

ARTICLE

POLLUTED MIND AND HOW TO CLEAN IT?

ਮਸਕਤਿ or ਮਸ ਕਤਿ?

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ABSTRACT

The Bani in the Aad Guru Granth Sahib frequently references the polluted mind as a reflection of human intentions, which can lead the mind to become burnt and reduced to blackened ashes (ਕਾਲਖ). The human mind, influenced by the three Gunas (ਰੱਜੇ, ਤਮੇ, ਸਤੋ)- Rajas, Tamas, and Sattva of Maya become polluted in daily life. All humans, except prophets and exalted individuals, are liable to be heavily affected by worldly indulgences. Understandably, humans are prone to errors and make mistakes every day. The results of these errors accumulate over the lifespan of the individual and pollute the mind, impacting the consciousness, causing stress, anxiety, depression, and multiple other mental disorders. However, with the help of Bani blackening soot (ਮਸ) of the mind can be cleansed (ਕਤਿ), and not only does the person become liberated himself/herself, but it also liberates many others. This paper will attempt to discuss various sources that pollute the mind and how to purify it, while promoting the pronunciation of the term ਮਸਕਤਿ (maskat), not as ਮਸ਼ਕਤ (mushakat), but as ਮਸ ਕਤਿ (mas kat).

INTRODUCTION

Humanity has made significant progress in technology, enabling us to live in space stations, reach the moon surface, and now dream of colonizing Mars. Along the way, the mind of the average human, indulging in worldly pleasures, becomes filled with sinful thoughts or malicious intentions to harm others or even themselves. The collection of various malicious intentions cause frustrations and imbalance in consciousness, with the result that man feels stressed, anxious, and depressed.

DISCUSSION

According to Vedic mythology, we live through the times of Kali-Yuga (technology age), and everything is evolving rapidly. Humans are deeply dependent on worldly indulgences and become stained by evil thoughts, polluting their minds, and causing stress. The Kali Yuga is the fourth among three previous yugas, Satya, Treta, Dvapara, and the

currently running Kali Yuga. Humanity has progressed through these Yugas to reach the Kali Yuga, a period of rapid technological advancement while shedding unnecessary myths. Guru Arjun noticed the profoundly ignorant myths promoted by Vedic Mythology and believed by the Indian population. Guru Arjun makes us aware of these by narrating:

ਕਲਿ ਕਾਲਖ ਅੰਧਿਆਰੀਆ ।

In the times of Kali yoga, evolving technology is having utter darkness (effective ignorance)

ਗੁਰ ਗਿਆਨ ਦੀਪਕ ਉਜਿਆਰੀਆ ॥੧॥

The spiritual wisdom of the Guru illuminates and enlightens ॥1॥

AGGS, M. 5, p. 210.

In the age of evolving technology, humanity involved in worldly indulgences is living through utter darkness due to effective ignorance. Falsity is prevalent everywhere and in everything humans can think of, which causes unnecessary stress and depression. To get rid of mental disorders, understanding the spiritual wisdom of the Guru can

enlighten our minds to live righteously. Considering the prevalence of falsehood everywhere and in everything, Guru Nanak wrote the following statement about humanity.

ਕੂੜੁ ਰਾਜਾ ਕੂੜੁ ਪਰਜਾ ਕੂੜੁ ਸਭੁ ਸੰਸਾਰ ॥

Koor raajaa koor parjaa koor sabh sansar.
False the king, false are the subject, and the whole world.

ਕੂੜੁ ਮੰਡਪ ਕੂੜੁ ਮਾੜੀ ਕੂੜੁ ਬੈਸਣਹਾਰੁ ॥

Koor mandap koor maaree koor bæsaṇhaar False is the mansion, false are the skyscrapers; false are the ones who live in them.

ਕੂੜੁ ਸੋਇਨਾ ਕੂੜੁ ਰੁਪਾ ਕੂੜੁ ਪੈਨੁਣਹਾਰੁ ॥

Koor soinaa koor rupaa koor pænḥaṇhaar False is the gold, false is the silver; false are those who wear them.

ਕੂੜੁ ਕਾਇਆ ਕੂੜੁ ਕਪੜੁ ਕੂੜੁ ਰੂਪੁ ਅਪਾਰੁ ॥

Koor kaaiaa koor kapaṛ koor roop apaar
False is the body, false are the clothes; false is the incomparable beauty.

ਕੂੜੁ ਮੀਆਂ ਕੂੜੁ ਬੀਬੀ ਖਪਿ ਹੋਇ ਖਾਰੁ ॥

Koor meeaa koor beebē kḥap hoé kḥaar False is the husband, false is the wife; they mourn and waist away.

ਕੂੜਿ ਕੂੜੈ ਨੇਹੁ ਲਗਾ ਵਿਸਰਿਆ ਕਰਤਾਰ ॥

Koor kooræ néhu lagaa visriaa kartaar False ones love falsehood and forget their creator.

ਕਿਸੁ ਨਾਲਿ ਕੀਚੈ ਦੇਸਤੀ ਸਭੁ ਜਗੁ ਚਲਣਹਾਰੁ ॥

Kis naal keechæ dostee sabh jag chalaṇhaar
With whom should I become friends, if all the world shall pass away.

ਕੂੜੁ ਮਿੱਠਾ ਕੂੜੁ ਮਾਖਿਉ ਕੂੜੁ ਡੋਬੇ ਪੂਰੁ ॥

Koor mithaa koor maakhiu koor dobé poor False is sweet, false is honey; through falsehood, boatloads of men have drowned.

ਨਾਨਕ ਵਖਾਣੈ ਬੇਨਤੀ ਤੁਸੁ ਬਾਝੁ ਕੂੜੈ ਕੂੜੁ ॥੧॥

Naanak
vakhaaṇæ béntee tuḏh baajh kooro koor. ||1||
Nanak speaks this prayer, without you Lord, everything is false.

AGGS. M. 1, p. 468 (transliteration by Sant Singh Khalsa)

Living in falsehood causes the most tension, increases unnecessary stress, and contributes to a mentally imbalanced mind. That is the true picture of the world today. Everybody believes the falsehood instead the truth. How truthful is the old saying that falsehood goes around the world while the truth is hardly putting on sneakers? He further wrote:

ਸਚਿ ਕਾਲੁ ਕੂੜੁ ਵਰਤਿਆ ਕਲਿ ਕਾਲਖ ਬੇਤਾਲ ॥

Sach kaalu koorru varatiaa kal kaalakh betaal In the famine of Truth, falsehood prevails, and the blackness of the Kali Yuga has turned everything blackened and into chaos.

AGGS, M. 1, p. 468.

To reduce stress and a clean mind of various worldly indulgences, remember the attributes of the Supreme Entity and live righteously. We will discuss the different causes of becoming entangled in worldly indulgences that perpetuate darkness in the mind and explore ways to purify it. Worldly indulgences are trapping the mind. How a human gets trapped in these worldly indulgences, Guru Nanak explains in the following:

ਜੇਤਾ ਮੋਹ ਪਰੀਤਿ ਸੁਆਦ ॥

Jétaa moh pareet suaad

All these worldly attachments and pleasurable tastes,

ਸਭਾ ਕਾਲਖ ਦਾਗਾਂ ਦਾਗ ॥

Sabhaa kaalakh daagaa daag

All are just black stains (on the honor of the human)

ਦਾਗ ਦੇਸ ਮੁਹਿ ਚਲਿਆ ਲਾਇ ॥

Daag dos muhi chaliaa laaé

The one who departs, with these black stains of sin on his face

ਦਰਗਹ ਬੈਸਣ ਨਾਹੀ ਜਾਇ ॥੩॥

Dargeh baesan Naahee Jaae.

shall find no place in the court of God. 3.

AGGS. M. 1, p. 662.

ਕਰਮਿ ਮਿਲੈ ਆਖਣ ਤੇਰਾ ਨਾਉ ॥

Karam milæ aakḥaṇ téraa naao.

With blessings of Your Grace, we chant Your name.

ਜਿੱਤ ਲੱਗ ਤਰਣਾ ਹੋਰ ਨਹੀਂ ਥਾਉ ॥

Jit lag tarṇaa hor nahee thaaoo.

Becoming attached to Naam one is saved, there is no other way.

AGGS, M. 1, p. 661. (translation by Sant Singh Khalsa).

From the quotations above, it becomes clear that negative worldly indulgences are the main cause of stress leading to anxiety, depression, and other mental disorders. The remedy for controlling the stress is not just seeking psychological help, but turning to the Gurbani Naam for a Sikh and to other religious mentors accordingly. In the Gurbani, a polluted mind is referenced frequently only to reflect human intentions to avoid evil deeds. Otherwise, the mind becomes burned over and over, leaving it as blackened and ashen. Guru Amar Das narrated as follows:

ਜਨਮ ਜਨਮ ਕੀ ਇਸੁ ਮਨੁ ਕਉ ਮਲੁ ਲਾਗੀ ਕਾਲਾ ਹੋਆ ਸਿਆਹੁ ॥

Janam janam kee is man kao mal laagee kaalaa hoaa siaahu. *The filth of countless incarnations clings to this mind; it has become pitch-black.*

ਖੰਨਲੀ ਧੋਤੀ ਉਂਜਲੀ ਨ ਹੋਵਈ ਜੇ ਸਉ ਧੋਵਣਿ ਪਾਹੁ ॥

K'hanlee d'hottee ujlee na hovaee jé sao d'hoavan paahu. *The oily rag (used by the oil extractor to clean the Kohloo) cannot be cleaned by merely washing it, even if it is washed a hundred times.*

ਗੁਰਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਉਲਟੀ ਹੋਵੈ ਮਤਿ ਬਦਲਾਹੁ ॥

Gur parsaadee jeevat maræ ultee hovæ mat badlaahu
By Guru's Grace, one remains dead while still (jeevan-Mukat) alive, and the intellect of such an individual changes.

ਨਾਨਕ ਮੈਲੁ ਨ ਲਗਈ ਨ ਫਿਰਿ ਜੇਨੀ ਪਾਹੁ ॥੧॥

Naanak

mæl na lagee naa fir jonee paahu. ||1||

O Nanak! No filth sticks to him, and he does not fall into the womb again. ||1||

AGGS, M. 3, p.651.

Guru Amar Das quotes the oily rag here as a metaphor for a polluted human mind that is so blackened that it cannot be cleansed, even by repeated washing. This refers to Hindus and some Sikhs perform rituals of bathing in sacred pools next to holy places, hoping to wash away their sins, which suggests that merely washing their skin does not cleanse the blackened mind, even if washed a hundred times over. Whereas becoming a "Jeevan-mukat" dead while alive and getting control over the five vices may help develop the basic lines for cleaning the mind. Remembering and meditating on Naam may help control the five vices and ego to become liberated for living righteously. As mentioned by Guru Arjun as well when he wrote:

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਮਨ ਕੀ ਮਲੁ ਜਾਇ ॥

Prabh ke simran Mann kee mul Jaae. *By remembering the God cleanse the mind off filth.*

ਅਮਿਰਤ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਸਮਾਇ ॥

Amrit Naam ridh maaih smaee.

The ambrosial Naam gets established in the mind.

AGGS, M. 3, p. 363.

Hinduism at the time of Guru Nanak aimed to rid itself of falsehood and ego by promoting various torturous mythological acts to be performed by Brahmins as well as the rest of humanity. These were various torturous actions to be adopted by the physical bodies of humans for cleansing their minds of the soot of evil deeds. Guru Arjun in Sukhmani Sahib narrated various Hindu rituals to get rid of a filthy mind by performing the following rituals:

ਨਿਮਖ ਨਿਮਖ ਕਰਿ ਸਰੀਰ ਕਟਾਵੈ ।

Nimkh nimkh kur Sareer katawae ॥

It's a fact that some Gard Puranas recommended cutting the body piece by piece to get rid of the filthy egoistic blackness from the minds.

ਤਉ ਭੀ ਹਉਮੈ ਮੈਲੁ ਨ ਜਾਵੈ ॥

thaaee bhee haumae mael na jaawae.

Even then, the filthy ego cannot be eliminated.

Then he wrote:

ਸੋਚ ਕਰੈ ਦਿਨਸੁ ਅਰੁ ਰਾਤਿ ॥

Soch karae dins aur raath

Cleaning body day and night,

ਮਨ ਕੀ ਮੈਲੁ ਨ ਤਨ ਤੇ ਜਾਤਿ ॥

Munn kee mael na tunn te jaath.

The filth of the mind cannot be eliminated from the body.

AGGS, M. 5, p. 374.

Giving the true picture of Humanity at the time, Guru Nanak wrote:

ਅੰਦਰੁ ਝੂਠੇ ਪੈਜ ਬਾਹਰਿ ਦੁਨੀਆ ਅੰਦਰਿ ਫੈਲੁ ॥

Andrahu j'hoothé pæj baahar duneeeaa andar fæl

False within but honorable outside, are very famous people in the world.

ਅਠਸਠਿ ਤੀਰਥ ਜੇ ਨਾਵਹਿ ਉਤਰੈ ਨਾਹੀ ਮੈਲੁ ॥

Utthsutth theerath jae naaveh utrae naahi. Mcael.

The filthy mind can't be cleaned even if one bathes in sixty-eight sacred pools.

AGGS, M. 1, p. 473.

The internal falsehood cannot even be cleansed by bathing in sixty-eight sacred pools.

Hard labor in remembering Naam

Doing repetitive Simran or Naam Japnaa is considered by Guru Nanak, although he wrote the following worth of this practice.

ਇਕ ਦੂ ਜੀਭੈ ਲੱਖ ਹੋਹਿ ਲੱਖ ਹੋਵਹਿ ਲੱਖ ਵੀਸ ।

Ik dōo jeeb^{hou} lak^h hohi lak^h hovèh lak^h vees.

From one tongue may there be one hundred thousand, and the hundred thousand be multiplied by hundred thousand twenty times over,

ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥

Lak^h lak^h gérāa aak^heeahi ék naam jagdées

And the One Naam of the God be recited hundreds of thousand times over.

(ਅਰਥ: ਜੇ ਇੱਕ ਜੀਭ ਤੋਂ ਲੱਖ ਜੀਭਾਂ ਹੋ ਜਾਣ, ਅਤੇ ਲੱਖ ਜੀਭਾਂ ਤੋਂ ਵੀ

ਹ ਲੱਖ ਬਣ ਜਾਣ,

(ਇਹਨਾਂ ਵੀਹ ਲੱਖ ਜੀਭਾਂ ਨਾਲ ਜੇ)

ਅਕਾਲ ਪੁਰਖ ਦੇ ਇੱਕ ਨਾਮ ਨੂੰ ਇੱਕ ਇੱਕ ਲੱਖ ਵਾਰੀ ਆਖੀਏ

(ਤਾਂ ਭੀ ਕੂੜੇ ਮਨੁੱਖ ਦੀ ਇਹ ਕੂੜੀ ਹੀ ਠੀਸ ਹੈ,
ਭਾਵ, ਜੇ ਮਨੁੱਖ ਇਹ ਖਿਆਲ ਕਰੇ ਕਿ ਮੈਂ ਆਪਣੇ ਉੱਦਮ ਦੇ ਆਸਰੇ
ਇਸ ਤਰ੍ਹਾਂ ਨਾਮ ਸਿਮਰ ਕੇ ਅਕਾਲ ਪੁਰਖ ਨੂੰ ਪਾ ਸਕਦਾ ਹਾਂ,
ਤਾਂ ਇਹ ਛੂਠਾ ਅਹੰਕਾਰ ਹੈ।)

(Translation: If one hundred thousand tongues become from one tongue, and from these tongues they become twenty times hundred thousand; and then with each tongue one recites the Naam of the God hundredth thousand times over to achieve liberations, even then this is only false fraudulent fraud of the gullible people.)

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

Ét raahi pat pavreeaa chaṛeeæ hoé ikees
Along this path to our Husband Lord, we climb the steps of the ladder and come to merge with Him.

ਸੁਣਿ ਗੱਲਾਂ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸਿ ॥

Suṇ galaa aakaas kee keetaa aae rees
Hearing of the etheric realms, even worms long to reach the heights of the sky.

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੇ ਠੀਸ ॥

Nanak nadree paaeeæ koorē kooræ tʰees. ||32||
O Nanak! By His Grace, He is obtained. False are the boastings of the false. ||32||
AGGS. Jap #32, p.7

And Guru Arjan narrated further,

ਪਾਠੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਤੁਅੰਗਮੁ ਸਾਧੇ ॥

Paathḥ pariṃo ar béd beechaariṃo nival bʰuṃangam saadhé.

They read scriptures and contemplate the Vedas; they practice the inner cleansing techniques of Yoga, and control of the breath.

ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਹੰਬੁਧਿ ਬਾਧੇ ॥੧॥

Panch janaa sio sang na chʰutkio adʰik ahaṇbudʰ baadhé. ||1||

The five vices/passions cannot be ridden, as these are increasingly attached to egotism. (Five vices are, lust, anger, greed, affection, and ego) cleansing and controlling the breath, is of no help.)

ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈਂ ਕੀਏ ਕਰਮ ਅਨੇਕਾ ॥

Piaaré in bidʰ milanḥ na jaaee mæ keeaé karam anékaa. Oh dear, that is not the way to meet God. I have performed such rituals so many times.

ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ ॥ਰਹਾਉ॥

Haar pariou suaamee kae duarai deejhai budh bibaekaa. //pause//

Losing every hope, I sought shelter at the door of God to get discerning wisdom from God.

AGGS, M. 5, p. 641.

Guru Arjun, in the foregoing quotation, is clearly referring to the hardship of various torturous maneuvers for getting rid of our ego, and still we cannot be liberated. The Yogis must undergo various torturous physical maneuvers to control the five vices, and it remains questionable whether they control vices 100%.

RESOLVING THE DEBATE

The Sloka #2 in Jap Bani at page 8 of the AGGS says:

ਜਿਨੀ ਨਾਮ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲ ॥

Jinhee Naam dhiayaa gae maskat ghaal.

Those who have meditated on the Naam, the Name of the Lord, and departed after having worked by the sweat of their brows.

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

Naanak té mukʰ ujlé kétee chʰutee naal. ||1||

O Nanak! Their faces are radiant in the Court of the Lord, and many are saved along with them! ||1||

I have also been saying the same interpretation since my childhood, and I still hear the The same is done in Gurdwaras everywhere, including Sri Harmandar Sahib, Amritsar. My attention was drawn when a Sikh gentleman from California asked if the term **ਮਸਕਤਿ**

(maskat) was pronounced correctly. I questioned why, as that is the way it has always been done. Then he said, "It should be two words spoken as **ਮਸ ਕਤਿ** (mas kat) instead of **ਮਸਕਤਿ** (masukt). The term spoken as *mushakat* means exercising, labor, or working for wages. Kahn Singh Nabha translated it as:

(ਮਸਕਤ) (مَشَقَّت) ਮਸੱਕਤ. ਨਾਮ/n. ਤਕਲੀਫ਼. ਕਸੂ/2. ਮਿਹਨ

ਤ. ਘਾਲਣਾ Kahn Singh Nabha starts with **ਮਸਕਤ**) ਅ.

[مَشَقَّت] ਮਸੱਕਤ translating as labor, working with difficulty, hard work. Now the question is, does hard work or labor cleanse anyone's mind or face. No, it does not. With all due apologies, I would like to discuss the pronunciation of term **maskat** (ਮਸਕਤਿ). The way it is spelled and the way

the following sentence reflects radiant faces after hard labor does not make sense to me. Following interpretation of **ਮਸਕਤਿ** is provided by Kulbir Singh Thind as: toil, labor, wages Translated from the Mayan Josh Encyclopedia: (ਮਸਕਤ) ਅ. [مَشَقَّت] ਮਸੱਕਤ.

ਨਾਮ/n. ਤਕਲੀਫ਼. ਕਸੂ/2. ਮਿਹਨਤ. ਘਾਲਣਾ.

"ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ, ਗਏ ਮਸਕਤਿ ਘਾਲਿ."

AGGS, (ਜਪੁ) Sloka, p.8

Firstly, please note the difference in spellings of the referred term (ਮਸਕਤ) ਅ. [مَسْكَت] ਮਸੱਕਤ. These Persian terms mean, no doubt, hard labor. Remembering God by name 24/7 is not an easy task, and only a few people who have renounced householder life can do that. The important thing is that the mind still cannot be thoroughly cleansed. It keeps on wandering in ten different directions as the mind's nature, even while narrating Bani. Also, when pronouncing the term

ਮਸਤਕਿ। ਜਾ ਕੈ ਮਸਤਕਿ ਕਰਮ ਪ੍ਰਤਿ ਪਾਏ॥

Jaa kae Mustak Karan PRABH paaie.

ਸਾਧ ਸਰਣਿ ਨਾਨਕ ਤੇ ਆਏ॥

Saadh saranni Nanak thae aaie.

AGGS, M. 5, p. 294.

Thus, we do not say *mastak* (ਮਸੱਤਕ), but as *mas tak* (ਮਸ ਤਕਿ), even though spellings are similar.

Considering the earlier-referred quotes, hard labor does not help eliminate filth; only understanding and internalizing the attributes of the Supreme Entity can liberate humans from worldly indulgences. These fundamentals are being followed by several householders while narrating Gurbani in daily life. And, with all respect, I propose the pronunciation of the term ਮਸਕਤਿ (*maskat*) as ਮਸ ਕਤਿ (*mas kat*), by considering the term as a conjoined word of *Mas* and *Kat*. The blackened soot (ਮਸ- *mus*) of the mind is decimated (ਕਤਿ - *kat*), and the faces become radiant not only of the self but many of the accompaniments.

I don't believe anybody under the present circumstances of worldly indulgences can do so much hard work to recite the Naam of God to attain liberation. Probably, people who are not employed in any earnest job but are dependent on others' donations have all the time to sit around and do such hard work as Naam Simran. However, understanding the profound meanings of the Gurbani and the attributes of the Supreme Entity, and then realizing and internalizing them, can help one achieve peace of mind and live a righteous life.

Thus, realizing the realities of life Guru Nanak explained the status of fraudulent exploitation of Naam, he wrote:

ਅੰਦਰਹੁ ਝੂਠੇ ਪੈਸ ਬਾਹਰਿ ਦੁਨੀਆ ਅੰਦਰਿ ਫੈਲੁ ॥

Andrahu j'hoothé pæj baahar duneaaa andar fæl.

Those who are false within and honorable on the outside are very common in this world.

ਅਠਸਠਿ ਤੀਰਥ ਜੇ ਨਾਵਹਿ ਉਤਰੈ ਨਾਹੀ ਮੈਲੁ ॥

Ath'sath tirath jé naavéh utræ naahee mæl.

Even though they may take baths at sixty-eight sacred shrines of pilgrimage, still, the filth of their mind doesn't disappear. AGGS. M1, p. 473

CONCLUSION

The Gurbani frequently refers to the polluted mind as a reflection of human intentions to avoid evil deeds, which can lead to the mind becoming consumed and reduced to blackened ashes. Guru Amar Das uses the metaphor of an oily rag (ਖੱਨਲੀ) to describe the polluted mind that cannot be cleansed even with repeated washings. The spiritual wisdom of the Guru is said to illuminate and enlighten, helping to reduce stress and purify the mind of worldly indulgences by focusing on the attributes of the Supreme Entity. The human mind becomes polluted with daily life indulgences influenced by the three Gunas of Maya, leading to sinful thoughts and mal. Guru Arjun explains how humans get trapped in worldly indulgences, accumulating black stains of sin over multiple lifetimes. By seeking the Guru's Grace and becoming detached from worldly indulgences through Naam, one can be saved from the accumulation of negative karma. Ultimately, negative worldly indulgences are identified as the source of stress, anxiety, depression, and other mental illnesses. Various worldly indulgences affect the mind and burn it almost to blackened ashes that by earnest Naam Simran can be cleansed. Having done that, people attain radiant facial (ਮੁੱਖ ਉਜਲੇ) expressions, not simply by hard labor, but with the blessings of the Grace of the Supreme Entity. In this connection, I propose pronouncing the term ਮਸਕਤਿ (*maskat*) as ਮਸ ਕਤਿ (*mas kat*), considering the term as a conjoined word of *Mas* and *Kat*. The blackened soot (ਮਸ- *mus*) of the mind is decimated (ਕਤਿ - *kat*), and the faces become radiant not only of the self but many of the accompaniments.

REFERENCES

- AGGS=Aad Guru Granth Sahib. 1983 (reprint). Publishers: Shiromani Gurdwara Parbandhak Committee, Amritsar. (M. = Mahala, i.e., the succession number of the Sikh Gurus to the house of Guru Nanak. M. is replaced with the name of Bhagat/Bhatt for their Bani; p. = page number of the AGGS.
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