam comes only with GurParsaad, builds the foundation of the divine wisdom that there is only one Doer – Karta Purakh and that everything happens according to the will of God and not anything else.

The key to the spiritual success is the recognition of the Hukam and following the Hukam. By doing so we will eliminate our Haumai and reach the Param Padvi and become a Puran Braham Gyani. But, at the same time this power of recognizing the Hukam is a GurParsaadi super power, so until the divine gift, GurParsaadi power of recognition, is blessed on us by Dhan-Dhan Gur and Guru, we should keep on praying continuously to Dhan-Dhan Gur and Guru. The best and the highest way of praying is by doing Naam Simran, "Sat Naam" Simran. In fact, we need to keep on praying to Dhan-Dhan Gur and Guru for a the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva. The ones who are blessed with this GurParsaad become Dhan-Dhan and reach the Param Padvi.

3) By His Grace, we begin to recognise the Hukam within us. That is our inner Hukam. It is the Hukam which our inner Jyot is telling us to do. We recognise that as our inner feeling, our intuition and we must not hesitate to obey the inner Hukam. This is the real direct comand of God to us from within, rather than the artificial ritual reading done at the Gurdwaras after ardas and called "Hukam Nama". Without God's grace most people cannot recognise the inner Hukam because of all the other thoughts and desires that are overriding the mind. So that is why we need GurParsaad of Naam to get in tune with the inner Hukam. And by having a Guru we can always ask Him for clarification if we are ever confused. The Jyot is our inner Eternal Guru and that is the Hukam we need to follow.

I

Ik / Ek

One. Whenever GurBani refers to Ik or Ek it means God, Dhan-Dhan Paar Braham Pita Parmeshwar.

Ik Drisht

Seeing all with equal vision.

Ik Oankaar

One Universal Creator. The super Infinite Divine Power (God) lives in every creation, but appears only in the one who becomes Sat or in other words the Hirda who becomes Sat Saroop. This Hirda lives in one Khand and that is Sach Khand. This is the Hirda which comes under Puran Sachyari Rehat – complete internal compliance. Anything below that is multi-Khand and multi-Khand is Pakhand. Only one Khand is Sach Khand and ONE here means God – Ik as in Ik Oankaar. So, God appears in Ik Khand and not the multi Khand Hirda which is also called Pakhand. Bringing our Hirda in Ik Khand is the key to success. And the entire creation's existence is due to this Ik Khand.

Ik Oankaar Sat Naam

One God Named "Truth". Ik Oankaar is Sat and this Sat is Naam. The Name (Naam) "Truth" or "Sat" is the priceless diamond. This is the Beej Manter. It is further described in the Mool Manter and a longer version of the Gur Manter "Sat Naam." .

Ik Ras

Ik means God Himself and Ras is the Mansarovar, the Amrit, the Atam Rus, the infinite divine power.

Illahi

Divine.

Illahi Jyot

Divine Light. See Param Jyot Puran Parkash.

Illahi Kirtan

Divine Internally heard Kirtan. See Panch Shabad Anhad Kirtan.

Indra

The King of the gods.

Ishnaan

Inner bath with Naam Amrit.

J**Jaap**

See Jap.

Jaat

The physical body.

Jagat Tamasha

Worldy show.

Jam Doots

The ones who come to take you when you die.

Janam

Lifetime.

Janam Maran Ka Rog

The biggest sickness is the Janam Maran Ka Rog – reincarnating through birth and death for an indefinite period of time. Along with this the other chronic and mental sicknesses are Kaam, Krodh, Lobh, Moh, Ahankaar and desires and the Sant helps us to be free of these biggest enemies of ours.

Jap

Recite. The next Shabad after Mool Manter is Jap. This is the instruction to recite. Recite what? Recite the name Eternal Truth - Sat Naam, which is known as Naam Amrit. Sat means Eternal Truth. Sat Naam means God's Name is Eternal Truth. By doing recitation, Jap, of Naam we are getting in tune with the Sat the Eternal Truth inside us. Recitation is a form of Simran. Also called Naam Japna. See also Naam Simran.

Jap Ji

Prayer by Guru Nanak Dev Ji.

Jas

Praises.

Jat

Control over lust.

Jataa

God. See Akal Purakh.

Jati

The people who achieve control over Kaam, lust.

Jawani

Youth.

Jee-a

Puran Bandgi. This will lead to our liberation from a life under the rule of Maya.

Jee-a Daan

The highest level of Seva is Jee-a Daan, meaning Daan of Puran Bandgi and Seva which leads to salvation. This is the Seva that only a Sant Hirda can do for the Sangat.

Ji

Term of respect after a name.

Jinn Bhoots

Ghosts. The soul which is not moving on the path to Divinity is described as a ghost in GurBani. Such souls are drenched and buried in the scum of mental sicknesses due to five vices and are burning in the fire of desires for worldly things. This has made these souls very selfish and separated them completely from the Almighty. What can bring these souls back to achieve their real objective of salvation is the Gurparsaadi Naam – Sat Naam. In a nutshell, those souls which are without Naam are defined as ghosts – Jinn Bhoots. It is worth mentioning here that there are also a lot of souls wandering in the universe, which due to their misdeeds in the previous lives have been heavily punished by the Dharam Raj and are punished to remain for a long time to remain as actual ghosts – Jin Bhoots. When their tenure of punishment finishes, which in some cases runs into thousands of years, then they are again given a chance to salvage themselves by coming back to human life.

Jivan Mukht

The one who is liberated whilst still alive in the human body. Jivan Mukht is a Sant Hirda. Jivan Mukht is a Sat Hirda. Jivan Mukti comes while living on this Earth. A lot of people live in this illusion that Jivan Mukti comes after physical

death, that is not true. Jivan Mukti comes while living on this Earth. It doesn't come after physical death, however, it does come with the death of Haumai and defeating Maya.

Mukti from Maya is Jivan Mukti. Mukti from Maya comes by defeating Maya and going beyond Maya. Bandgi is basically, performing Mahima of Akal Purakh. Performing Naam Simran is performing Akal Purakh Ki Mahima. Doing GurBani is doing Akal Purakh Ki Mahima. By performing the Mahima of Akal Purakh comes Jivan Mukti and a place in Dargah. With GurParsaad comes infinite divine treasures, never ending peace of mind, everlasting eternal happiness and wonderful glories and all of the divine qualities. The most important thing is that these divine gifts become ours forever and we never lose them.

Almost the entire human population operates under the three attributes of Maya. Only the ones who go beyond the three attributes of Maya are blessed with the Gur Parsaad of Nirgun and Sargun becoming one within them resulting in the Infinite Divine Power taking over them completely. At this stage there remain no shackles of Maya around them. There are no Bandhans (ties) with anything of Maya. There remains no attachment of any kind with anything. This means there is freedom. This freedom is called salvation. This freedom is available to every soul in this universe, but most people still choose to live the life of a slave of Maya.

Joban

Youthful beauty that promotes the feeling of lust.

Jodyan Di Seva

Seva by wiping the shoes of the Sangat and applying the dust to your forehead.

Jog / Yog

Jog (Yog) means union with God, to become one with God, and when that happens then we become a Jogi (Yogi). So when we become a Jogi then we are blessed with all of the eternal treasures. We also become a winner of Maya. Then Maya serves us. So Maya runs the world and at the same time Maya serves us.

Jogi

See Jog and Yogi and Raj Jog.

Jugaad

All Ages. See Yug.

Jugat

His Bandgi is the Jugat. This means the Gur Parsaad is the means and way of being accepted by Him as His Banda, His Sevak, His slave, His servant. See Naam Simran Technique.

Juni

Taking birth and death in one life form.

Junn

Guru. The souls that come in this world to take a large number of people with them and ferry them across this Bhavsagar – ocean of Maya, into their permanent home by bringing them salvation. Such souls have been called Junn in GurBani.

Jyot

Divine Light within all living beings – our soul. It is part of the Mansarovar. This Jyot is “Prabh Ki KLa.” KLa means the divine power, and Prabh Ki KLa means that this Jyot is God's Divine Power that runs our physical body and gives us the chance to realize this divine wisdom, GurParsaad in this human life.

Jyot Saroop

Embodiment of Divine Light. When we focus on Naam Ki Kamai then our mind is transformed completely and is replaced with Naam and becomes a Jyot Saroop - embodiment of Divine Light.

K**Kaal**

Time and space.

Kaam (1)

As one of the five thieves it means lust.

Kaam (2)

Desires. Fulfillment of desires as one of the four necessities of life, Chaar Padarath.

Kaamdhen

A cow in heaven which is also believed to fulfill all desires. All this is received through Naam.

Kacho Kacha

The one whose Bandgi is not blessed as Puran by the Dargah is counted as fake or incomplete in the Dargah and not authorized to deliver the GurParsaad to the Sangat and will remain reincarnating in the cycle of death and birth.

Kal Yug

Age of Darkness. The current Age we are living in is called the Kal Yug. This means the age of darkness. The darkness which is influenced by the Rajo and Tamo attributes of Maya and desires. Kal Yug is being ruled by the Rajo and Tamo attributes of Maya. Everyone is burning in this fire of Kal Yug which is Panj Doots and the fire of desires. The GurParsaad of Naam Amrit will extinguish this fire of Kal Yug for us and our mind and Hirda will be saved from burning in this fire of Kal Yug. By defeating Maya and going beyond Maya, we become fearless. In this way we become detached internally from all of the worldly relationships, worldly possessions, properties and wealth that we have collected. We are blessed with the GurParsaad of the divine wisdom which take us out of attachments and leads us beyond Maya to become one with the Almighty.

Kamai

Putting into practice. Eg Naam Ki Kamai - earning the Naam by doing naam simran. Kamai of Shabad Guru - earning the Shabad by putting it into practice.

Kamai of the Shabad Guru

See Shabad Guru Ki Kamai.

Kamal

Lotus. The blossom in the Sat Sarovars.

Karaj

Task. The real divine Karaj that we have been given this human life is to become a Sant Hirda. When we completely surrender to the Guru then the Guru takes care of us completely and forever.

Karam (1)

Deed.

Karam (2)

GurParsaad. As in Karam Khand meaning the stage the ones who have the GurParsaad are in. The one who surrenders to the Guru with Tunn, Munn and Dhann and with full trust, unconditional love and devotion goes into Samadhi. Some people who are blessed with the full trust, devotion and love for the Guru

are very fortunate and they go instantaneously into Samadhi. Samadhi begins to happen to a soul in Karam Khand. Karam means GurParsaad and this GurParsaad takes such people into Samadhi right away. All previous Khands (Dharam, Gyan and Saram) are skipped for such souls who are so blessed with the GurParsaad.

Karam Kand

Accumulation of actions that result in being reborn to pay our dues and receive our rewards.

Karamaats

Surprising acts, miracles, phenomena.

Karma

Law of Karma means we reap what we sow. Whatever we do forms our destiny. Everything we are doing is all under God's Law and there is nothing in our hands in all physical and divine senses.

Karnaihaar

He is the one and only Doer.

Karni

Our deeds.

Karta

God, the Divine Law Maker has written all of the mandatory divine laws (GurBani).

Karta Purakh

The Creator and the only Doer. Akal Purakh is Sat and whatever He does is Sat. The entire creation has originated from Sat. Sat is the super divine infinite power which is the only Doer – Karta Purakh. He is the Creator and there is no way for the creation – Kiaa to achieve complete divine wisdom about this infinite super divine power. He is infinite so how can we know about something which is infinite. Only the Karta – the Creator knows about His own super divine infinite powers. He is the only Creator, the only Doer and everything happens according to His Hukam.

Kasam

God, the Husband.

Katha

Discourse. Please understand that the Katha of a Brahamgiani is not and never planned in advance. The Katha, or the advice that comes out of such an entity who has reached the Brahamgian stage depends upon what the people sitting in His Sangat at a particular point of time need.

Katho Upanishid

Ancient Hindu scriptures.

Khaanee

Khaanee means the sources of the creations. There are four Khaanees:- Andaj (egg), Jeyraj (placenta), Utbhuj (earth) and Seytaj (sweat). These Khaanees form the basis of the creation or the field of the creations. These Khaanees exist on many millions of the Khands – planets or galaxies.

Khalas

Pure.

Khalsa

Pure Soul. A Puran Khalsa is a Puran Brahamgiani and nothing less than that, those who think and call of themselves a Khalsa without reaching Puran Brahamgian Stage are mistaken and are fooling themselves and the masses. A Puran Khalsa is the one who has achieved the Param Padvi, who has a Puran Jyot Parkash and is a Pargatyee Jyot Purn Brahamgiani. Only such a soul is Amrit Ka Daata, “Har Key Naam Key Beopaari,” meaning whose business is to trade Naam. Those who call of themselves a Khalsa without achieving the Param Padvi are Dargahi Criminals and we repeat are Dargahi Criminals and are misleading the masses. A Puran Khalsa has the infinite divine power and is capable and authorized to give the GurParsaad to the Sangat. So please be aware of these fake Khalsas who without knowing what is the meaning of Khalsa involve themselves in Naam giving practices. This is by no means Gur Mat, it is a Sansarik Mat – worldly wisdom or self wisdom.

Khand Brahmnd

Inner spiritual realms and outer physical worlds.

Khands

The five Khands mentioned in Jap Ji are 1) Dharam 2) Gyan 3) Saram 4) Karam 5) Sach Realm, stage. Khands are the spiritual Realms that our soul progresses through on the way to Truth consciousness when committed to the path of Bandgi. There are five phases of Bandgi:-

1. DHARAM KHAND (Stage of pursuing divine union). When we realize that the objective of life is to achieve salvation and switch to doing Paath (reading religious texts) and Pooja (showing devotion).

2. GYAN KHAND (Stage of practicing divine knowledge). When we listen to GurBani, accept GurBani and put it into practice in our daily life we convert divine knowledge into our own personal divine wisdom.

3. SARAM KHAND (Stage of making spiritual effort). When we start to work really hard to realize the objective of life – salvation and dedicate our self to the Gur and Guru with full commitment, belief, faith, trust, devotion and love. In short, we surrender our self completely to the Gur and Guru and dedicate our self to Naam Simran.

4. KARAM KHAND (Stage of receiving grace). When we get the Gur Parsaad – the eternal blessings and eternal grace, then all of our Bajjar Kapaats – divine doors are opened. We enter into the Samadhi and then into Sunn Samadhi during our long sessions of Naam Simran. We are accepted as a Suhaagan of Akal Purakh and our Bhagti account opens in the Dargah of Akal Purakh – this is a very high spiritual stage. This is when the real Bandgi starts and the Panj Doots and desires start to come under our control. The real fight with Maya starts and eventually with Gur Parsaad we are able to win over Maya and our mind. Naam goes into our Rom-Rom. Our Dassam Dwaar opens and a direct and permanent connection is formed with Akal Purakh.

5. SACH KHAND (Stage of Ultimate Truth). When we win over Maya and reach the salvation stage. We become Nirbhao and Nirvair – single vision – Ik Drisht and fearless. We can see, hear, speak, deliver and serve the complete truth, then our Bandgi is considered as completed by Akal Purakh and we are given the Gur Parsaad of Sada Suhaag (Supreme State) and we become a Sada Suhaagan, inseparable from Akal Purakh. At this stage Akal Purakh gives us all of the eternal treasures and authorizes us to give this Gur Parsaad of eternal treasures to the Sangat. We become Amrit Ka Daata (giver of Amrit). We become Bandgi Ka Daata and Seva Ka Daata (giver of the gifts of Bandgi and Seva). We become Gur Parsaad Ka Daata (giver of Gur Parsaad) and we are then absorbed in the service of these eternal treasures by helping others do Bandgi and to achieve salvation.

Khande Batta Ki Pahul

Sikh Initiation of the sword and holy water, nowadays incorrectly called the Amrit Ceremony. Only a SatGur is Amritdhari and by being so is Amrit Ka Daata. Mostly the people who take Khande Batta Ki Pahul call themselves Amritdhari, which is another illusion that plagues them as soon as they take it. They need to understand that this is their first step entering in the spiritual world, but they become so intoxicated that they think that they have become Amritdhari. This is a totally false and untrue belief.

We totally ignore this divine truth that the one who gave Amrit to the Panj Pyare was a Puran Sant SatGur Himself, and the ones who came forward with their heads at the Charans of their SatGur were blessed with the GurParsaad. So please and we repeatedly request at all of your Charans, please keep in mind that the creator of these Panj Pyare was himself an Amrit Ka Daata, a Puran Brahamgiani, a Puran Sant SatGur. So there were eligible candidates and there was a giver of the Amrit. There were divinely blessed recipients and there was a divine giver of the Amrit and that is how they became Panj Pyare – Panj Puran Khalsas – Panj Puran Brahamgianis and that there is no other short cut to create Panj Pyare.

Only the ones who are Puran Khalsas, Puran Brahamgianis are Amrit Ka Dataa and can give Amrit to the Sat Sangat, and nothing less than that. Everything else is just a false and untrue practice that is why the people who take Khande Batta Ki Pahul from modern day Panj Pyare don't make any progress or very little progress on the spiritual path.

This Khande Batta Ki Pahul process unfortunately has been reduced just to a ritual only which has no divine value without the existence of Puran Khalsas, Puran Brahamgianis, Amrit Ka Daata, who are blessed with this divine authority to give Amrit to the Sangat. For those who have been lost in a stream of outside rituals please come back with an open mind and look at these divine words of Dhan-Dhan Pancham Patshah Ji. The divine laws never change they remain the same through all ages. And it is the same divine law that was followed by all SatGurus including Dassam Patshah Ji.

Khel

The entire universe is His Khel – a divine game that He plays. There is only one rule in His game that prevails and that rule is the Truthfulness. Truthfulness wins and falsehood or untruthfulness loses. Truthfulness is the key to our spiritual success. So much truthfulness, that whatever we perform reflects truthfulness. Seeing the Truth, speaking the Truth, hearing the Truth, serving the Truth and delivering the Truth through all of our actions, reactions and deeds in our daily life will provide us with truthful living. This is basically, the Sato attribute of Maya.

Kiaa

Considering that everything is happening due to the Divine powers and our physical body is nothing more than a medium. This attitude gives us utmost humility.

Kinnars

The gods of celestial music.

Kir

To stabilize (in Punjabi it means Keelna).

Kiram Jant

The person who thinks himself as low as a lowly worm, brings in humbleness in the Hirda is greeted by God in His Dargah and becomes a king of Chaudha Lok Parlok.

Kirat

Our job. The true work is to do Naam simran and Puran Bandgi.

Kirpa

Infinite divine power of Divine Mercy. Mercy is another divine quality, an infinite divine power that is a part of His eternal treasures. Is there any limit to mercy? Can we measure mercy? Is it possible to gage the depth of mercy? The divine truth is that mercy is an infinite divine power. By being merciful to others and the entire creation we will never be prompted to do anything wrong to others. We will always do good to others. When we do only good to others then there is no way that God will not be pleased with us and take us in His lap. Kirpa is the divine name for mercy, kindness, forgiveness and all His divine qualities.

Kirpa Nidhaan

Infinite treasure of Kirpa. Kirpa is the super divine power that makes everything happen, and Nidhaan is the treasure which is infinite. He is infinite so his treasure is infinite too. Kirpa can't be measured so it is infinite and Kirpa is the treasure, so Kirpa is infinite treasure.

Kirtan / Kirtunn

Divine meaning is "Kir" (to stabilise) and "Tunn" (body controlled by mind). Kirtan means "stabilization of our mind". Listening to Kirtan means listening to the Anhad Naad word in Dassam Dwaar. Singing Kirtan means the Rom-Rom Naam Simran, which is the Amrit Ras, the Atam Ras and is the divine Pilgrimage, the inside pilgrimage.

Commonly today Kirtan means singing of Shabads, singing God's praises with instruments and voice. However, the singing of GurBani with tongue is the Rasna Ras (enjoyment of the tongue) and listening GurBani with ears is Kanni Ras (enjoyment of the ears), this is the Atsath Tirath – outside pilgrimage.

Klaa

Divine Power. Not just Ridhis and Sidhis - the Supernatural powers, but also the super divine powers infinitely beyond the Ridhis and Sidhis. A Brahmngiani is blessed with all of the divine super powers such as kindness, forgiveness, humbleness, devotion, trust, unconditional love, fearlessness, and so on. There is no end to these divine qualities. These super divine infinite powers. We will find that we have all of these powers blessed in us as well. Are we not capable of being kind to others? Are we not blessed with the capacity to be in unconditional love with others? Without any wishes is the unconditional love. Are we not capable of trusting God, trusting the presence of God in its Sargun Saroop everywhere? Are we not capable of being humble? Humbleness is the most powerful weapon that we have been blessed with which will kill our Haumai.

Kala Mooh

A blackened face in the Dargah - the punishment for a Nindak. Opposite of the radiant face (Mukh ujalay) of blessed soul.

Kood

Untrue, false. Anything that is going to meet its end one day in time and space is called "Kood" in GurBani. This means untrue. Anything that changes with time, deteriorates with time and meets its end one day is called "Kood" – untrue. As only the soul prevails, then the soul is the Truth. This truth is what we call of the "Sat."

Kookar

Dog of God.

Kot Brahmand

Countless worlds.

Kottan Kot

Many, many.

Krodh

Anger.

Kudrat Ka Krishma

A divine miracle.

Kundalini / Kundalini Shakti

Divine Energy stored at the base of the spine, but rises up the channels of Ida, Pingala and Sushmana and expands throughout the body with GurParsaad. The Kundalini Shakti (energy) works throughout our body and conducts the correction of our body. This divine Shakti removes all of the pockets filled with negative energy and fills them with the divine energy, the cosmic power, the Amrit. This Shakti purifies our mind, Hirda, soul and body completely and makes it fit for the infinite divine power to stay in there forever. All of the eternal treasures, Amrit and the Puran Brahamgian are hidden inside our soul. So with the correction and purification of the mind, soul and body these divine treasures are uncovered and surface physically through our body.

The third eye will open by guru's kirpa only (not through position (asans) and breathing techniques), and Sat Naam will help you, you should not even think about it, and same is true with kundilini rising. Once you are blessed with Gurparsaadi Naam by Baba ji. Your progress should be much faster, we even didn't know when our dassam duaar opened, so please don't think about these things and just concentrate on simran.

Ku-sangat

Bad sangat.

L

Labh

Labh is the higher stage of greed. The urge to become richer and richer doesn't stop. It continues to grow and never ends, which leads to making heaps of money by corrupt means. This urge to do this is called Labh.

Lagan

Devotion – unconditional love.

Lakh Charaasee Juni

Cycle of reincarnation in the 8.4 million life-forms. Reincarnation takes place into life bearing creations and not stones. Stone and other materials are part of the

Earth. However, trees and plants are life bearing creations so we can be reincarnated there.

Langar Di Seva

Seva by washing dishes, preparing food, cooking it, serving it, cleaning and other duties in the Guru's Kitchen.

Lekha

Account of our deeds. See Chitter-Gupt.

Liv Lagee

The union of Shabad and Surat (divine word and consciousness).

Lobh

Greed. Excessive Greed is called Labh.

Loon Harami

Traitor – God has given us everything and we turn our backs to him – we have tasted his salt (loon) but deny Him.

Love

His language is love, His Bandgi is love, all His Infinite Divine Powers are sitting on the foundation of love. Love is God and God is love. Love is another name of this Infinite Divine Power, which is Sat Saroop. Surrender of Munn is to follow the Guru's words literally as a Sat Bachan with trust, devotion and unconditional love. Unconditional love is love without any demands. Love with demands is not Bandgi. Love with demands becomes conditional. Love with demands becomes a business and not Bandgi. So accept the Guru's words as Sat Bachans without any questions, doubts or illusions.

M

Maal

Material things that cause greed and corruption.

Maaniaa

Maaniaa is a very high spiritual stage. When one gets in to such a stage He reaches Jivan Mukti as very clearly presented by Dhan-Dhan SatGur Sachey Patshah Ji Nanak Patshah Ji in Jap Ji Sahib, "Manney Paawey Mokh Dwaar."

Maani-aa is going in to Mannan – deep meditation – Samadhi and Sunn Samadhi.
That is the meaning of this divine Shabad.

Maanukh

Human Being. When God made his most beautiful creation, the human being, he gave us the super infinite divine power. He instituted this infinite super divine power within the human being himself. This is the main reason why the human being is called the most beautiful creation of God. This human life is a priceless gift that has been given to us. This human life is the real divine wealth and should be spent in collecting the treasures that will bring us Divinity and spirituality, that will bring us Jivan Mukti, that will bring us a union with God and make us a King of Chaudha Lok Parlok.

Maha Kaal

Extremely Dark Period within the Dark Age (Kal Yug).

Maha Moorakh

Great fool.

Maha Paap

Greatest sin i.e. Sant Ki Nindya.

Maha Parupkaar

Seva of giving Jee-a Daan. Which is giving Daan of Bhagti and Jivan Mukti.
This is the seva that a Sant Hirda does.

Maha Purakh

Great Being - Sant.

Mahima

Divine quality; glory; praise.

Mala

Beads used for doing Jap. Dhan-Dhan is the Divine Wisdom of GurBani. Let us bring these Gyan Ke Moti (pearls of wisdom) inside us and make a Mala of these priceless diamonds and jewels inside us. This is the real Mala of Naam, of Brahm, of the divine qualities of Brahm. That is the real Mala and we should all earn this Mala.

Mala of Naam

When Naam Simran goes around each of the Sat Sarovars forming an internal Mala and leading into Smaadhi.

Mansarovar

Akal Purakh is an unlimited sea, Mansarovar, of divine qualities and divine powers. This Mansarovar is the Origin from where our soul has been created. This Mansarovar is also called the Gur Sagar or the Nirgun Saroop of Paar Braham Parmeshwar. Every creation has emanated from this Nirgun Saroop of Akal Purakh. our existence is only due to this connection to the Mansarovar. Mansarovar is the One which is providing life in this physical body, "Jaat meh jyot, jot meh jata..." Jaat means the physical body. Jyot is the Mansarovar and Jataa is Akal Purakh. The above line means that the physical body resides within the Jyot/Mansarovar. And the Jyot/Mansarovar resides within Akal Purakh.

Mansha

Desires.

Mansik Rog

A serious mental sickness caused by indulging in Panj doots and Nindya.

Manter / Mantra

A Manter or Mantra in English, is a divine word or phrase to be repeated. Manter means that which will ferry us across (tra) the mind (man/munn) to the Dargah of Dhan-Dhan Paar Braham Pita Parmeshwar Ji. The three Manters referred to in GurBani are Beej Manter, Mool Manter and Gur Manter. Gur Manter is "Sat Naam", this is explained further in the Beej Manter which is "Ik Oankaar Sat Naam" and further explained in the Mool Manter. The Sat Naam Manter is referenced by Bhai Gurdas Ji in Var 1, Line 1. "Namaskaar gurdev ko jis Sat Naam Manter sunnaaiyaa." Meaning "greetings with palms pressed together to the God-Guru (Nanak) who announced the Sat Naam Mantra."

Marg

Path.

Maskeenee-aa

The one who lives in utmost humbleness.

Mat

Wisdom. Four Types:- 1) Self wisdom 2) Worldy Wisdom 3) Bad Wisdom 4) God-Guru's Wisdom which includes GurBani and words of Sant Hirda. In Punjabi: 1) Munn Mat 2) Sansarik Mat 3) Dur Mat 4) Gur Mat.

Maya

Worldly possessions, properties, money, family, infact whatever is visible to the naked eye, whatever is perceived through the senses, is Maya. The Eternal Truth is beyond the reach of the naked eye, beyond the senses, it is beyond Maya. Maya is the creation of Dhan-Dhan Akal Purakh Ji. Maya will not accompany us when our soul leaves the body. In spite of knowing this, we are still attached madly to all of these worldly possessions. We are very deeply attached to this world of Maya, even though we know that all of these things have no real Eternal value. We have to win over Maya to go beyond Maya and merge in the Almighty. In GurBani, Maya has been called the darkness, it has also been called the scum, the mud we are living in. It has also been called the Nagni, the cobra that is sitting on our head at all of the times ready to bite. It has three aspects Rajo (Desires), Tamo (Panj Doots + negative qualities) and Sato (Good Deeds). Maya is basically, “bikhi-aa janjaal” – the most poisonous web and only with GurParsaad are we able to break free. It is a poison because it is responsible for killing us again and again until we get out of this web of Maya. Panj Doots and desires are the poisonous elements of Maya. The divine truth is that God is the Creator of everything including Maya. By being the Creator of Maya, Maya is His slave and serves Him. The ones who merge in Him are also served by Maya because they go beyond Maya as well. In order to meet and become one with the One who is infinite and beyond Maya, we all have to go beyond Maya too. This is where the GurParsaad of Puran Bandgi process comes into play, as this is the only way to go beyond Maya. This means that there is Maya between us and Akal Purakh Ji which is preventing us going and meeting Him. Obviously, we will have to win over Maya to go beyond Maya and meet Him.

To win over Maya obviously we have to fight with Maya. Fighting with Maya is the GurParsaad of Puran Bandgi. This GurParsaad is contained in the souls who have already gone beyond Maya. The ones who have already been through this fight with Maya and have won over Maya are called by any of the following synonyms:- Puran Sant, Puran Brahmgiani, SatGur, Puran Khalsa, Bhagat and so on.

All of these souls are also served by Maya, as Maya becomes their slave as well. This fight begins with the achievement of the GurParsaad because this is a mandatory divine law that this war with Maya can't be won without the GurParsaad. Like in order to win any war it is very important and mandatory to know everything in detail about our enemy. In the same way to win this war against Maya it is very important to know and understand what this Maya is and how it operates. This divine understanding of Maya is also GurParsaad and

comes with the Sat Sangat of these victorious souls. The ones who are fortunate and have accumulated enough Sat Karams from their previous lives are blessed with this GurParsaad of the Sat Sangat of these victorious souls. These fortunate ones are blessed with this divine wisdom to goto the Charan Sharan of these victorious souls.

Maya Janjaal

Net of Maya - the Bhavsagar - the world of material possessions.

Maya Key Bandhan

The shackles of Maya.

Maya Khel

Game of Maya.

Maya Ki Karni

Attachment to Maya means our Karni is Maya Ki Karni. Our Maya Ki Karni results in us continuing to be punished by Dharam Raj.

Mith Bolra

God is always soft and sweet spoken.

Mithya

False.

Moh

Family and/or selfish attachment. Attachment causes fear in us of losing our worldly comforts, possessions, relationships and anything that physically belongs to us in the world. But, we have to realize that our attachment is to things that are going to perish one day, the things which we can lose any time in our lifetime. Please always and forever keep in mind that whatever has been created in time and space will come to an end one day. Such things which are constantly changing and slowly moving towards meeting their end can and do slip away from us at any point in time and space. Attachment is the false feeling that things belong to us along with the fear of losing them. This attachment is called Moh in GurBani. Moh is part of the Tamo attribute of Maya and is one of the Panj Doots. Realize that everything we are attached to is actually just attached to our physical body. When there is no body left then how is this attachment going to last? The element that prevails is the soul. The soul is a part of the Infinite, Formless Dhan-Dhan Paar Braham Pita Parmeshwar Ji. So attachment to the infinite divine power prevails and attachment to the worldly possessions, comforts, relations is false and doesn't prevail. Realization of this divine truth is

the key to spiritual success. Therefore, living for worldly possessions, comforts and relationships is false and untruthful act, but living for the infinite divine power – soul is the Truthful act. This bears unimaginable eternal happiness and super divine powers in the life time when we realize this Eternal Truth. Therefore, the real divine purpose of this human life is to live for the infinite super divine power and not attachment to the falseness of the worldly comforts, possessions and relationships.

Mokh

Salvation.

Moni-dharee

The person who is sitting in complete silence of mind, there are no thoughts in the mind, thoughtless status of mind, this is also called Sunn Samadhi, and is a very high stage in the spirituality.

Mool

Origin. God first created Himself and then created His Naam, which became the Mool (Origin). Naam forms the basis of the Creation. Everything has originated from Naam.

Mool Manter

1) The very first Shalok of GurBani is called the Mool Manter. The one who understands the Mool Manter will understand the entire GurBani. Mool Manter gives an excellent and complete definition of Dhan-Dhan Paar Braham Pita Parmeshwar Ji. Therefore, there is no Manter bigger or better or complete in itself than the Mool Manter.

Mool means the Origin, the basic foundation, the infinite divine power, that is the basic foundation of the entire creation, from where the entire creation has sprouted. Manter means the one which will ferry us across to the Dargah and takes us to the Dargah of Dhan-Dhan Paar Braham Pita Parmeshwar Ji.

In the Mool Manter it is defined that Ik Oankaar is Sat and this Sat is Naam, and this infinite divine power is the Karta Purakh, Nirbhao, Nirvair, Akal Murat, Ajuni, Saibhun(g) and is a GurParsaad. GurParsaad is the infinite divine power and this infinite divine power is Sat, has been in existence since the beginning (beginning and end are unknown, only present is known and present means this moment), is prevailing now and will prevail in all ages to come.

Naam as Sat Naam is therefore, defined in the Mool Manter and there is no Manter bigger or better or complete than Sat Naam. Therefore, the GurParsaad of

Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva is the only way to our spiritual success.

This GurParsaad is the infinite divine power and will do wonders to our spiritual progress. This infinite divine power of Sat Naam will pave our way to the Dargah and we be able to achieve complete realization of Akal Purakh.

2) The existence of the Creator is defined by His unmatched and unique attributes and infinite super powers as defined in the Mool Manter (Mantra). This is the very first line of Dhan-Dhan Shri Guru Granth Sahib. Mool Manter is the complete definition of the Origin, just like the complete definition of the tree is contained in the tiny seed. Mool means seed or Beej. When Dhan-Dhan SatGur Patshah Ji Nanak Dev Ji disappeared for three days in the waters of the river in Sultanpur Lodhi, it is truthfully believed that Dhan-Dhan SatGur Patshah Ji was with Akal Purakh in His Dargah. He was blessed with the the GurParsaad of Mool Manter, "Ik Oankaar Satnaam Karta Purakh Nirbhao Nirvair Akal Murat Ajuni Saibhun(g) GurParsaad." This means:-

One Formless God.

Truth Is The Name.

Creative Being Personified.

No Fear.

No Hatred.

Image Of The Undying.

Beyond Reincarnation.

Self-Existent.

By Guru's Grace.

The Mool Manter gives a definition of Akal Purakh. It is the highest spiritual Manter. For the information of the Sat Sangat Ji there is no Manter better or bigger than the Mool Manter. It tells us of the vital qualities and infinite divine super spiritual powers of Akal Purakh, and the Origin of this universe and from where the entire creation has emanated.

Based on the descriptions given in Guru Nanak Parkash Granth, which is a collection of all of the original dialogues and Janam Sakhis of Dhan-Dhan, Nirankaar Roop, Param Jyot, Puran Parkash, SatGur Nanak Dev Patshah Ji Maharaj, it is also believed that Dhan-Dhan, Paar Braham Pita, Akal Purakh Ji, Sabh Rajan Key Raja, Gareeb Nivaj directed Guru Patshah Ji to deliver this GurParsaad of Mool Manter and Sat Naam to the masses for relieving them from the pains and sorrows and to save them from reincarnating through death and birth forever.

3) The existence of everything that physically exists in this world is recognized and is always known by its attributes; its capacity to perform; its usefulness; its positive and negative properties and so on. Similarly, the existence of the Creator is defined by its unmatched and unique attributes and infinite super powers as defined in the Mool Manter. 4) When Dhan-Dhan SatGur Patshah Ji Nanak Dev Ji disappeared for three days in the waters of the river in Sultanpur Lodhi, it is truthfully believed that Dhan-Dhan SatGur Patshah Ji was with Akal Purakh in His Dargah. He was blessed with the GurParsaad of Mool Manter, “Ik Oankaar Sat Naam Karta Purakh Nirbhao Nirvair Akal Murat Ajuni Saibhun(g).” Based on the descriptions given in Guru Nanak Parkash Granth, which is a collection of all of the original dialogues and Janam Sakhis of Dhan-Dhan, Nirankaar Roop, Param Jyot, Puran Parkash, SatGur Nanak Dev Patshah Ji Maharaj, it is also believed that Dhan-Dhan, Paar Braham Pita, Akal Purakh Ji, Sabh Rajan Key Raja, Gareeb Nivaj directed Guru Patshah Ji to deliver this GurParsaad of Mool Manter and Sat Naam to the masses for relieving them from the pains and sorrows and to save them from reincarnating through death and birth forever.

Mukh Ujalay

The radiant face of blessed soul.

Mukti

Liberation of the soul from Maya.

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](#).

Munn Mat

Self wisdom. See Mat.

Munmukh

Self-centred person following self-wisdom.

Murshad

Muslim Guru.

Mutha Tek

Bow with forehead pressed at the Guru's feet.

N

Naam

Naam is not just a few words, or just a Shabad (divine word) of GurBani. When we say Naam it is the Nirgun Saroop Puran Jyot Parkash of Akal Purakh (God's immaculate body of light) which makes our Hirda (heart chakra) a place for Akal Purakh to reside. Which makes our astral body (Suksham Dehi) into a Kanchan Dehi (golden inner body). We become a purified entity without any dirt of sins clinging on to us. Our Kanchan Dehi takes us through this final phase of our journey back to our original home – Dargah of Akal Purakh (royal Court of God). Naam is the ladder to the Dargah and Naam Simran and collecting Naam Ki Kamai keeps on removing all of the distractions and obstacles on the way to Eternity. Eventually when we reach the Puran Bandgi Stage then the door to the Dargah opens up by itself. Dhan-Dhan Guru Panoram Patshah Ji Shri SatGur Arjun Dev Ji has very kindly revealed the source of the GurParsaad of Naam. He has very clearly named a Puran Sant as the divine source of the GurParsaad of Naam. Naam is the priceless jewel and lives in the Hirda of a Puran Sant a Puran Brahmngiani. The Daat of Naam is priceless, it can't be measured, it is infinite divine power, the GurKirpa and GurParsaad. That is what it means. When we say Guparsaad it means this infinite divine power. So this infinite divine power lives in the Hirda of a Puran Sant a Puran Brahmngiani and can only and we repeat only be given by a Puran Sant a Puran Brahmngiani. 2) The foundation of every creation is Naam. The basis of every creation is Naam. Every creation has emanated from Naam. The Origin of every creation is Naam. All of the life bearing creatures are created from Naam. All of the planets, sun, stars and everything that is in the Khand Brahmmand – means everything in the universe has originated from Naam. The foundation of all of the religious books – Simritis, Ved, Puran (these are the religious books written by ancient yogis, rishis and munis) is Naam. Everything in Lok Parlok has emanated from Naam. The basic foundation of everything in Lok Parlok is Naam. No wonder, only Naam can take us to Akal Purakh. The entire divine wisdom has also sprouted from Naam. ...more in astpadi 16. Naam is the:-

- essence of all divine thoughts,
- essence of the entire creation,
- ladder to the Dargah,
- path to the Dargah,
- essence of the Shabad Guru,
- essence of GurBani,
- essence of all of the Brahm Ki Katha,
- essence of Shri Guru Granth Sahib Ji,

- Guru of GurBani,
- Highest Hukam,
- Infinite Divine Power,
- container of all of the eternal treasures,
- Amrit,
- the source of Puran Braham Gyan,
- the source of Puran Tat Gyan and
- above all Naam is the Gur Parsaad.

Naam is everything and only Naam will bring us Jivan Mukti. Only Naam will bring us merger with God. 3) In the Mool Manter it is defined that Ik Oankaar is Sat and this Sat is Naam, and this Infinite Divine Power is the Karta Purakh, Nirbhao, Nirvair, Akal Murat, Ajuni, Saibhun(g) and is a GurParsaad. The GurParsaad is the Infinite Divine Power and this Infinite Divine Power is Sat, has been in existence since the beginning (beginning and end are unknown, only present is known and present means this moment), is prevailing now and will prevail in all ages to come.

Naam as Sat Naam is therefore, defined in the Mool Manter and there is no Manter bigger or better or complete than Sat Naam. Therefore, the the GurParsaad of

Naam Amolak Rattan

Naam, the priceless jewel.

Naam Amrit

Divine energy.

Naam Daan

Giving Naam - can only be done by a Sant Hirida.

Naam Dhann

Wealth of Naam. Naam Dhann is the priceless treasure. This eternal treasure has infinite powers. One of the divine benefits that is achieved by dedicating ourself to Naam and collecting this priceless treasure is that we can find a place in the Dargah of Akal Purakh. This is a divine promise that is being made to us by the Guru.

Naam Japna

See Jap.

Naam Ka Bhandaar

Collection of Naam. There is no end to the collection of Naam. We can continue to collect this Eternal Treasure forever and even then we are not be able to see its ending.

Naam Ka Vapaari

Param Padvi make us a Naam Ka Vapaari – the one whose business becomes dealing in Naam only. This is the real divine business with which we will keep on collecting all of the eternal treasures that will be highly appreciated in the Dargah. Serving the ONE – Ik Oankaar Satnaam is the best business we can be in. There is no business better and higher paying than this business. What can be a better business than collecting the Eternal Treasures? We have been provided with a invaluable chance to become a Naam Ka Vapaari being blessed with this human life, so why are we wasting this priceless diamond life, “Heera janam amol” in drinking the poison of Maya?

Same as Naam Key Beopari.

Naam Key Beopari

Merchant of Naam.

Same as Naam Ka Vapaari.

Naam Ki Kamai

Earning of naam. This is the real service of a Sant, because this is the highest level of the service to Akal Purakh. Doing Naam Simran with GurParsaad, taking Naam into the Surat, mind and Rom-Rom is the real service of a Sant and Akal Purakh.

Naam Ki Seva

In service of Naam.

Naam Rang

When we are blessed with all of these infinite divine powers it is called Naam Rang.

Naam Simran

Loving remembrance of God’s Name – “Sat Naam”.

Naam Simran Technique

Some people preach various techniques of Naam Simran, which is absolutely wrong. There is no technique for Naam Simran, this is Gur Parsaad and when we are blessed with the Gur Parsaad then we sit down in silence and focus on Sat Naam in our mind and we will find that our mind is reciting Sat Naam. That our Surat is reciting Sat Naam in silence.

Naam Simran is trust, devotion and love and there is no technique for trust, devotion and love for the Guru, it is all Gur Parsaad. We just sit down when we feel the urge to do so and we find Naam Simran going inside us. Just stay focused on this internal Naam Simran and start to go into Smaadhi and then Sunn Samaadhi. The key is the Gur Parsaad, the Mehramat, the Karam – the Kirpa, the Gur Kirpa which will put us internally into Sat Naam Simran. This way our inside will continue to be cleansed as our Simran goes higher and higher.

Naath

This means that God is the owner of everything. He is the Master of everything.

Nabhi

Navel. There is a spiritual energy centre here and a lotus (Kamal) that blooms when Naam activates it. Called Nabhi Kamal.

Nadar

Look of Grace.

Namaskaar

Greeting with pressed palms.

Nanak

1) Whenever the Shabad “Nanak” comes in GurBani it means that Dhan-Dhan Paar Braham Pita Parmeshwar is addressing “Nanak” with that particular piece of divine wisdom. This Shabad “Nanak” comprises of two Shabads. NAA –means not and ANAK - means many. So “Nanak” means “Not Many.” It means ONE, UNIQUE, Ik Oankaar Sat Naam. It means that the Shabad “Nanak” unites us with the “Naa Anak”, unites us with the One, the Ik Oankaar Sat Naam. So the Shabad “Nanak” means Ik Oankaar Sat Naam in the real divine sense.

2) Dhan-Dhan SatGur Sachey Patshah Arjun Dev Ji has used the name of Dhan-Dhan SatGur Sachey Patshah Nanak Dev Ji Maharaj in every Pauri of every Astpadi. Look at His humbleness, He has recited the Sukhmani Bani Himself, but given the praise, the Wadyaaee, to Dhan-Dhan SatGur Nanak Ji Maharaj. Please keep in mind that since this is Dhur Ki Bani, meaning that it has come from Akal

Purakh, it means that wherever Dhan-Dhan SatGur Nanak Patshah Ji's name comes, it is Akal Purakh addressing Dhan-Dhan SatGur Nanak Patshah Ji.

SatGur Pancham Patshah Ji has in this way given the Wadyaaee to both Dhan-Dhan SatGur Nanak Ji and Dhan-Dhan Paar Braham Parmeshwar Ji. And that is the lesson we should learn from this divine quality of SatGur Sahib Ji Maharaj. Always giving the Wadyaaee to the Gur and Guru. If anything good happens it is the Wadyaaee of the Gur and Guru and if anything bad happens it is not Gur or Guru's fault, it is our fault, so take the fault on our own self. This is a great divine quality, and believe us, by doing so we delete the effect of the wrong doing and there remains the effect only of the good doing. This is an extremely truthful behavior that we should all adopt.

Narak

Hell. Narak, is where those souls who did really bad deeds go to bear the results before they are sent back to the Juni.

Neech

Lowest, humblest.

Neech Karam

Lowly act e.g. doing slander.

Neechan Key Att Neech

Lowest of the low. By regarding ourself as Neechan Key Att Neech we become humble and kill ego.

Neoli Karam

Swallowing a strip of cloth, which is then used to clean the intestine. A very difficult yogic practice.

Nidhaan

The treasure which is Infinite - "Amrit Naam Nidhaan Ha."

Nimana

The one who has no Maan, meaning the who doesn't care about his respect in the society he is living in.

Nimrata

Humbleness. Earning humbleness, Nimrata, fills our Hirda with the GurParsaad of Naam and we keep on collecting Naam Dhann by doing Naam Ki Kamai.

Nindak

Slanderer - the person who is doing Nindya. The Nindak is a Munnmukh and Maha Moorakh according to GurBani.

Nindya

Slandering and negative criticism of somebody. To deliberate on somebody else's actions, character, integrity, lifestyle, behavior or other attributes in the negative sense. To discuss the presumably bad qualities and doings of another person. It can be in his absence or in his presence.

Niranjn

God - the One who is beyond the darkness of Maya. God is beyond the three attributes of Maya. Therefore, to reach Him or to unite with God we will have to go beyond Maya. Only those who are blessed with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva go beyond and are able to reach Him.

Nirankaar

God is Formless. Being Infinite means He is Formless. Oankaar also means formless and only He Himself could make Himself formless or infinite. The Infinite One has no ties, no boundaries, and no attachment.

Nirankaar Roop

Human Form of the Formless One i.e. the one within whom God resides fully.

Nirbaan

The One who is beyond death and birth, is always Mukht, the one who rules over Maya, the one who rules over everything, the King of kings. We achieving Jivan Mukti whilst living a family life - see Girahst.

Nirbhao

Without fear. Since God is Nirbhao, Fearless, we need to become fearless too in order to be one with Him. This is the way that will lead us to go beyond Maya and be one with the Almighty. It is a mandatory divine quality to become fearless.

Nirdhan

The ones without pride of money and wealth - the Nirdhanta of Hirda (attitude of gratitude).

Nirgun

God. Nirgun is the one which is beyond the three attributes of Maya and can't be seen with the normal eye. Nirgun can only be seen and experienced with the divine eye – Dib Drisht – Gyan Netter. This is the divine super infinite power that we call “Ik Oankaar Satnaam Karta Purakh Nirbhao Nirvair Akal Murat Ajuni Saibhun.”

Nirgun Saroop

The Infinite Divine Power that is beyond three attributes of Maya is called Nirgun Saroop. Experienced as Divine Light.

Also see [Sargun Saroop](#).

Nirmal

Pure.

Nirvair

Without hate. God in the SatGur has no animosity with anyone. He has no enemies. He doesn't hate anybody. He doesn't discriminate. He has no hatred for anybody. He is above all of these negative forces and to be more explicit, it is a divine truth that SatGur is single vision means he is Ik Drisht, for Him all are equal.

Nishkaam Seva

Service without any desire for reward or recognition. The ones who dedicate themselves to Nishkaam Seva – service without any demands, unconditional love for the SatGur, are transformed into a Sat Hirda. The real divine service – Seva is the one which is done without expecting anything in return. The Seva done with demands is not counted as Seva. Seva is only counted as Seva at the Charans of a SatGur if the Seva is without any demands. The ones who do Nishkaam Seva are very fortunate as their Hirda is transformed to a Sat Hirda. They eventually merge in Akal Purakh. They become one with the Almighty and achieve their objective of becoming a Jivan Mukt. Those who give up everything to their SatGur and follow His words and lose their own identity in the Seva of their SatGur become Dhan-Dhan as their Hirda is transformed completely to a Sat Hirda.

Nithawan

Literaly homeless, but it doesn't mean the person who doesn't have a place to live. Nithawan means the person who has given back everything to the Giver – Akal Purakh. That we dont care about our worldly land and properties.

Nitnem

Daily ritual reading of at least five selected Sikh religious texts - also called Panj Bani Paath. Many people ask about the Nitnem, about what we should do daily. For most people the Shabad Nitnem nowadays means Panj Bani Paath. Reading Panj Bani Paath everyday has been a very common thing amongst the masses for a very long time now. But, please look at what is being said by GurBani Guru. And that is to do Naam Simran. Naam going into the mind or Surat is the same thing and is called Naam Simran. As Bandgi progresses Naam goes into various parts of the body. Naam Simran is the highest level of Seva we can do for the Gur and Guru. So which is more rewarding, reading GurBani or doing GurBani? Just reading doesn't bring much spirituality inside us, but doing GurBani brings unimaginable spiritual progress in our life. This is the promise from GurBani. Naam Simran is a GurParsaad as Naam is a GurParsaad, so is Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva, this is all GurParsaad, and there is only one in tens of millions who is blessed with this GurParsaad. The one who achieves this GurParsaad is an extremely fortunate soul. Non-surrender or incomplete surrender by a large number of the Sangat is the reason for zero or minimal spiritual progress. We all see many people around us who have been doing Nitnem for their entire life, but have made minimal spiritual progress. Therefore, complete surrender with Tunn, Munn and Dhann is very important for success in spiritual life, and not doing ritual readings of Nitnem.

O

Oankaar

The divine meaning of Dhan-Dhan Shabad "Oankaar" is the Formless. Which means:-

- He has no dimensions,
- He can't be measured,
- He can't be assessed,
- He is beyond any physical measurements.

This means that Oankaar is the One who is Formless and hence Infinite. Only He Himself could make Himself formless or infinite. This is how He is Omnipresent – Sarav Viapak. Everything that is finite and is visible with the naked human eye is Maya. The One who is formless is infinite and is not ruled by Maya. So the

formless, infinite One is beyond Maya. Being beyond Maya means He is not defined by the Three Attributes of Maya – “Trihu Gun.”

P

Paap Karams

Sinful deeds. Forgiveness is one of His divine qualities. Once we turnaround towards Gur and Guru and give up everything at their Sat Charans then all of our misdeeds from this life and all previous lives will be forgiven. All of our sins (Paap Karams) from this life and all previous lives will be forgiven instantaneously.

Paar Braham

God, the Infinite Divine Power.

Paar Braham Khand

The innermost primal part of Sach Khand where there is complete Silence.

Paar Braham Parmesar

Supreme Transcendent Lord.

Paarjaat

One of these five trees in heaven which is believed to fulfill all of the desires of the seekers. All this is received through Naam.

Paath

Religious text.

Paath Karna

Doing GurBani. Most people are engaged in just reading GurBani. There are very few fortunate ones who engage themselves in the practice of GurBani in their daily lives. The ones who do so become Dhan-Dhan.

Paath Parna

Ritual readings (parna) of religious texts (paath).

Pakhand

Hypocrisy. As long as we are in duality, Pakhand, we can't be in Sach Khand.

Panch Bhootak Dehi

This is our five element body, meaning our physical body comprises of five basic elements of nature, Panj Tatt. They are sky (space/ether), air, water, earth and fire.

Panch Shabad Anhad Naad

After the Dassam Dwaar is open there is a continuous connection formed between a Suhaagan and Akal Purakh. There is a continuous flow of Amrit from the Dassam Dwaar to the body. And at the same time there is Divine music that starts to sound in the Dassam Dwaar. This Divine music is the Amrit and continuous Divine Kirtan coming directly from Akal Purakh. It is heard in the form of music being played by five different spiritual musical instruments.

Pancham Patshah

Fifth King. Guru Arjun Dev Ji.

Pandit

Nowadays Pandit refers to a Hindu priest. But, the real divine meaning of Pandit is a Puran Sant.

Pani

Water.

Pani Pita

In water, oxygen and hydrogen are held together by this Infinite Divine Power. Otherwise hydrogen is highly inflammable and oxygen helps combustion. If this Infinite Divine Power was not there then this would become like a hydrogen bomb.

Panj Bani Paath

The daily ritual reading of at least five prescribed Sikh religious texts. See Nitnem.

Panj Dhoots

Five thieves, namely : 1. Anger 2. Greed 3. Lust 4. Family or selfish attachment 5. Pride / Ego. 1.Krodh 2. Lobh 3. Kaam 4. Moh and 5. Ahankaar / Haumai.

Panj Pyare

Five beloved ones that were instituted by the Tenth Guru. They were Puran Brahmangianis. They were Puran Khalsa and according to GurBani, only a Puran Brahmangiani can be called Khalsa.

Panj Tatt

The five essential elements. They are sky, air, water, earth and fire.

Param Anand

State of Supreme Joy, of Eternal Happiness. When we go into the Sat Sangat of a Puran Sant, our mind, Hirda, soul and body goes into peace and we forget about rest of the world including our pains and sorrows. Therefore, wherever such a soul is sitting there is Param Anand – the highest level of happiness. In order to be blessed with the Gur Parsaad and this Param Anand on a continuous basis living at the Sat Charans of such a soul is the right way to go. When we go into this Param Anand – eternal bliss and eternal happiness, then we will be absorbed in Naam and Mahima of Dhan-Dhan Paar Braham Pita Parmeshwar Ji. God is a source of all of the infinite divine qualities and Gur Parsaad will start to fill our Hirda with these divine qualities.

Param Atma

Supreme Soul – God. The soul, Jyot, that goes beyond three attributes of Maya, “Trihu Gun Tey Parey”, becomes Param Atma.

Param Dhaam

The Origin. This Origin is “Ik Oankaar Satnaam.”

Param Dyalu

Supremely Merciful and Compassionate.

Param Gat

Supreme State. The soul that is constantly awake is in the awakened stage known as the “Param Gat.” This is also known as Param Padvi, or Puran Brahmangian Awastha, or the Sahaj Awastha, or the Puran Sukh Awastha. It is the stage of complete silence, complete Eternal happiness, no thoughts and always absorbed in the Mansarovar.

Param Jyot

The life element - soul, atma. This Jyot keeps the five non compatible elements (Panj Tat) together inside us, it keeps us breathing and this Jyot is God Himself.

Param Jyot Puran Parkash

Pure Divine Light. Supreme Light’s Perfect Brightness. Seeing the Perfect (Puran) Brightness (Prakash) of the Supreme (Param) Divine Light (Jyot) that resides in our Soul (Atma). Surrendering completely with Tunn, Munn and Dhann at the Sat Charans of a Sadh ignites the Jyot inside us. Our birth in the human life is due to this Jyot, which is inside us. In a normal person this Jyot is

hidden within and is kept like that due to the influence of Maya – Panj Doots and Trishna. This Jyot comes to the forefront only when we go beyond Maya – then it takes over and appears as Param Jyot Puran Parkash.

Param Kirpalu

Supremely Merciful.

Param Pad

Divine position accepted in the Dargah.

Param Padvi

The highest spiritual status.

Param Sukh

Divine Happiness. Naam Ki Kamai will bring us Param Sukh – divine happiness, which comes when our mind and Hirda will go into complete peace – Sunn Samadhi. The highest level of divine happiness, the never ending eternal happiness, everlasting peace in mind and Hirda will come only when we will focus on Naam Ki Kamai. Not only we should focus on Naam Ki Kamai, but we should always be encouraging and helping others to dedicate them to Naam Ki Kamai.

Param Tat

Supreme Divine Essence.

Paras Pathat

A mythical stone. The very special thing about this stone is that if we touch a piece of iron to this stone, the iron turns into gold.

Pargateyo Jyot

Manifested Divine Light i.e. a soul that has become pure divine light same as God. Dassan Dass Ji wrote, "We have a fully manifested Jyot inside us, a Pargateyo Jyot. We see it all the time. It is the Param Jyot Puran Parkash – Supreme Light's Perfect Brightness. Even at night time when we close our eyes to sleep, there is no darkness in our eyes. We see Puran Parkash in our eyes even when they are closed. We also have been blessed with the brightness (Parkash) of one spiritual sun in our Hirda. Also with Gur Kirpa (God's mercy), Akal Purakh's and Guru's Charans (holy feet) have saturated our Hirda."

Parkash

Nirgun Saroop - Divine Light. 1) Some people are given the GurParsaad of seeing Parkash, meaning seeing the Nirgun Saroop with their eyes open. Some

people see the Divine Light when they close their eyes. These blessed people see the Divine Light all around an Apras. 2) Please be sure to understand that when we say Parkash we really physically see this Parkash, it is not just said in GurBani, it happens to us physically and our body is filled with this divine Jyot and Parkash and we can physically see this Divine Light. Therefore, please do what GurBani is telling us to do and enjoy everything that GurBani says will happen to us. All this really happens, it is not any illusion, it is a Divine Truth.

Parmeshwar

Lord God.

Partipaal

Cherisher. Same as Gopaal.

Parupkaar

Doing good for others without expecting any rewards or recognition, including doing seva of guiding others to the Sant Hirda who gives the Naam.

Parupkaari

The one who does good to others without expecting any rewards or recognition.

Parupkaari Hirda

A Parupkaari Hirda is a Sant Hirda. A Parupkaari Hirda is the one who drinks the sorrows and pains of others and gives Amrit to the Sangat.

Patshah

Spiritual King as opposed to Badshah meaning worldly king.

Pauri

Verse.

Pawan Guru

Means the Infinite Divine Power in the form of air. Our breath is just running automatically within us and is the life element. That is why GurBani calls Pawan the Guru. Pawan gives our body life. Once this divine power is withdrawn then the physical death comes. GurParsaad prevails and self wisdom meets its end. The most wonderful life giving eternal entities of air and water have been born from the Sunn Klaa, "agan paanee jeeo joth thumaaree sunnae kulaa rehaeidhaa."

Pawan Guru Pani Pita

Look at the wonders of the Sunn Klaa – the most wonderful life giving eternal entities air and water have also been born from the Sunn Klaa, "Pawan Guru Pani

Pita Mata Dharat Mahatt.” Look at the importance of these two natural elements air and water, how divinely they have been gifted to us by the Almighty. These two elements are free and equally available to each and every soul, each and every creation of the nature. There would be no life without these two elements. With every breath the Pawan Guru goes inside us, and water is the father - Pani Pita. It is as pious and pure as the Almighty Himself. "agan paanee jeeo joth thumaaree sunnae kulaa rehaaeidhaa."

Peace

Peace of mind is another name of God. There is peace when there is divine love, divine trust, divine devotion and divine belief. When we follow the SatGuru's words as Sat Bachans then our mind and Hirda goes into complete peace and wherever there is peace there is God Himself. Peace in Hirda is another name of God Himself. See Sukh.

Pind

Physical body.

Pisaach

Evil spirits.

Pita

Father.

Pooja

The real divine worship, Pooja, is the Pooja of the Sat and this Pooja starts with the complete surrender at the Charans of the Sat Saroop. This is the highest level of the Seva and will make us a truthful servant of the Sat Saroop – and will eventually make us Sat Saroop too.

Poojaari

Worshipper. Same as Banda.

Poora Guru

Perfect Guru.

Poora Prabh

Perfect God. Perfection can never be achieved by us. We can only merge into Perfection - God. That is what is meant by achieving Totality or Perfection. Achieving Totality means being taken over by the Infinite Divine Power and the Infinite Divine Power is the perfection. Totality or perfection also means total

concentration of mind, focus of mind, or infact elimination of mind altogether and replacing it by the Infinite Divine Power.

Pooree Deekhiaa

When the Poora Guru, with the GurParsaad, plants Naam in our Surat, Hirda and Rom-Rom.

Praan

Soul. Praan is the soul and the foundation of this soul is God Himself.

Prabh Jyot

Divine Light.

Prabh Ki Klaa

God's Divine Power - See Jyot.

Pratipaal

God, the One who nourishes all of us. He sustains us by providing us with everything that we need for existance in this world.

Preet

Unconditional love.

Prema Bhagti

Spiritual Path of Loving Devotion.

Puneet

Purified. The ones who are absorbed in His Naam and GurParsaad become Puneet – are purified, their Hirda goes into Puran Sachyari Rehat, complete internal compliance, compliance of defeating Maya, compliance of Atam Ras Amrit, Brahamgian Amrit.

Punn Daan

Charitable donations.

Punn Karams

Virtuous deeds.

Purakh Bairagee

The person who has won over Maya completely becomes a Purakh Bairagee, a Puran Sant.

Purakh Pardhan

Very wise person – wisest of the wise.

Puran

Perfect. This is a quality of God and Guru only.

Puran Bandgi

Bandgi reaches the Puran state with winning over Maya. The ones who win over their own mind win over Maya and are accepted in the Dargah of Dhan-Dhan Paar Braham Pita Parmeshwar Ji as Puran and are decorated with the Param Jyot Puran Parkash Atam Ras Amrit and are merged in the Sat forever.

Puran Bandgi Marg

Spiritual Path to Perfection.

Puran Parkash

The field of pure and very strong spiritual energy, the aura, around the people who attain the stage of Puran Brahamgiani. Please be sure to understand that when we say Parkash we really physically see this Parkash, it is not just said in GurBani, it happens to us physically and our body is filled with this divine Jyot and Parkash and we can physically see this Divine Light. Therefore, please do what GurBani is telling us to do and enjoy everything that GurBani says will happen to us. All this really happens, it is not any illusion, it is a divine truth.

Puran Purakh

A Puran Purakh is a living God on Earth - a Puran Brahamgiani. It is a divine truth that there is an infinite Chattar on the head of a Puran Purakh, there is so much Parkash as much as seven Suns will not be able to provide, both in over and around the Head and in Hirda, and 1000 Suns Parkash at the Charans of such a soul. That is why so much divine importance is given to the Charans of a Puran Purakh. That is why the Mahima of such a soul is beyond description, it is basically, infinite, so how can it be described?

Puran Sachyari Rehat

Perfect Truthful Inner Compliance To God's Word. Only by complying to God's word do we complete our inner pilgrimage. See Andherlaa Teerath.

Puran Samarpan

Complete surrender to our Guru.

Puran Sant Puran Brahamgiani

The Guru. The one who has achieved the Param Padvi. The one who has Puran Jyot Parkash in His Hirda. The one who has won over Maya. The one who has merged in Akal Purakh and the one who has been authorized either by another Puran Brahamgiani or by Akal Purakh Himself to deliver GurParsaad to the masses. The most important thing to understand and truly believe is that a Puran Sant, a Puran Brahamgiani, a SatGur is a living God on this Earth.

Puran Tat Gyan

Perfect Tat Gyan. See Tat Gyan.

R

Raag (1)

Raag means attachment, the Moh Maya.

Raag (2)

The language of God. Raag is what God speaks. Raag is the musical classifications of the divine dialogues, divine words, Shabad Guru, scriptures.

Raj

Power / Kindgom.

Raj Abhiman

One of the forms of the Ahankaar – a very dangerous one. The ones who are intoxicated with the power of being in worldly positions are living in “Raj Abhimaan.”

Raj Jog

Raj Jog, means the one who is united with God and at the same time enjoying all of the worldly comforts without being attached to them internally and use all of the divine powers and eternal treasures for the betterment of the mankind. This is true for an ordinary family person too. Unite with God, become one with Akal Purakh Ji and at the same time live the life on Earth without attachment to any anything that is false and unreal, will die in time and space.

Rajo

Desire aspect of Maya. Includes Asa, Mansa and Trishna.

Rajus

The people who operate under Maya's Rajo consciousness. See Tamus and Satuk.

Ras (1)

Ras is the Mansarovar, the Amrit, the Atam Ras, the infinite divine power.

Ras (2)

Tastes of the tongue.

Rasik

The one who has and enjoys Ik Ras. Rasik means the one who has been taken over by the infinite divine power and is absorbed in this infinite divine power.

Rasik Bairagee

Bairagee means Mukht - free, from Raag - attachment, the Moh Maya. So Rasik Bairagee is the Rasik - the one who enjoys Ik Ras (divine Bliss) and at the same time is Bairagee - free from Maya.

Rasna

Tongue.

Rattan

Jewel - each Shabad is considered to be a jewel encased in diamonds, "Gur ka shabad rattan ha, heera jit jarao." Anand Sahib.

Rehat

Inner Compliance To God's Word and not the outer compliance to man-made rules and regulations as set by religious organisations.

Ridh

The person who possesses Ridhi powers.

Ridhi Sidhi

All supernatural powers. People who practice Yoga and the Mantras and rituals described in the Hindu religious books achieve some supernatural powers. These are called Ridhis and Sidhis in GurBani. These supernatural powers come at a very early stage of Bandgi. If indulged, they will stop any further spiritual progress. They are considered a major roadblock in the passage to Sach Khand. These supernatural powers are used by Akal Purakh for His administration of the universe and the use of such powers by individuals is considered a violation of the Hukam of Akal Purakh.

Rog

Disease. The cycle of death and birth is considered to be the biggest Rog (disease), the biggest sorrow and pain.

Rog Rehat

Disease free. The Panj Doots and desires are the highest level of mental sicknesses. Only a SatGur is Rog Rehat, meaning that only the SatGur doesn't suffer from any such sickness at all, "Jo Jo Disey So So Rogi. Rog Rehat Mera SatGur Jogi."

Rom-Rom

Rom doesn't mean hair, it means every cell of our body, every bit of our body

Roop (1)

As part of Maya it means the beautiful form of others that causes attraction of mind and brings in the feeling of lust.

Roop (2)

A Sant's hirda is the Roop of Sat. Meaning the form that god takes in this world.

S

Saadhik

A person who is a seeker, a seeker of the Eternal Truth, who is engaged in Bandgi. However, he may or may not get to Puran Bandgi. He may become a Sidh, but he will only become a Puran Sant a Puran Brahamgiani a Puran Khalsa if he wins over Maya by ignoring Ridhis and Sidhis.

Saas

Breath. Same as Swaas.

Saas Giraas Simran

A very high spiritual stage and when that happens Naam Simran goes on in autopilot mode. It never stops. It continues day and night at every moment asleep or awake. Eventually, it goes into Rom Rom. Every cell of the body breaths with Naam Amrit and the Dehi becomes "Amrit Bhinne Dehurie." This happens by meditating, doing Naam Simran, with complete and full commitment and belief, faith and trust, devotion and love and above all with the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva.

Many people take the literal meaning of Saas Giraas Simran which is to repeat Naam while inhaling and exhaling, but that is not the divine truth. Every time we inhale and exhale, meaning at each and every moment, we need to collect the divine wealth of Naam Dhann. There is no way that we can repeat Naam with every single inhale and exhale. Therefore, the true divine meaning of Saas Giraas Simran is that none of our breaths should go without Simran, and that is only possible when we go into Ajapa Jaap – autopilot.

Sach

True.

Sach Di Takdi

Benchmark of Truth against which a soul is measured. The yard stick of Sat. The scales of Truth. Our Karni is being constantly watched against the yard stick of Sat. Everything we do or perform is being judged and weighed on Sach Di Takdi. When we focus on Naam, Bandgi and Seva, we are being watched by God sitting inside us. When we follow the Panj Doots and desires and perform under their influence and drink this poison, then once again we are being watched constantly by the infinite divine power sitting inside us. Whatever we sow now so shall we reap in the future. Therefore, why should we indulge in those deeds which are poisonous and leave the Amrit aside. Why not focus on the deeds that will bring us the Amrit?

It doesn't take any complex study to figure out how we are performing in our day to day deeds. Just focus for a few minutes at the end of the day on what we did. What was positive and what was negative. Keep in mind that all of our deeds are being watched and will be graded by the divine power within yourself. This kind of daily analysis will give us the opportunity to reflect upon our deeds and allow us to focus more and more on truthful deeds. We can at least be truthful with ourselves and do a truthful analysis of our own deeds. We don't need to tell anybody else if we don't want to. However, accepting our misdeeds at the Charan Sharan of a Puran Purakh and His Sat Sangat will do wonders for our Hirda. Our Hirda will be cleansed instantaneously. It does require a lot of courage to do so, but if we did this then the rewards will be unbelievable. Just do it and enjoy the divine blessings.

Sach Ka Vapaari

The one who deals only in Eternal Truth. The one who sees, hears, speaks, delivers and serves the Eternal Truth.

Sach Khand

Realm of Supreme Truth. See Khands. Sach Khand is nothing but the transformed Sat Hirda. Sach Khand is the Hirda in which Truth, God, appears and fills it up with all of the super infinite divine qualities and powers. At that stage there remains no difference between God Himself and the soul that has become Sat. This soul merges with the Nirgun Saroop of Akal Purakh, which is the Sat and the Origin of the creation. When this divine merger happens then no doubts remain and there is no more separation. God and the soul become one and there remains no difference between the soul and God Himself. This is a divine event and is called meeting with Akal Purakh. Therefore, the key to success is become a Sat Hirda, which can be achieved by focusing on Sat and Sat Naam Simran.

Sachaa Vishwas

True faith.

Sachee Preet

True Love.

Sachee Shardha

True devotion. True devotion, Sachee Shardha, is a very important and mandatory requirement in our Bandgi process. Our dedication and surrender is not complete without this divine quality of devotion. Devotion brings us the GurParsaad. Devotion brings us the GurParsaad of Bandgi and Seva. Actually devotion is Bandgi, devotion is dedication, devotion is surrender, without devotion there is no spiritual progress. It should come from inside of our Hirda, the thirst for seeking the Eternal Truth, the thirst for discovering the Eternal Truth – Sat. Devotion is the foundation of Bandgi. Without devotion Bandgi is not possible. Devotion is a divine gift so please keep on praying for this divine gift until our Hirda gets filled with this divine quality, this divine power.

Sachey Patshah

True King.

Sachyaar

God – the One who is Truth Almighty.

Sachyara

Person full of Truth – completely truthful one.

Sad Sad Hi Jeevey

Living Forever. This happens when death of ego occurs when we die to the Shabad. Same as Shabad Marey.

Sada

Forever, non-stop, for all ages to come. E.g. Sada SatNaam, Sada Suhaag, Sada Anand.

Sada Suhaag

Sada Suhaag is Param Padvi, Sada Suhaag is Puran Tat Gyan, Sada Suhaag is Puran Brahamgian.

Sada Suhaagan

Eternal Wife of God the Husband. The Braham Gyani.

Sada Sukh

Eternal happiness.

Sadh / Sadhu

A Hirda which has been straightened out. It has been modified, changed, cleaned and molded in Truth. There is no longer any effect of the 5 thieves, slander, gossip, hopes, wishes, desires and jealousy. A Sadh can't be distracted by any aspect of Maya. A Sadh is also known as a Sadhu or Gurmukh. The Sadh is the one who has become one with God and has been blessed and authorized by God to give this Gur Ka Shabad to us. What is this Gur Ka Shabad? It is the GurParsaad of Sat Naam. This Gur Ka Shabad takes us to the Charan Sharan of the Dhan Dhan Paar Braham Pita Parmeshwar Ji, which then take us to the heights of the spiritual world.

Sadh Ki Seva

Seva of a Sadh. This a very very fortunate thing to be in. Its Mahima can't be described, this is probably the highest Seva one can do, and again the highest level of Sadh Ki Seva is giving Tunn, Munn and Dhann at the Charans of the Sadhu. Sadh Ki Seva's Mahima is that it makes us a Sadh too. So please do it and enjoy its benefits.

Sadh Sang

In the company of the Sadh. The company, the Sang, of the Sadh can take us upto the highest stage of spirituality. In the Sadh Sang we become detached from everything else. We become fearless. The fear of losing disappears. We are detached from Maya and go beyond Maya. God is beyond Maya so to unite with Him it is mandatory that we are beyond Maya. Then and only then will we be

able to unite with God. When this happens then we physically see that the entire creation is His creation and is being run by His divine super powers.

Sadh Sangat

Sadh-Sang-Gat means salvation can be achieved within the company of a Sadh. In the sangat of the Sadh, the Sadh Sangat, we are relieved of the mental sicknesses.

Sadhu Sang

See Sadh Sang.

Sagal Ki Reena

Becoming dust of all creatures – utmost humility.

Sahib

Master - God.

Saibhun(g)

God is self-created, self-supported.

Sakat

A person who is totally ignorant about his responsibility towards the Creator. His ignorance is not innocent, it is intentional. A Sakat will make no effort to do any of the Sato Karams. A Sakat believes that there is no God.

Salok

Verse of GurBani.

Sang

Congregation.

Sangat

Congregation.

Sanjam

Patience; humbleness; humility.

Sanmukh

Follower of the Guru. After getting blessed by the Guru, they make efforts to become a Gurmukh.

Read :

[Beymukh and Sanmukh.](#)

[Becoming Gurmukh.](#)

Sansarik Mat

Worldy Wisdom.

Sanskars

Habits.

Sant

The shabad Sant actually is not a name or title of a holy man, Sant actually refers to a hirda that permantly resides in God's court. In a Sant hirda only God resides 100% in the form of Naam. The soul of a Sant is always absorbed in the Mahima of Naam. They become a custodian of this medicine of Naam and they are given the authority by God to give this prescription of the Naam to the deserving candidates. Our Sant plays the most important role in our spiritual journey. Sant means the person who has lost his own identity (ego) and merged himself in the Sat.

Sant Hirda

Enlightened heart chakra i.e. the Divine heart of a Sant. A Puran Sant is born when the Sargun and Nirgun becomes one in all physical and divine senses in a person. He is then a Puran Sant Hirda.

Sant Ka Nindak

Slanderer of a Sant.

Sant Ki Nindya

Slander of a Sant.

Sant SatGuru

Sant means SatGuru, but they are sometimes said together for emphasis - Sant SatGuru. Also to distinguish between Shri Guru Granth Sahib Ji which is also SatGuru.

Sarabh

All kinds of; in entirety.

Sarabh Klaa Bharpoor

God is full of all the super divine powers. See Klaa.

Sarabh Nirantar

The Infinite Divine Power is Omnipresent. There is no place without Him. His divine power prevails everywhere.

Saram Khand

Realm of Making Spiritual Effort. See Khands.

Sarav Viapak

Omnipresent God.

Sargun

Sargun is the One who is present in every creation and operates the creation. This is the divine power that runs every creation. In human beings it is the life element; it is the soul that runs the physical body. It is the divine power present in the form of Sat Sarovars as a part of the Suksham Dehi which is part of the soul. This divine power is responsible for making us breath and pumping our heart. It keeps all of the organs of the body functioning and the body alive.

In the same way this divine infinite power is present in every creation and keeps the creation running and operating. This divine power keeps the fire contained in the wood. The same divine power keeps hydrogen and oxygen together and makes it water. However, these are two completely incompatible elements and can't be stored together. One is highly combustible and the other one is a catalyst for fire, but they are held together in the form of water which sustains life.

Sargun-Nirgun

This Infinite Divine Power is One and is called Nirgun, meaning the Formless One who is above Maya. The entire creation is His Sargun Saroop as it is run by the Infinite Divine Power, but under the rules of Maya. Nirgun and Sargun become one when we are blessed with this divine wisdom that our physical body, which is part of Sargun, has been created by the Nirgun and is being run by the Nirgun which is the Infinite Divine Power – Dhan Dhan Paar Braham Parmeshwar Ji. This divine wisdom is called the Puran Tat Gyan, Puran Brahamgian. See Sunn Samadhi.

Sargun Saroop

The infinite divine power that runs the individual creations, being present in individual creations, is called Sargun Saroop. God is the force holding all of the creation together, living or not, and that is his Sargun Saroop. The divine power, that keeps the creation together is the Sargun Saroop. For example, the life element in us is the Sargun Saroop. Our soul, which keeps our breath and blood running, is the Sargun Saroop. All of the Sat Sarovar in our soul is Sargun

Saroop. But, our physical body is Maya, it is matter, so it is Maya. Anything that is visible to the naked eye is Maya, so Maya is visible and the Sargun Saroop is not visible. But the force holding matter together is God's Sargun Saroop. Remember that the physical creations are not the Sargun, but the infinite divine power that runs these creations is the Sargun Saroop, and since every creation is run by this Sargun infinite divine power, this is how the infinity, Akal Purakh, is omnipresent and runs the entire creation. Also see Nirgun Saroop.

Sat

The only Eternal Truth which lives and prevails forever. Sat means Paar Braham Parmeshwar (God). It means the entity which is the only Eternal Truth. This word is the keyword in the Mool Manter beginning “Ik Oankaar Sat Naam...” Sat therefore signifies the Nirgun Saroop of Akal Purakh. This is the Param Jyot Puran Parkash part of Paar Braham Parmeshwar. This is the Atam Ras part of the Almighty. It also signifies that part of the Sargun which has become Sat Saroop, meaning the one who has become completely truthful and only sees, speaks, hears, delivers and serves the Eternal Truth. Sat is GurBani as well, it is the divine wisdom, it's every word is nothing but the description of Sat and by this virtue GurBani itself becomes a Sat and GurBani itself says that we should become GurBani, which also means that we should become Sat.

Sat Bachan

True Words. Same as [Amrit Bachan](#).

Sat Bi-uhaar

Truthful deeds. Same as [Sat Ki Karni](#).

Sat Chit Anand

Bliss of being in Truth Consciousness, the highest consciousness. Eternal happiness, everlasting happiness.

Sat Ka Jivan

Life of Truth.

Sat Karam

Truthful deed.

Sat Ki Karni

Doing Sat Karams full of unconditional love and devotion, with no expectation of any material kind in return. This means being truthful in all of our actions and reactions and in all of our deeds and behavior. It means becoming the same from inside and outside. The real divine meaning of Sat Ki Karni is doing Parupkaar

and Maha Parupkaar – which is the highest level of Karni. Sat Ki Karni is blessed to the Puran Sant Puran Brahamgiani. These ones have focused on Sat, Paar Braham Parmeshwar Ji, and have become Dhan Dhan. They have become His Roop – Sat Roop.

Sat Ki Kirat

Truthful Work. Working honestly.

Sat Ki Rehat

Sat Ki Rehat is:-

- the Rehat of winning over Maya and desires,
- Sat Ki Drisht – only seeing Sat in one and all,
- Sat Ki Rehni Behni – speaking, hearing, serving and delivering Sat and only Sat.

Sat Ki Rehat is the real Rehat. It is also called:-

- the Puran Sachyari Rehat of the Hirda,
- Garibee Ves Hirda,
- Rom Rom Sat Naam Simran,
- the Hirda filled with all of the divine qualities,
- the Hirda that does the highest level of Seva - Parupkaar and Maha Parupkaar which is to unite others with Sat Naam – God.

Sat Ki Rehni-Behni

Living every moment in truth by living a life of Parupkar. Living in truth means not living under the influence of Panj Doots and desires, but living under the Puran Hukam of Dhan Dhan Paar Braham Pita Parmeshwar Ji.

Sat Naam

Truth is the Name of God. Sat is the Naam of Akal Purakh and this Naam is the basis of every creation. Everything has emanated from Sat Naam and by doing Sat Naam we become Sat and go into a Sehaj Awastha – a continuous Samadhi. Truth is what remains and prevails, never changes, is not prone to any changes, was the same from the beginning, is the same now and will remain the same for all ages to come. Therefore, God has given Himself Truth as His Name – Sat Naam, as explained in GurBani. The highest service of the Truth is to focus on Sat Naam Simran and to give up everything to Sat Naam. This means to dedicate ourself 100% to Sat Naam. This will eventually make us Sat Roop, when we will become a completely truthful person from inside and out. Truth will go into every cell our body. Our Suksham Dehi will become 100% pure like 24 carat gold – Kanchan Dehi as described in GurBani. By virtue of becoming a Kanchan Dehi, our Suksham Dehi will become a source of Amrit for others and we will be

blessed with the highest order of the divine wisdom – which we call the Tat Gyan or Brahmangian. This is also called Sumat, so Sat Naam is the Sumat.

Focusing on Sat Naam Simran is the Sumat, and giving up everything to the Gur and Guru is the Dhyaan or Dhyaanaa. To drench Rom Rom in the Sat is the Dhyaan or Dhyaana, and Sat is the highest Sumat. 2) The entire creation is also infinite like the Creator Himself, so trying to know the creation may not be the right thing to do. However, focusing on the Creator Himself is the right thing to do. Focusing on the Creator means focusing on His Naam – Sat Naam. Focusing on Sat Naam will carve our path to become Sat Roop and merge in Akal Purakh, and once that happens we are blessed with the divine wisdom – the highest Amrit Puran Brahmangian – Atam Ras Amrit. But, our Bandgi should be desire free, don't ask for anything, just drench ourself in His unconditional love, trust and devotion – Sachee Shardhaa, Sachee Preet and this will take us to unimaginable spiritual heights, and only He knows what is He going to give us. Whatever happens will be just incredibly rewarding that is for sure. Due to His Infinite nature, His everything is infinite and so is His Naam – Sat Naam. Therefore there is no price that can define His Naam, this is a priceless jewel, which when carved into our Hirda makes it a Sant Hirda, a Beant Hirda – infinite Hirda. 3) The highest and biggest Manter is “Sat Naam.” The highest and the biggest divine gift is the Gur Parsaad of Sat Naam. There is no Manter bigger or better than Sat Naam. **THE HIGHEST SPIRITUAL BLESSING IS THE GUR PARSAAD OF SAT NAAM.** This is what Dhan Dhan SatGur Sachey Patshah Ji Dhan Dhan SatGur Nanak Patshah Ji has explained in the first and the foremost word of GurBani – the Mool Manter - the first Salok of Dhan Dhan Shri Guru Granth Sahib Ji. This has also been very clearly explained by Bhai Gurdaas Ji in their first as discussed earlier.

Some people interpret Naam wrongly and translate Sat Naam as Sacha Naam (true name), which is not true. Sat Naam means Sat (Truth) is the Naam. The same way that SatGur means Sat (Truth) is the Guru and not a Sacha Guru (true Guru).

The basic foundation of even all of the Dharam Granths is Sat Naam. Even the basic foundation of GurBani, Dhan Dhan Shri Guru Granth Sahib Ji is also Sat Naam. The foundation of all of the Vedas, Simritees and Shastras – the Hindu Dharam Granths is Sat Naam.

Sat Naam is the origin. Everything has emanated from Sat Naam. That is why Sukhmani Bani says, “Mool Sat Sat Utpatt.”

There are many people out there who wander around and criticize us for preaching Sat Naam. These are the answers to their criticism and the reason why we preach Sat Naam. Sat Naam is the complete Truth, the Infinite Divine Power,

Puran Bandgi, the Gur Parsaad. This Gur Parsaad is available at the Sat Charans of a Puran Sant Puran Braham Gyani, a SatGuru or a Puran Khalsa. Such souls are the source of the Gur Parsaad of Puran Bandgi. Such souls are the source of the Gur Parsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva.

When we are blessed with this divine gift of Sat Naam then our mind instantly goes into complete peace. All of our sins from all of the previous lives and this life vanish instantaneously when we are blessed with this Gur Parsaad and we are able to achieve Jivan Mukti.

Please keep in our mind and have a clear understanding of this Divine Truth, that we are able to achieve this Gur Parsaad, only if we are predestined to achieve this Gur Parsaad. Therefore, for those who are blessed with this Gur Parsaad, they are very fortunate and should focus on this Gur Parsaad. And the ones who have not yet been fortunate enough to be blessed with the Gur Parsaad, should focus on Sat Ki Karni and they will find their way to the Gur Parsaad.

Also please keep in mind and have a clear understanding of this Divine Truth that the highest Sat Ki Karni is to focus on Sat Naam Simran. If we focus on Sat Naam Simran then we are sure to find a way to the Gur Parsaad of Puran Bandgi. Therefore, please stay focused on Sat Naam and Sat Naam brings we all of the eternal treasures. 4) In the Mool Manter it is defined that Ik Oankaar is Sat and this Sat is Naam, and this Infinite Divine Power is the Karta Purakh, Nirbhao, Nirvair, Akal Murat, Ajuni, Saibhun(g) and is a GurParsaad. The GurParsaad is the Infinite Divine Power and this Infinite Divine Power is Sat, has been in existence since the beginning (beginning and end are unknown, only present is known and present means this moment), is prevailing now and will prevail in all ages to come.

Naam as Sat Naam is therefore, defined in the Mool Manter and there is no Manter bigger or better or complete than Sat Naam. Therefore, the the GurParsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva is the only way to our spiritual success.

Sat Naam Nirbhao

Sat Naam is Fearless. Some people get very fearful when they think of death. They are very afraid of dying. In fact, if you look inside yourself and focus on death, which is bound to happen for sure one day, you will find that you too are also afraid of dying.

Everybody wants to live and to live a happy and healthy life. Being fearful it is not possible to live a happy and healthy life. When you focus on yourself, you

will find that there is a constant fear that you are living in. This is the fear of losing your relationships, fear of losing your properties, money and worldly possessions. And on top of these fears the fear of death is also present. Dhan-Dhan SatGur Sachey Patshah Ji is telling us the solution of this problem of fear, “Nirbhao japai sagal bhao mita.” This is what we tell people when they come to us with this fear of death. Therefore, those who are afraid of death and those who want to be fearless should focus on “Nirbhao Sat Naam” Simran. This removes all fears and makes us fearless.

Sat Naam Karta Purakh

The creation is called the creation because of the Creator, Kartar. He is the only Doer, Karta Purakh. Look at this divine quality of being Karta Purakh. The ones who focus on this divine quality are blessed with killing their Haumai. The ones who find it difficult to fight with their ego and Ahankaar, or the ones who have too much Haumai, we will request them to focus on “Sat Naam Karta Purakh” Simran. This Simran will kill their Haumai and will fill their Hirda with Gareebi Ves – utmost humility and humbleness.

Sat Naam Shri Vahiguru

Sat is Naam and this Sat is Dhan Dhan. A lot of the preachers incorrectly give the meaning of the Shabad Sat as true and hence the meaning of the Shabad SatGur as True Guru and the meaning of the Shabad Sat Naam as True Naam. This leads to many incorrectly believing that the meaning of "Sat Naam Shri Vahiguru" is “the true Naam is Vahiguru.” Anything and everything that is changing with time is false and is an illusion of Maya and not Sat. This is the reason the Shabad Sat is in the lead, hence the true and more appropriate way to say this is "Shri Sat Naam Vahiguru."

Sat Panth

Path to Truth.

Sat Purakh

Sat Purakh is the divine noun given to Dhan Dhan Paar Braham Pita Parmeshwar Ji and the one who merges in the Sat Purakh becomes a SatGur.

Sat Ram Dass

The true servant of God. One become Sat Ram Dass when your Simran in Smaadhi and Sunn Smaadhi continues until Nirgun and Sargun becomes one. At this point Simran goes into Rom Rom, meaning that every bit of your body does Naam Simran. Your Suksham Dehi becomes as pure as gold. Your entire body is drenched with Naam Amrit all of the time. You become Braham Leen (absorbed

in God) and reach the Atal Awastha. These stages are beyond description and GurBani explains it best, “Sat chit anand ghar hamare,” “Gurmukh rom rom har dhyae,” and “Sargun nirgun nirankaar sunn smaadhi aap, apan kia nanka apan hi fir jaap.” One lives in Puran Parkash all of the time and listens to Ilahi Kirtan (divine inner kirtan) all of the time. It is just an incredible experience. This is when one becomes Sat Ram Dass and is directed by the Almighty to serve the Sangat. This is what your target should be when you have been prompted to move on the Bhagti Marg.

Sat Roop

Human form of the Truth i.e. the one within whom God resides fully. Just imagine for a second what happens to us when our Rom Rom (every bit of our body) does Sat Naam Simran. Our entire body then becomes Sat Naam, “Har ka naam junn kaa roop rang.” Then what happens to us? We become a Sat Roop.

Sat Sang

The company of souls which have become Sat.

Sat Sangat

Where there is presence of SAT – Param Jyot Puran Parkash. This happens only in the Hirda of a Puran Sadh, Puran Sant, a Puran Brahamgiani.

Sat + Sang + Gat. Means "The company (Sang) of souls who have become Sat and attained Salvation (Gat)." Akal Purakh delivers the Eternal Blessings and Eternal Truth in the Sat Sangat of a Puran Brahamgiani. The Ridhis and Sidhis sit in front of a Puran Brahamgiani and whatever He says is obeyed by these Ridhis and Sidhis automatically and brought to a practical shape. This is why such Puran Brahamgians don't talk too much because whatever they say is bound to happen. We will find some Suhaagans and may be some Sada Suhaagans as well in the Sat Sangat of a Puran Brahamgiani. There is no place anywhere in the entire universe better place than the Sat Sangat of a Puran Brahamgiani. This place is Gur Sagar, Mansarovar, Dargah and whatever we can think of in spiritual terms. That is why the Sat Sangat has been given a very high importance in the spiritual world.

Sat Santokh

Divine quality of being contented, having no desires and being full of utmost humbleness. When we reach Puran Awastha then our Hirda goes into Sat Santokh – complete divine contentment and all of our desires diminish. The Panj Doots give birth to desires and prompt us to fulfill our desires, which is a continuous and never ending process. There is no end to our desires. One after the other they keep on popping up and keep us wandering in the wilderness of Panj Doots forever. There is only one way to get out of the desires or end our

desires and that happens when our Hirda goes into Sat Santokh – complete contentment. Only then does there remains no desire. This divine power of Sat Santokh is achieved only by those who become Puran Purakh. When there is no desires left and the Hirda goes into Sat Santokh then there is nothing that can shake our trust, devotion and love for the Guru, and this divine blessing is available only to a Puran Purakh. Therefore, the Hirda of a Puran Purakh is always and forever filled with the infinite trust, infinite devotion and infinite love for their Gur and Guru.

Sat Saroop

A divine soul that has become completely truthful inside and out.

Sat Sarovars

Seven sources of spiritual energy – or seven sources of life energy, or seven integral parts of the Sukhsham Sareer (Astral body) which itself is part of the soul. This life energy is called Amrit. In Yoga these are called the 7 chakras. They are sensed around the following areas of the physical body, although they are not part of the physical body: -

These are seven centers of spiritual energy within human body. These are located at (the Vedic names are also given in brackets):-

1. Mid-Forehead. (Trikuti; Gyan Netter; Dib Drisht; Agyaa Chakkar).
2. Throat. (Visudhi Chakkar).
3. Middle of the chest (Hirda; Anhat Chakkar).
4. Navel area (Nabhi; Manipuri Chakkar).
5. Above the sex organ. (Swadhisthan Chakkar).
6. Base of the spine (Mooladhaar Chakkar. Source of the Kundalini Shakti).
7. Top of the head. (Dassam Dwaar. Sahansar Dall kanwal – thousand petal lotus).

They are activated by Naam Amrit. Once that happens then there is an internal generation of the spiritual energy in the human body. This GurParsaad is available to the Suhaagans and Sada Suhaagans.

Sat Yug

Age of Truth.

Satan

See Demons and Devi-Devtas.

SatGur

Same as [SatGuru](#).

SatGur Poora

Perfect SatGuru.

SatGuru (1)

Truth Guru. Heart within whom God, the Truth "SAT", is fully manifest. That is the Guru. Sat is the Guru, Sat is Akal Purakh. The Guru is not the Deh (human body) that contains this Divine Light of God. The one who reaches the Param Padvi is a SatGur, the one who reaches the Puran Brahmangian stage is the SatGur, the one who reaches the Puran Tat Gyan stage becomes a SatGur, the one who is blessed with the Atum Ras becomes a SatGur, the one who becomes a Sat Hirda and with Puran Param Jyot Parkash becomes a SatGur, the one who becomes a Puran Sant Hirda is a SatGur. Please always and forever keep this thing in our mind and have a clear understanding of this divine truth that Sat is the Guru. Dehi is not the Guru means physical body is not the Guru, physical body is Maya and is perishable. So the physical body is not and can't be the Guru, the Param Jyot Puran Parkash is the Guru. So whenever we bow and follow these souls we don't follow their physical body, but we follow their Sat Roop, and that is Puran Brahmangian Atam Ras Puran Tat Gyan Puran Parkash Param Jyot.

SatGuru (2)

There has never been any doubt about the divine truth that GurBani is Sat. There has never been any doubt about the divine truth that GurBani is the Gyan Saroop of Dhan Dhan Paar Brahm Pita Parmeshwar Ji. There has never been any doubt about the divine truth that GurBani has come from Akal Purakh. Therefore, there has never been any doubt about this divine truth that Dhan Dhan Shri Guru Granth Sahib Ji is the SatGuru since it came into existence with the blessings of Dhan Dhan Pancham Patshah Ji SatGur Arjun Dev Ji Maharaj.

Satnaam Parivaar

Satnaam Family - all of the devotees who have been blessed with GurParsaad of Sat Naam.

Sato

Goodness aspect of Maya. Includes Daan, Daya, Dharam, Sanjam, Sat Santokh.

Satta

The super divine infinite power.

Satuks

The people who operate under Maya's Sato consciousness. See Rajus and Tamus.

Sehaj

Same as [Atal Awastha](#).

Sehaj Awastha

Sublime state of mind absorbed in God's Love.

Sehaj Samadhi

A state of continuous Samadhi - eyes open , day and night, sleeping or awake - it is all done in the state of Samadhi. The ones who reach that level in spirituality and achieve the Param Padvi and are called a Satgur, Puran Sant, Puran Brahmngiani or a Puran Khalsa. Then all of the senses and Karam Indrees come under the Puran Hukam of Akal Purakh and we go into a continuous Samadhi, which is also called Sehaj Samadhi. Then while in Sehaj Samadhi whatever they utter or say is in Puran Hukam and is called the world of God and that is Gur Mat in addition to GurBani. Whatever they say is nothing different from what GurBani says because whatever they say is the Puran Brahmngian – divine wisdom. That is why their words are called Sat Bachan and they come true to us when applied to our daily life. So ignoring the words should not be an option for us. Following the word will be a divine blessing.

Sehaj Subhaa

Same as [Sehaj Samadhi](#).

Self-realization

The one who has realized himself has realized God. Self realization is basically, realization that it is the super divine power that runs our body. It is realization that we are not a physical body, but we are the super divine power that runs this body.

Seva

Service. Humbleness and humility are very powerful divine weapons to kill our Haumai. Death of Haumai brings Jivan Mukti to us. We all as human beings are very fortunate to be blessed with the divine power to exercise this divine quality of humbleness and humility in our daily life. By doing so we keep on enhancing this divine quality and eventually our Hirda is filled with so much humility and humbleness that we are able to reach the door of the Dargah. This is the reason why Jodyan Di Seva (wiping shoes of the Sangat) is given so much importance. Cleaning the utensils of the Langar (Guru's Kitchen) also is a Seva that brings humility inside our Hirda. Doing Dandauth Bandhna at the Sat Charans of our Satguru is another very important weapon to beat our ego and bring humility into our Hirda. Therefore, whenever we meet our Guru and Sangat, please do

Dandauth to them. Whenever we go to the Gurdwara, do Dandauth to Shri Guru Granth Sahib Ji and also the Sangat sitting in there. We are able to gain much more spiritually by doing Jodyan Di Seva, Langar Di Seva and Dandauth to the Satguru than by doing anything else, except focusing on Sat Naam Simran.

By completely surrendering at the Sat Charans of our Satguru we are able to please the Almighty and our trust, devotion and love brings the Gur Parsaad of Puran Bandgi. This way when our Seva is accepted in the Dargah as completed then we are able to achieve Totality – Puran Awastha, Atal Awastha, Param Padvi, Puran Braham Gyan, Puran Tat Gyan and we are a Puran Purakh. There is a very important point about Seva that needs to be understood and that is only those deeds are regarded as Seva if they are conducted without any wishes or pay back. This is called Nishkaam Seva, meaning the Seva behind which there is no desire, no Kamna. Only Nishkaam Seva will help us to become a Sevak. Seva means doing Parupkaar and Maha Parupkaar.

Seva Ka Daata

Giver of the gift of selfless service.

Sevak

Servant. The one who becomes the Sat Hirda has been called Thaakur Ka Sevak (Master's Servant) as after becoming the Sat Saroop they go into the complete service of Dhan Dhan Paar Braham Parmeshwar Ji. There is a very interesting and unique relationship between the God and the Sevak. Even though in the eyes of the people he is merely a Sevak, for God He is everything. God is so kind that He places all His eternal treasures at the disposal of a Sevak. But, at the same time the Sevak spends every breath under the Hukam of Dhan Dhan Paar Braham Parmeshwar Ji. This is the infinite kindness on the part of the God that makes everything happen for the Sevak and gives Him all of the Wadyaaee, but at the same time Sevak gives back the Wadyaaee to the God Himself, in His infinite love, trust, faith and devotion. The two of them are same, yet keep on playing this interesting and surprising game with each other.

Shabad (1)

Divine Word. The word of the Guru is a divine promise that will come true for us. All we have to do is to listen to this divine word with full and complete commitment and belief, faith and trust, devotion and love. Then put it into practice in our daily life.

Shabad (2)

Under the influence of maya, Shabad means bad words, foul language.

Shabad Guru

Shabad Guru is the Gyan Saroop of Akal Purakh, the divine knowledge, the Brahmangian - Shri Guru Granth Sahib Ji. Since it teaches us all of the divine laws it is known as the Guru. Also it is Guru because it takes away darkness from inside us and enlightens us with the true meaning of spirituality. It provides us with guidance to follow the Truth and become Truthful and serve the Truth. The entire GurBani is Shabad Guru (see Gur Shabad). Every Shabad of GurBani is the Shabad Guru. See See Shabad Ki Kamai.

Shabad Guru Ki Kamai

Whatever GurBani tells us to do we should perform in our daily life in order to bring in all of the divine qualities and attributes into our Hirda to become Puran and reach the Puran Bandgi stage.

Shabad Ki Kamai

See Shabad Guru Ki Kamai.

Shabad Marey

Dying unto the Shabad. This means that the death of ego occurs when there is no difference between what we think and do and what the Shabad says.

Shakti

Power. See Kundalini Shakti.

Sharan

Refuge. Shelter of the Guru.

Shardha

Devotion. See Sachee Shardha.

Sharnagat Bhagti

Spiritual path of coming under the shelter of the Guru.

Shri

Title of honor. E.g. Shri Guru Granth Sahib Ji. Shri Sat Naam.

Shri Guru Granth Sahib Ji

Shri Guru Granth Sahib Ji also called GurBani, Bani, Shabad Guru, Gyan Guru, GurMat, BrahmGyan. Consitution of Eternity's Kingdom. Contains the divine laws. Stated very clearly and well defined. These divine laws were exercised by the Guru Sahibans, Sants and Bhagats and promoted to be used by the masses. Following these divine laws is the real Dharam (religion) direct from God.

Shukrana

Giving thanks to Akal Purakh for His Anant Beant Apaar GurKirpa and GurParsaad.

Sidh / Sidhas

Souls that live at very high levels of spirituality. May also possess spiritual powers.

Sidh Gosht

GurBani by Guru Nanak Dev ji when he addressed the Sidhs.

Sift Salah

Praise of the Gur and Guru.

Sikh

Disciple of the Guru. Please keep one thing always and forever a very important divine truth, that just by doing Matha Tekna to Shri Guru Granth Sahib Ji we are not accepted as a true disciple and that Shri Guru Granth Sahib Ji doesn't authorize us to call it as our Guru. In the real divine sense, Shri Guru Granth Sahib Ji will become our Guru only when and if we follow GurBani in our daily life, that we live our life according to the Gur Mat – GurBani. Nothing less than that will make us a true disciple of the Guru. Doing GurBani in our daily life will make us a true disciple and not just by doing Matha Tekna or reading or listening to GurBani we will become a true disciple. Becoming GurBani by doing GurBani is the key to success and this is the only way to respect Shri Guru Granth Sahib as the Guru. Satguru Arjun Ji is telling us that only a Satgur can give the treasure of Naam to the Sikh, only a Satgur can give Amrit to the Sikh, only a Satgur can give the GurParsaad to the Sikh.

And who is a Sikh? A Sikh is a learner, a Sikh is a disciple of the Guru, a Sikh is the one who has been blessed with the divine wisdom of surrendering completely at the Charans of the Satgur, a Sikh is the one who is ready to receive the GurParsaad from the Satgur. This GurParsaad is an infinite blessings, this GurParsaad does wonders to the Sikh, this GurParsaad cleans up the Sikh from inside out and transforms him from an ordinary person to a Sant Hirda.

Silence

Silence is another name for divine love and Divinity Himself. So the ones who are blessed with Gur Ki Parteet, their Hirda goes into complete silence, their mind goes into complete silence and where there is complete silence God appears there and lives their forever. See [Sunn Samadhi](#).

Simran

Simran means:-

- carving Sat into our memory,
- inscribing Sat into our mind (Surat),
- remembering Sat with love in our spiritual heart centre (Hirda),
- absorbing Sat into every bit of the body into every single cell.

Samadhi

Trance-like state where there is still awareness of the self. Deep meditation due to “Liv Lagee” the union of Shabad and Surat (divine word and consciousness).

Sobhaavant

The Saints are Glorious. Their job is to lead the world through this dark age into enlightenment where people around the world can change their destiny and become capable of seeing, speaking, hearing, serving and delivering the Truth. They become glorious by bringing an end to the sufferings and pains of the masses. Delivering GurParsaad and bringing salvation to the masses is their glory.

Sodhat

God takes all of the bad qualities out of our Hirda and fills it with the divine qualities and eventually makes our Hirda become a Sant Hirda. This is the meaning of the Shabad Sodhat.

Sookham

The divine element that provides life to the creation i.e. God.

Sparash

Touch – as related to a beautiful person of the opposite sex. The feeling of lust that comes from touching the opposite sex.

Suhaag

Acceptance as a Bhagat in the Dargah of Akal Purakh Ji.

Suhaagan

Bride of God.

Sujaanaa

God knows everything.

Sukh

Peace. The peace or Sukh here means the complete silence mode of mind, Sunn Smaadhee, thoughtless state of mind. When that happens God appears. When the mind goes into complete silence, complete peace then it becomes mandatory for God to appear in the Bhagat. This is all that Bandgi is about. See Peace.

Sukhmani

When we say Sukhmani we mean Puran Awastha, Atal Awastha, Param Padvi, this is the real divine meaning of Sukhmani. The mind that is replaced by the Sukhmani becomes a source of all of the eternal treasures. Such a mind becomes a source of Gur Parsaad for others. Sukhmani, therefore, is the highest spiritual stage of Bandgi and infact is Totality – Puran Bandgi.

The diamond of Sukhmani, Sehaj Smaadhi, can only be achieved, experienced and realized, but can't be explained, "Sukhmani sahaj gobind gun Naam." There are many of preachers out there who preach to read Sukhmani for accomplishing worldly things, but we have yet to see a preacher who tells the Sangat to become Sukhmani by doing what Sukhmani is telling us to do. We have not yet seen any preacher who delivers the complete Divine Truth to the Sangat. We have not yet seen any such preacher who delivers Puran Tat Gyan to the masses. The real Divinity is in becoming Sukhmani by doing what Sukhmani is telling us to do and not just in reading Sukhmani every day and even multiple times every day. . Such souls who do what Sukhmani is saying become Sukhmani for sure.

Suksham Dehi / Sareer

Astral Body. The Suksham is part of the soul. It is the source of life energy and power that keeps the physical body in senses and operation. All of the energy and breathing process, running of blood in the veins, and all other operations of the organs of the body are all run by this life energy which comes from the seven sources of spiritual energy – Sat Sarovars.

Sumat

Highest Wisdom. See Sat Naam.

Sunn

Complete silence, complete peace. The mind has been replaced by Param Jyot. No mind means no more thoughts and hence complete silence and unending divine love.

Sunn Klaa

God's highest power of complete silence. Sunn Klaa is the highest divine power of Dhan Dhan Paar Braham Pita Parmeshwar Ji. It has been described in GurBani

elsewhere that the entire creation is created by the Creator using His Sunn Klaat. Sunn means complete silence, complete peace and Klaat means the divine power.

Sunn Samadh Maha Parmarath

This means that Sunn Samadhi is the most rewarding state of mind, Hirda, soul and body. When we go into Sunn Samadhi then whatever may be happening physically around us does not register. We do not hear anything; we have no thoughts at all in our mind; and our Hirda, soul and body are filled with Amrit and we are in a state of complete eternal bliss.

Sunn Samadhi

A stage of complete trance – no thoughts -complete silence. No awareness of the self. When Nirgun and Sargun become one in a person moving on this divine path of Bandgi, then the mind, Hirda, soul and body is taken over by the Infinite Divine Power and that person goes into a state of complete silence. This is a state completely free of thoughts and is called Sunn Samadhi. This is the highest level of Simran because when this happens then the entire mind, Hirda, soul and body goes into Naam Simran and is absorbed in Amrit.

When we go into Sunn Samadhi then we are unable to tell how much time has passed. There remains no effect of time and space. In fact, we go beyond time and space during that period when our mind, Hirda, soul and body goes into complete silence. This stage of Bandgi has been called Maha Parmarath in GurBani.

Surat

The mind. Those who do Sat Naam Simran in their Surat becomes Sat. When Sat Naam goes into Surat or mind then Surat becomes Sat, and as Sat Naam Simran progresses it goes in to other spiritual centers – Sat Sarovars and activates these Sat Sarovars inside the Suksham Dehi. These seven centers of spiritual energy are contained within our own Suksham Dehi and are illuminated with the Sat Naam and all of our Bajjar Kapaats open up, including the Dassam Dwaar and a permanent connection with the Param Jyot is established. This is how our entire Suksham Dehi and physical body is filled with Amrit and goes in to a stage when our entire body is filled with Amrit and our Rom Rom goes in to Sat Naam – or our Rom Rom becomes Sat.

Swaas

Breath. God gave us the wealth of breath to keep the life element going.

Swami

Master.

Swarag

Heaven is the place where the Devi-Devtas (demi-gods) reside. It is one step below the Dargah, Sach Khand. Dargah is also called Baikunth.

T**Tamo**

Darkness/Ignorance aspect of Maya. Includes the Panj Doots. The people in this level of consciousness are called Tamus.

Tamus

The people who operate under Maya's Tamo consciousness. See Rajus and Satuk.

Tap

Tap is basically, fighting with Maya, fighting with Panj Doots and desires. The one who does Tap is Tapeesar.

Tapeesar

The one who is fighting with Maya and eventually wins, but what exactly wins? Who really wins? It is the Infinite Divine Power in the Tapeesar that wins and defeats Maya.

Tat

Divine essence.

Tat Gyan

The deep divine knowledge and understanding. Tat Gyan is the highest level of Brahamgian. The person who reaches this level of Brahamgian can never slip back. Until we are blessed with the GurParsaad of Tat Gyan and we become Tat Key Baytay, we are very likely to slip back. Another very important point to understand is that the divine wisdom, the Puran Tat Gyan, doesn't come by reading many religious books. Puran Tat Gyan is also not achieved by reading GurBani on a daily basis. Puran Tat Gyan is also not achieved by any other means such as doing Yoga and other religious rituals. Puran Tat Gyan comes from within when our Bandgi or Simran reaches that level after all of our Bajjar

Kapaats are opened, Dasam Dwaar is opened, Sat Sarovars are enlightened with Naam, Kundalini is awakened and our Hirda is blessed with Puran Jyot Parkash and our Bandgi is accepted in the Dargah. Therefore, for reaching this level of spirituality we have to focus on the eternal treasure of Naam, the GurParsaad.

Tat Key Baytay

Souls that are absorbed in the essence of the Eternal Truth, [Tat Gyan](#).

Tat Vastoo

See [Tat Gyan](#).

Tayj / Tej

The Aura is called Tayj in GurBani. See [Aura](#).

Teerath

Pilgrimage.

See:

[Atsath Teerath](#).

[Andherlaa Teerath](#).

Trikuti / Third Eye

Brow chakra (middle of the forehead). The spiritual energy centre in the forehead is also called Trikuti. This is where the three channels of spiritual energy meet. These three energy channels are called Ida, Pingla and Sukhmana. They originate at the lower part of the spine and meet at the Trikuti. The energy that rises through these three channels starts from the base of the spine upto the Trikuti and is called the Kundalini. (Also See Dib Drisht).

The third eye will open by guru's kirpa only (not through position (asans) and breathing techniques), and sat naam will help you, you should not even think about it, and same is true with kundilini rising. Once you are blessed with gurparsaadi naam by Baba ji. Your progress should be much faster, we even didn't know when our dassam dwaar opened, so please don't think about these things and just concentrate on simran - for more understanding please read the article on ajapa jaap again. Just do simran in a sukh assan (comfortable position) only.

Trishna

Desires, the main one being the desire to amass wealth and worldly comforts and material goods. Desires are the most difficult thing to win over in order to become

desireless. Desiring is a continuous process and never ends. One after another desires keep on coming in a never ending stream. They keep on prompting us to do fair and unfair things in order to fulfill them. There is only one way to eliminate desires and that is to go into a state of Sat Santokh, divine contentment. Sat Santokh comes only with Naam Simran, Naam Ki Kamai and Puran Bandgi, which again is a GurParsaad. Desires are the root cause of all of the problems and will never let our mind go into the mode of peace and contentment. So please stay focused on Sat Ki Karni and Sat Naam Simran, because only Sat can bring peace to our mind and replace it with Param Jyot Puran Parkash and give us the Gur Parsaad of Puran Brahmangian. This is the only way we can win over our own mind. Winning over the mind is winning over Maya. Winning over Maya is winning over Panj Doots and desires. . The Panj Doots and desires are the highest level of mental sicknesses. Only a Satgur is Rog Rehat, meaning that only the Satgur doesn't suffer from any such sickness at all, "Jo Jo Disey So So Rogi. Rog Rehat Mera Satgur Jogi." People ask if we give up desires how can we get anything? The answer is that when we give up everything to Him, then He takes good care of us. Infact, a stage comes when all of our desires vanish and then He will continue to give us an excellent life and everything we need. Everything happens according to the divine law of His Hukam and our Karni. Our destiny is carved based on our Karni according to the mandatory law of the Karma. So whatever we sow so shall we reap. If we sow truthful deeds then our future will obviously be bright and shining. And same way if we sow untruthful deeds then our future will be full of sorrows and pains. So whenever sorrows and pains come in life that means that we must have done something real stupid at some point of time in space that is why we have to see hardships, pains and sorrows. If we do have a desire for anything though, please desire only for Naam Ki Kamai, just like the Sants who are always and forever absorbed in Naam Ki Kamai.

Tunn / Tan

Physical body.

Tunn, Munn and Dhan

Body, mind and wealth. By completely surrendering these to the Guru one realises the Truth. See Dasvandh.

U

Udhree-ai

Achieving Jivan Mukti.

Ustat (1)

Flattery. Exaggerating the good qualities of a person beyond the reality. It can be in his absence or presence.

Ustat (2)

Singing God's praises.

V**Vadbhaagi**

A person is called a very fortunate one – Vadbhaagi - when they are blessed with Naam.

Vahiguru

Dhan Dhan. Many preachers have said that the Shabad Vahiguru should be meditated upon. Some have said Satnaam Shri Vahiguru, but only a rare few have correctly said that the Shabad Sat Naam is the one to meditate upon. All of these different preachings have caused great confusion amongst the Truth seekers as to what is the GurParsaad of Naam and what should we be meditating upon. On a more practical note for those who have been meditating on the Shabad Vahiguru, we will humbly request them to start meditating on the Shabad Sat Naam and then see the difference. Those who do so with trust and faith, devotion and love are sure to succeed in their spiritual life.

Read:

[Vahiguru Manter, Guru Manter, Gur Manter, Gur Shabad.](#)

Ved, Puraan, Simratyan, Upanishids, Shasters

Ancient Hindu religious texts. These are the ancient Dharam Granths which were written by the Rishis and Munis. People since their inception have been using and trying to practice the teachings of these Dharam Granths for leading a good life and to find a way to achieve Jivan Mukti. The Guru is telling us that these Dharam Granths were also written by this Infinite Divine Power prevailing in those Rishis and Munis who wrote them.

Vedas

There are four Vedas that are followed in the Hinduism. These are Rig Ved, Saam Ved, Yazur Ved and Ayur Ved. These Vedas basically lay down some divine principals to be used in leading a good balanced and healthy human life. These Vedas are supposed to be written by Brahma, one of the Hindu Gods (Devta). But, basically listening to these Vedas and following them religiously will not give us any idea about the infinite super powers of Dhan Dhan Paar Braham Parmeshwar.

Vichola

The divine soul arranges our marriage to God. Har Dargah Ka Baseet.

W

Wadyaaee

Praise.

Waheguru

See Vahiguru.

Y

Yoga (Jog/Yog)

Yoga comes from the word Jog (or Yog) which means union with God, to become one with God, and when that happens then we become a true divine Yogi (Jogi). So when we become a Jogi then we are blessed with all of the eternal treasures. We also become a winner over of Maya. Then Maya serves us. So Maya runs the world and at the same time Maya serves us.

The third eye will open by guru's kirpa only (not through position (asans) and breathing technques), and sat naam will help you, you should not even think about it, and same is true with kundilini rising. Once you are blessed with gurparsaadi naam by Baba ji. Your progress should be much faster, we even didn't know when

our dassam duaar opened, so please don't think about these things and just concentrate on simran - for more understanding please read the article on ajapa jaap again. Just do simran in a sukh assan (comfortable position) only.

Yakhshas

The servants of God of wealth.

Yogi (Jogi)

Practitioners of yoga. However, the divine meaning is the one who has attained union with God. Also see Jog and Yogi and Raj Jog.

Yug

Age. It has been a really long time since the human race came into existence. It started in Sat Yug. Continued through Treta Yug and Dwapper Yug. Now the human race is going through Kal Yug. Each Yug can last hundreds of thousands of years. This gives us an idea of the length of time that the human race has been evolving. There is no exact definition of all of the Ages as far as timing is concerned. The creation of a Yug (Age) is based on the following qualities of the human race:-

- behavior,
- prevalent thoughts,
- religious beliefs,
- character and
- deeds.

When there is a major drift in these attributes the Age changes. So any Age can't be defined accurately in terms of length of time. It is believed and is said so in GurBani that there have been four ages so far from the inception of the universe. But, the existence of Akal Purakh has been beyond these four ages.