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In Sri Guru Granth Sahib Ji, for the welfare of humanity, Satguru has recited many Baanis, and for making the months fruitful, he has written Barah Maah. For the fruition of the day, he has written Barah Maah. For the fruition of the day, he has written Barah Maah. For the fruition of the day, he has written Barah Maah. For the fruition of the day, he has written Barah Maah. For the fruition of the day, he has written Barah Maah. For the fruition of the day, he has written Barah Maah. For the fruition of the day, he has written Barah Maah. For the fruition of the day, he has written Barah Maah. For the fruition of the day, he has written Barah Maah. For the fruition of the day, he has written Barah Maah. For the fruition of the day, he has written Barah Maah. For the fruition of the day, he has written Barah Maah. For the fruition of the day, he has written Barah Maah. For the fruition of the day, he has written Barah Maah. For the fruition of the day, he has written Barah Maah. For the fruition of the day, he has written Barah Maah. For the fruition of the day, he has written Barah Maah. For the fruition of the day, he has written Barah Maah. For the fruition of the day, he has written Barah Maah. For the fruition of the day, he has written Barah Maah. For the fruition of the day are the fruition
show your grace on us that in a day and night when a man inhales twenty-four thousand breaths, those breaths should become fruitful. Satguru Ji, hearing the request of the Baani of Sukhmani Sahib, which gives peace to humankind and proves to be the panacea of all diseases. By recitation of this Baani - Song of Eternal Peace, man
gets all the Ridhis and nine treasures of wealth. It also gives Divine knowledge and eternal enlightenment. First BenefitBy Reciting the Hymns of Sri Sukhmani Sahib with great devotion, we get our 24000 breaths to be successful. In Yoga tradition (Giani Guriqbal Singh claimed it is written in Yoga Kalpatra); a true saint or yogi inhales 21624 breaths
and the remaining are reserved. Sant Kirpal Singh, head of Shaheed Mani Singh Taksaal has written in Sri Ameer Bhandar that the common man inhales 24000 breaths. So the heads of many Deras and Sects have recently come to the conclusion that Guru Arjan Dev Ji had written in Sri Ameer Bhandar that the common man inhales 24000 breaths. So the heads of many Deras and Sects have recently come to the conclusion that Guru Arjan Dev Ji had written in Sri Ameer Bhandar that the common man inhales 24000 breaths.
amounting to a total of 23997. Then to make it complete 24000, they have included 3 half-letters. So each word is to bless one breath, in that way your 24000 breaths become successful. Second BenefitTo save from the influence of the Black Age, the text of Sukhmani Sahib is a sturdy fort. In the reign of Kalyuga, mostly men are losing the balance of
their minds. The company of a self-willed man may take us astray, false wards and attractive colors may drown us in the swamp of worldly entanglements. During such a dreadful time, Baani of Sukhmani Sahib saves us from hot winds and awful waves. That way, the charming colors of Kalyuga won't be able to overpower you. Third Benefit The Baani of
Sukhmani Sahib even heals the disease of the body. There is a long interlude between the birth of Karma and the appearance of Pratikarma. Sometimes there are Karmas, encircles you in the form of Pains or Diseases. By reciting the Baani of Sukhmani Sahib
cuts the fetters of the cycle of birth and death. Reciting the Baani of Sukhmani Sahib, a man/woman even doesn't get the comforts of this world, but he/she also gets gifts and boons of the next world. In our traditions, we have a firm belief in the fact that Human Beings have life cycles of 84 Lakhs physical bodies. By reciting the true name the bondage
of Death and Birth is cut. So within the Fourth Pada or "Turiya-Avastha" only you take the non-physical body (eternal) at the cost of your Simran of True Name. Fifth BenefitThe Baani of Sukhmani Sahib even changes our Destiny. Guru is capable of erasing your bad accounts of Karma. He can even erase our bad deeds of past lives in our dreams.
Reciting the Baani of Sukhmani Sahib even changes opinions and reflections of others' minds. In all human beings nature of man's habitual behavior directly depends upon five elements. Sukhmani Sahib's Baani possesses such a
potency that it can even change one's behavior and nature. It is capable of changing the conscience, thoughts, and intellect of others by divine powers. Seventh BenefitIf to abandon any fault is not in our power, then increase your routine of Sukhmani Sahib; then to dispel your fault, the Guru himself will take the responsibility. Every human being holds
some merits and demerits. Most of the time man soiled with worldly desires doesn't perceive his demerits. When someone surrenders and admits his/her demerits then it is also the blessing of the Guru. Reciting the Baani of Sukhmani in your Nitnem, Satguru himself takes the responsibility to dispel your demerits. Eighth BenefitThe Baani of Sukhmani in your Nitnem, Satguru himself takes the responsibility to dispel your demerits.
Sahib protects us from black magic, sorcery, ghosts, delusions, fallacies, suspicions, and jealousy. There are great sorcery, witchcraft, black magic, and incantation, there are great powerful demons, ghosts, and evil spirits. Those who are involved in such occult practices, use them to harm other's lives. But as long as you have affection and devotion for
the Baani of Sukhmani Sahib, the power of all these occults won't even touch you. Ninth BenefitThe Baani of Sukhmani Sahib even hushes up our concealments. Seeing the grandeur, fame, and glory of someone, many people try to find weaknesses to humiliate him under the influence of jealousy. Sometimes we commit sins but immediately realize it,
and asks the Guru to pardon with complete surrender. If we satisfy our Guru then he covers our faults and drawbacks and never lets us become subject to humiliation. Special Note from Sikhizm:
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one thing you can't live without? by mundaxrisky[October 15, 2018, 07:03:57 PM] Deep rooted in Punjabi tradition is this ritual of doing Sukhmani sahib daily for 40 days in order to acquire what you wish. To get a job, for health's sake, to get
pregnant... Sukhmani sahib is whats prescribed. Most Sikhs will recite the Bani in the early mornings of Amritvela. Keeping that mind, I wanted to go beyond chanting. Each word in this prayer is so carefully selected and it just seemed unfair to myself to be given this jewel and not able
to polish my mind with it. This personal quest is the inspiration for this humble attempt at translating Gianijee Tarjit Singh's (karnal wale) katha on Sukhmani Sahib. Gianijee's practical examples, realistic sakhis and quick associations are truly inspiring. I have translated to the best of my ability, though some Gurmukhi words are impossible to
translate. What is a mani? In Shastras, or Hindu holy books, Mani is a valuable stone or 'jewel,' somewhat of a mythological nature. For example, Paras Mani is a gem that is highly valuable. When someone acquires the paras mani, that person gets very rich but as with all physical valuables; there's a constant fear of being robbed. The same applies to
Gaj Mani, or even food (Gianijee explains that some considered food to also be a gem or 'mani.) In Kaljug, Gurujee has given us Sukhmani- a valuable, intangible spiritually rich and unlike other valuable tangibles, they will not get poorer when they share it! In
fact, the owner gets richer when he shares this knowledge with the sangat. So, where can we find this intangible gem? Gurujee gives us the address: Sukhmani sukh amrit prabh naam, bagat jaana keey man bisraam. The jewel of happiness resides in the devotees mind. When this 'Sukhmani' settles in your mind, that's the day, dear Gursikh, when all
your duties will be taken care off. You will receive utmost happiness that will replace all of your ritualistic ways, superstitions, complaints etc. When people are in pain or dukh, they wander around looking for a remedy. Some go towards tantric knowledge, where they maybe given a mantra or certain protective stones to wear in order to get rid of
their troubles. Guru Arjun Dev jee encourages us to look inwards. He has given us this gift; this food that will sustain us on this life's journey and the next. Dear Gursikh, your life. QuoteBhai Kulbir Singh Jee wht baania should a gursikh read on to of his nitnaam everyay as a
mustAs per what we hear from puraatan Gurmukhs, apart from the prescribed 5 baanis in the evening, a Gursikh should do Siri Sukhmani Sahib and Basant kee Vaar. Other than this, a Sikh must always have open Sadharan Paath of
Siri Guru Granth Sahib jee and do a minimum of Angs a day. This ensures and one Sadhaaran Paath of Siri Gurru Granth Sahib jee is done once a year. QuoteBhai Kulbir Singh Jee whats the best and quickest way to memoise this Sukhmani Sahib Da paath???? so how many should we do in a day and how long will it take to memorise??? Everyone is
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memorize as much baani as possible. If someone can post the original pankiti, that will be great. Baba Harnaam Singh Rampur Khere waale, warned his close associates to memorize as much baani as possible. He said that a very bad time is coming up and Gurbani will become rare (Durlabh is the word he used). Faithful Muslims, the diwaanay of
Prophet Mohammad, out of love for Koran Shareef memorize the whole of Koran Sharif and such faithful Muslims are called Haafiz i.e. ones who "hifaz" the Koran". Prophet Mohammad encouraged his followers to memorize Koran and this is the reason why Koran has stayed unchanged over so many years. At any given time, there are numerous
haafiz of Koran. Many Old time Pandits had 4 Vedas memorized and it is said that Vedas were put in writing only few thousand years agoFather of Sardar Kahn Singh Nabha, had whole of Siri Akhand Paath Sahib
in one sitting without stopping. Once the Nabha-pat (King of Nabha) asked Bhai Sahib (S. Kahn Singh's father) to recite whole of Siri Akhand Paath in one sitting. He was a great gursikh. His name was Baba Narayan Singh. Baani is the aadhaar (foundation) of a Sikh and it is not
possible to always read baani from Gutka or pothi. Sometimes we may be stuck in such situations where we may not have access to Gurbani. Are we going to stop doing paath then? In order to protect our Rehit, we must try our best to memorize Nitnem, Siri Sukhmani Sahib and Asa kee Vaar. This much Baani is a must to memorize because this is
 how much Baani we should strive to do paath of, everyday. Bhai Sahib Randhir Singh jee had great amount of baani memorized. He wrote whole of Gurmat Bibek, without the help of any pothi as he was in jail at that time. All the parmaans (references) to Gurbani in that book were from his memory. There are about 500 quotes from Gurbani in this
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people stop learning anything more and sensing this, our body acts to free up the cells in brain that are intended for memorize baani our mind will become more sharp and there is no limit to how much baani we can memorize baani is to take baby-steps in memorizing it. Say, you want to memorize Siri
Sukhmani Sahib. Give yourself one week to memorize one ashtpadi about 8-10 times a day and on day 4, start memorized in less than 6 months. Can you
imagine the benefits of having this baani memorized? Similarly, it is imperative to memorize Siri Asa kee Vaar. If we don't have this baani memorized, we just have to sit and listen to the kirtan but if we have it memorized we can sing and listen to baani. This is double laaha. Our rasna will get pure while singing this baani and we can keep our eyes
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memorize this much baani. Remember that a drop may seem very little but if poured consistently, drops can fill a bucket over time. Same way, be patient and memorize in a week or two, should be read at least 7-10 times a day. This will take you only 15
minutes or so. For the first 4 days don't attempt to memorize it, just read it 7-10 times. On the fourth day or the fifth day, or when you can do this baani in less than minute and a half (one ang or one ashtpadi), further divide this baani in to 4 or 5 parts and memorize one part a day for next 3-4 days. By the end of the week, you should have this baani
memorized. Above all, do ardaas before Guru Sahib to have you memorize his baani. There are many other ways to memorize baani but this is the way I know and have tested on myself. If anyone can benefit from this, I will be greatly thankful to Guru Sahib. Daas, Kulbir SinghReply Quote TweetFacebookPage 2QuoteBhai Kulbir Singh Jee wht baania
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Sahib and Basant kee Vaar. Other than this, a Sikh must always have open Sadharan Paath of Siri Guru Granth Sahib jee and do a minimum of Angs a day. This ensures and one Sadhaaran Paath of Siri Guru Granth Sahib jee and do a minimum of Angs a day. This ensures and one Sadhaaran Paath of Siri Guru Granth Sahib jee and do a minimum of Angs a day. This ensures and one Sadhaaran Paath of Siri Guru Granth Sahib jee and do a minimum of Angs a day. This ensures and one Sadhaaran Paath of Siri Guru Granth Sahib jee and do a minimum of Angs a day. This ensures and one Sadhaaran Paath of Siri Guru Granth Sahib jee and do a minimum of Angs a day. This ensures and one Sadhaaran Paath of Siri Guru Granth Sahib jee and do a minimum of Angs a day. This ensures and one Sadhaaran Paath of Siri Guru Granth Sahib jee and do a minimum of Angs a day. This ensures and one Sadhaaran Paath of Siri Guru Granth Sahib jee and do a minimum of Angs a day. This ensures and one Sadhaaran Paath of Siri Guru Granth Sahib jee and do a minimum of Angs a day. This ensures and one Sadhaaran Paath of Siri Guru Granth Sahib jee and do a minimum of Angs a day. This ensures and one Sadhaaran Paath of Siri Guru Granth Sahib jee and do a minimum of Angs a day. This ensures and one Sadhaaran Paath of Siri Guru Granth Sahib jee and do a minimum of Angs a day. This ensures a day of the Sahib jee and do a minimum of Angs a day of the Sahib jee and do a minimum of Angs a day of the Sahib jee and do a minimum of Angs a day of the Sahib jee and do a minimum of Angs a day of the Sahib jee and do a minimum of Angs a day of the Sahib jee and do a minimum of Angs a day of the Sahib jee and do a minimum of Angs a day of the Sahib jee and do a minimum of Angs a day of the Sahib jee and do a minimum of Angs a day of the Sahib jee and do a minimum of Angs a day of the Sahib jee and do a minimum of Angs a day of the Sahib jee and do a minimum of Angs a day of the Sahib jee and do a minimum of Angs a day of the Sahib jee and do a minimum of Angs a day of the Sahib jee 
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Koran has stayed unchanged over so many years. At any given time, there are numerous haafiz of Koran. Many Old time Pandits had 4 Vedas memorized and it is said that Vedas were put in writing only few thousand years agoFather of Sardar Kahn Singh Nabha, had whole of Guru Granth Sahib jee memorized and he was an "Atee Akhand Paathee"
An Atee Akhand Paathee is such Khalsa who can do the whole of Siri Akhand Paath in one sitting. Bhai Sahib in one sitting without stopping. Once the Nabha-pat (King of Nabha) asked Bhai Sahib in one sitting without stopping. Once the Nabha-pat (King of Nabha) asked Bhai Sahib in one sitting. He was a great gursikh. His
 name was Baba Narayan Singh. Baani is the aadhaar (foundation) of a Sikh and it is not possible to always read baani from Gutka or pothi. Sometimes we may be stuck in such situations where we may not have access to Gurbani. Are we going to stop doing paath then? In order to protect our Kenit, we must try our best to memorize Nithem, Sir
Sukhmani Sahib and Asa kee Vaar. This much Baani is a must to memorize because this is how much Baani we should strive to do paath of, everyday. Bhai Sahib Randhir Singh jee had great amount of baani memorized. He wrote whole of Gurmat Bibek, without the help of any pothi as he was in jail at that time. All the parmaans (references) to
Gurbani in that book were from his memory. There are about 500 quotes from Gurbani in this book of Bhai Sahib. It is amazing to see how much baani he had memorized? It is said that if we continue to memorize to memorize to see how much baani he had memorized. Bhai Sahib writes that after amrit, he used to do Sukhmani Sahib all the time. How could he have done it, if he had not had it memorized? It is said that if we continue to memorize to memori
something as we get older, our mind stays stronger and fresh. After finishing studies, most people stop learning anything more and sensing this, our body acts to free up the cells in brain that are intended for memorize. The best
way to memorize baani is to take baby-steps in memorize one ashtpadi about 8-10 times a day and on day 4, start memorize one ashtpadi about 8-10 times a day and on day 4, start memorize one
ashtpadi a week, we can have Siri Sukhmani Sahib memorized? Similarly, it is imperative to memorized? Similarly, it is imperative to memorized we can sing and listen to baani. This
is double laaha. Our rasna will get pure while singing this baani and we can keep our eyes closed to minimized distractions. Of course, we still have to listen to it. Here is a summary of formula that worked for me: Attempt to memorize one Ang of Siri Guru Granth Sahib jee at a time. One ang would be roughly equal to one ashtpadi (actually little less
than that) of Siri Sukhmani Sahib. Give yourself at least a week and maximum two weeks to memorize this much baani. Remember that a drop may seem very little but if poured consistently, drops can fill a bucket over time. Same way, be patient and memorize little by little and soon you can memorize a lot of baani. The baani that you are going to
memorize in a week or two, should be read at least 7-10 times a day. This will take you only 15 minutes or so. For the first 4 days don't attempt to memorize it, just read it 7-10 times. On the fourth day or the first 4 days don't attempt to memorize it, just read it 7-10 times. On the fourth day or the first 4 days don't attempt to memorize it, just read it 7-10 times. On the fourth day or the first 4 days don't attempt to memorize it, just read it 7-10 times. On the fourth day or the first 4 days don't attempt to memorize it, just read it 7-10 times. On the fourth day or the first 4 days don't attempt to memorize it, just read it 7-10 times. On the fourth day or the first 4 days don't attempt to memorize it, just read it 7-10 times. On the fourth day or the first 4 days don't attempt to memorize it, just read it 7-10 times. On the fourth day or the first 4 days don't attempt to memorize it, just read it 7-10 times. On the fourth day or the first 4 days don't attempt to memorize it, just read it 7-10 times. On the fourth day or the first 4 days don't attempt to memorize it, just read it 7-10 times. On the first 4 days don't attempt to memorize it, just read it 7-10 times. On the first 4 days don't attempt to memorize it, just read it 7-10 times.
memorize one part a day for next 3-4 days. By the end of the week, you should have this baani memorize baani but this is the way I know and have tested on myself. If anyone can benefit from this, I will be greatly thankful to Guru
Sahib.Daas, Kulbir SinghReply Quote TweetFacebook In this article, we will discuss the greatness of the Amrit Baani Sri Sukhmani Sahib bestowed upon us by the 5th Guru, Sri Guru Arjan Dev Ji. The Creation of Sri Sukhmani Sahib bestowed upon us by the 5th Guru, Sri Guru Arjan Dev Ji. The Creation of Sri Sukhmani Sahib bestowed upon us by the 5th Guru, Sri Guru Arjan Dev Ji. The Creation of Sri Sukhmani Sahib bestowed upon us by the 5th Guru, Sri Guru Arjan Dev Ji. The Creation of Sri Sukhmani Sahib bestowed upon us by the 5th Guru, Sri Guru Arjan Dev Ji. The Creation of Sri Sukhmani Sahib bestowed upon us by the 5th Guru, Sri Guru Arjan Dev Ji. The Creation of Sri Sukhmani Sahib bestowed upon us by the 5th Guru, Sri Guru Arjan Dev Ji. The Creation of Sri Sukhmani Sahib bestowed upon us by the 5th Guru, Sri Guru Arjan Dev Ji. The Creation of Sri Sukhmani Sahib bestowed upon us by the 5th Guru, Sri Guru Arjan Dev Ji. The Creation of Sri Sukhmani Sahib bestowed upon us by the 5th Guru, Sri Guru Arjan Dev Ji. The Creation of Sri Sukhmani Sahib bestowed upon us by the 5th Guru, Sri Guru Arjan Dev Ji. The Creation of Sri Sukhmani Sahib bestowed upon us by the 5th Guru, Sri Guru Arjan Dev Ji. The Creation of Sri Sukhmani Sahib bestowed upon us by the 5th Guru, Sri Guru Arjan Dev Ji. The Creation of Sri Sukhmani Sahib bestowed upon us by the 5th Guru, Sri Guru Arjan Dev Ji. The Creation of Sri Sukhmani Sahib bestowed upon us by the 5th Guru, Sri Guru Arjan Dev Ji. The Creation of Sri Sukhmani Sahib bestowed upon us by the 5th Guru, Sri Guru Arjan Dev Ji. The Creation of Sri Sukhmani Sahib bestowed upon us by the 5th Guru, Sri Guru Arjan Dev Ji. The Creation of Sri Sukhmani Sahib bestowed upon us by the 5th Guru, Sri Guru Arjan Dev Ji. The Creation of Sri Sukhmani Sahib bestowed upon us by the 5th Guru Arjan Dev Ji. The Creation of Sri Sukhmani Sahib bestowed upon us by the 5th Guru Arjan Dev Ji. The Creation of Sri Sukhmani Sahib bestowed upon us by the 5th Guru Arjan Dev Ji. The Creation of Sri Sukhmani Sahib bestowed 
and often find life to be very busy. In such a scenario, it is tough for people to do Bhagti (loving devotion) 24/7 and remember Vaheguru. Guru Sahib Ji thought of writing a Bani that, by reading, could destroy the cycle of reincarnation, make every breath fruitful, and bring ultimate peace. Devout Gursikhs Baba Buddha Ji and Bhai Gurdas Ji also
requested Guru Sahib Ji for such a Bani, one that could make every breath, out of the 24,000 we take in a day, fruitful even if we don't have time for continuous Simran. Consequently, Guru Sahib Ji wrote Sukhmani Sahib at Gurdwara Sri Ramsar Sahib, and said that whoever reads this Paath with loving devotion will attain liberation, and their 24,000 we take in a day, fruitful even if we don't have time for continuous Simran.
breaths in a day will become Safal (successful). The Munshi of VrindavanThe following story illustrates the greatness of Sri Sukhmani Sahib, as narrated by Baba Sham Singh Ji in the Haree Bhagat Prem Prakash Granth (Sakhi written in Amolak Rattan, Sri Sukhmani Sahib Steek by Sant Giani Surjeet Singh Ji Sevapanthi). In Mathura Vrindavan, a
Munshi resided who had learned Gurmukhi and memorized Jap Ji Sahib and Sukhmani Sahib. One day, he asked a saint, "What is the Vidhi (method) to read these two Baanis?"The saint replied, "Wake up at Amrit Vela (early hours before dawn), bathe, sit in a clean place, and with single-minded focus, recite the Bani. Then, meditate on the lotus feet
of Guru Nanak Dev Ji and offer an Ardaas."The Brahmin Cook Who fell ill one day with diarrhea and couldn't get up from bed. The Munshi informed him, "If you need anything, let me know now, as I am going to start my Paath and will not speak to anyone." The cook replied that he didn't
need anything. When the Munshi completed the 15th Ashtpadi (part of Sri Sukhmani Sahib) and was about to begin the found the cook already deceased. He thought, "Since he died on the bed, he might become a ghost and not attain
liberation," as it was believed in those times that dying on one's bed would lead to becoming a ghost. However, due to listening to Sri Sukhmani Sahib, the Brahmin had already attained salvation by
listening to Sri Sukhmani Sahib, but your master thinks you have become a ghost and will not be liberated. Go and inform him that you are not a ghost but have attained salvation, thus removing his doubt."The Brahmin traveled to the human realm on a Paalki (chariot) to meet Munshi Ji. When Munshi Ji saw the heavenly chariot descending, he
stopped as he spotted the Brahmin. The Brahmin said, "Master, recognize me. I am your cook. I listened to Sri Sukhmani Sahib and attained liberation, embodying the truth. Have no doubt about this. Because you have been reciting Sukhmani Sahib and attained liberation, embodying the truth. Have no doubt about this. Because you have been reciting Sukhmani Sahib and attained liberation.
no doubt in this."Upon hearing this, the Munshi was delighted and began reciting Sri Sukhmani Sahib with even more love and faith. Eventually, he too departed from this world and ascended to Sachkhand.-Sakhi told by Baba Sham Singh Ji in Haree Bhagat Prem Prakash- As Sikhs of Guru Arjan Dev Ji, we too, should make the effort to read Sri
Sri Sukhmani Sahib Here! Share — copy and redistribute the material in any medium or format for any purpose, even commercially. Adapt — remix, transform, and build upon the material for any purpose, even commercially. Adapt — remix, transform, and build upon the material for any purpose, even commercially.
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restrictions — You may not apply legal terms or technological measures that legally restrict others from doing anything the license permits. You do not have to comply with the license for elements of the material in the public domain or where your use is permitted by an applicable exception or limitation. No warranties are given. The license may not
give you all of the permissions necessary for your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material. Sukhmani Sahib is one of the most revered compositions in Sikhism. It is a sacred prayer written by Guru Arjan Dev Ji, the fifth Sikh Guru, and is included in the Guru Granth Sahib.
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Sukhmani Sahib to provide spiritual peace and guidance to his followers during a time of religious and social challenges. Teachings of Sukhmani SahibImportance of God's Name (Naam Simran) - Living righteously with humility and
devotion leads to fulfillment. Power of Meditation (Simran) - Constant remembrance of God cleanses the mind and removes negativity. Avoiding Ego and Materialism - Wealth and worldly attachments are temporary; true happiness is found in devotion. Selfless Service (Seva) - Serving humanity with compassion leads to divine blessings. God's
Protection - Those who remember God are always guided and protected. Truth and Good Deeds - Honesty, kindness, and righteousness lead to a meaningful life. Path to Liberation (Mukti) - By following Guru's teachings, one attains spiritual enlightenment and union with God. Benefits of Reciting Sukhmani SahibRegular recitation brings a sense of
tranquility and mental peace. Removes Negativity & Stress: Helps eliminate anxiety, worries, and negative thoughts. Brings Spiritual Upliftment: Strengthens the connection with God and enhances devotion. Many believe it has the power to heal physical and emotional pain. Provides divine protection and clarity in difficult times. Improves Focus &
Concentration: Helps in maintaining mindfulness and discipline. Purifies the Mind & Soul: Encourages positive thinking and removes bad karma. Strengthens Faith & Devotion: Deepens the spiritual journey by reinforcing Sikh values. Tips for Beginners If you're new to Sukhmani Sahib, here are some practical tips to help you begin your spiritual
journey:1. Start Slowly: Begin by reading a few sections daily and gradually increase as you become comfortable.2.Understand the Meaning: Try to learn the meaning behind the verses to connect deeper with the teachings.3.Maintain Consistency: Make it a habit to recite Sukhmani Sahib regularly, preferably in a peaceful environment.4.Focus or
Pronunciation: Proper pronunciation belos in better understanding and appreciation of the bani.5. Practice Simran (meditation on God's name) to experience inner peace.6. Seek Guidance: If needed, listen to explanations by Sikh scholars or attend Gurbani classes. 7. Read with Devotion: Approach the
recitation with a pure heart and a sincere desire for spiritual growth.8.Create a Sacred Space: Reciting in a quiet, clean space can enhance concentration and peace of mind.9.Use Translations: Reading Sukhmani Sahib with translations can help deepen understanding, especially for beginners.10.Incorporate into Daily Life: Try to apply the teachings
in daily life by practicing humility, kindness, and gratitude.Cultural and Spiritual ImpactSukhmani Sahib holds a significant place in Sikh culture and traditions. It is frequently recited in gurdwaras, homes, and religious gatherings, fostering a deep sense of community among Sikhs. The bani plays a vital role in Sikh heritage, being
passed down through generations as a source of wisdom and spiritual guidance. Spiritual ImpactOn a spiritual level, Sukhmani Sahib is a beacon of light for those seeking inner peace and divine connection. The bani emphasizes meditation on God's name (Naam Simran), which helps purify the mind and soul. It teaches humility, selfless service (Seva),
and detachment from materialism, guiding individuals toward a life of righteousness. FAQs Related to Sukhmani Sahib? Sukhmani Sahib is a sacred bani (hymn) composed by Guru Arjan Dev Ji, the fifth Guru of Sikhism. It is included in the Guru Granth Sahib and is known for its teachings on peace, devotion, and spiritual
enlightenment. 2. Can non-Sikhs read Sukhmani Sahib? Yes, Sukhmani Sahib's teachings on inner peace, humility, and devotion are universal. People from all backgrounds can read and benefit from its wisdom. 3. How is Sukhmani Sahib structured? Sukhmani Sahib structured? Sukhmani Sahib consists of 24 Ashtapadis (sections), each containing 8 stanzas, written in poetic form
to convey spiritual wisdom. 4. Can Sukhmani Sahib be listened to instead of reading? Yes, listening to Sukhmani hean? The word 'Sukhmani' mean? The word 'Sukhmani' translates to 'Jewel of Peace' or 'Psalm of Peace.' It
is a composition that brings inner peace and tranquility to those who recite it. 6. How long does it take to recite Sukhmani Sahib? On average, it takes about 60 to 90 minutes to recite Sukhmani Sahib early in
the morning (Amrit Vela) or before sleeping. However, it can be read at any time of the day. Sukhmani Sahib is more than just a sacred scripture; it is a timeless guide to inner peace, spiritual enlightenment, and righteous living. Its teachings transcend religious boundaries, offering wisdom that resonates with all who seek tranquility and divine
connection. By incorporating its messages of humility, devotion, and selfless service into daily life, one can experience profound inner transformation. Comment The word Sukhmani is rendered into English more than once under the commonly preferred title, "Jewel of peace".
"Psalm of peace" or "Song of peace", signifying the soothing effect it has on the mind of the reader. Sukh literally means peace or comfort and mani means mind or heart also jewel (
Sikh faith. While each astpadi has a fresh vision to impart, a particular aspect of Truth to unfold, the whole text may be regarded as the reiteration, abundance of grace, God's succouring hand, the merit of devotion, of holy company and humility. With such reiteration, the composition as a
whole has a remarkable gripping quality reinforced by the striking imagery which in stanza after stanza brings home to the seeker the truths he must own. Significance of Sukhmani in the Sikh way of life and also enjoys reverence among the devotees of the Sikh faith. They used to recite it in the early hours
of morning. Generally it takes more than half an hour to recite it. Any one who reads it with love, faith and devotion opens the doors of the treasure of eternal bliss and the very spring of peace, the reason being that the author (Sri Guru Arjan Dev ji) has poured into this composition his very spirit which was peace itself. This peace he had got from his
constant communication with God. It is a treasure of all kind of happiness and pleasure. The Sukhmani is one of the master pieces of Sri Guru Arjan Dev ji, the compiler of Sri Guru Arjan Dev ji are believed to have been
treasured in it. Sri Guru Arjan Dev ji preached the message of universal peace, to all the inhabitants of the world. The Sukhmani urges that in order to gain the peace of mind a man should make it a constant practice to remember the Name of God. The remembrance will put a sort of fence; so to say, around him which no worldly trouble or evil will
dare to break. According to S.S.Johar, "The Psalm of peace, its aim is to give solace to the mind. Guru Arjan, the composer of Sukhmani himself to commune with the Lord." A person tired of life or deeply entrenched in sorrow or in remorse or in anxiety derives
consolation and peace from reading Sukhmani. The beginning of the composition opens with innovation to the Shabad Guru who is the source of bliss: 'Aadi gurey nmh] stigurey nmh] stigur
Scripture for humanity by which he preached the massage of universal peace, to all the inhabitants of the world. Sukhmani is arranged in the Gauri rag of Sri Guru Granth Sahib. Structure This composition is in 24 ashtpadis and each consists of eight stanzas along with a slok at the beginning just to give the theme of the canto concerned. Meaning of
the heading 'Sukhmani': Different scholars have given their interpretations regarding the significance of the heading of this composition. Some are of the view that the word Sukhmani represents the yogic term 'sukhmana', a mythical vein which is situated where 'ira' and 'pingula' join together. It seems to be a wrong interpretation because in the
the composition. Some scholars also agree to this interpretation. Prof. G.S.Talib calls this composition a jewel of Bliss or joys. It deals with the essentials of Sikhism and devotional philosophy of man. It breeds the spirit of universal brotherhood, peace and love. Principal Teja Singh in his book 'The Psalm of Peace' translated his version Sukhmani. He
gives in the introduction that this composition is based on the basic unity of mankind which is derived from the unity of Truth. This argument seems to be in agreement with the fundamental thought of Sikhism. Sikhism builds its philosophical structure of non-dual Reality which is both manifest and unmanifest. If Reality is one and there is unity of
Truth then humanity can be considered as manifestation of the Ultimate Reality. This composition seems to be a reaction against existential socio-political situation which was prevalent in the times of Sikh Gurus. It was a
period of tyranny and oppression, suppression, and hypocrisy. This composition comes forth with an invigorating (reviving) spirit to inspire human consciousness against all falsehood, evil and ignorance. It is a great consoler of the mind. Therefore, it has been given the heading of Sukhmani which gives the message of love, peace and harmony. In
order to justify the above argument we may give in brief the summary of the whole composition emphasizing different aspects which have been mentioned in the contents. Contents In the first three, the Guru mentions the advantages of repeating the Name of God. In cantos four to eleven Guru Arian expresses his thoughts on God-man. Cantos twelven Guru mentioned in the contents.
to twenty mention the process by which God's grace can be won, that is, by self surrender or resignation to the Will of God. God is all truth. The Guru inspires the disciples with love of the Name, meditation. In the last four cantos the Guru inspires the disciples with love of the Name covers both the personal and absolute aspects of God. The Lord is present in His
creation. In the absolute form God is not subject to matter, time or space, God transcends and unifies all. Theme So far as we are concerned with the theme of the Sukhmani, we can say that the major is one and others are subordinate to the major one. The major one. The major one and others are subordinate to the major one.
prabh namu] Bhgat jnan key man bisram]'(p.262) This shows that the peace can only be obtained by the recitation of the divine. This recitation ensures our contact with God and serves as a channel for the outflow of Guru's virtue into ourselves. It is much evident that Nam Simran is the main theme. Nam is the treasure. If Reality is one unity, Truth or
humanity must manifest their respective unities. All such unities are viewed within one Divine unity of the Almighty God... The Sukhmani states with the dynamic nature of non-dual Being which manifest form it is expressing itself
through the Divine Law which is expressed through the 'sabad' or 'satguru'. These three forms of one Reality are respectfully invocated in order to Nam Simran. In the 2nd ashtpadi, we come across that the Ultimate Reality pervades in every element/creature. This fact of all pervasive Reality is realized through Nam Simran. Nam Simran is the subtle
creative energy which is the cause of all manifest forms. It also functions upon human mind to make him realize the Ultimate Creator. In the 3rd ashtpadi, the Guru makes a sharp comparison with other forms of worship based upon the previous scriptures of the Hindus and other religions. Guru has made it clear that he has studied many revealed and
other scriptures but Nam Simran is superior to all other religious observances. (p.265) 'Nam-Simran is above all other means. Guru Arjan Dev bitterly criticises rituals, renunciation and ascetic practices. He is of the view point that if one is to get rid of pains and suffering, one is to practice Nam-Simran in the real spirit of the term (word). In the 8th
chaupai of the 3rd ashtpadi Guru pin points that Hari's name is far superior to other means of God-realization. In the last four ashtpadis Sri Guru Arjan Dev ji concentrates on the conception of Nam which is the fountain of spiritual Bliss- Sukhmani. Like other religions, in the 4th ashtpadi Guru Arjan represents the human situation which has been
accepted by the Sikh Gurus. According to Guru Arjan Dev man is presented as very weak and he is completely dependent on almighty Prabhu and in the Ashtpadi opening Slok says that the individual is without any... qualities and is child like also. Therefore, it is advisable for him to remember the creator who is always within and helps him to
emancipate.(p.266) Owing to week, man is prospective to Almighty to surrender himself.(p.277)Owing to week nature, man is attracted by worldly things. With the result he forgets the Creator and is engrossed in the creation only. Thereafter Sri Guru Arjan Dev brings him the idea of grace and mercy which is the only source of inspiration to come out
of clutches of Maya. For this purpose complete self surrender is expected of a spiritual aspirant for the true Guru, All evils like anger, greed, desires, attachment and I-consciousness are humiliated to Guru's will The Guru qualifies this statement that Truth and Truthfulness are very significant in the way of realisation. Truth can be realised in the
company of realised persons.(p.271) Having accepted that man is weak Guru Arjan Dev introduces the concept of Grace in the 6th and 7th Ashtpadis. Grace is such a multi-dimensional concept which has many aspects in different perspectives. It helps man evolve and develop spiritually, socially and other ways also. In the 8th Ashtpadi the ideal man
(brahm giani) of Guru Arjan Dev has been projected. Braham Gyani is a perfect person who completely identifies himself with the Ultimate Primal Source. In the 9th and 10th Ashtpadis comparison with other sects has been given in which the realization of Reality would not be possible. Different Saints, devotees belonging to different sects could have
the partial vision of Truth but all of them are incapable to realise Him. They beg for His grace to gain strength. He is all in all and non-dual as well. He pervades every where without any discontinuity. In the slok of the Japuji Guru
Arjan Dev says that Reality Is true in the beginning, in the unfested state, and in the future as well. And in the Ashtpadi the Guru says the form of Being is true. When one understands it, one tries to realise this true form. Then the spiritual
aspirant develops from within all qualities of Truth realization. All elements with qyan are transformed into reality (p. 283). It should not be misunderstood that Guru Arjan
Dev believed only in transcendent. He tries to reconcile the unmanifest and manifest and manifes
Ultimate Reality. Guru calls such a person 'sat purkh'. 'Sat purkh' in a personified sense is a creative principle in all the universe including living and non-living units of the Reality. The realisation of sat purkh' in a personified sense is a creative principle in all the universe including living and non-living units of the Reality. The realisation of sat purkh' is the main idea of Sukhmani Sahib. With this view the Guru emphasises on Nam-Simran again and again. Simran is the only fruitful activity
which a person is expected to perform while living in this world. All other things do not help man to realise the Reality. Hari Nam is the real wealth. In the slok of ashtpadi 20th, the term 'phirti wandering in the original context can be interpreted from two stand points. First, as man has undergone before this birth so many births. Second, after
adopting different means of realization the devotee has come to know that Nam-Simran is the last resort. In the last four ashtpadis Guru concludes that Nam stands for 'shabad' which is used to describe manifest attributes of the Real. The Real is a dynamic Reality which is both Nirguna and Sarguna when it assumes the manifest form it becomes the
Naam as Personal Unity with infinite attributes. The remembrance of these attributes through Naam (Shabad) help human consciousness (surti) to develop from a form of multiplicity and duality (duja Bhao) and finally the state of complete oneness with Reality is realised. In the end we can say that this composition reveals that the real devotion of
God is the praise of Lord. This is got from true Guru's word. Hence the composition if recited with loving devotion shall work on human mind in the form of Naam and Shabad and the ultimate outcome shall be extreme spiritual Bliss that is Sukhmani. "Thus we can say that the central theme of the Sukhmani is Nam Simran. It brings the treasure of all
kinds of happiness and pleasure. When a man worships God in the real sense, he attains eternal bliss. Some good qualities are cultivated in the man's personality which make him eligible to get other themes (grace of God, Love and dedication, nature of ideal man, 'Sarqun' and 'Nirgun' aspect of God etc.) which are also incorporated by the Guru are
subordinate to this major one. When a man leans towards Nam Simran he becomes free from the cycle of death and rebirth and gets the eternal state tranquillity of Sehaj. There is something in the sincerity of the mental approach the hidden pathos and the verbal music which goes straight to the heart of the reader. It has a soothing effect on the
nerves shattered by a life of hurry and furious activity. There is in it the still music of humanity, lyrical cry rising from the heart that has known suffering and has found peace. The Sukhmani benefits the reader to a great extent. It makes one joyous and one feels refreshed, soothed and renewed after reading it because it came straight from the heart
of Guru Arjan." Above article edited by Gurwinder kaur(Dr.) See also Going through life, if we face any disaster, difficulty, debt, sensual desires etc., then reciting the Baani Of Sukhmani Sahib, Guru Sahib, G
sacred teachings of Sukhmani Sahib. This text is cherished as the 'consoler of the mind' and the 'Jewel of Peace' among Sikhs. When people recite it, they often feel a calmness wash over them. Sukhmani Sahib Sahib Sukhmani Sahib Sukhmani Sahib Sukhmani Sahib Sukhmani Sahib Sa
clear and moving way, touching the hearts of its readers. The special bani, made up of 24 sections called ashtpadis, starts with a call to the Supreme Being, known as adi-qure, jugadi-qure, sat-gure, and sri-gurdeve - the first guru, guru of all eras, the true guide, and the great Divine Guide. It advises that to find peace, one must regularly remember
the Name - the Word of the Almighty. Guru Arjan Dev teaches that the path to understanding God is through Namsimran, or repeating God's Name. As humans, we often get caught up in our desires and attachments, losing sight of the greater power that created us. This creates a sort of illusion, making us forget about the Creator. But by
surrendering ourselves completely to the will of the Creator and seeking His grace, we can overcome negative traits like anger, greed, and attachment. Practicing Namsimran, or repeating the name of the Divine, helps us purify ourselves and connect with the higher power. According to Guru Arjan Dev, the Brahmnjnani is someone who is free from
these weaknesses. They are portrayed as individuals who fully merge with the Supreme Being, receiving the ultimate blessings from Wahequru. The eighth ashtapadi, or stanza, describes the qualities of a Brahmnjnani in detail. jaisay jal meh kamal alayp. barahm gi-aanee sadaa nirdokh, jaisay soor sarab ka-o sokh, barahm gi-aanee kai darisat
samaan. jaisay raaj rank ka-o laagai tul pavaan "The Brahmnjnani is always unattached, as the lotus in the water remains detached; always unstained, like the same...Within his mind, he is
the most humble of all." The Brahmnjnani, highly respected, is also known as gurmukh, sadhu, or saint. He holds the highest spiritual position, so much so that the Guru considers him the Supreme Being Himself - that's how deserving and holy he is. He is like the earth, valued equally by those who dig it with a shovel and those who adorn it with
sandalwood. He is completely free from worldly attachments and puts all his trust in God. "The True One is on his mind, and the True One is upon his lips. He sees only the One. O Nanak, these are the qualities of the Brahmnjani." This very Truth can be realised only in the company of realised persons but with His Grace only. Sukhmani Sahib is a
cherished prayer among Sikhs, often recited in the mornings. It was penned by Guru Arjan in Rag Gauri, aiming to comfort a devotee found solace and healing from both physical agony and emotional distress. Those who embrace Sukhmani Sahib with love and
devotion discover a profound sense of tranquility. Its verses have a remarkable ability to ease weary spirits, invigorate the mind, and uplift the soul. Ultimately, the prayer guides individuals towards personal growth and a deeper understanding of themselves. *Based on an article by Kulbir Kaur, published in Times of India on 21st October 2011
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