
Braham Kavach Bani

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I followed this path for over a decade and now finally am able to say this way of life is the best option. That said, it is extremely easy to fool people into believing what they want. We are all way too easily swayed. The best method is to be deeply involved with our guru and if he sees fit to do so, then he will give a personal "test" or "challenge" to which I would need to answer. I would argue that any other "test" such as an elaborate mandala, tirtha, or so on are inferior because by such means, the Guru is relying on the audience "degree" of involvement in him; this is not good. It is my belief that one should be self-sufficient, so that one cannot be swayed when dealing with another party. This method is called the "Kavach Ji Path". It is one of the 4 noble ways. The other three are :the Jap nam Path, the Sattvic Path and the Path of the Realized Soul. This is just the way that I understand how the universe works and it doesn't make sense to me to go against or counter-cross natural energy fields. Good luck to sadhgurufella.., but I just follow my interpretations of gurbani whenever possible. Gurbani encourages us to jap nam and assists us in our day to day living, if you are complete and perfect in every single way then by all means disregards the great bania of our Gurus and carry on with you life. But your advice doesn't help others who are not at your 'level' and infact causes confusion. Guru Gobind Singh has been called a celestial being, he was a lot of things to those around him. In fact, he was more of a role model, a source of inspiration and motive for devotees rather than a person of God. He was a general of Guru Sahib from 1786 to 1790. In 1786 Guru Sahib gives him the name of Baba Saheb (elder brother) and the first signet ring as a blessing.. after his retirement in 1790, in 1793 he was given the title Nihang (warrior) and was given the charge of protecting the Guru Sahib from evil. He was the first nihang to adopt the Gurmat of Jagji and Anand Sahib.. He was a good soldier, a good general and was responsible for the Sikh army (SOG) to be successful in the struggle between the British and the Sikhs.. One of his major achievements was, in the famous war for the possession of Anandpur Sahib, he routed the British Army and took the fort (Anandpur Sahib) back to the Sikhs.. Not only did he gain this fort back but also recovered the lost weapons and horses back to the Sikh army. He learned all about the profession of Arms, and it was through his skill in these arts that he was responsible for the success of the Sikh Army against the British. But he also was familiar with the profession of arms of the other religions and identified the faults of these professions and tried to curb the same. After the battle at Mooda in 1784, he made a vow that he would meet his mother at the time of his death. Unfortunately, he could not fulfill this vow and in fact did not fulfill this in his later life. It was his Gurmat that prevented him from fulfilling this vow and he lived up to his Gurmat. As a Punjabi, he was a kind, humble, noblest of men, a great warrior, leader and a force to be reckoned with. But as a person he was a simple, pious man and was loved by everyone. Once his mother asked him the title of the dream that he received on the day of his birth. He replied that the title of the dream was: braham kavach bani pdf 45. Guru Gobind Singh was born in a village called Bhatinda. His father's name was Hakim Baksh. His father had 5 wives and 12 children. The seventh child of the father died at a very early age. Later Guru ji removed his families from the village to be near the court. He was a very good looking boy and attracted a lot of attention.. At a very young age he was sent to a military school. He was a brilliant student. After being at the military school for about 2 years, he was given the name Guru Gobind Singh. Due to his excellent in his studies and his love for the Guru Sahib, he was given the position of Captain which was rare for a commoner at that time.. It was while serving as a Captain in the military, that Guru ji met the Guru Sahib, Guru Har Gobind ji. The two became friends, and were later known as bhai (brother) and bhai (brother). They were responsible for many things together including their Gurmat. From the age of around 12 or 13, Guru ji started showing interest towards the study of Gurbani. According to the common belief that there were only 4 founders of different religions. Guru ji was one of them.

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Many banis which are there in vedic literature are for the purpose of providing peace and stability in the mind. Thus, if one reads them and does not do simran, its clearly an impracticable act. Furthermore, most of them are so holy that they are not meant for the normal educated people; they can be recited even if its one's own penance. Maharaj wrote sukhmani sahib because most of his family members were in a peaceful state of mind and therefore wanted them to write, the rest would wait for the normal people to be born. But then, why didn't maharaj write Vaikuntha paksha, maha ajna, bhabini, loka samastha sukha samastha daminaha etc. etc. and others? The answer is simple. Again, the answer is simple. He wrote what he was experienced in. Sukhmani sahib is not written for which kalpa one is born. Its written for everyone, its stated for the yogis, its for those who still sleep. I.e. anyone who reads and does not do simran is not following the holy and pure and has no wisdom on simran. Hence they get the same results as they did before reading the bania.

Furthermore, if any bania is meant for a specific kalpa, the adhyatma mantra should be used. However, if it says to read sukhmani sahib, there is no need for the adhyatma mantra, one can just do japa of sukhmani sahib and forget about the rest. This is just the way that I understand how the universe works and it doesn't make sense to me to go against or counter-cross natural energy fields. Good luck to sadhgurufella,..but I just follow my interpretations of gurbani whenever possible. WJKK WJKF, this is the nitnem of the nihang singh, whoever calls themselves a nihang should recite these baniyan if not then they are just abusing the name and playing dress up in their bana. In fact, anyone and if not everyone should strive to do this nitnem, rthe amrit vela nitnem may seem like a lot of baniyan but trust me its not. its just puranparmaanand.

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