

# What Guru Granth Sahib Means to Me

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As an ORDINARY devotee I really enjoy being counted and called a Sikh. I take pride that I am a Sikh. I take offence and feel pain when people say: "You are not a Sikh because you don't do this, or because you do that way, therefore, you are not a Sikh." I am simple, common, (maybe simpleton) but I am a Sikh. I am full of faults. I have no knowledge worth a reckoning; I do not meditate or go into a trance. I am not highly educated. I lack in almost everything worthwhile. I have no good attributes. I am a weakling. I am frail. I am poor. I am not what one should be. But I do count myself among Sikhs. My strength and my pride are that I am a Sikh. I do not want to be estranged from Sikhism.

My bond with Sikhism and my relationship with God is through Guru Granth Sahib. I know my Guru is Guru Nanak Dev. Then he entrusted me to Guru Angad Dev, his own form, content and celestial light. Guru Angad Dev entrusted me to Guru Amar Das. And thus in 239 years, that practice, deed and entrustment brought me, and many millions of others, to Guru Gobind Singh till he breathed his last.

While Granth Sahib was already spreading light in this world when Guru Arjun installed it at Harmandir in 1604, **it was in 1708 that Guru Gobind Singh - as Tenth Guru - kneeled before Guru Granth Sahib. He thus transferred the spirit, content, practice and celestial light of Guruship to Guru Granth Sahib, that was already Holy Word**, but henceforth was formally declared and enshrined as timeless, ageless and eternal Guru. Now, for me, Guru Granth Sahib is Guru Nanak. Guru Angad for me is Guru Granth Sahib alone, and so on. All Gurus till - and inclusive of - Guru Gobind Singh are truly Guru Granth Sahib to me. I am a Sikh of (and to) Sri Guru Granth Sahib. I am a Sikh because of Guru Granth Sahib. The day I break off from Guru Granth Sahib, I automatically get cast off Sikhism. My Guru is Guru Granth Sahib and that shall remain ever so.

Guru is One, always One. Two or more cannot be Guru. When I speak ten times as Guru Nanak, Guru Angad, Guru Amar Das, Guru Ram Das, Guru Arjun Dev, Guru Hargobind, Guru Har Rai, Guru Harkrishan, Guru Tegh Bahadur, Guru Gobind Singh, then I am looking at ten forms, ten body frames, but looking at One Guru alone. **This is what my Guru Nanak told me, showed me and by bowing his head and kneeling down to Guru Angad Dev in his own lifetime he transformed himself to Guru Angad Dev** in the same way Guru Angad Dev transformed himself to Guru Amar Das. Guru Nanak had not yet breathed his last. He was very much alive and yet he became Angad Dev as Guru of the Sikhs in the same way Guru Angad Dev, in his own life period became Guru Amar Das in the same way within his own lifetime and by his own declaration and transformation, Guru Gobind Singh became the eternal Guru Granth Sahib.

I had no question or reservation on Guru Angad Dev becoming Guru. If, even for a moment I had thought of, I would have been disobeying Guru Nanak and I must have been cast off from Sikhism. I am - and can be - a Sikh of Guru Nanak only if I, as per his order, practice this conscious transformation and I take this celestial transformation into Guru Angad as continuation of Guru Nanak in the new form but with the same celestial light in the same way as from Guru Nanak to Guru Angad we have Guru Amar Das from Guru Angad Dev and from Guru Amar Das to Guru Ram Das and then Guru Arjun Dev, Guru Hargobind,

Gur Har Rai, Guru Harkrishan Sahib, Guru Tegh Bahadur Sahib, Guru Gobind Singh, and now Guru Granth Sahib - for ever and forever. Anyone who is not a Sikh of Guru Granth Sahib is really not a Sikh of Guru Gobind Singh either. Really moving backwards in the same way, he is not a Sikh of Guru Tegh Bahadur, and then in the same way not a Sikh of Guru Harkrishan Sahib, and so on moving backwards, he is not a Sikh of Guru Nanak either. **In short, anyone who is not a Sikh of Guru Granth Sahib is not a Sikh at all. My love, my life, my existence, my relationship, my need, in fact my all and everything is my Guru and that is Guru Granth Sahib.**

My one Guru is Guru Granth Sahib. There have been 10 forms, 10 dresses, 10 clothings. But even in history Guru was one; one light and one practice. Now also frames, bodies, clothings, places and places of Guru Prakash and places of worship are many. Guru Granth is now in Prakash in many cities, many countries and many continents. But Guru is one. It is Shabad Guru, which is eternal, ageless, timeless and spaceless. **It is unfathomable, yet reveals to the devotee. It is limitless, yet becomes "ours" to the devotee. It is an experience. It is a feeling, emotion, light, knowledge and love, all pervasive, and all that at one time. This is my Guru Granth Sahib.**

Gurbani is the language of God that reveals truth, purity, love, and eternal bliss. It is really beyond letters, words, sentences, grammar, meanings, translations – these are the media; the celestial and eternal message which gets revealed is really my Guru. It does not belong to this ephemeral world but to celestial eternity:

Dur kl bwxl AweI]

iqin sgll icMq imtwel]

*Dhur ki bani aae*

*Tin sagli chint mitaaee*

The Bani of His Word emanated from the Primal Lord.

It eradicates all anxiety.

This Bani or Guru Shabad is Naam, Devotion, Bhakti, Godly love and Life of my life. It is Light of my life and Bliss of my life and my Ecstasy, Tranquility.

ieh bwxl jo jIAhu jwxY iqsu AMqir rvY hir nwmw ] 1 ] rhwau ]

chu jugw kw huix inbyxw nr mnuKw no eyku inDwnw ]

The Lord's Name abides deep within the nucleus of one who realises the Bani of the Guru's Word within his soul.

Guru's Bani is not only a celestial or heavenly revelation and a glimpse of God. This Bani is God – The formless, the Wonderful, the Great.

vwhu vwhu bwxl inrMkwr hY iqsu jyvfu Avru n koie ]

Therefore, my perfect Guru, complete in all respects, my heavenly light, my bodyless, and formless God is my Guru Granth Sahib. Bani, in its collective form and perfectly edited form, is the manifestation of immortal Guru. Gurbani embodies Guru Nanak in his heavenly light. It not only engulfs the teachings and experience of the six Gurus whose bani is included, but through them all the Ten Gurus. This bani includes the teachings and revealed images of God and truth which reached us through other heavenly souls and bhakts. This Gurbani is my Omnipresent God and the celestial light of living IK-ONKAR.

For me, Gurbani is Shabad, Light, Experience, Godly Pervasiveness and Fragrance. No man, no other teacher equals Guru Granth Sahib. In whatever outer form, and in whatever place, or surrounding, it is the Shabad Guru. Outer forms are my expressions of love and respect of my Guru. Gurbani is formless, an all pervasive Shabad. Wherever Guru is, that becomes a sanctified place, worthy of respect and love. Guru Granth does not require

ornamentations or wonderful decorations or shimmering silk. **Guru is not pleased by these things. He is pleased by inner love, sincerity, honesty, purity and readiness to sacrifice myself. Real sewa is to obey his orders and try to transform oneself to the expectations of Guru. He is real God, not only Godlike:**

pwrbRhmu prmysru AnUpu ]  
sPI mUriq guru iqs kw rUpu ]2]

(1152-16, BYrau, mhlw 5)

The Supreme Lord God, the Transcendent Lord, is incomparably beautiful.

The Guru is the Image of Fulfillment, the Embodiment of the Lord.

I am foolish, boastful and useless if I believe that I make Guru handsome and attractive by external means or adorning his place, or his *palki*. My dear Guru turns everything and every place beautiful by his own Presence. He has made the universe beautiful because God lives there. He is here, there and everywhere. Wherever He is, that place becomes pure, sacred and magnificent. That is what this universe is:

ijQY jwie bhY myrw siqgurU so Qwnu suhwww rwm rwjy ]

Wherever my True Guru goes and sits, that place is beautiful, oh Lord King.

I do not know how others treat my Guru. They may take Guru Granth Sahib as “the holy book” or “the great book”; they may treat Guru Granth Sahib as “great teachings”, or “great music”, or “great analysis of society and life”. These half baked, fully baked or ill-baked disparate descriptions are not my concern. Their views, approach or research; their seminars, conferences, workshops is their own occupation, pre-occupation or concern. Their votings, opinions, elections, parliaments and resolutions; their courts and judgements neither belittle, nor magnify or signify my Guru.

My Guru is Perfect, Manifest God, Ever Truth, Eternal Truth – He was, is, and shall ever be beyond time, beyond heavenly bodies and beyond universes. He is mine. He is God. The Eternal Truth. The Perfect Purity. Words cannot describe him. Words fail me in all my attempts. He is all pervasive, omnipresent and immortal God. He is beyond descriptions, but is mine, my Guru and my God. I have His Grace that I can sacrifice every drop of my blood and every breath of mine in His love. And I know He loves me much more than I can ever love Him. There is nothing like ‘I’, ‘my’ or ‘my possessions’, my ‘belongings’ or anything mine. **He is all.**

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