

Waheguru Ji Ka Khalsa,
Waheguru Ji Ki Fateh.

Came across, the following pankti which talks about the birth of mind (**ਮਨੁ**) or the root of mind. The prevalent meanings say that mind is born from five elements.

ਇਹੁ ਮਨੁ ਪੰਚ ਤਤੁ ਤੇ ਜਨਮਾ ॥

*eihu man pa(n)ch thath thae janamaa ||
This mind is born of the five elements.*

Let's consider the word Panch and in what context it comes in Gurbani

ਪੰਚ ਦੂਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿਆ ॥

Here Panch comes for 5. Now let's consider the following

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥

Here Panch comes for the Supreme (beings).

From above two examples, it's quite clear that Panch word has two meanings (five and supreme) and depending upon the context, we need interpret this word.

Let's now ask Gurbani, what is mind?

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

*man thoo(n) joth saroop hai aapanaa mool pashhaan ||
O my mind, you are the embodiment of the Divine Light - recognize your own origin*

In above example Gurbani is guiding us that Mind is embodiment of Divine Light and we all know Divine Light is not born from five elements; it's born from itself (**ਸੈਭੰ**). If we say Mind is born from Five Elements, then we will have to agree that Jot is also born from Five Elements (as Mind is Jot Saroop).

Let's ask Gurbani, what comes from 5 elements

ਪਾਂਚ ਤਤ ਕੋ ਤਨੁ ਰਚਿਓ ਜਾਨਹੁ ਚਤੁਰ ਸੁਜਾਨ ॥

*paan(n)ch thath ko than rachiou jaanahu chathur sujaan ||
Your body is made up of the five elements; you are clever and wise - know this well.*

It's the physical body (**ਕੂੜੁ ਕਾਇਆ**), which is constituted from five elements. For this very reason, body (**ਕੂੜੁ ਕਾਇਆ**) can never merge into Waheguru Ji, because body is false

and HE is SACH. Only sach can meet sach and Gurbani teaches us to keep doing the effort to take mind into its root (Jot Saroop or sach). Mind has the roots in Truth but after being to this Maat Lok, it has gone chanchal and it's constantly being advised to connect back to its roots:

ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥

eae man maeriaa thoo sadhaa rahu har naalae ||
O my mind, remain always with the Lord.

From above veechar, another interpretation of this pankti can be as follows:

ਇਹੁ ਮਨੁ ਪੰਚ ਤਤੁ ਤੇ ਜਨਮਾ ॥

ei hu man pa(n)ch thath thae janamaa ||
This mind is born from Supreme Element – Jot. This element is above all the five element (which form the body).

Food for thought

In the light of above veechar, consider the meaning of following pankti:

ਵਾਜੇ ਪੰਚ ਸਬਦ ਤਿਤੁ ਘਰਿ ਸਭਾਗੈ ॥

The Panch Shabad, the five primal sounds, vibrate in that blessed house.

Is it the five primal sounds that vibrates in blessed house or is it the supreme (one) shabad (as in example below), that vibrates in blessed house?

ਏਕੁ ਸਬਦੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਬਸਤੁ ਹੈ ਬਾਹੁੜਿ ਜਨਮਿ ਨ ਆਵਾ ॥੧॥

Also, spend some time and search on all the panktees with Panch Tat and try to find the context of each panktee: whether it's talking about Five Elements or Supreme Element.

Once again, it's just a thought and in no way a decision on anything. Gurbani is like a deep ocean and collective effort can lead to discovery of more gems, than the individual efforts. Please keep sharing your thoughts/feedback.

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Sikhism is about Spiritualism and not Ritualism