

A 'Gurmukh' - according to SGGS

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WILLIAM R. TRACY, in 'The Human Resources Glossary' defines Human Resource as, "The people that staff and operate an organizationas contrasted with the financial and material resources of an organization"¹. The term human resource relegates humans to the same category as financial and material resources.² The original usage is derived from political economy and economics where it was traditionally called labor, one of the four factors of production. The more common usage within corporation and business refers to the individual within the firm and to the portion of the firm's organization that deals with hiring, firing training and other personnel issues.³

The human resources development taught in the Western education is the development of physical and mental development; 'the human labour, the physical abilities and mental abilities that produce the goods and service of business.'⁴

As commerce recognizes: human resources play a key role in helping companies deal with a fast changing competitive environment and greater demand for quality employees. Even if we go through the other definitions, we find that the physical ability is the central figure while the mental ability has secondary importance.

In terms of these definitions of the West, the human resources pertain to one's physical (primary) and mental (secondary) abilities.

The resources are the people in an organization, as per the West while in the East, it is the human being inside and outside the body, and also in an organization. Inside the body, it is physique, energy, mind and soul, while outside is the society which it has to deal with. Labour is not done at the business workplaces only but also outside the workplace, at home, at meditation centres, schools, etc.

If we consider the term human labour as used in the west, the stress is more on the physical than the mental abilities. In human resources management the human abilities are in terms of physical and mental development, which are attached to the mind.

In Eastern terminology a human being is considered to be consisting of, physical body, mental body, energy body and soul. The human resources thus consist of these four abilities. The development of a human being has to be done in all these bodies and Sri Guru Granth Sahib specifically lays stress on development on all the four fronts. We shall discuss all these front as (a) Developing the physical body (b) Developing energies (shakti) (c) Developing the mind and (d) Developing the soul.

According to Guru Nanak, the human body is the product of the union of the mother's ovum (rakat) and father's sperm (bindu).⁵ The five elements (earth, water, fire, air and ether) join together to make up the body.⁶

According to Qur'an, man has been created out of clay or dust and the spirit has been infused into him by Allah (Qur'an II.28): the Creator (*Khaliq*) Who is different from His creation (*Khalq*). Islam believes that the man with spiritual progression can come closer to Allah but cannot be one with Allah.⁵ Sufis consider man as a combination of spirit (*ruh*) and

matter (*mada*). The spirit has been treated as prisoner in the tomb of the body and the objective of human life is to get rid of the material chains and to get freedom from the matter in all respects.⁶

According to Indian tradition, the soul (*atman*) and the God (*parmatma*) are not two separate metaphysical identities. "The God within the universe is to be regarded as identical with the self within us, it is only when his identification takes place that we arrive, according to *Upnishdic* philosophers, at the ultimate conception of reality." ⁷ The *Siddhas* however do not consider God as the Creator; they consider that a man with his virtues can become God himself. As against this, *Gurbani* considers man along with the entire universe a Creation of God. It considers the soul as the part of God from which it separates and longs to unite. It speaks of a virtuous person (*gurmukh*) who attains God by uniting himself into Him under the guidance of a Guru.

World around , the thinkers have considered as to what a 'man' should be: a 'superman,' 'wise man', 'perfect man', 'invincible', *maryada purshotam* or what else?. These are some of epithets given by various thinkers. In Sri Guru Granth Sahib⁷ it is the '*gurmukh*' which a man should aspire to be.

Other names given to a *gurmukh* in Sri Guru Granth Sahib (SGGS) include '*gyani*', '*hans*', '*mukta*', '*jeevan-mukt*', '*panch*', '*sevak*', '*brahmgyani*', '*sikh*', '*sacha bhagat*', '*sadh*', '*Sant*', etc. *Gurmukh* however remains the most accepted.

A *gurmukh* is defined by Bhai Kahan Singh Nabha as '*Satgur da mukh* (the face of the true guru), *Guru da chihra* (the face of the guru). '*uh purkh jo guru de sanmukh hovai ,kade vemukh nahi hunda*'.("the person whose face is towards guru, never turns his face from the guru."): the one who faces or follows the guru. Being the '*gurmukh*' the *sikh* develops himself'.

ਗੁਰਮੁਖਿ ਕਮਲੁ ਵਿਗਸਿਆ ਸਤੁ ਆਤਮ ਬ੍ਰਹਮੁ ਪਛਾਨੁ ॥ [SGGS:1419]

In Sri Guru Granth Sahib a human being is mentioned as '*manukh*', '*pran*', *bhai*, *banda*, *jeeva*, *jan*, *purukh* etc. '*manmukh*' and '*gurmukh*' are shown as the two aspects of man. '*manmukh*' consists of two parts 'man' and 'mukh' meaning 'mind' and '*mukh*'(face) means 'face'; the one who follows his own mind and does as his mind dictates.⁸ *Gurmukh* also consists of two parts i. e., '*gur*' + '*mukh*'; '*gur*' meaning the guide or master, '*mukh*' means the face: 'the one who follows the guide, master or *guru*'s teaching': 'the one who moulds his life according to the word of the *guru*'⁹.

Manmukh applies his mind to the worldly achievements rather than to the achievements directed by the higher intellect. He gets entangled into '*maya*' the superficial world. Both '*manmukh*' and '*gurmukh*' seek happiness and peace. '*Manmukh*' seeks worldly happiness and peace; while '*gurmukh*' seeks divine bliss and eternal peace. '*Manmukh*' considers attainment of worldly pleasures as his aim of life and puts all efforts into getting materialistic happiness which is temporary. The materialistic happiness can never be achieved; as it is linked to desires which go on increasing and knows no end. He hankers after achieving endless desires and wastes his life for these temporary pleasures. The permanent happiness comes from divine bliss which a *gurmukh* seeks and obtains though *sabd* and meditation on *naam* under the guru's guidance. This human development is of developing a *manmukh* and not a *gurmukh*.

The Sikhs have their eternal guru in Sri Guru Granth Sahib which teaches us to develop from 'manmukh' to 'gurmukh'. One has to first forgo his attachment to the worldly attractions and get attached to the word of the guru and follows him sincerely.

ਗੁਰਮੁਖਿ ਲਾਧਾ ਮਨਮੁਖਿ ਗਵਾਇਆ ॥ (SGGS:11)

The mind word must move to become guru word. This can be achieved by a *gurmukh* when he searches for the real happiness in meditation of the *sabd* given by a true guru and gets detached from the temporary worldly pleasure.

ਗੁਰਮੁਖਿ ਖੋਜਤ ਭਏ ਉਦਾਸੀ ॥ (SGGS:939)

The *gurmukh* realizes the self and turns himself into truthfulness

ਗੁਰਮੁਖਿ ਬੂਝੈ ਆਪੁ ਪਛਾਣੈ (SGGS:938)

Instead of getting lost into the temporary pleasures of the world which are all false dreams he finds the truth in God's bliss; the God who alone is true everything else being false. Understanding this he meditates on *sabd* of God and gets permanently attached to Him.

ਸਾਚੈ ਸਾਚੇ ਸਾਚਿ ਸਮਾਵਹਿ ॥ (SGGS:839)

Once he gets into truth he crosses the worldly ocean whereas a manmukh struggles throughout his life and gets lost into the world.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰੇ ॥ (SGGS:939)

The aim of a human being as defined in Sri Guru Granth Sahib is to attain the True Lord in this life. All other activities are of no use. Meeting the congregation of saints one must recite only the *naam*. A *gurmukh* does exactly this and achieves the aim of life by getting assimilated into the God.

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥

ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥ (SGGS:12)

This being the aim of life and the method being to recite God's name in the company of the holy, a *gurmukh* becomes the real achiever.

He develops from a 'manmukh' to 'gurmukh' and this is the theme of development of a being in Sri Guru Granth Sahib.

How does one develop to become a *gurmukh* from *manmukh*?

ਵੇਖੇ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ (SGGS:8)

It means one has to observe the characteristics of *gurmukh* intently and ponder over these characteristics and moving on the path of true religion, he meditates on the True God.

He does not get lost into the thought process of the greatness of the True God or in His Characteristics as there is no limit to his characteristics and no one can state these fully. The *gurmukh* just believes in Him totally: is totally committed to Him and moves on to the path of attainment through the guidance of *guru*.

Manmukh, is self-centred, ensnared by *kaam*, *krodh*, *lobh* and *moh* and feels pride at his achievements (*ahankar*). This is the evil path. One can only save himself from these evils through Gods' name. One has to hear, believe and get attached to Him and clean his inner self from all evils, egos and avarices. One can meditate only once his inner self is clean, not otherwise. While meditating on God's name and doing good to God's beings through donating one's earning and washing of all evils, one gets rid of all attachments and gets attached to the True God's Name:

ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ॥ [SGGS:942]

Through good deeds only one can advance into the path of true meditation and ultimate salvation. To meditate on Him one has to really believe in Him and not to get lost into knowing God's origin, development, expanse etc., as there is no one who can tell when He originated or what are His limits/ boundaries. It is the true guide who can tell as to what name (*naam*) is to be recited or meditated upon as there are countless names and of one's own cannot choose to select the *naam*.

A Gurmukh ponders over sound, sabd, naam and the knowledge of Vedas.

ਗੁਰਮੁਖਿ ਨਾਦ ਬੇਦ ਬੀਚਾਰੁ ॥ (SGGS:932)

In Guru Granth Sahib both *naad* and *ved* are the renderings of Gurbani, i.e. Sri Guru Granth Sahib.

ਸਭਿ ਨਾਦ ਬੇਦ ਗੁਰਬਾਣੀ ॥ (SGGS:879)

Gurbani is the word of *guru*. Thus *baani* is both *in naad* and *ved*, hence *gurmukh* must get attached to *gurbani*.

ਗੁਰਮੁਖਿ ਨਾਦੇ ਗੁਰਮੁਖਿ ਵੇਦ (SGGS:2)

Gurbani in Sri Guru Granth Sahib is the revealed word, hence it provides the knowledge of the True God on Whom one has to truly meditate.

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ

ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੇ ॥ (SGGS:722)

Only dedicated meditation can achieve the knowledge of *gurbani* or guru's teaching and develop one from *manmukh* to *gurmukh*.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ (SGGS:2)

The true follower first listens to the gurbani intently. He then believes the sayings of the *guru* or *gurbani*. Once he believes and accepts the *gurbani* or *guru's* words as the proper path for development, his intellect is guided to true spiritual heights and he is led to meditate on True *Naam*. He there upon develops love of God.

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥

ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥ (SGGS:2)

Once he believes in Him, he gets attached to the true religion

ਮੈਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥ (SGGS:3)

To be one with Him, guru's guidance and God's bliss (nadr) are the two requirements.

One must believe in Him, be contented with what one has got and stop hankering after worldly attachments. Total commitment to the Guru and God is the only way to keep one's body and mind clean. One must win over the mind to be totally attached to Him:

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥
ਖਿਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥
ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥ (SGGS:6)

To reach the true lord and attain salvation, the meditation on true *naam* is the only way. One must recite His name, every moment.

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥ (SGGS:7)

The stages of development have been described in Japuji from step 35 to 38 elaborately. These steps or realms through which a person reaches to meet the ultimate God are given as *Dharam Khand*, *Gyan Khand*, *Sarm Khand*, *Karm Khand* and *Sach Khand*.

Once one develops into *Sach khand*, he enjoys all of natures' beauty and bounty.

ਵੇਖੇ ਵਿਗਸੈ ਸਭਿ ਰੰਗ ਮਾਣੇ (SGGS:1081)

The ideal person thus is the one who is developed in all the four fronts: physical, psychological, energy and soul.



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