Ek Onkar Satgur Prasad  
(One God Realised by The Grace of Satguru)

Guide

Sarab Rog Ka Aukhad Naam

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## CONTENTS

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Contents</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Basic Thoughts</td>
<td>1</td>
</tr>
<tr>
<td>2.</td>
<td>Fundamental causes of Ailments and their Remedies</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Over-eating and unsuitable Diet</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Intoxicants</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Excessive Sleep</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Fear</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Living in Worry &amp; Tension</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>Not accepting God’s Will in Suffering</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>Talking ill of others and slander</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Other Causes</td>
<td>21-45</td>
</tr>
<tr>
<td>3.</td>
<td>Invaluable Virtues</td>
<td>45</td>
</tr>
<tr>
<td>4.</td>
<td>Aspects of Panacea of Name Divine</td>
<td>45</td>
</tr>
<tr>
<td>5.</td>
<td>Method of Divine Name Meditation</td>
<td>47</td>
</tr>
<tr>
<td>6.</td>
<td>Benefits of Divine Name Recitation</td>
<td>53</td>
</tr>
<tr>
<td>7.</td>
<td>Faith</td>
<td>55</td>
</tr>
<tr>
<td>8.</td>
<td>The Panacea of Name Divine and Medicines</td>
<td>72</td>
</tr>
<tr>
<td>9.</td>
<td>Usefulness and Uniqueness of the Divine Medicine</td>
<td>72</td>
</tr>
<tr>
<td>10.</td>
<td>Method of use of Divine Name Medicine</td>
<td>74</td>
</tr>
<tr>
<td>11.</td>
<td>Important Note</td>
<td>74</td>
</tr>
<tr>
<td>12.</td>
<td>Bani as Guru</td>
<td>75</td>
</tr>
<tr>
<td>13.</td>
<td>Disease Eradication with Divine Name Medicine and Gurmat</td>
<td></td>
</tr>
<tr>
<td>14.</td>
<td>Disease Not Even in Dreams</td>
<td>76</td>
</tr>
<tr>
<td>15.</td>
<td>Then Why Sufferings of Satgurus?</td>
<td>77</td>
</tr>
<tr>
<td>16.</td>
<td>Mool Mantra and Seven Hymns</td>
<td>78</td>
</tr>
<tr>
<td>17.</td>
<td>Sri Guru Amar Dass Naam Simran and Health Centre, Kheeranwali (Dist. Kapurthala)</td>
<td>81-100</td>
</tr>
</tbody>
</table>
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<table>
<thead>
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<th>Address/Details</th>
<th>Phone</th>
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<td></td>
</tr>
</tbody>
</table>
When numerous remedies fail in ailments,
Applying Name medicine, vanish the ailments.

The Fifth True King has stated in his eternal edict that any ailment which cannot be cured by innumerable remedies and systems of medicine, vanishes with the application of Name Medicine.

1.1 Whereas the Divine Name alone is fully effective for the removal of all ailments, mental, physical or that of ‘I’ness:

Divine name is the medicine for all ailments.

1.2 Whereas all ailments are destroyed only by reciting, singing and hearing Gurbani:

Hearing the True Bani dispels sufferings, Ailments and agonies.

1.3 Whereas all ailments are cured by faith alone:

Keep faith in One in mind, Nanak, dispel diseases of all kind.

1.4 Whereas sorrows and diseases are eradicated by having glimpse, company, touch and dust of Saint’s feet (Saint of golden body and perpetual bliss, as defined in Gurbani): Whereas diseases also disappear if Gurbani and Divine Name are recited, heard and sung in the Company of a Gursikh having faith in their curative powers (If that Gursikh is himself ailing, he too is cured):

1.5 Whereas in keeping with the type of ailment, appropriate exercise and practice of Yoga reduce or cure many ailments:
1.6 Whereas appropriate and light diet in keeping with the type of ailment reduces or eradicates many ailments:

1.7 Whereas service in Gurdwara by way of sweeping floors, cleaning utensils, etc. also dispels ailsments and acts of benevolence and service in the public institutions also help in diseases eradication:

1.8 Then which ailment will not vanish by Holy Name, True Bani, complete faith, appropriate exercise, suitable diet, selfless service and benevolence all put together? Undoubtedly, there is no such ailment. When the methods detailed above can be practiced along with medicine and surgery, the disease eradication becomes all the more simple and easy. Even if the disease is incurable with medicines, the Divine Name Medicine will cure it or at least control it. Disease eradication is a mere trifle for all pervasive Divine Name Which is running the universes. Therefore, this method should be applied with determination having full faith in the effectiveness of the Divine Name Medicine.

**FUNDAMENTAL CAUSES OF AILMENTS AND THEIR REMEDIES**

_Satguru’s Edict:_

राग अरुङ्खल निव बिलह बिजु त्वाँ॥

नगिं देव घूः घण्जी अल्ले॥

जि अरुङ्खल में गाँठे बैं गणी॥

सुहू अङ्के बिंब बिंब त बलणी॥

सुहू अङ्के मांस बाँठ बीनी॥

लाख उठी दिव दृढ़ त बीसान॥ (Page 259)

_Whoever loves Name Divine in ‘Hirdey’_

Even in dreams come not any malady.

_Brother, Divine Name Medicine in all beings lie,_

_Without Perfect Guru, not known how to apply._

_Discipline has Perfect Guru prescribed,_

_Nanak, sorrow will not touch when applied._

(Page 259)

This edict makes it clear that if anyone is able to nurture love for Divine Name in his ‘Hirdey’, disease will not touch him even in his dreams. This stage is the destination or goal on the path of spirituality. Name Divine Medicine lies inside of all beings, but it can be accessed only by following the methodologies of Bhagti prescribed by the Perfect Guru. Along with methods of Bhagti, restraints or the discipline for the way of life given in Gurbani have to be strictly observed. While following both the method of Bhagti and discipline, continual contemplation of Name of Gurbani will enable us to move forward to our goal of nurturing complete and sustained love of Name Divine. Depending upon
our progress on this path, we shall be freed from all ailments. Basic causes of diseases
given hereinafter are based on the non-observance of restraints or conduct prescribed in
Gurbani, failure to cultivate virtues and to follow the path of Bhagti.

2.1 CAUSE: OVER-EATING, SPICY, RICH AND UNSUITABLE DIET.

Guru’s edict:

अभिव्रत नुसार दैव अभिव्रती
बिनु खाद सुनूँ र पाहिंगात॥

More the indulgence in pleasures,
More is one diseased;
One finds not poise unless the Guru is pleased.

(Page 1255)

Carefully planned, simple, balanced and light diet should be taken slowly. The diet should be need-based and helpful in disease eradication. Items of food which do not suit should be avoided. If considered necessary, dietician may be consulted and Naturopathy diets tried. Complete abstinence from alcohol and other addictions is a must.

2.2 CAUSE: INTOXICANTS

Alcohol and all other intoxicants such as hemp, opium, poppies, tobacco, Zarda, drugs, etc. damage mind and body. These intoxicants have to be completely given up for disease eradication.

मिर्जा यीठे भाड़ दूरि देवि बदहूँ पन्हे बिबूँ आनि॥
अपमान पुरानिर्म र प्रवर्तकी धम्मुँ यबे धरण॥

By drinking which intellect departs
madness enters the brain,
man does not distinguish between
mine and thine and is pushed away by the Master.
By drinking which the Lord is forgotten.
and the mortal receives punishment at His Portal.
Do not thou drink at all such
False liquor as far as you can

(Page 554)

2.3 Short but need-based sleep. Duration of deep sleep is approximately 3–4 hours. Usually deep sleep is followed by dreaming state, then slumbering and again dreaming
state and this cycle goes on. Best thing to do is to get up after deep sleep and to do meditation of Divine Name. Thereafter, we should take bath, preferably hairwash too and then get absorbed in single-minded worship of God. If needed, we can sleep again for remaining active and fully alert during the day. If the above schedule is not possible, it is advisable to get up after 4 to 6 hours to sleep. If we sleep at 10.00 p.m., we must rise at 4.00 a.m. It is worth noting that dreams aggravate diseases and weaken mind and body. The Guru has ordained light sleep but we should neither overstrain by remaining awake forcibly, not should over sleep out of sheer lethargy. Keeping in view these broad guidelines, we should fix duration of our sleep, increasing or decreasing it as per individual need from time to time.

अठाघ अराघ यहां नी तिउचु रण विभि यह धूलिभि।
सीठ तेजिज सत्स विनताविहि वृंप्ते विन्सुट अनीनिभि।

(पंड 10)

Light diet, short sleep, compassion, Forgiveness and in thy body Love. Gentleness, contentment, ever living with these Virtues, rise above three characteristics of ‘Maya’

(Tenth Guru, Shabad Hajaare)

2.4 CAUSE FEAR: FEAR

है वर्ण वर्ण तूफ़ तेज़ तव है भगवत भगव।
वर्ण सत्स वृंप्ते वृंप सागर हृदि वंचित।

(पंड 1427)

He who fears none, Nor is he from anyone frightened; Says Nanak, hear O mind, he alone is enlightened.

(Page 1427)

रितवबद्धि तण्डे प्रणाम छूँछे भिटे

(पंड 293)

Recite the Fearless, thereby dispel all fears.

(Page 293)

Suggestions for overcoming fear and anxiety will be given later in the Guide.

REMEDY: FEAR NOT, NOT FRIGHTEN.

2.5 CAUSE: LIVING IN WORRY, RESTLESSNESS AND TENSION
REMEDIY: Fear, anxiety, restlessness and tension are evidently the major root causes of diseases. It is, therefore, very essential to overcome these to build a healthy mind and body. This can be done by pondering over and implementing the following:
(a) Fear, anxiety, restlessness and tension rot the mind and body and are the major root causes of diseases. Anxiety disease eats into the vitals of all human beings like worm. Therefore, we should decide to make determined efforts to eliminate these factors.

Guru’s edicts:

(1) भ्रंश भ्रंश ने दीपावली ठेंगा॥

Who appear to be very great men,
Malady of anxiety afflicts them. (Page 188)

(2) चंदन दी होमम मधु चंदन॥

Care-ridden seems to be every one,
He alone obtains peace,
Who contemplates God, the only one. (Page 932)

(3) दुः बाह्य चंदन चंदन दै बहुः॥

Care thou not, Thy care lies with thine Creator-Lord,
God gives to all the creatures of water and land. (Page 1070)

(b) These upset the equilibrium of the mind and hinder taking correct decisions, thereby aggravating the causes of fear and anxiety.

(1) दुः बाह्य चंदन चंदन दै बहुः॥

The fire of anxiety has burnt the body, O Forsaker. (Page 1104)

(C) Why fear and worry when our actions are righteous and we care to reap the fruits of our actions only knowing fully well that God’s justice is perfect and true?

(1) नेम है निप परम भगवान शतां देवाने॥

He alone, who commits sins should fear
and the virtuous one rejoices.
Thou, Thyself art True and true is Thine justice.
Why should then men be in fear? (Page 84)

(2) अर्थे वैचि अर्थे ही ध्रुव्
Whatever one sows, one eats. (Page 4)

(d) Why fear and worry when there is nothing either in our hands or of anybody else? Everything happened, is happening and shall happen as per Lord’s commands. Only He is the Doer and causes everything to be done:

बबब कबब क्या देखि है काम कणिक बैठि
तत्त्व जिसे विकृतिपन्ने लिंध वात भविभासी मैदि। (_PAGE 276)

The Lord alone is the Doer of deeds.
There is no other than He.
Nanak is a sacrifice unto Him
He, the Lord is present in water, land,
Under world and the sky. (Page 276)

(e) God’s command is righteous and pure. His deeds are indeed pure and righteous. When everything is to happen under His command, then why fear?

(1) तस्म लेन गुर्व सम बुलभद्र॥
सम लेन बलभ सम तीमद॥ (Page 463)

True is Thy will and true Thy order.
True is Thy grace and true Thy sign. (Page 463)

(2) जीतो जी से विखल आप जू बोले
युग विकल्प आपटी वाला चफसे॥ (Page 308)

Then alone we may fear,
if we do anything ourselves;
The Creator is in every way magnifying His might.

(PAGE 308)

(f) if and when a crises comes, we will face it. Why worry before hand? We should not lose heart and rather have faith in our Creator and saviour God.

इ वचो मैदि पूजनी अपू मैदि अपू धर्मक निरवर्धाण॥
नितिः पैरामचिम इ बोधा मैदि देखि आयात॥ (Page 724)
Why lose heart, man, for thy
Creator shall thee save;
Sustenance shall He provide you,
Birth thee who gave. 

He, who has created the world and is controlling it, should worry, Why should we worry?

Nanak, having created the beings,
The Lord takes care of them all.
The Creator, who has created the world, He takes care of it as well.
He, the Fashioner who fashioned the universe, Feels anxiety for it”

Nanak, do not worry as
He cares about thy maintenance.
He has created creatures in water;
Them too He gives sustenance.
No one runs any shop there, nor Engages in tillage.

When we are all pilgrims here and everything is mortal, we should worry only if something impossible can happen. Keeping in mind that God’s Will shall prevail (God’s command is eternal or unchangeable), we should always remain free from worries:

Only then one should worry, if a thing, not expected to happen, comes to pass.
This is the way of the world, None is ever stable, O Nanak.
In a crisis, recitation and hearing of Gurbani and Divine Name restores equilibrium of the mind and the benevolent Satguru suggests many methods and remedies which help in resolving the crisis and overcoming difficulties.

(1) शीर्ष सुख न्याय सुधार तिव विचित्र समाधृत ||
   तम अवसरात असह अदि वैही
   दुह अघार विवशु तमार ||
   (पृष्ठ 674)

Thou destroyest millions of my sins
and instructs me in many ways.
I am ignorant with little and trifling understanding.
Save me Thou by Thy holy innate Nature.

   (Page 674)

(2) नम्भूसबल तेहे अधि जली||
    तित के नम्भ विस्त भरि उत्पन्नी||
    (पृष्ठ 264)

Where there is an enormous difficulty,
God’s Name shall emancipate
Thee in a moment, there.

   (Page 264)

(j) Instead of fearing and worrying, sweet acceptance of God’s Will shall earn us Satguru’s pleasure and blessing; crisis will be warded off and the task fulfilled.

   ब्रह्म प्रेते जै मृत धर्मे बिचि मृत जीविता||
   (पृष्ठ 1063)

He, who submits to the Lord’s will,
Is blessed with happiness.
It is in the Lord’s Will that one obtains bliss.

   (Page 1063)

(k) Why fear when:

   तमय देख उमड मुझम||
   मलवाल धरा आंतूलमभ||
   (पृष्ठ 1136)

Sole Lord is our saviour,
Of all inner hearts He is the knower.

Why not remain free from worry, when:
Sleep without worry, awake without care,
Lord is the Doer everywhere. (Page 1136)

(i) Why not remain totally relaxed when life and death are in the hands of God?
Without God none can kill or animate,
O mind, live without anxiety and
with total relaxation. (Page 594)

(m) Fear and anxiety will be uprooted only when the Divine Name dwells in the mind.
Therefore, Divine Name and Gurbani should be recited and heard all the time. In
addition, pondering over Gurbani, we should fully imbibe and ingrain into our being
knowledge and teachings contained therein so that Name Divine comes to dwell in the
mind:

He, within whose mind the care-free Lord
Comes to abide, is never ridden by care. (Page 186)

2.6 CAUSE: NOT ACCEPTING GOD’S WILL UNCOMPLAININGLY IN
SUFFERING

(a) Every thing is happening under God’s commands. Joy and sorrow fall to man’s
lot according to His will:

(1) All are subject to His Fiat
And none is exempt from His Fiat. (Page 1)

(2) By His command are
The Mortals made high and low;
By His written command do they
Obtain weal and woe.

(b) It is necessary to understand that we are reaping the fruit of our actions. Then why should we not practice tolerance in suffering and consider it comforting instead of blaming others?

इसे हैं ते हैं जिवे हैं जीत करें अपना ||
खेर ये ही अपना जीत करें अबतता ||

(Pages 433)

Dada-Impute not blame to anyone,
the fault is of thy own deeds.
Whatever I did, for that I have suffered,
to blame others is of no need.

(Pages 433)

(c) When we are to reap the fruit of our actions and the writ of fate, then why not to partake sweet and sour fruit alike. But we should not forget that by reciting, hearing and imbibing Gurbani and Divine Name, we are rid of sins and suffering. Therefore, we should always remain engrossed in this noble task. Nevertheless, whatever woe falls to our lot should be borne smilingly. Even meditation has to be according to the writ of Fate and Divine will.

खेर ते भिट्टे टे सबी मे डिपया बनागिंग ||
The writ, scribed by the Creator,
O my mate, can be erased not.

(Pages 937)

पुष्प ते फिलवति धूप नह रहे ||

(Pages 262)

By Lord's remembrance, sorrows and the torture of death flee.

(Pages 262)

They alone remember Him,
Whom He Himself causes to remember.

(Pages 263)

Nevertheless, we should continue trying:

Making endeavours cool mind attained.
Walking the True Path all afflictions negate.

(Pages 201)

(d) When feeling miserable in misery only adds to our suffering because:
Both body and mind are wasted and healthy suffers. And as a result of the disturbance of the equilibrium of the mind, correct decisions cannot be taken, then why should be not remain happy by suffering pain as God ordained?

As long as man understands not God’s Will, so long he remains miserable, Meeting the Guru, when he recognises Lord’s Will, Since then he becomes happy.

In pain, the mortal burns and in pain he departs bewailing.

Imbued with the Lord’s praise, O Nanak one’s soul and body are verdured.

All the sorrows he drinks like nectar and suffers not sorrow again.

He, who submits to Lord’s Will, is ever in happiness.

If God has bestowed on us ten comforts and along with them one discomfort, then keeping the comfort in mind, we should consider the discomfort also as God’s gift and remain ever grateful to Him, when there is no other alternative: Guru’s edict:
The mortal obtains ten things and puts them behind. For the sake of one thing, he forfeits his confidence. If the Lord gives not one thing, and takes away the ten, then, say, What can this fool do? The Lord with whom force is of no avail, unto Him ever make an obeisance.

Good many endure distress, Hunger and perpetual chastisement. Even these are thine gifts, O Bestower.

When the entire world is suffering and we are only pilgrims, then why should we not become happy by considering suffering as a medicine and making Divine Name our sheet-anchor?

I have seen the whole world, There is no happiness without the Lord's Name. The body and wealth shall become dust but hardly any one understands this.

Why should we not give up complaining when by submitting to Divine Will we gain four-fold gifts?
Man should place the thing
Before Him to whom it belongs,
He should most willingly obey Lord’s Order.
The Lord shall make him four-fold happy.
Nanak, the Lord is ever Merciful. (Page 268)

(h) Sweet acceptance of Divine Will is the basic principle of Sikh religion. Giving up our own inadequate wisdom, our good lies in literally following Satguru’s exhortation (advice) and thus gain His favour and happiness.

He who lives according to Guru’s Will suffers no anguish. (Page 31)

Considering joy and sorrow, honour and dishonour equal, we must accept Divine Will sweetly. Making the mind stable like an anvil, we have to determinedly try to follow the path of Gurmat (Sikhism).

2.7 CAUSE: NEGATIVE ATTITUDE AND DEPRESSION

It is absolutely essential to get rid of these mental shortcomings for achieving success and health in life.

(1) नानाक देवजी मन स्वाभाव।
O Nanak, the devotees ever enjoy bliss. (Page 2)

By doing meditation with love and devotion, negative attitudes and depression vanish and positive attitudes and bliss are attained:

(2) नानाक देवजी चन्दचुमी विहार।
Nanak, God’s name is ever exalting, And may all prosper by Thy grace, O Lord. (Ardaas)

Performs bhagti with fervour in mind.
Gets submerged in his Lord Divine. (Page 286)
REMEDY: Remaining in happiness & in high spirits.

2.8 CAUSE: DWELLING ON AGONY, HURT AND SORROW
These feelings rot mind and body.

Edict:

हृद भेता मंजुर में तब तोही बणी वण्डी||

Hearing the True Gurbani removes all sorrows,
Ailments and torments. (Page 922)

REMEDY: In such a situation, one should remain in high spirits by reciting Divine Name and Gurbani and by engaging in some other constructive activity.

2.9 CAUSE: TALKING ILL OF OTHERS AND SLANDER
The Satguru saith:

(1) तिहूर बली जिन्हे की तृप्ति भलापुर भुजाप बलादिती||
बृह बली तिहूर तिहूर तहबे बृहत बलादिती||
Not good to slander anyone,
Self-willed and fools indulge in slander terrible;
Their faces are blackened,
Thrown are they into hell horrible. (Page 755)

(2) तिहूर गोविर घुराडी घुराडी बने
बीज़ग बलादिभ देन स पहुँच गहिश्चा।।
तिहूर घुराड़ी बने अर्हत्वेच स महादिभी
भूर बली तब सवे दिम स पर वर्ण ब्रह्मिश्चा।। (Page 308)

He, in whose heart is the habit of back-biting,
Is known as a back-biter.
Everything, he has done or he does, goes in vain.
He ever causelessly back-bites others
He cannot show his face to any one,
it has become black. (Page 308)

We should not slander either the bad or the good, because the Almighty Himself does and causes everything to be done. However, in the performance of our duty, we should report correctly against an evil-doer of fully state his evil acts. But otherwise, calling a bad person bad or hear his being called bad is slander.
By doing so the slanderer washes the sins of an evil-doer and piles them on himself. It is very essential for a sick person to abstain from listening to or indulging in slander because it aggravates his disease. Saith Saint Ravi Dass:

(3) से दंग भांडः जीव राखे॥
से हिंदो लुभात लिख पुनरराखे॥
से हिंदु युध उठा देखने॥
बढ़ा तिछे पद विहार सचे॥॥

Should anyone bathe at sixty-eight holy places,
And the twelve stone figures (shivlings) worship,
Should make wells and tanks;
With utterance of calumny, all this is wasted.

(Page 875)

REMEDY: Indulge not in slander, nor give it ear.

2.10. CAUSE: ANGER AND BAD TEMPER

The Guru’s edict:

(1) लङ्घ दङ्घ करिष्ठ्र वृद्ध बाघे॥
लिग्दि वैचर मंगल चरहे॥

Lust and wrath the body melt
As does borax gold smelt.

(Page 932)

Just as borax added to gold in a crucible melts it, similarly lust and anger weaken the body and waste it.

Baba Farid says:

(2) बहीर बुधे दा ब्रह्म बदि बवि राम भवि र उसपिय॥
कांठते वेदू त लहाँ धरे मङ्ग बिंध धांध॥78॥

Return good for evil,
and keep not in thy mind wrath;
Disease will not touch thy body then
and thou shalt get, what thou seeketh.

(Page 1382)

One should give up anger and practice patience.

(3) योग्य पण्ड बनाणि दिने जरुः
पुष्य मे दीपय लिन्दि दीपसम्पादे॥

(Page 10)
Make thy body the fort of patience and thus like a lamp illumine thy intellect.

(The Tenth Guru)

REMEDY: By riding yourself of anger and returning good for evil, the body does not contract any disease and one achieves everything.

2.11 CAUSE: RUDE AND BITTER SPEECH

(1) 
Nanak, harsh words spoken make body and mind insipid.

(Please 473)

Sweetness and humility, Nanak, are the essence of merits and virtues.

(Please 470)

REMEDY: Sweet and polite speech.

(b) CAUSE: TALKATIVENESS

(3) 
Discarding covetousness, greed, pride and desire, inculcate restraint in speech.

(Please 918)

REMEDY: RETICENCE

2.12 CAUSE: HASTE AND HURRY

Guru’s Edict:

(1) 
Go and ask the happy wives by what merits did they enjoy their spouse? With the decorations of relaxed conduct, contentment and sweet tongue

(Please 17)
Relaxed he is awake, relaxed he sleeps, Gurmukh praises Lord day and night
Spontaneously. (Page 646)

Relaxed he is awake, relaxed he sleeps,
Whatever is to happen, care free he remains. (Page 236)

REMEDY: We have to give up these failings because everything has to happen according to the Will of God. We achieve success by dint of zeal, enterprise, hardwork and devotion and not by haste and hurry. Therefore, in order to achieve temporal and spiritual goals, We have to do planning, enterprise and hardwork with patience and contentment.

2.13 (a) CAUSE: CURTNESS, RUDENESS AND HAUGHTINESS

These serious failings are symptoms of mental ailment and disease the body also.

Gurbani edict:

Firstly God created light and then by His omnipotence, made all the mortals.
From one light has welled up the entire universe.
Then who is good and who is bad?
O men, my brethren, stray ye not in doubt.
Creation is in in the Creator and The Creator is in the Creation.
He is fully filling all places. (Page 1349-50)

By his own strength,
O Nanak!none can be good or bad. (Page 7)

REMEDY: To cultivate decency, courtesy and humility in behaviour.
2.13 (b) CAUSE CONCEIT AND ARROGANCE

Giving up conceit and arrogance, one should lead the life of a Gurmukh. Disease cannot come near a everyone, he considers himself humbler than everyone else, while in reality is higher than or superior to all other human beings. Considering everybody a real image of God, he adores (worships) all. While this state is full of zeal, bliss and eagerness to serve others, the inferiority complex born out of pessimism and a feeling of being unwanted is a grave flaw. It is essential to understand the difference in the State of mind of a Gurmukh and the depressed person. Guru’s edicts:

(1) वठः ते मुहः बचुः बी तिच्छ॥
सङ्गे तारेष अप्यम्ब वदः प्रेय॥ (पंजरा 274)

His ears hear not slander or anyone.
Deems himself worst of everyone. (Page 274)

(2) भर भे विचृणे समाशय बहु॥
वदि पुरसुः सजाव प्रजासभु॥ (पंजरा 274)

Illusion of duality vanishes from his mind.
He worships all as God. (Page 274)

Both mind and body of the arrogant rot and he suffers on account of fruitless efforts. The humble gets all the joys (comforts). There is earth beneath our feet and under the earth is water. The Gurmukh from within considers himself lowly like water, while without, he keeps an august appearance.

(3) मृधी घे ममवीरोभ अप्य निधरित उठे॥
सङ्गे वदेष अत्तिनीश्य तदनु वालिव गाते॥॥ (पंजरा 278)
The humble man lives in happiness by
Eradicating his ego and behaves meekly.
Nanak, the very haughty persons are consumed by their own arrogance. (Page 278)

REMEDY: One should cultivate modesty and gentleness.

2.13 CAUSE JEALOUSY

नित्य अंधित लौटन्ति थलमृ माई वैद्ध तिम रूँ वैद्धी बड़ा॥ (पंजरा 308)

Whoever in the jealousy of others burns,
Never shall come to good. (Page 308)
Why should we be jealous when God himself bestows His blessings on all? By harbouring jealousy, one burns one's own mind and body, while no harm comes to the person who is the object of jealousy.

There is but one Bestower for all the beings, May I never forget Him. (Page 2)

**REMEDY:** We should completely shun jealously.

### 2.15 CAUSE: REVENGEFULNESS AND VINDICTIVENESS

We should rid our mind and body of the black thoughts of revengefulness and vindictiveness.

**Guru's edict:**

(1)  

 أحمد پہلے رہ بھی بآپ

 پھر پھر انتیہ ہیں کہا پہاپا (Page 259)

Learn this of Vava, to none bear malice,  
As in each vessel is the Lord Pervasive. (Page 259)

(2)  

 پہل کا کوچ ہا کوچ صیود

 بھی بھی بھی بھی بھی بھی بھی (Page 386)

Never harbour evil of any other,  
Suffering shall not bother, friend and brother.  

(3)  

 تھیس کا بھی بھی بھی بھی بھی بھی بھی

 تھیس کا بھی بھی بھی بھی بھی بھی بھی (Page 223)

To imbibe forgiveness is fasting,  
With gentleness and contentment.  
Thus neither ailment nor death-pain will bother. (Page 223)

**REMEDY:** We should inculcate forgiveness and love all.

### 2.16 CAUSE: HATRED

Hatred is felt on the basis of religion, race, colour, caste, profession, tribe, sect, riches, poverty, etc. Guru's teachings forbid hatred against anyone on
any ground because God resides in all beings. Perfect disciple (Gurmukh) seeing God in everyone loves all beings. In order to get rid of ailments, attitude of the perfect disciple towards others needs to be nurtured.

**REMEDY:** Giving up hatred, we should love all beings.

### 2.17 CAUSE: EVIL AND SINFUL DEEDS

These decay body and mind and cause ailments. By giving up sins and after Self-realisation; sorrow, separation and suffering do not afflict us. 

Guru’s edict:

\[
egin{align*}
	ext{पर्पु} & \text{ पृहु} \text{ पर्प: बन्धु भिमाला}\| \\
	ext{पर्प: संहे} & \text{ पर्प: पन्नरः} \| \\
	ext{पन्नरः} & \text{ पर्पु} \text{ पलकः आत}\| \\
	ext{रू दिस्म} & \text{ मेखु बिसेङु मेपण्यु} \| \\
\end{align*}
\]

(Page 935)

Sin is evil, but it is sweet unto the sinner. He loads sins and through sin he makes ostentation. He who sheds evil and realises Self; Him no sorrow, separation and suffering overtake. (Page 935)

### 2.18 CAUSE: TELLING LIES AND PRACTISING FALSEHOOD

Telling lies and practising deception lead to bad health and further distancing one from God. One earns bad reputation also.

Guru’s edict:

1. \[
egin{align*}
	ext{हुथ बिवाप भज हुथ चेव}\| \\
\end{align*}
\]

Falsehood and vice cause great torment. (Page 352)

2. \[
egin{align*}
	ext{मचु} & \text{ दोह दुधे दोहि मचु आचरु} \| \\
\end{align*}
\]

(Page 62)

Truth is higher than everything, But higher still is truthful conduct. (Page 62)

**REMEDY:** To speak the truth and practice truthful living.

### 2.19 (a) CAUSE: DISHONEST WORK

Profiteering, charging unreasonable fees, rent and interest, not giving a person’s due, dereliction of duty, gambling and speculation, using insufficient
material in construction work, earning money by cheating etc. are a few examples of dishonest work. These bad deeds and evil practices make mind and body tainted and feeble.

According to Sikh way of life, all these evil deeds are prohibited because: Guru’s edict:

1. \( \text{ਸੁੰਭਵ ਕੇਂਦਰਾ ਅਪਟਰ ਆਪ ਦੀ ਬੀਜਾ ਪ੍ਰਵਾਨ} \) ॥ (Page 470)

   Man himself obtains the fruit of His bad and good deeds. (Page 470)

2. \( \text{ਨਿਦਰਣ ਪ੍ਰਵੇਸ਼ਦੀ ਅਪਟਰ ਪੁਰਵ ਪ੍ਰਵਾਨ ਬਵੀਦੀ ਖੰਡੀਹੀ} \)
   \( \text{ਛੇਨ ਭੁੱਢਾ ਤ ਬੀਜਫ਼ੀ} \)
   \( \text{ਦੇ ਤ੍ਰੀ ਲਹਵੀ ਨਾਲਹੀੜੀ} \) ॥ (Page 474)

   When what one gets is the outcome of his own deeds, then why do evil deeds?
   Do no evil at all and
   Look ahead with farsightedness. (Page 474)

(b) CAUSE: BRIBERY

Bribery decays mind and body and causes diseases. It is forbidden:

Guru edict:

\( \text{ਖੱਡੀ ਤੇ ਜਦੂ ਮੱਖਣਾ} \) ॥
\( \text{ਨੇ ਹੁੱਛੇ ਨਾ ਪਛੀ ਸੁਰੱਖੀ} \) ॥ (Page 951)

Taking bribe, he does injustice.
if someone questions him,
then he quotes and reads out some citation.

(Page 951)

2. \( \text{ਸੇਉੰਧ ਦੇਸੇ ਕਰਦਨਾਵ ਬਾਦਾ ਸ੍ਰੋਤ ਬੰਬੀੜਾਹੀ} \) ॥
\( \text{ਸੁਬੱਧ ਵਿੱਚੀ ਲਖੀ ਸੋਨੇ ਕਰਵਾਛ ਭੁੱਢਾ ਤ ਸਾਖੀਹੀ} \) ॥(Page 491)

The Creator is with him and watches his deeds.
So why should he commit sins?
Do virtuous deeds, repeat the Name and
Thou shalt not ever go to hell.  (Page 461)

3. \( \text{ਪ੍ਰਭੀ ਪਾਣੇ ਬਿੱਖ ਤੱਕੂ ਦੇਵੀ} \) ॥
\( \text{ਰੰਭੇ ਬਣੁ ਪੰਛੀ ਗੰਧਰੀ ਮੈਇ} \) ॥ (Page 1345)
He who eats what he earns  
through his earnest labour and  
from his hand gives something in charity.  
He alone, O Nanak, knows the true way of life.  

(PAGE 1245)

REMEDY: To do honest work and donate a tenth of one’s earnings to good  
causes and never to shun from doing noble deeds. These will strengthen mind  
and body and diseases will vanish.

2.20 CAUSE: TELLING LIES, PRACTISING FALSEHOOD AND  
DECEPTION

These serious failings lead to bad health, further distancing one from God  
and also earning bad reputation.

(1) शांति तदि यदि वर्ण निद्रा बधु भयानाथ  
जिवम मु० त वेदी।।  
अलसित वक्र वर्ण बुधुने  
गुपसे मु० त वेदी।।  

(पॆठर 732)

He, who utters God’s Name and ever practices deceit, his heart does not  
become pure. He may perform many ritual acts night and day, he gets not  
peace even in dreams.  

(PAGE 732)

(2) निति अंदेशि बधु विचरि दै  
निति वेदि विभत्ता बोसे।।  
वर्ण बधुग मह विहु दासस्  
निति वेदि उष चिने।।  

(पॆठर 450)

Those in whom are fraud and sin,  
what good can bewailing, do to them?  
God, the Creator knows every thing  
Though man tries to hide his sin or malady.  

(PAGE 450)

REMEDY: Speaking truth and cultivating truthfulness, straight forwardness  
and openness.

2.21 CAUSE: THEFT AND ROBBERY

Theft and robbery pollute mind and body, thereby weakening them. Guru  
does not accept the tithe or offering made out of the dishonest earnings:
If a thief praises one, his mind is not pleased. 
If a thief reviles him then even an iota of his honour is not detracted. 
No one takes the responsibility of a thief. 
What a thief does how can that be good? 

If a thief robs a house and gives the plunder in charity in the Name of his ancestors, 
in the world next, the thing is recognised and the ancestors are branded as thieves. 
The hands of the middle man are chopped off. 

The above mentioned edict means that if a person feeds Brahmins (Pandits) for the salvation of his ancestors or gives money in charity, the Dharmraj (the Heavenly Judge) on recognising the tainted money holds the dead ancestors as accomplices in thieving, and Brahmins’ hands are chopped off for being brokers. 
Charity or tithe from honest earnings alone and not from money acquired through thievery and robbery, finds acceptance in the Lord’s abode:

Nanak, in the next world, that alone is received, 
Which one gives (to the needy) from his earnings and toil. 

2.22 CAUSE: EVIL

Evil toughts, evil plans and evil actions make mind and body impure and weak.

चुटक बढ़ाने चीड़ ट बढ़ी।।
से बल्ले ब्ये उमर ट बढ़ी।।
चेत बी उभार ब्ये ट बढ़ी।।
चुट बो भवना विधि बढ़ी।।

(पंक्र 662)

(2) से मेटाव बढ़ भवे बढ़ भृति विधवी वेली।।
बालो बचत निकाटी वोधवी चेत बढ़ी।।
बच्चोभाव जब म्या बढ़ वेब भृती देख बढ़ी।।

(पंक्र 472)

(3) चतव भज्जो मे फिरी नि घटे बढ़े वेली।।

(पंक्र 472)

Nanak, in the next world, that alone is received, 
Which one gives (to the needy) from his earnings and toil. 

(2) से प्रेषाव बढ़ भवे बढ़ भृति विधवी वेली।।
बालो बचत निकाटी वोधवी चेत बढ़ी।।
बच्चोभाव जब म्या बढ़ वेब भृती देख बढ़ी।।

(पंक्र 472)

2.22 CAUSE: EVIL

Evil toughts, evil plans and evil actions make mind and body impure and weak.

चुटक बढ़ाने चीड़ ट बढ़ी।।
He who does evil, how can he be emancipated?
He burns himself in his own rage.
The demented perverse person worries himself in strifes.
By being Gurmukh, he understands every thing. (Page 1418)

REMEDY: Giving up evil and seeking good of all is essential for a perfect disciple (Gurmukh)

2.23 CAUSE: HYPOCRISY, HUMBUG, PRETENCE

Practice of hypocrisy or humbug in order to hide the reality, pretending to be different from what is one inside, cheat or swindler, but masquerading as a saintly and religious person, etc. are all hypocritical acts. Such behaviour contaminates mind and body thereby weakening them.

People wander about practising Hypocrisy and deception.
Evil are avarice and hypocrisy in this world.
In this world and the world beyond, They become miserable and Over their head stands the death’s courier to smite them. (Page 981)

They alone who have heart felt love for the Lord are the true devotees. They, who have one thing in their heart and another in their mouth, are considered false. (Page 488)

REMEDY: Giving up hypocrisy and loving God truly.
2.24 CAUSE: LUST AND OVER-INDULGENCE IN SEX

 Thou shalt suffer for millions of days
 for a moment’s sexual pleasure, you enjoy.
 Thou shalt repent again and
 Again for a few minutes’ joy. (Page 403)

REMEDY: To practice restraint in sex and continence. To avoid extra-marital sexual relations, moderation is needed even in marital sex.

2.25 CAUSE: LACK OF SELF-CONFIDENCE

Lack of self-confidence leads to failure and gives birth to pessimism and disease. If there is no confidence in one’s self, one cannot have confidence (faith) in God. Faith is the fruit of bhagti and the spring of inspiration for greater bhagti. It is also the goal of bhagti.

REMEDY: Cultivating self-confidence and faith in Gurbani and God.

2.26 CAUSE: FANATICISM AND INTOLERANCE

These shortcomings produce disorders in the mind and body.

REMEDY: To develop the virtues of catholicity, magnanimity and tolerance. The true disciple see God in all and considering God as the only doer, remains overflowing with the virtues of catholicity, magnanimity and tolerance.

2.27 CAUSE: POMPOUSNESS AND MERCURIALNESS

These are signs of disorders in mind and body which get aggravated on being nurtured.

(1)
One with flippant intellect,  
is his mind becomes flippant.  
Like fly eating jaggery gets stuck in it  
Against social customs i.e.naked,  
Mortal comes in the world  
and naked is he bound down and dispatched.  

(REMEDY: Giving up pomposity and mercurialness, cultivating the virtues of earnestness and contentment. The true disciple always remains in a state of seriousness and contentment.

2.28 CAUSE: INGRATITUDE

Not to acknowledge or appreciate a good turn done unto one is ingratitude. In matters mundane, ingratitude is a symptom of an unhealthy mind. According to Guru’s edict, one who is forgetting God’s blessings becomes oblivious of Lord God. He is a rank ingrate and goes to the darkest hell.

He, who forgets his Creator-Lord,  
Wanders about burning  
and ever remains fiery-tempered.  
Him, the ungrateful one, no one can save.  
He is cast into the terrible hell.
REMEDY: One should give up ingratitude and live in gratitude to God and always remain thankful to Him.

2.29 CAUSE: TO BEAR MALICE AND PRONOUNCE CURSES.

The sikh way of life forbids cursing and bearing malice. Such acts soil mind and body and make them hollow.

REMEDY: Neither beaing malice against anyone, nor cursing anybody is in keeping with the sikh way of life. According to Bhai Gurdas, the Gurmukh transcends animosity, hostility and malice and never pronounces curses. To quote Bhai Gurdas Ji:


dhunh dhubhe bade prabhe.

(The Gurmukh rises above animosity and cursing.
(Var 23, Pauri 19)

2.30 CAUSE: SELF-CENTREDNESS

Always concentrating on one’s own joy, sorrow, comfort and gain and not thinking of other’s joy and sorrow is a sign of an unhealthy and a negative mind. An ailing person always remains centred in his own ailment which aggravates his suffering and malady.

(1) bhikhia utthi utthi din diptdhan.

(False is the body which does not do good to others.
(Page 269)

(2) suubh vibhagatii prabhihipad

(Perfect saint is full of zeal to do good to others.
(Page 273)

REMEDY: For disease-eradication and profitably using the body, one should always be doing benevolent acts. Treating joy and sorrow equal, the Gurmukh remains busy in humanitarian work.

2.31 CAUSE: GREED AND TEMPTATION

Worldly achievements, material acquisitions and various pleasures of life never bring satisfaction. Craving for more and more continues to consume mind and body like fire.

Guru’s edict:
Without contentment, there is no satisfaction,  
Worthless like dreams are all actions   (Page 279)

**REMEDY:**  To be always thankful and contented, shunning greed and temptation

### 2.32 CAUSE: INDOLENCE

By being indolent, one can neither look after one’s body properly, nor do the wordly chores skillfully, nor the required or needed worship or meditation. In all walks of life, success is achieved by dint of initiative and hard work. Guru edict:

\[
\text{_tryach kohaia mohi dha mandharam thap heong} ||
\text{phirna phalol sune puth bujha raatma troukhi phirna} || \text{(Page 522)}
\]

By making an effort for the Name, thou shall live  
and by practising it, thou shalt enjoy peace.  
By meditating on the Name, Nanak says,  
thou shalt meet the Lord and  
ythy anxiety shall vanish.  

**REMEDY:**  For a healthy body, bath should be taken daily. It will be quite appropriate if it is accompanied by hair-wash. Clean clothes should be worn.

\[
\text{var dharamthi mirtha puht aparan}
\text{mach ut rehe adhikam} || \text{(Page 611)}
\]

After bathing contemplate thou on the Lord  
so that thy mind and body become disease-free.  

**REMEDY:**  Cleanliness at home and at the place of work is essential. Besides, it is also very essential to follow the other principles of physical safety and health.

### 2.33 (a) CAUSE: LACK OF PERSONAL HYGIENE

**REMEDY:**  For a healthy body, bath should be taken daily. It will be quite appropriate if it is accompanied by hair-wash. Clean clothes should be worn.

### 2.34 CAUSE: OBSTINACY AND EXERTING BEYOND CAPACITY

Guru’s edict:
By mind’s stubbornness none has Obtained the Lord. All have got tired by doing such acts. By mind’s stubbornness and assuming false garbs, People are deluded and Suffer pain by love of duality. (Page 593)

REMEDY: Both these failings should be given up for a healthy mind and body.

2.35 CAUSE: SUSPICIOUS NATURE

Only a few righteous or chosen ones can knowingly ignore the sinful and evil deeds or others. But suspecting everyone is the sign of an unhealthy mind. One should be watchful but one should not suspect anyone without solid proof. Shunning suspicious nature will improve health.

REMEDY: Cultivating watchful but Trusting nature.

2.36 CAUSE: VIOLENCE

The Sikh way of life forbids killing of life and attacking an unarmed person. Violent nature is a sign of a diseased mind. But taking to arms is justified in self-defence and when all other remedies fail. Edict:

(1) दीन वापस न चलने वाह बन्धु बन्धु
 अपना वापस बन बन्धु।। (Page 1103)
Thou killest life and deemest that as religious act.
Tell me then, O my brother,
What callest thou an irreligious act? (Page 1103)

(2) निहास भीस भीर अभिविरोध त जग बन्धु
 भिंते भेंते बिस्मिल्लाह
 मरणी तबे बन्धु बनाँति भिड बनी विशुभांषि वेंज नक जने।। (Page 1198)
He, whose mind is full of faith and is rid of pride, he abandons violence and avarice.
Then the bribe spontaneously enjoys
The groom and by the Guru’s Grace
is embellished with His love.  

REMEDY: Shunning violence.

2.37 CAUSE: BAD COMPANY

The company of atheists and evil persons leads one’s mind and body astray which causes diseases.

Edict:

(1) 

The evil persons abide in duality.
Those thirsty ones continue
wandering in great worldly love.
They sit in evil society, ever suffer sorrow
and earn nothing but pain.  

O my venerable Lord, 
Whoever has joined holy company, is saved.  

REMEDY: By giving up bad company and cultivating the company of the truthful persons, one’s mind and body are inspired to follow the path of good conduct and noble deeds, and love for Divine Name is born which make mind and body disease-free.

2.38 CAUSE: FORGETFULNESS OF GOD

Forgetting the Lord, man involves himself in delights
then in the body arise maladies.  

REMEDY: Reciting and hearing Divine Name and Gurbani, and always remembering God.
2.39 **CAUSE: LACKING FAITH**

If this faith (belief) is ingrained that God shall eradicate all ailments, and that there is no ailment which cannot be got rid of through faith, then as per the Guru’s edict, all diseases vanish. God is the “Destroyer of all sufferings and perfectly merciful.” Guru edict:

```hindia
हेम भग स्वयं भल सर्व
स्वयं वेः स्वयं भल सर्व
(पृष्ठ 288)
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Keep faith in One in mind,

Nanak, dispel diseases of all kind. (Page 288)

**REMEDY:** Always living with faith in God.

2.40 Acknowledging the above given basic causes of diseases as correct, it is essential to constantly ponder over and determinedly implement the suggestions by way of remedies. By doing so, while the seeds of diseases will continue to be destroyed, we shall get closer and closer to God. Name Divine Nectar will dwell in the vessel only after it is fully cleaned. But we should not harbour the notion or conviction that the disease will be cured only when these faults are removed. In fact, the disease eradication will take place by reciting and hearing the hymns given in the Guide, Gurbani and Divine Name. When we fall ill again, illness can be overcome by following the same method. The mind will be conquered only when all the shortcomings and faults have been fully overcome. Thus, the roots of the diseases will get eliminated and diseases will not visit again.

3. **INVALUABLE VIRTUES**

If you inculcate the following invaluable virtues, you can get rid of all diseases and ever enjoy excellent health and always remain cheerful. This road will lead you to achieve the goal of Truth too:-

1. To be always happy and in high spirits.
2. To speak truth and follow truthful conduct.
3. To accept His Will with a smile and remain poised.
4. Compassion
5. Forgiveness.
7. Fearlessness.
8. To treat alike joy and sorrow, honour and dishonour and forsake flattery or calumny.
9. To be free from desires and be content in His Will.
10. Selfless and humanitarian service.

4. **THERE ARE 14 ASPECTS OR FACETS PANACEA OF NAME:**
4.1 Reciting or chanting the Divine Name:

Reciting or chanting the Name in a correct manner vanishes all sorrows, diseases and sins. The Name Divine should be recited or chanted all the time, but for riddance from disease, earmark at least four hours a day. You don’t have to do it in one sitting but devote at least 15 to 20 minutes at a time for this purpose.

(A) METHOD:

(a) METHOD OF RECITING NAME:

1. Recite of chant reverentially the Divine Name of ‘Waheguru’ with tongue as many times as you can easily, slowly and naturally in one breath. After the next inhalation, repeat the recitation or chanting and continue the same process.

2. Don’t hold the breath forcibly; with practice, the period of inhalation or intake of breath will go on increasing.

3. Lay not stress nor elongate the pronunciation of the word ‘Waheguru’. Hurried and fast recitation is not appropriate; make it natural, simple and easy like the flow of the gentle breeze.

4. In the beginning, reciting or chanting the Divine Name loudly will be relished, but gradually and with practice, the tone would become soft and melodious.

5. Concentrate not on the triad or conjunction of the three states or at any other point, but only upon your hearing. Full concentration should be centred on hearing. With practice, this concentrated hearing will increase adding to the poise. Continuous practice will help you achieve the stage of ‘Hearing the Name fixes the mind in effortless meditation’ when the meditation of Name Divine will be automatic with the inhalation and exhalation of breath.

6. Recite or chant the Name Divine reverentially, lovingly, longingly and without fear from the depth of your heart.

7. The Name may be recited or chanted sitting crosslegged, or even on a sofa or a chair, walking or lying down. The body should be totally relaxed and eary.

8. Early morning is best suited, but the Name may be recited or chanted any time, anywhere.

(B) METHOD OF DIVINE NAME MEDITATION

By continuing to recite Name with tongue, Name starts staying in consciousness. For causing the Name to stay in the consciousness, strain should be avoided but efforts should be made in any easy manner to keep the world in the consciousness. With this, meditation of word would continue. With the
increasing union of word with consciousness after persistent practice, depth and quality of meditation will go on improving with consequential increase in bliss.

(C) INVALUEABLE QUOTATIONS FROM GURBANI IN REGARD TO NAME RECITATION/SINGING/REMEMBERANCE

It is requested that Satguru’s teachings should be carefully understood and kept in mind while reciting meditating and remembering Name.

(1) 

With the Lord’s Love reposed in the mind sing and hear.
This shall remove sorrows
And take one to God’s Abode. (Page 2)

Name and recitation be done after bringing and keeping Love in the mind. Loving Name recitation and listening will destroy all sorrows and ultimately this practice will cause the consciousness to reach God’s Abode. It is clear that Name should be recited lovingly but neither mechanically not out of compulsion.

(2) 

Pure, Pure, Pure, Purest.
Nanak, whosoever repeats the Name with love in the mind. (Page 279)

While keeping love in One’s mind, Name be recited lovingly. Love of Divine Name and God will be cultivated with the practice of loving recitation of Name. Thus, mind, body and innermost consciousness will be purified.

(3) 

One who listen with love,
Name shall dwell in his mind.
Only in his ‘chitta’, Lord God shall appear. (Page 296)
Name be listened with Love. With listening of Name with love, Name will reside in the mind. Residence of Name in the mind constitutes union of word and consciousness. When this happens, Name will be in the innermost consciousness, on the tongue, in the eyes, ears and ‘hirdey’. Mind will be completely stationary.

Within thy mind, contemplate thou on the Guru and thy tongue utter Guru’s Name. With thine eyes behold the True Guru and with the ears, hear the Guru’s Name. By being imbued with the True Guru, Thou shalt find a seat at the Lord’s postal.

With remaining fully charged with Name (mind will be stationary), word will reach the innermost mind and ‘hirdey’. When this happens even for a moment, all sorrows will end including that of cycle of births and deaths and all wealths and supernatural powers will be attained:

Milliond of holy recitations, austerities, stationary mind, miraculous powers, wisdoms, and angelic insight, Dwell in him and he enjoys various spectacles, Revelments and delicacies. When in Gurmukh’s hirdey, the Name abides even in an instant.

Fear departs and desire fulfilled. With loving Bhagti Atmaan is illumined.
Without loving devotion, one can never have a glimpse of radiant Self i.e. God.

Perform bhagti with fervour in mind.
Gets submerged in his Lord Divine.  (Page 286)

Name should not be recited with cold breaths or sighs or with sorrow in mind. Name recitation and meditation be done with enthusiasm and fervour. Before starting to repeat Name, mind should be imbued with fervour.

Reciting God’s Name, suffering goes.
Nanak, speaking slowly and naturally.  (Page 266)

Name the recited slowly in a natural manner. Hurried and fast repetition may be avoided. Name recitation in this manner will annihilate all sorrows.

Fearlessly meditate on the Lord.  (Page 201)

Name be recited after removing all doubts and apprehensions from the mind. Thought of social disapproval should be kept away from the mind.

Obstacles remover Bhagti, utter Lord God’s Name.
Relish, relish singing praises of the Lord.  (Page 1150)

Name recitation be relished or enjoyed. Howsoever delicious food may be, if we do not relish taking it, it will be tasteless. Similarly, Nectar Name recitation will be blissful if it is relished. This will remove all obstacles from one’s life.
Grasp thou firmly the article, the God’s Name.  
(Page 288)

Name wealth be clasped all the time determinedly. It should not be allowed to be lost or forgotten. By clasping Name all the time in a relaxed or natural manner, it will continue to reside on the tongue, in the eyes, ears, consciousness, breath and ‘hirdey’ i.e. innermost mind.

(10)  
(10)  
(10)  
(10) 

Meditating on the sound, through meditation
Gurmukh, realises the indescribable story.  
(Page 879)

While reciting Name Divine, one should concentrate with Love on the sound. By doing so, firmness will be achieved in meditation and stage of effortless meditation without uttering the Name will be attained. Consciousness will reach the innermost mind by following and accompanying the sound.

Aim of worship is to get imbued with intense Love of God. But how is it possible to entertain Love for Him who does not have any form, colour or shape? But if Love is cultivated for His Name, undoubtedly, it is getting imbued with Love for Him. Since His Name can be written, heard, seen and can be lodged in the innermost mind i.e. ‘hirdey’, love can be cultivated for His immaculate Name with the dedication and perseverance. Satguru’s edict:

(11)  

Nanak says, listen O saints,  
repose love for the Lord’s Name.  
(Page 917)

Love for word can be ingrained by repeatedly reading, writing, reciting, and singing Name Divine with intense love and fervour. But while reading and writing Name, Name should be seen by eyes with full and loving concentration so that it comes to reside in the consciousness. Edict:

Read Name, write Name, recite Name, sing Name, 
Name shall ferry across the terrible ocean.  
(Page 669)

(B) BENEFITS OF DIVINE NAME RECITATION
1. Diseases, sorrows, sufferings, agonies, sins and bickerings are wiped out.
2. Wishes are granted.
3. Tasks are accomplished successfully.
4. Obstacles are removed and problems solved.
5. Intellect is sharpened.
6. The capacity to work increases and indolence or laziness vanishes.
7. Less but sound sleep is obtained.
8. The mind remains cheerful.
9. Divine Name recitation becomes more attractive than gossip.
10. You think no evil.
11. Speech becomes sweeter and softer.
13. No bad dreams.
15. Fearlessness is developed.
16. Love for Divine Name and Gurbani increases.
17. Tranquility of mind and high spirits prevail.

NOTE: If at first, you don’t relish or cannot recite or chant the Name, spend four hours daily in listening to or chanting Mool Mantra or Fundamental Incantation, all the above benefits will accrue.

4.2 PRAISING THE ALMIGHTY

Virtues are internalised by repeatedly saying or hearing the virtues or the Almighty. It is a scientific and proven principle. Feeble, destructive and interior mind can be transformed into bold, constructive and superior mind by saying or singing His praises. Repeatedly chant such verses praising God from Jaap Sahib or other compositions from Gurbani as correspond to the weaknesses of the mind. For example, if you suffer from defeatist attitude or fear, chant the following lines:-

\begin{verbatim}
萨摩德 萨摩德 萨摩德 萨摩德 萨摩德 萨摩德 萨摩德 萨摩德
萨摩德 萨摩德 萨摩德 萨摩德 萨摩德 萨摩德 萨摩德 萨摩德

Salutation to the Unconquerable.
Salutation to the Fearless. (Jaap Sahib)
\end{verbatim}

Similarly, suitable verses from Gurbani can be selected keeping in view mental weaknesses or shortcomings.

4.3 SUPPLICATION TO GOD FOR RIDDANCE FROM DISEASE

With folded hands, humble mind and shunning ‘I-ness’, supplicate to the Lord, the Almighty preferably pray through the use of entreatying Hymns from Gurbani. The first hymn in this pamphlet is a hymn for such supplication.

4.4
4.4.1 Faith is absolutely a must for speedy recovery from diseases and afflictions. Faith is the confidence, trust and certainty that all diseases and disabilities will perish with only Grace of God or Panacea of Name Divine. God-Embodied Gurbani and Divine Name have wonderful supernatural power of eradicating all sorrows and diseases. This has been repeatedly stressed by Satgurus in Gurbani. It is in our interest that we give up reliance on our limited knowledge and cleverness and unreservedly place full faith in the words of Satgurus. Broadly speaking, faith can be graded into the following types:-

(1) With the Divine Grace unbounded, all his diseases have been cured instantly and he has become completely healthy and fit now;
(2) The panacea of Name will soon or shortly cure his disease;
(3) The panacea of Name is gradually curing him or will gradually cure him of will gradually cure him of his affliction; and
(4) Gurbani is Truthful and Eternal. Let him try at least, perhaps he will be cured.

4.4.2 It is a strange truth that things do happen the way God Almighty puts faith in an individual. When complete faith fully penetrates the total mind, it will get embedded in the ‘Hirde’ (a subtle spot beneath the navel). This complete faith will be of the same nature as the trust we strive to have and inculcate with our efforts. It is evident that a person with the first type of trust is superb, but strenuous efforts, strong determination and complete self-control are required for creating and maintaining such a faith. However, it is possible to attain it. If a patient has not even the fourth type of trust, it will be very difficult to cure his disease with the Panacea of Name Divine But total faith shall dwell in the ‘Hirde’ only when it is saturated with love and Divine Name. The path to this state of exceptionally good fortune lies in constant and determined efforts by the individual to rid himself of failing and to inculcate virtues and good values and also to constantly recite. Chant and hear the Divine Name and Gurbani. Besides, it is essential to cogitate over Gurbani and strive fully to inculcate knowledge and teachings enshrined in Gurbani. If, with the Grace of Guru, this long and arduous travel unto truth is accomplished, then this knowledge Divine shall manifest in that fortunate one.

रा चे दिव्ये विष्णु भज भक्तिभरी॥
कंव शिवात समि भव पुजाराहिन्दा॥ (पैला 285)

Whoever in his ‘Hirde’ lodges faith in God;
To his mind is manifested knowledge Divine.

(Page 285)

4.4.3 For imbibing complete and firm faith in God as a remover of sorrows and ailments, beliefs enriching faith need to be cultivated and beliefs weakening faith
need to be given up. This would require very careful analysis of one’s beliefs and sustained and determined efforts to move in the direction of strengthening faith.

BELIEFS TO BE CULTIVATED

(1) There is no difference between God and Satguru.

Guru’s edict:

Nanak, the Guru is God and God is Guru. O brother, there is no difference between the two.

(2) The almighty and the Satguru are Ocean of Love and Compassion.

The True Guru is bestower and compassionate Who is always in compassion.

Meditated on the Remover of sorrows Who is ever ever bestower.

(3) He is our Father and Mother.

Thou art my father, Thou art my Mother,
Thou art my kinsman and thou art my brother.
(Page 103)

(4) We should lay bare our sorrows and sufferings before our Satguru for:-

(a) As a parent, He loves us fondly.

Thou art our Mother and Father.
We are Thine Children.
In Thine Grace are many comforts.  (Page 268)

(b) He is capable of removing our sorrows and sufferings in an instant.

He is destroyer of pain, Omni-present and Merciful.  (Page 295)

(c) It is in His nature to stand by those who come for relief and refuge.

We have sought the shelter of Him, who is ever our helper.

Even a succourer of mine is my True Guru,
Who has destroyed the sorrow from its roots.  (Page 675)

(d) Satguru is the greatest amongst all. He is the greatest bestower and ever ever give boons.

The greatest of all is the True Guru Nanak, who has saved my honour in this Dark-age.  (Page 750)
There is no bestower so great as the True Guru, 
Hear this, all, all, O ye people.  

Almighty Guru-God is the greatest of all. 
Achieved all comforts by His service.  

5. If we seek His refuge with unwavering faith, Satguru rids us of our countless sins in the flutter of an eyelid. Hence our faults or sins cannot stand in the way of our riddance from serious ailments. He is all Benevolence and minds not our failings.

if thou takest the shelter of the Saint. 
Thy sins, even though millions upon 
Millions shall all be erased. 

He does not mind any of my vices 
And hugs me to His bosom. 
He blesses me with, What I ask for with my mouth, 
God is comfort giving father. 

6. Total faith alone cures us of irremediable sorrows and diseases.

Keep one hope in One’s mind, 
Nanak, sorrows, illusion and fear shall depart. 

7. The words of the Almighty that have come down to us through Satguru in the form of Gurbani are immortal, immutable and absolutely true. We should repose complete faith in Gurbani.
O disciples of the Guru, know
that the true Guru’s hymns are perfectly true.
God, the Creator, Himself, inspires the Guru
to utter these from his mouth.       (Page 308)

He, within whose mind Guru’s word abides,
all his sufferings and pains flee away. (Page 1340)

BELIEFS TO BE GIVEN UP

(1) All those ideas, notions, impressions and beliefs as are
incompatible with the faith have to be given up.
(2) The conviction must be discarded that deeprooted and chronic
diseases which have defied medical and other treatment cannot be
cured in an instant by applying Divine Name Medicine.
(3) This idea is to be forsaken that the Name Divine will be ineffective,
because some astrologer or doctor had asserted that the disease is
incurable. This conviction too has to be discarded that it will take a
long time to cure the malady through Name Divine.
(4) Forsake ideas and notions such as these; as I have committed
many a sin or called upon myself the suffering which was due to
somebody else, how can it perish in no time? For, Lord God is all
Merciful and minds not our sins, failings and shortcomings. He is
the Ocean of Benevolence.
(5) Give up the notion: “I have to settle the account of my sins and
Retribution will not permit these to be written off in an instant.” It is
true that God is Truth and His system of justice and actions are
ever pure and righteous, but we should not forget that He is an
Ocean of Love and Compassion. He pardons in an instant the sins
of basest of creatures. What is needed is total faith.
(6) This notion also is erroneous: I have to suffer my affliction because
it is God’s Will. No doubt, it is right and proper to sweetly accept
God’s Will, but Divine Name therapy and medicines are also His
Will. He Himself has sent GURBANI for removing the sorrows,
sufferings and diseases rampant in the world.
(7) It is wrong to hold the belief that the disease is good and is all for
my welfare, otherwise, I would have fallen into evil ways. It is
indeed true that suffering is a medicine if it inspires love of Divine
Name and good deeds. In this way, disease will go and one shall
fall in love with Name Divine
(8) This common belief is also false that God Almighty cures in a moment the ailments of His servants or dear ones only. Since I have not yet reached this stage, my ailments will not be cured in an instant. The reality is that the more one believes in and follows Satguru’s teachings, the more shall he endear himself to God. Faith in the Divine Name Medicine is a very vital part of Satguru’s teachings. It is often said that many saints or holy men are or have been suffering ailments, how then shall I be cured of my ailments with Divine Name Medicine? Our humble submission is that according to Gurbani, mere company of holy men rids us of all our ailments. From this, it is quite evident that the ailing revered holy men have not as yet attained full sainthood. It is, therefore, in our interest that we should follow the teachings of Gurbani in letter and spirit.

(9) This belief is also wrong that since my ailment is the outcome of some curse, charm or evil glance, it is incurable. This belief has to be given up, for the Name Divine is Omnipotent and no evil, charm or curse etc., can stand in its way.

(10) Sacrifice to the Perfect Satguru a million times who has not only transformed a razor’s edge-like path into a splendid highway for union with the Lord, but also has given in the form of Gurbani a very simple and easy method for getting riddance from all worldly sorrows and diseases. Besides, he has taught us lovingly that the Word or hymn which we hear or chant with full faith in its Truth shall be embedded in our heart. This golden rule has to be firmly believed and fully followed. Once this truth gets deeply rooted in us, all our efforts shall be crowned with success. Once this eternal principle has been clearly understood, we can choose a hymn or hymns from the Gurbani in keeping with the object or our desire. By chanting, reciting and hearing such a hymn or hymns, our desire shall get fulfilled. Hymns and verses in this Guide have been chosen keeping this fundamental truth in mind. The Perfect Satguru proclaimeth.

Bani is Guru and Guru is Bani,
Full of Nectar is entire Bani;
Manifestly Guru liberates the devotee,
Who follows what sayeth Gurbani. (Page 982)

The perfect Guru shall surely grant emancipation only when we repose full faith in His teachings. Liberation including riddance from disease will depend upon the type and extent of faith we have. For example, Satguru says...
that if innumerable remedies fail to cure an ailment, the same shall be surely eradiated with the application of Name Divine. If the sick person firmly believes in it and continues to apply the panacea of Name Divine, the Perfect Guru shall relieve him of his suffering and emancipate him. Similarly, the Guru proclaims:

All diseases have vanished by The Grace of Lord God.  (Page 620)

As per the above verse, we should firmly believe that the Lord has showered His Blessings upon us, and gone are all our sufferings and maladies. But the faith will gradually percolate inside us. For speedy recovery, despite the persistence of certain physical symptoms, it is essential to maintain total faith till disappearance of all the diseases. This total faith has to be continue till all the symptoms of the diseases disappear completely. For complete and unflinching faith, it is requested that verses and hymns incorporated in this guide be recited in the manner set hereunder:

(i) Please recite the hymns loudly, slowly and lovingly. While reciting, hear them attentively comprehending their meanings constantly.

(ii) Before reciting the verses and hymns, it will be advisable to recite ‘mool mantra’ (Fundamental Incantation) for five minutes.

(iii) Thereafter, Name Divine and verses and hymns should be recited for at least six hours in a day. Time for recitation may be fixed as per one’s convenience. However, it is preferable to devote more time during early morning and at night, for at those times peace and calm prevail.

(iv) The Gurbani proclaimeth, “Everyone I see, is afflicted with ailments.” As such, all of us are ailing. A healthy person should fully compose himself and recite verses and hymns for 20 minutes after his daily morning prayers for prevention from ailments. Similarly, he should recite them at night for 20 minutes before going to bed. However, for sick persons, it is essential that they recite the Divine Name and verses and hymns for at least six hours a day and duration of recitation each time may depend upon his capacity to do so without overstraining himself. To begin with, he may spend less time.

(v) It is not necessary for a sick person to do recitation while sitting. He may do so while lying on the bed. But it is requested that he should do so loudly and lovingly and pay full attention to hearing them.

NOTE: It is humbly submitted that duration of 6 hours for recitation of Divine Name and verses and hymns has been suggested on a minimum basis
but for faster riddance from diseases, it will be appropriate to go on reciting Divine Name or Gurbani all the time, while standing sitting or lying on a bed.

4.4.5 Before concluding views on faith, with all humility, attention of worthy readers is invited to the following two points:

(a) Guru’s edict:

\[ \text{Gur} \text{\'s edict:} \]

\[ \text{My brothers, let no one should deem,} \]
\[ \text{that any man has any power,} \]
\[ \text{every one acts as the Lord causes him to act.} \]
\[ \text{Old age, death, fever headache and curse,} \]
\[ \text{are all in the power of God,} \]
\[ \text{and without being ordered by God,} \]
\[ \text{none can touch the mortal.} \]  

(Page 168)

It is clear from the above quoted Satguru’s edict that all ailments afflict an individual in accordance with God’s Will only. Therefore, it should be doubtless to say that all ailments get eradicated as per God’s Will also.

(b) According to Gurbani, an important method to obtain God’s Grace is to have complete faith or to pray with faith. Methods and techniques for cultivating faith have been described earlier.

\[ \text{By listening to teachings.} \]
\[ \text{They dwell in the ‘Hirdey’.} \]
\[ \text{Nanak, thus get fruits as desired in the mind.} \]  

(Page 293)

For fully imbibing the hymn, lines or line containing eternal words in one’s mind, they need to be repeatedly sung and repeatedly heard with Love. This is how Satguru’s sermon will penetrate to the innermost mind i.e. ‘hirdey’. On this happening, diseases or sorrows afflicting a person will get eradicated instantly and completely.

4.5 Reading and Hearing Gurbani
All ailments, bickerings, sorrows and sins are destroyed by reciting and hearing Gurbani. That being so, if convenient, we can do ‘SAHAJ PAATH’ (Sahaj Paath implies the recitation of entire Adi Granth as per convenience) of Guru Granth Sahib in addition to the recitation of chosen verses and hymns and Name Divine. We may recite Sukhmani Sahib as much as we can. However, we would very strongly urge that whatever recitation we do must be done as per our physical convenience, and lovingly, loudly without straining our body.

4.6 Singing and hearing Gurbani

Singing and hearing Gurbani and also listening to it sung, especially the curative hymns, bring about speedy recovery from disease. As per individual convenience, we should hear singing of Gurbani in the company of devotees in the Gurdwara for atleast half an hour early morning and evening. Playing of audio cassettes at home is not much beneficial. Reciting Gurbani with our own ears or singing and hearing it and also listening to it sung in the company of devotees is highly beneficial.

4.7 Love

Love of God, Satguru and humanity at large destroys all ailments.

सद्यः पुर्वित वेषित्ति मिठुः \ छन्नी।
हृद शून्य इङ्क तण्ण बण्नी॥

(पंकज 186)

He, who gets imbued with love of the Lord.
His sorrow, pain and illusion run away. (Page 186)

Therefore, we should recite Divine Name and Gurbani lovingly and dwell in love all the time.

4.8 SERVICE AND BENEVOLENCE

Service in the community kitchen, sweeping of floors, cleaning of shoes, etc. are helpful in the cure of diseases. While rendering such service, we should fix our mind on the Lotus-Feet of Satguru of recite hymns of this Guide. We should strive to work for the welfare of others and alleviate their sorrows and hardships.

4.9 TITHE (DASWANDH)

For emancipation from ailment, doling out tithe from your hard earned and righteous income is a must. Spending a tenth part of one’s honest income for charity is very essential for disease eradication.
4.10 **BATHING IN THE HOLLY TANKS OF HISTORICAL GURDWARAS**

It is commonly heard and generally seen that curable and incurable diseases have perished by bathing in the holy tanks of historical Gurdwaras. Therefore, sick persons should try and arrange to take a dip in the holy tanks at the Golden Temple, Amritsar; Sri Darbar Sahib, Tarn Taran; Sri Dukh Niwaran Sahib, Patiala; Gurdwara Alamgir, Ludhiana; etc. as convenient.

4.11 **LIGHT DIET**
Views on this point have already been given.

4.12 **SHORT SLEEP**
Views on this point have already been given.

4.13 **BATHING AND CLEANLINESS**

The Guru’s command:

![Guru's Command](Page 611)

Bathe and contemplate God, thee,<br>Make mind and body disease free. (Page 611)

It is the duty of every Sikh that he should rise early in the morning, take a bath including hairwash and after being fully awake and alert, worship the Lord. Daily bath is also essential for disease eradication. If the condition of the patient does not allow the bath, he should sponge his body with lukewarm wet towel.

4.14 **PROPER EXERCISE**

It is true that Gurbani does not make any mention of the necessity of regular exercise. It is probably due to the following two reasons:-

(1) Modern amenities were not available in those times. Everyone had to do considerable manual and physical work such as carrying water, grinding corn with handmill, plying the hand fan, cleaning utensils, etc. both at home and in places of worship. Therefore, there was hardly any need for physical exercise.

(2) Lack of modern means of transport during those days necessitated riding for the rich and it was sufficient exercise in itself. An ordinary man had to walk a lot. In the modern conditions, daily exercise, Yoga or games and taking a walk are a must. However, Yoga or games and taking a walk are a must. However, it is true that if a man’s work involves sufficient physical exertion, it is not necessary for him to take
a regular exercise. However, for everyone, doing ‘sewa’ or service in a Gurdwara or other places of worship would be useful.

5. THE PANACEA OF NAME DIVINE AND MEDICINES

The Divine Name medicine can be used along with or without medicines. If the Name Divine medicine is used along with other suitable medicines, the ailment is eradicated quickly and the requirement of medicines is reduced very considerably. As the health improves, intake of medicines can be reduced and eventually stopped. On restoration of health, Divine Name medicine should be continued with greater faith, enthusiasm and for maximum time, so that the deep-rooted malady of I-ness is also eradicated.

6. USEFULNESS AND UNIQUENESS OF THE DIVINE NAME MEDICINE

6.1 Sufferings and diseases are as per God’s Will and are due to sins. So long as sin is not atoned for, a person does not get proper medicine from the proper physician and he wanders from pillar to post for getting relief from suffering. Sins are washed by Divine Name but not with medicines. After sins are washed by Name Divine, no room is left for ailments and sorrows to stay and, therefore, proper treatment becomes available.

6.2 Various systems of medicine prescribe different medicines for different diseases. Many diseases cannot be cured with medicines. The uniqueness of the Name Divine is that it is effective for all ailments. There is no disease which cannot be cured by it.

6.3 The Name Divine medicine uproots, and completely eradicates all diseases.

6.4 Medicines are very costly and have to be purchased from chemist’s shops. The Name Divine medicine is free and with the Grace of Satguru, it is available with everyone at all times.

6.5 Medicines have their side effects and some patients are allergic to them. Uniqueness of Name Divine medicine is that alongwith the disease eardiction, all sins and sorrows are also destroyed. Thus it is twice blessed. Divine Name medicine suits all types of sick persons.

6.6 Overdose of medicine is harmful. On the other hand, the greater the use of the Name Divine medicine, the greater the benefit.

6.7 Numerous persons suffer from tension, restlessness and anxiety without any particular physical ailment. Insomnia and bad dreams are a common complaint. The Name Divine medicine removes all these tensions, anxieties, fears and agonies and induces sound dreamless sleep.

6.8 No doubt, strenuous effort, self-restraint and single-minded devotion are essential for the use of Divine Name medicine. With total faith even serious chronic diseases are cured in no time. However, in the absence of faith, it takes time for the Name Divine medicine to be effective.

METHOD OF USE OF DIVINE NAME MEDICINE
7.1 Lovingly and reverentially singing and reciting Gurbani and Divine Name, hearing them attentively fully absorbing the meanings of hymns.
7.2 Slowly and in a relaxed posture singing, reciting Gurbani and God’s Name, but not in a hurry.
7.3 Fearlessly and unhesitatingly singing and reciting Gurbani and Divine Name and hearing them attentively.
7.4 Reposing total faith in Gurbani, accepting it as an absolute truth.
7.5 Relishing the recitation with tongue of Gurbani and the Divine Name.
7.6 Hearing is most essential. We should listen attentively whether we are singing or reciting ourselves or someone else is doing it.

8. IMPORTANT NOTE

8.1 Besides observing dietary controls and following other points given in this Guide, taking regular exercise or walk as per convenience is essential.
8.2 The Divine Name medicine is more effective if used in the company of your family or the holy congregation in a Gurdwara rather than doing it alone.

In the holy congregation, whoever praises God, Freed from all diseases is that servant of Lord. (Page 281)

8.3 This submission is repeatedly made that saying of Divine Name and Gurbani with tongue and concentrating mind on hearing is most crucial. For a sick person, it will not be beneficial to concentrate on the triad or conjunction of three states or upon any part of the body or any object or any point or picture. He should concentrate wholly and solely upon hearing and hearing only.

Hearing destroys all sorrows and sins (Page 2)

9. BANI AS GURU

Before we conclude, it is necessary to bring to the pointed notice of readers the following edict of Sri Guru Ram Dass Ji:

(Page 982)
Bani is Guru and Guru is Bani,  
Full of Nectar is entire Bani;  
Manifestly Guru liberates the devotee,  
Who follows what sayeth Gurbani.  

It is evident from the above quoted verse that any Sikh or non-Sikh who wholeheartedly believes in the immortal truth of Gurbani shall get rid of his ailments with the manifest Grace of the Benenvolent, Doer, the Omnipotent and the Perfect Satguru, Sri Guru Ram Dass Ji. We have no hesitation whatsoever in asserting that we have ourselves witnessed the efficacy of Gurbani and Divine Name medicine in eradicating even incurable diseases.

10. DISEASE ERADICATION WITH DIVINE NAME MEDICINE AND GURMAT

We should entertain no doubts that achieving disease eradication with Divine Name and Gurbani is in accordance with the Will of Satgurus, as is evident from the following quotations from Gurbani:

मिस्कृतं मिस्कृतं मुख प्रभुं ||
बाढ़ बढ़ेम उर भूष समृदं मिस्कृतं ||  
Contemplate the Lord, and by contemplating contemplating obtain bliss, Evils and Sufferings of the body are annulled by this.  

(रेहात 262)

चर्चमेलिं देह वेंत || दुष्क देह बर देहें ||
Supreme Lord gave us unique support For smashing maladies and sorrows fort.  

(रेहात 628)

Hymns in the GUIDE have been chosen from the angle of bringing about faith quickly. If esteemed sick persons so wish, they may select similar other hymns from Gurbani. Repeatedly recitation of these hymns has been stressed so that faith is inculcated. This method is easy and effective for cultivating faith. Without good health. Neither can worldly chores be performed nor the worship of God. Therefore, it is evidently prudent that all-out efforts be made to attain good health by the use of medicines, other appropriate remedies and Divine Name-Gurbani medicine.

11. DISEASE NOT EVEN IN DREAMS.
The state of attaining complete freedom from disease and old age (Disease and old age not to come even in dream) is a matter of great wonder, but with SATGURU’s Grace, it is possible to attain it. For attaining such a state of health, it is possible to attain it. For attaining such a state of health, it is utmost essential to practice faithfully, determinedly and dedicatedly the three fundamental tenets of SIKHISM i.e. to earn by scrupulously honest means, to share the honest earnings with the needy and to recite Divine Name. Along with it, efforts be made to mould the way of life in accordance with Gurbani, paying special attention to the methodology and discipline prescribed therein. By receiving Grace of SATGURU, inner eyes will get opened by which dirt of ‘I’ ness and doubt will get washed. With ceaseless worship of God over a long period, the stage of blissful detachment will be achieved making life extremely cheerful, blissful and pleasurable, by the Blessings of perfect SATGURU.

Disease, sorrow, suffering, old age, death
Dare not come near a servant of Lord;
Fearlessly he remains
with complete faith in his mind.
in deep ceaseless contemplation of Lord.

To achieve this stage is the cherished goal of every Gursikh.

12. THEN WHY SUFFERINGS OF SATGURUS?

O Lord, how can Thy slave Nanak,
utter with his one tougue the praise of the saint,
who is poised at Thy doer and is equal to Thee?

Sacrifice to the Perfect Satgurus a million times, who, through self-created personal examples, taught the Sikhs the righteous way of life which shapes fearless and benevolent minds, oblivious to joys and sorrows and capable of suffering grave indignities and intolerable woes cheerfully. It is a wonderful greatness of the House of Gurus that the Gursikh who covers two out of the four spiritual stages (two out of four Laawans i.e.circumambulations), enshrines the Divine Name in his hirdey, sees God everywhere and in all, and remains imbued with Him at every moment. Such a Gursikh can liberate one and all (Sloka, 9th
Ashtpadi, Sukhmani Sahib) including animals, ghosts and stones. That servant of the Lord is God-like perfect saint.

\[\text{ਸਾ ਦੇ ਹੀ ਵਿਚ ਪੁ਷ਤ ਰਾਮ}।।
ਰਾਮ ਇੰਦਰ ਪੁ਷ਤ ਬਣਾਕਾਲੀ।। (ਪੇਸ਼ 251)\]

Those in whose hirdeys has the Lord lodged the Holy Name;
Nanak they are Godlike perfect saints. (Page 251)

Diseases and sorrows cannot cross even in the dreams of such a servant of the Lord. On the other hand, everything happens at the bidding of such a Super person.

\[\text{ਅਤੀ ਦਰਸ਼ੀ ਵਿਚ ਹੀ ਵਿੱਚ ਸੀ ਚਾਵਣ ਮੇ ਵੇਦੀ}।। (ਪੇਸ਼ 255)\]

He in whose mind, body, mouth and Hirdey dwells the Lord;
Fulfilled shall be all his words. (Page 255)

The perfect Satguru had, have and shall have the omnipotence of the Almighty. Who could cause them any suffering? But for shaping Super persons, full and flawless teaching could be imparted through personal example in addition to Gurbani. The Fifth True King proclaims that if hirdey (of any person) contemplates God’s Name even for a moment, all sins, sorrows and diseases perish.

\[\text{ਵੇਵਾ ਮੈਂਰ ਟੈੰਟੀ ਜਪਾ ਅਪ}
ਤਿਸਤੇ ਹੀ ਵਿੱਚ ਰਾਣੀ ਵਿਧਾਣੀ}।। (ਪੇਸ਼ 1208)\]

All your sin, sorrows and maladies do perish,
if for a moment hirdey does Lord’s Name cherish. (Page 1208)

A saint is only he in whose ‘hirdey’, God’s Name dwells at all times. Therefore, disease cannot even cross his dreams. The question does not arise that any illness could have befallen the perfect SATGURUS.

HARDIAL SINGH
I.A.S.(Retd.)
President
SARAB ROG KA AUKHAD NAAM MISSION
519, Sector-10D
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MOOL MANTRA AND SEVEN HYMNS
(Page 81 to 100)

Mool Mantra

16  ਸਾਹਿਤੀ
ਬਚਨ ਪੁਰਵ
ਨਿਵਨ ਨੂੰ ਨਿਵਨ
ਅਵਾਂ ਮੂਰਤਿ
ਅਭਿਆਿੰਤੀ ਮੈਂ
ਵਿੰਦ ਪ੍ਰਾਂਚਿ॥

One God, True is His Name,
Creator, Immanent Reality,
Fearless, without animosity,
Timeless Form, Unincarnated,
Self-illumined, Realised by
Guru’s Grace.

Bani is Guru and Guru is Bani,
Full of Nectar is entire Bani,
Manifestly Guru liberates the devotee,
Who follow what sayeth Gurbani.  (Page 714)

Remover of fevers all the three,
Destroyer of sorrows and joys treasury;
Praying before such a lord is never vain,
Stand in the prayer’s way no hindrance can.  (Page 714)

O omniscient, O Sustainer,
O Compassionate Graceful God.  (Pause)

Praan naath anaath sakhe deen darad nivaar.
Master of Life, Friend of the Supportless,
Rid me of pain,

he samrath agam pooran mohi mayiiaa dhaar.

Be merciful to me, O All Powerful,
Unfathomable, All pervasive Lord;

andh koop mahaan bhayi naanak paar utaar.

From the pitch dark well,
Nanak, Salvation for me gain.

Bani is Guru and Guru is Bani,
Full of Nectar is entire Bani,
Manifestly Guru liberates the devotee,
Who follows what sayeth Gurbani.

(Baani 982)

Ghor dukhyn anik hatyn janam
Daaridrn mahaa bikhaadn.

Immense pain, murders and sins numerous,
poverty and misery since birth,
Troubles and disputes of major girth,

mitant sagal simrant har naam naanak

Nanak, all that is destroyed by
Divine Name contemplation,
Burns like a pile of wood by fire’s action.

Lalaa laavo aukhadh jahoo.

dookh darad the mitahe khinaahoo.

‘L’ Medicine of Divine Name apply,
Sorrows and pains instantly fly.
Naam aukhadh jih ridai hitaavai

Har aukhadh sabh ghat hai bhaaee.

gur poore sanjam kar deea.

Naanak to phir dookh naa theeaa.

Discipline has Perfect Guru prescribed,
Nanak, sorrow will not touch when applied.
Baanee Guroo Guroo hai Baanee vich Baanee Amrit saare.

Gurbaanee kahe sevak jan maanai partakh Guroo nistaare.

(Page 982)

Bani is Guru and Guru is Bani,  
Full of Nectar is entire Bani,  
Manifestly Guru liberates the devotee,  
Who follows what sayeth Gurbani.

(Page 982)

SLOK

Humble's pain and suffering shatterer,  
Each helpless being's saviour;  
With Nanak, the Enlightener,  
Have I come to your Shelter.

(Page 263-64)

BHAIRAU MAHALAA 5  
BHAIRAU MAHALAA 5

Oothat sukheeeaa baithat sukheeeaa

Bhau naheen laagai jaan aise bujheeeaa.

Standing happy, sitting happy ever,  
Afflicted by fear never;

raakhaa en hamaaraa suaaamee.
For he knows our sole protector is God,
Knower of all hearts is our Lord. ..Pause..

jahaan kahaan prabh toon vartantaa.

Sleep without worry, awake without care,
Mighty Lord is the doer everywhere.

Kaho naanak gur mantar driaaiyaa.

Joy within and joy without gained,
Nanak, such mantra has Guru ingrained.

Bani is Guru and Guru is Bani,
Full of Nectar is entire Bani,
Manifestly Guru liberates the devotee,
Who follows what sayeth Gurbani.

Ek ass raakho man maahi.
Keep faith in One in mind,
Nanak, dispel diseases of all kind. (Page 288)

By Lord’s Grace all troubles and
Diseases have fled for ever;
Day and Night worship the Lord,
Fruitful is the endeavour.

Dear Lord, Thou art all joy’s treasury,
Save thou me, this is my prayer to thee. ..Pause..

Whatever I seek I get from the Lord with faith,
Meeting the Perfect Guru
Has dispelled All doubts, Nanak Saith.
Bani is Guru and Guru is Bani,
Full of Nectar is entire Bani,
Manifestly Guru liberates the devotee,
Who follows what sayeth Gurbani.

(Page 982)

When numerous remedies fail in ailments,
Applying Name medicine, vanish the ailments.

(Page 288)

Ek Onkar Satgur Prasad

Discarding other remedies,
Adopted the medicine of Name,
Fevers, sins, diseases all have vanished,  
Cool of mind gained.

Worshipping the perfect Guru,  
All sorrows are erased,  
The Divine Preserver in His Grace  
Has poor me saved. ..Pause..

The Lord grasping my arm has pulled me out and  
Made me his own;  
Nanak, by continual contemplation have mind  
Body joyous fearless grown.

Bani is Guru and Guru is Bani,  
Full of Nectar is entire Bani,  
Manifestly Guru liberates the devotee,  
Who follows what sayeth Gurbani.
gur poorai kirpaa karee kaatia dukh rog.

(पंक्ति 814)

man tan seetal sukhee bhiyaa prabh dhiaavan jog.

By the perfect Guru’s blessings,
Diseases have suffered destruction,
Cool and joyous have become mind and body,
He alone is worthy of contemplation.  (Page 814)

विद्याधर भजन 5
BILAVALE MAHALAA 5 (Page 819)

Rog mitaaiyaa aap prabh upjiaa such saant.

बल बलदपूर्ण अच्छन तपू चबि बीती रचिं..1..
vad partaap achraj roop har keenee daat.

Lord Himself removed the ailment
and produced joy and serenity,
The Lord of mighty glory wondrous form
has bestowed this boon on me

राज वीरेंद्र विद्यु वदी विधिया भेंज रचिं..1..
gur goving kirpaa karee rakhiaa meraa bhaaee.

हम तिक्सी सर्नागाटी जो सदा सहाय..1. कराप..1.
ham tiskee sarnaagatee jo sadaa sahaayee. (rahaaao)

The Omniscient Guru showered His Grace
and saved me.
To His shelter do I come
Who always succours me.     ..Pause..
नववी लचे तं वैच्छी नह दी भवगमः
birtthee kade naa hovayee jan kee ardaas.

ननाक जौ गौविन्द का पूरन गुप्तगमः..2..13..77..
naanak jor govind kaa pooran guntaas.

Never is His servant’s prayer unfruitful.
Nanak, All Power with the Lord,
the treasures of merit full

बानी गुरू गुरू है बानी विच बानी अभिभुज सत्ते॥
Baan Guroo Guroo hai Baaneey vich Baanee Amrit saare.

सुद काबी बधे मेरुद तन्त्र भारी पंडात्म शृङ्खल निमंज़े॥
Gurbaanee kahe sevak jan maanai partakh Guroo nistaare.

(पृष्ठ 982)

Bani is Guru and Guru is Bani,
Full of Nectar is entire Bani,
Manifestly Guru liberates the devotee,
Who follows what sayeth Gurbani.

(Page 982)

सिमार सिमार गुर सत्गुर अपना, सागाा dookh mitaayiaa.

(पृष्ठ 619)

taap rog gae gur bachnee, man ichhe phal paayiaa.
Continual contemplation of the Satguru
has all my suffering annulled
By Guru’s word are gone all fevers and maladies,
And the heart’s desires fulfilled.

Blessed by the Lord Almighty,
all ailments are cured.
The perfect Guru’s shelter saved
And all objectives secured.

By prop of Name has God’s devotee
Contemplated the Lord ever.
The Perfect Satguru with His Grace
Has cured the fever.

My dear ones, live do we in perpetual bliss,
Hargobind the Guru saved;
Nanak, Great is the creator’s glory
Truth has Satguru, by True Word, Proclaimed.

Key used for trans-literation of Sabads.

| ह | a | " | n |
| अ | a | ठ | n |
| ह | ए | ठ | n |
| ब | ए | ठ | t |
| अ | ए | ठ | th |
| ओ | ए | ठ | th |
| ऑ | ए | ठ | th |
| ओ | ए | ठ | d |
| व | ए | ठ | dh |
| ऑ | ए | ठ | r |
| वै | ए | ठ | r |
ਨੀ ਖੁਣਾ ਆਧਾਰਤਾ ਰੱਖ ਮਿਲਿਆਂ ਦੇ ਮਿਲਾਂ ਕੇਂਦਰ
ਧੀਕਾਰੀ (ਖੁਣਾ ਕਰਵਾਵਾਉ)  

ਨਵਾਬ ਪਖਬ ਵਿਚ ਸੁਖ ਪਕਾ॥ (ਪੇਸ਼ 266)  

ਮਾਤ ਦੀ ਜਪ ਵਿਚ ਲਿਖਤ ਵਾਰੂ॥ (ਪੇਸ਼ 266)  

ਗ੍ਰੁਹ ਪੂਰ ਮਿਲਿਆ ਵਿਚ ਬੰਧੁ ਤੇ ਪੰਛ॥ (ਪੇਸ਼ 263)  

ਵਿਖ ਲਿਖ ਤੋਂ ਵਾਰਤ ਕੀ ਹੈ॥  

(ਪੰਜਾਬ ਦੇ ਪਾਲਕ ਨਾਂਪਾਲੀ ਸਮਾਈ ਦੀਚੀ)  

ਪੁਰਾਣਤ ਮਾਨਵਧਾਰਤ ਦੇ ਲਖ ਦੀ ਵਿਚਕਾਰੀ ਦੇ ਹੋਰ ਮੀ ਖੁਣਾ ਵਾਡਕੀ ਮਾਨਵਧਾਰਤ ਦੀ ਦੇ ਕਾ ਪੈਦੇ ਦੇ ਵਾਕਸਵਾਂ ਖਿਤੂ ਵਰਤਣੀਆਂ ਹੈ। ਇਹ ਵਰਤਣਾ ਜਾਣਾ ਹੈ ਵਿਰ ਮਾਲ ਰੱਖ ਪਾਕ ਦੇ ਅਨੇ ਰੱਖ ਦੇ ਵਿਚਕਾਰ\। ਦੀ ਪੁਧਤਾ ਦੇ ਦੀ ਰਾਹ ਮਾਕੀ। ਇਹ ਰਕਮ ਦੇ ਕੌਸਟ ਮੰਗ ਦੇ ਵਿਕਲਪ ਸੀ ਦੀ ਮਾਕੀ ਦੇ ਦੀ ਰਾਹ ਮਾਕੀ। ਇਹ ਕਵਰ ਦੇ ਵਿਚਕਾਰ ਦੇ ਵਿਕਲਪ ਦੀ ਸੁਵਾਹੀ ਪੁਢੋ ਦੇ ਵਿਕਲਪ ਦੀ ਸੁਵਾਹੀ ਮਾਕੀ। ਸੁਵਾਹੀ ਦੇ ਰਕਮ-ਰਕਮ ਪੁਢੋ ਵਾਡਾ ਦੇ ਰੱਖ ਰਕਮ ਦੀ ਵਾਣਵਾੜਾ ਬਜਾਉੜ ਰੱਖ ਮਜੂਰ ਦੀ ਦੀ ਦੀ ਦੀ। ਪੇਸ਼ ਦੇ ਪੁਰਾਣਤ ਸੀ ਦੇ ਖੁਣਾਕ ਦੇ:\  

ਧਾਰ ਧੁਧ ਵਿਰਾਜ ਦਾਰੀ॥  

ਭਾਵ ਪਰੁੱਧ ਵਿਰਾਜ ਦਾਰੀ॥  

ਸਰਵ ਪਰੁੱਧ ਵਿਰਾਜ ਦਾਰੀ॥ (ਪੇਸ਼ 259)  

ਪੇਸ਼ ਦੇ ਪੁਰਾਣਤ ਸੀ ਦੇ ਇਕਰਮ ਸਵਾਲਵਾਂ, ਸੀਵੇ ਕੇਵੀ ਗਾਁਵਧਾਰਤ ਗਾਂਵਧਾਰਤ ਦੇ ਮਜੂਰ ਦੇ ਦੀ ਦੀ ਦੀ ਕੌਸਟ ਇਕਰਮ ਦੇ ਦੀ ਰਾਹ ਵਿਚਕਾਰ ਦੇ ਧਾਰ ਜਾਣਾ ਦੇ ਦੀ ਰਾਹ ਦੇ ਦੀ ਦੀ ਦੀ ਦੀ। ਪੇਸ਼ ਦੇ ਪੁਰਾਣਤ ਸੀ ਦੇ ਇਕਰਮ ਨੂੰ ਬਜਾਉੜ ਵੀ ਦੀ ਦੀ ਦੀ ਦੀ ਦੀ। ਪੇਸ਼ ਦੇ ਪੁਰਾਣਤ ਸੀ ਦੇ ਇਕਰਮ ਨੂੰ ਬਜਾਉੜ ਦੀ ਦੀ ਦੀ ਦੀ ਦੀ।  

ਪੰਛ ਪੰਛ ਲਿਖਦੇ ਵਿਚਕਾਰੀ॥  

ਧਾਰਤ ਧੁਧ ਤਕਾ ਲਾਹੀ॥ (ਪੇਸ਼ 259)  

ਉਹ ਦੀ ਰਕਮ ਲਿਖਦੇ ਤਕਾ ਲਾਹੀ॥  

ਧੁਧ ਢਹ ਖੁਣਾ ਲਾਹੀ। ਢਹ ਖੁਣਾ ਲਾਹੀ। ਢਹ ਖੁਣਾ ਲਾਹੀ। ਢਹ ਖੁਣਾ ਲਾਹੀ। }
लिखित है कि हेड हेड गलती नहीं हुई।

(पेशा 711)

सवाल की भवनुभव:

(पेशा 1208)

यदि ऐसी दोनों राज्य सम्बन्धित स्पष्टता तथा उपर्युक्त संबंधी अन्यमात्र राय संबंधित हैं विभागित भाव हैं। ऐसे राज्य "सवाल की भवनुभव" भवनुभव हैं। ऐसे राज्य "सवाल की भवनुभव" भवनुभव हैं। ऐसे राज्य "सवाल की भवनुभव" भवनुभव हैं।

(पेशा 282)

लम्ब लम्ब पक्ष विभागि विभागि।

(पेशा 255)

अन्यतः कितने अन्यतः औत्तर के संबंध तारह है।
बिहुत बाद बीड़े बनाने ने बीती

पति किसी बड़ी रात के मध्य बेन्द्र भिड़ते हुए भल पुधे मध्य बिच विसमग बवेना।

पुष्पे भितरिक उठ वा धुप।

अत भल बुझे रेखा मुख।

(पेंस 395)

अत उठ बैठी है और अभिसभी है महत केटा चरीबी है विच उठने मिल्ली के चार

पहचां किसी चार्ट के बाद बुझे भिटाते हुए भल पुढ़े मध्य बिच विमगन बड़े।

(पेंस 773)

बूढ़े मात्र हरियाली है जिस नाची मुख मध्य खुशीमां के सम्बन्ध बड़े छुड़े है। यह बूढ़े है विघे विघे लंड़े रह।

बूढ़े: मध्य वारियां बीड़े है बेड़े है बुढ़ा मनोरसी मध्य मध्यवर्त दिन दिन चित्तपट ही हेड़ है विच उठने है

(1) बी माधीम प्रवीणां दिवसिया शेन रेंज़ (चाल, चुप, ठंड, में, उपर) हे पुढ़े उगुँ मुख रह? बी बेड़े निमें भावना मनोर (Self Control) हूँ उगुँ दिन अभियान रही समाशी लें?

(2) बी बेड़े अपने कुमाँ मुगाम माघी मध्य मध्यवर्त दिन दिन विभाग फाठू मध्य-विचार फिसलू मध्य उगुँ रही

(3) बी: विघे है बेड़े निमें दिवसिया वह मध्य विमगन मध्य मनोर रही रही रही रही?

(4) बी बेड़े पत्र दिचन पत्र ही पुढ़े पत्र दिन उगुँ भंडारा-बघे दिन फिसलू हूँ रही मध्य रही?
(5) वी रिचें बेंड़े निये आठले आपुटम राख, मादी दे अंगें संग इमं दे अभास बेंट राख बेग शेम विभागुटम उं सजीम राख िशमा?
(6) बी बेंड़े आठले दी मेरीं दे पुपडी दे पुली दे?
(7) बेंड़े निये विबाय आपुटम राख मत अंचल बांटे बसने वर, ने विवार धारा आपुटम दे बिझी दे। बी बिझी ढूँढ़ऐं उं अभास राख उं सजीम माेही बेंड़े?
(8) बी नमाने बिच उं रंजी वि वृक्षारोप दे बी मौलिक बेंटे दे पुपडी दे आपुटम दे? बृज बेंटे राख मेरु संभावन धारण भिन्न रखा पॉर्त वर। बी बिझी निये पुपडी दे निये मिर्ष उं रंजी नेमल किमा? बिजी नियमे मीडिया नी दे वर्ग दे अब्तेड वषत दी बुदांज उं रंजी वर को?

हिप नियाम अभास राख।

(समस्या गठन)

धेरखेड़ बन्ने रंजी मीडिया नी दे मतरित ही दे बृजानुष्ठ लोट हे बी नमाने नीटी निये मिर्ष उंग दूरे मासी दे बहेे निये मामे हे अनौं बिंड़े बुदां बिच बेंट बन्ने वृक्षारोप भाग हे हे।

बाबें वृक्षारोप बेंट मत मिर्धांस मोरींस उं अनौं मीडिया उंज नियाम दे पृथ्वीम धिब महाः मोरींस उं। इसकम:

अपत्र चरे उं मिर्ष उंग नीटी निये वे बृजी नागी।

(पेशा 607)

निये बाबें अितिमी दू निये कुन्ने बिच रंजी बिंज़र चापीरें। अब्तेड मीडिया रंजी असींस उं पदार दे बिर रंग दूमे बिचे बिच रंजी हे।

(9) बी पुराने दी भिन्न दी सुवारी, म晚饭 दे बेंटे अनौं मसमजन, मिस्टरवर्ड हे बाबें बेंटे उं नियाम अनर्थ उं दूरे बुदां दे लिमा हे। बी बिझी नियामक नियाम दू निय नियाम उं रंजी ममा किमा? बिजी मीडिया नी दे इसकम हे:

मीडिया में बन्ने उदाहरण उं बेंट।

मीडिया मसम नियामक बेंट।

(पेशा 2)

(10) बी वेंबर दू उनत्रे मसमजन दी सजीम उं रंजी वर को? निये उदुं दे वेंब बी बुदांबे उं नियं दू धूँत वरक दी रंडे हे।

मी बुदां अभास बेंट नी दे कंप्यूटर नियम म: उपस्थित नियम, नवम दे नाम-(विटा.) धुंध मशरफ, मसम बेंट आपुटम राख भिन्न, वेमजन दे हैं नियममुम बुदां दी मीडिया अभास बेंटे बुदांबिध दू धूँत बांटे, गार्डन नियम अनौं मसम दी बिनामिता दू नियं बरबरफीट दी रंडे हे। भिमत
गुरु भारत कप्पा भारतीय संस्कृति से नवम्बर, यह वाल्य वर्षा है। विद्यालय के लिए इतिहास तथा भोजन, जिसके हिस्से में भारतीय संस्कृति में इतिहास वर्षा है। विद्यालय के लिए इतिहास तथा भोजन, जिसके हिस्से में भारतीय संस्कृति में इतिहास वर्षा है। विद्यालय के लिए इतिहास तथा भोजन, जिसके हिस्से में भारतीय संस्कृति में इतिहास वर्षा है।

"मी तुलु भारतकाद तथा भरत वेल्ड"}

बूढ़वाला देश नंबर 9 विलियम्स के लिए जिला सामी तेज भारतीय अभियान है। वेल्ड विच गुरुभारत कप्पा भारतीय संस्कृति से नवम्बर, यह वाल्य वर्षा है। विद्यालय के लिए इतिहास तथा भोजन, जिसके हिस्से में भारतीय संस्कृति में इतिहास वर्षा है। विद्यालय के लिए इतिहास तथा भोजन, जिसके हिस्से में भारतीय संस्कृति में इतिहास वर्षा है।

मेघ हेटे

बूढ़वाला देश नंबर 9 विलियम्स के लिए जिला सामी तेज भारतीय अभियान है। वेल्ड विच गुरुभारत कप्पा भारतीय संस्कृति से नवम्बर, यह वाल्य वर्षा है। विद्यालय के लिए इतिहास तथा भोजन, जिसके हिस्से में भारतीय संस्कृति में इतिहास वर्षा है।

पूर्ववर्त विश्वविद्यालय के लिए गुरु भारत कप्पा तथा भरत वेल्ड विच गुरुभारत कप्पा भारतीय संस्कृति से नवम्बर, यह वाल्य वर्षा है।

(1) भारत भारतीय संस्कृति से नवम्बर, यह वाल्य वर्षा है। विद्यालय के लिए इतिहास तथा भोजन, जिसके हिस्से में भारतीय संस्कृति में इतिहास वर्षा है। विद्यालय के लिए इतिहास तथा भोजन, जिसके हिस्से में भारतीय संस्कृति में इतिहास वर्षा है। विद्यालय के लिए इतिहास तथा भोजन, जिसके हिस्से में भारतीय संस्कृति में इतिहास वर्षा है।
वेगा-ष्ट्रित्वी दे इश्वर ष्ट्रित्वी नेप जलाएं नाटो।
(3) सिंघी नीवछ से अभिन्नहाह अभिन्न से निर्दोष बीवी सम्बन्ध।
(4) नुकसान सिंघा दे मंदे दे कंदकट निकृत स्वतन्त्र नौकरिया निस्संदेह सिंघं दी स्वतन्त्र निस्संदेह (Exploitation) वेंट वेंट।
(5) अभिन्न अभिन्नप्रीति हृद नाश देवी गेट निर्बलकष्ट दे अभिन्न ब्रह्मण दे पुरुष वेंट।
(6) निर्बलकष्ट अभिन्न प्रेम देवी नाश अभिन्न हिंसा निर्मित वेंट नाटो।
(7) गृंधी नियंत्रण दे मंदी दे हृद अभिन्न रहम सुहार गुणात्मक सुव्यां नियंत्रण देवता सम्बंध वेंट नाम नाटो।
(8) प्रभावी ब्रह्मण महादेव अभि उन भव से अभिन्न दे 'सुरंजी' कामिनी में 'पंडा' पुरुष वेंट।

मंदिर वेगा दे अभिन्न नाम दे मी हो अभिन्न क्लीनिक दर्शने में गंधिवंड दें मंदिर गुरुमुखं कीपर दे हैं गंधिवंड गृंध न्यायिक धार्मिक दीपक दे विनवेत मी हो अभिन्न नाम निर्माण दे मंदिर द्वारा से प्रचार दी प्रमाण बोझे प्रस्तुत पुरुष अभिन्न नियंत्रण देवता दी विपक्षक ब्रह्मण नाम सम्बन्ध नियंत्रण देवता दी प्रमाण हुज्जता दी प्रमाण देवता दे नियंत्रण देवता पुरुष अभिन्न नाम सम्बन्ध नियंत्रण देवता दे प्रमाण हुज्जता दी प्रमाण।

मंदिरं दे ब्रह्मण
मंदिर निर्माण
मंदिर वेगा दे अभिन्न नाम निर्माण मे गंधिवंड गृंध न्यायिक धार्मिक दीपक दे नियंत्रण देवता 519, मंदिरां-10, चैलियां-16011
हेटः 172-2741957
सिद्धन्त में मूं भी अपना विचार कूप्तान साधन देना का अवधियुक्त रूप भिंतर 1983 विच तेंच विन्च आयशा। भिंतर दी वर्तिल टीम भी वि बुधिमत्रं हूँ तरम ए कुक्कवाटी ची भत भले उठे देना उन ताहत व्यत्र दी सङ्क व्यतरण्या महत्व है। रिम टीम विच झुक विंया हृदयक वृक्ष वाहनानी निलो है। निम वीं तेंच टीम ताहत अधे विचेशां विच तेंच ताहती वेलें विच विंग खेल ए भेंक भिंतर दी, किर विच मध्यन दें सांठ दे चुवे गद। पहेल गरे विच धेंद केंच खर वृक व्यत्र दी है। रम भले गृहवाटी मध्यन भत दे उठ वीं भींवानी के हिंदन मध्यन दी के भेंडीवाल वेंच वेंच मध्यन्यां वृक दी है। निम विच विंग ताहतीठ वेंच भुप्तप वेंच वृक दी है। निम विच मध्यन दी के भेंच भुप्तप वेंच वृक दी निम विच ही पुनर्जन्म दे पुनर्ज वींमा सा महत्व।

देंद धेंद में विच राघ/गृहवाटी ची भविष्य लिंगलालिंग वाले वृक भावन दे भावना-एकमा व्यक्तियां जुनरुपसे दी है।

1. मूं गृह आयशान रम भिंतर में भिंतर वेंच विंड भींवानी, मिला बुधिमत्रं विंच भींवानी आयशा है। गृहवाटी माननीय दे भुप्तप निंगनी कानेड विंच दे चुके गद। वेंच ताहती वृक ढङा म चुवे गद। वेंच दी भींवानी पुनः वेंच उन वेंच मध्यन बृहो निंगनी चे पूजा उद्दाम चे जगद मध्य वेंच वींमा साखेंग।

2. भत भुकं मी वनन्दा भेंतदः — रम-वाटी रम सांठ दे उठद दे भलद दें वनन्दा महत्व।

3. मेंद गतवी गृहवाटी महायदः — पहेल मे लाठ तांत रम-गृहवाटी ची भविष्य विच वृक वाहनानी साखेंग।
4. वाक्य सूच में पहेलियां मौजूद हैं:— पंक्ज उनके रंग-वारी बनाने अंडर-थूफ़टली पृथ्वी दे विभाजी विभाजन वोड़े सारंगो।

5. मनुष्य उन वारी मेंतों विभिन्न रंग-वारी तो धचकत वटट बनाए मेंसिए।

6. पीभी-पीभी वर्णन हरी ता महुए।

माइक्रोन से हैं कटटं विभिन्न अवस्था है विभिन्न दे मेंक्याहं तूं हैं बहू किरण, ब्रह्म दे वर्णन के धर्मत की विभाजन सवाल।

For Reader’s use
ਪ੍ਰਸ਼ਾਲਕ ਉਤਪਾਧਿਕ
ਖਾਸ ਦੋਂ ਅਧਿਕਾਰੀ ਦੂਸਰੀ ਹਿਸਾਬ (ਹਵਾਈ),
519, ਮੈਜਟਰ-1੦ ਡੀਂ, ਚੇਂਜੀਆਂਡੁ-16੦੦੧੧।

ਸੀ ਭਰਨ ਸੀ,

ਨੇ/ਅਸੀਨੇ ਖਾਸ ਦੋਂ ਅਧਿਕਾਰੀ ਦੂਸਰੀ ਹਿਸਾਬ ਤਾਲੀਮ/ਨੇਵਿਸ਼ਚਤ ਬਲਤਾ ਚੱਟੀਸਗੜਧ/ਚੱਟੀਸਗੜਧ ਦੇ। ਨੇ/ਅਸੀਨੇ ਹਿਸਾਬ ਦੇ ਮੈਕ-ਸੇਕ਼ਰ ਤੇ ਉਹ ਦੇਖੀ ਦੁਆਰਾ ਹਿਸਾਬ ਦੇ ਪਕਾਟ ਬਣਾਇਆ ਹੋ ਪੁਰਾ ਬੰਨਾ/ਬਦਲਣ ਦੇ।

ਦਿਨ ਦੇ ਤਕਨੀਕ ........................................ ਦੇ ਵੇੜ ਚਲਾਇਆ, ਉਹ ਚਲਾਇਆਂ ਦੀਵ ਸਾਡੀ ਮੈਕ .................................... ਦੇ ਟੇਕਟ ਅਧਿਕਾਰ ਭੇਡਾਸਿਗ ਦੀ ਝੋਟ ਦੇ ਕਪ ਵਰਿਸ, ਲੋਕ ਬੀਜੋ ਮਾ ਦਿਹਾਇਆ ਹੈ।

ਪੋਛਕੜ,
APPLICATION FORM FOR MEMBERSHIP

Phone: 0172-2741957

President,
Sarab Rog Ka Aukhad Naam Mission (Regd.)
519, Sector 10-D,
Chandigarh-160011 (INDIA)

Dear Sir,

I/We am/are desirous of becoming member/patron of the MISSION. I/We undertake to abide by rules and regulations of the MISSION as amended from time to time.

Enclosed herewith is a BanK Draft for Rs.………… as payment of initial subscription for the first year i.e. .................

Yours sincerely,

Signatures ............... 
Name .................... 
Full Address ............. 

.................................................. 
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Member Subscription

1. Initial Rs. 250/- for Associate Member and Rs. 500/- for Member for first year. Subsequently Rs. 100/- and Rs. 250/- each year payable in advance respectively.
2. For Patron Rs. 2100/- initial.
3. For Institution & Gurdwaras, Rs. 2500/- initial. Subsequently Rs. 1100/- annually payable in advance.