

Guru Granth Sahib

An Empirical Study

(VOLUME 4)

[From Raga Tukhari to Raga Jaijawanti;
Pages 1107–1353 of Guru Granth Sahib]

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Dedication

*To my **Parents** who have been my support
even after many decades of separation of
their going away in the unknown world.*

OTHER BOOKS BY THE SAME AUTHOR

All books are in English; Gurbani text, where relevant, is both in Panjabi and English.

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Introduction

The writing of books and articles is certainly my passion, and my pen and ink have been busy writing for the last so many decades. I have taken this craving, perhaps, from my grandfather who was also a famous writer of his times. He was Professor of maths and first Sikh Principal of Khalsa College Amritsar. He was a very dynamic personality of his times.

Most of my work is on various aspects of Sikh religion, and studies of Guru Granth Sahib. To date, I have five publications on various aspects of Gurbani as following:

- Guru Granth Sahib, An Introductory Study.
- Guru Granth Sahib, An advance Study, Volume I & II
- Guru Granth Sahib, An Insight into its Format and Design.
- The Crowning glory of Guru Granth Sahib
- Guru Granth Sahib, An Empirical Study, Volume 1, 2 & 3

The skill of creative writing, no doubt, is a blessings of the Almighty, it is an inherent quality and relates to your genes. I am thankful to Waheguru, that He has found me capable of doing this service i.e., communicating to readers at large the message of Divine revelation.

The first three volumes of my present series, Empirical Studies, have been received very warmly by my readers, hence the fourth volume is now ready and I will eagerly wait for their comments.

I owe my gratitude and thanks to my family, friends and students and a special mention is to be made of my secretary Poonam Kapoor for assisting in selecting the material and Kuldeep Kaur (M.A student) for proof reading.

21st January, 2018

Dr. Sukhbir Singh Kapoor, OBE
D.Litt Ph.D.

About Sikhism

Sikhism is the youngest religion in the world. Its founder Guru Nanak was born in 1469 in Talwandi, a small town now in Pakistan. Sikhs have ten Gurus – the Prophets. The last Sikh Guru, Guru Gobind Singh gave Sikhs their separate identity including uncut hair and the turban. It was the day of Vaisakhi when the ceremony of new baptism was performed at Takhat Kesgarh, Anandpur, a small town in Punjab, in the year 1699.

Sikhism is one of the most dynamic religion of the world. In a House of Lords judgment, regarding the wearing of turban as a part of school uniform, Lord Templeton paid tributes to Sikhs and called them a separate Nation.

The basic teachings of Sikhism are:

- *Meditation - the communication with God,*
- *Honest living-living a truthful life*
- *Sharing one's belongings with others – viz., wealth, knowledge, skills.*
- *Peaceful co - existence - respect for each other's traditions and culture.*
- *Religious tolerance - respecting each other's religion, scriptures and places of worship.*
- *Equal rights - equality of status between men and women.*

The holy scripture of Sikhs is called Guru Granth Sahib to whom Nobel Laureate Dr. Anne Besant called as one of the most sublime scripture in the world.

The holiest of the holy Sikh Shrine is Golden Temple where Her Majesty the Queen paid a visit in 1997. Prime Ministers of many western countries and other world leaders have also visited the temple and paid their respects therein. Golden Temple is one of the most sacred abode of God on earth.

Punjab, the homeland of Sikhs is the granary of the Indian subcontinent and Sikhs are the backbone of the Indian defence forces. Throughout their short history the Sikhs have played a very significant role in the revamping Indian economy and restructuring its social and cultural life.

There are about 22 million Sikhs living all over the world. Outside India their largest population is in England. They occupy important positions in universities, hospitals, businesses and civil service all over the globe.


In Canada they are very active in politics and hold important political portfolios. Three Sikhs were sworn in as cabinet ministers in the present parliament. A 42-year-old Canadian of Indian origin Harjit Singh Sajjan has been appointed Defence Minister, 38-year-old Navdeep Singh Bains got the portfolio of Innovation, Science and Economic Development and Amarjeet Singh Sohi has been sworn in as minister for Infrastructure.

In England many Boroughs have Sikh Mayors and large number of councillors in the Borough Councils. In recent elections two Sikhs, Preet Kaur Gill and Tanmanjeet Singh Dhesi have been elected as Member of Parliament.

We are also very proud to say that until 2014 we have had a Sikh Prime Minister of India leading the largest democracy in the world for ten years. By all media personnel and international leaders he was adjudged as one of the most intelligent, highly educated and utmost honest Prime Minister controlling a nation of multiple faiths, numerous languages, and countless cultures and traditions.

RAGA TUKHARI

(Pages 1107-1117)



ਜਿਸ ਨੇ ਬਖਸ਼ੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥
ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥ ੨੫ ॥

(Japji, Pauri 25, Page 5)

*One who is blessed by the greatest of the Great,
he becomes the king of kings.*

Introduction

This raga was very popular about hundred years ago. In addition to Gurbani it was also sung for other types of compositions. Guru Nanak used this raga to compose his "Baramah". According to a few authors this raga is same as raga Madhvanti, but it is not true, Tukhari is a distinctive raga in its own right. Bhai Kahan Singh, however, classified it as a ragini.

This raga is not mentioned in the Ragamala listed at the end of Guru Granth Sahib.

The scale and notes of the raga are as follows:

Arohi (ascending scale) – ni sa, ga re sa, ga ma pa ma pa ma pa, pa dha ni dha pa ma pa, sa na sa

Avrohi (descending scale) – sa ni sa ni sa, ni dha pa, pa ma pa ma pa, ma ga re sa, re ni sa

The Vadi (most popular) – note is "pa" and samvadi (second most popular) note is "sa".

This raga is sung in the first part of the day i.e., from 6am to 9am. The season of its recitation is winter (sharad) i.e., during October, November.

In Guru Granth Sahib it has hymns from pages 1107-1117 (11 pages).

The Composers:

The composers of bani (hymns) in this raga are:

Gurus:

1. Guru Nanak Dev
2. Guru Ramdas
3. Guru Arjan Dev

Bhagats:

There is no Bhagat bani in this raga.

The Structure:

The sequences of the structure of compositions in this raga are:

Gurbani:

Chhants (including specialist Chhants)

Bhagatbani:

None

Matrix

VISUAL ANALYSIS

Count of the use of Managals:

Complete Mool Mantar = None

Ik-Ongkar Satgur Prasadh = 3

Placement and count of rahau verses:

None of the compositions (as all are Chhants) have any rahau verse/s in them.

Diversification of headings & subheadings in this raga are:

| PAGE NUMBER | HEADINGS/SUBHEADINGS |
|-------------|--------------------------------|
| 1107 | Tukhari Chhant Mehla 1 Baramah |
| 1113 | Tukhari Chhant Mehla 4 |

Structure of Bani

| | P | P | P | P | P | Chhts |
|--------------|----------|----------|----------|----------|----------|--|
| Gurus | 2 | 3 | 4 | 5 | 6 | |
| Nanak Dev | | | | | | 6 Chhants: 1st Chhant is titled "Baramah" and has 17 padas 2nd Chhant is titled "Pehre" and has 5 padas 3rd – 5th Chhant have 4 padas 6th Chhant has 5 padas |
| Ramdass | | | | | | 4 Chhants ; 1st-3rd = 4 padas 4th = 6 padas |
| Arjan Dev | | | | | | 1 Chhant = 4 padas |

A Few Shabads Selected at Random:

[All compositions in this raga are Chhants. The characteristics of most of the chhants recorded in Guru Granth Sahib are as follows:

- Like shabads, chhants are also 4-6 padas.
- Unlike shabads, in most of the chhants, the word 'Nanak' is used in each stanza rather than in the last line of the last stanza, like shabads.
- Most of the chhants have more than two tukas in each stanza.
- Most of the chhants have words, 'Ram' or 'Ram Raje' in its lines.
- Chhants do not have rahau verse in them (there is one exception to this rule)
- Some of Guru Arjan's chhants also have sloaks in them. [In such chhants, the title chhant has been used before the start of each stanza of the chhant.]

Shabad 1- page 1107

ਤੁਖਾਰੀ ਛੰਤ ਮਹਲਾ ੧ ਬਾਰਹ ਮਾਹਾ

thukhaaree shanth mehalaa 1 baareh maahaa

Tukhaari Chhant, Mehla 1, Baarah Maahaa – [The Twelve Months]:

[There are two Baramahs recorded in Guru Granth Sahib. The first is in raga Maj composed by Guru Arjan (pages 133-136), and the second one is in raga Tukhari composed by Guru Nanak (pages 1107-1110). We have selected first 4 padas out of 17 padas of this composition of raga Tukhari]

ੴ ਸਿਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik oankaar sathigur prasaadh |

ਤੂ ਸੁਣਿ ਕਿਰਤ ਕਰੰਮਾ ਪੁਰਬਿ ਕਮਾਇਆ ॥ ਸਿਰਿ ਸਿਰਿ ਸੁਖ ਸਹੰਮਾ (ਦੁਖ) ਦੇਹਿ ਸੁ ਤੂ ਭਲਾ ॥

thoo sun kirath karanmaa purab kamaaeiaa | sir sir sukh sehanmaa dhaehi s thoo bhala |

Listen: according to the karma of their past actions, each and every person experiences, happiness or sorrow; whatever You give me, my Master, is acceptable to me.

[Dukh (suffering) and Sukh (peace or bliss) in our present life are the result of deeds done in our previous lives and karmas of the present life].

We can reduce the pains and sufferings of life by devoting time toward Waheguru (Naam Japna, good deeds and sharing with others). This will neutralize the effects of bad deeds done in the previous lives. Let us all devote at least 2.5-3 hours daily for Nitnem (communication with Almighty) and continuously hum Waheguru in our mind.

Guru Nanak says in raga Maru

ਸੁਖ ਦੁਖ ਪੁਰਬ ਜਨਮ ਕੇ ਕੀਏ ॥

sukh dhukh purab janam kae keeae |

Pleasure and pain are the consequences of the actions of past lives.

ਸੋ ਜਾਣੈ ਜਿਨਿ ਦਾਤੈ ਦੀਏ ॥

so jaanai jin dhaathai dheeeae |

The Giver, who blesses us with these - He alone knows.

ਕਿਸ ਕਉ ਦੋਸੁ ਦੇਹਿ ਤੂ ਪ੍ਰਾਣੀ ਸਹੁ ਅਪਣਾ ਕੀਆ ਕਰਾਰਾ ਹੇ ॥੧੪॥

kis ko dhos dhaehi thoo praanee sahu apanaa keeaa karaaraa hae |14|

So who can you blame, O mortal being? The hardships you suffer are from your own actions. |14|

[Raga Maru, Mehla 1, page 1030]

ਦਦੈ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰੰਮਾ ਆਪਣਿਆ ॥

dhadhai dhos n dhaeoo kisai dhos karanmaa apaniaa |

Dadda: Do not blame anyone else; blame instead your own actions.

[Raga Asa Patti Likhi Mehla1, page 433]

ਹਰਿ ਰਚਨਾ ਤੇਰੀ ਕਿਆ ਗਤਿ ਮੇਰੀ ਹਰਿ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਾ ॥

har rachanaa thaeree kiaa gath maeree har bin gharree n jeevaa |

O Master, the whole creation (universe) is Yours; what is my condition? Without the Master, I cannot survive, even for an instant.

[God, himself is beyond time, but His creation exists in time. It is created and destroyed at His will. Time and time again it (creation) comes into existence, lives its time cycle and then extincts. It goes in life cycles as destined.

Guru Arjan said in Sukhmani,

“ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ ॥

kee baar pasariou paasaar |

So many times, He has created this universe.

ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ ॥

sadhaa sadhaa eik eaekankaar |

But forever and ever, He is the One, the One universal creator].

ਪ੍ਰਿਅ ਬਾਝੁ ਦੁਹੇਲੀ (ਦੁਖੀ) ਕੋਇ ਨ ਬੇਲੀ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਾਂ ॥

pria baajh dhuhaelee koe n baelee guramukh anmrith peevaa |

Without my beloved, I am miserable; I have no friend at all. As gurmukh, I drink the ambrosial nectar.

[Ambrosial is very closely related to the gods' other form of sustenance, nectar. The two terms may not have originally been distinguished, though in Homer's poems, nectar is the drink and ambrosial the food of the gods. (Homer is best known as the author of the Iliad and the Odyssey. He was believed by the ancient Greeks to have been the first and greatest of the epic poets).] In Gurbani Necter is called 'Amrit'.

ਰਚਨਾ ਰਾਚਿ ਰਹੇ ਨਿਰੰਕਾਰੀ ਪ੍ਰਭ ਮਨਿ ਕਰਮ ਸੁਕਰਮਾ ॥

rachanaa raach rehae nirankaaree prabh man karam sukaramaa |

The formless Master is contained in His creation. To obey God is the best course of action.

[In the Monistic Monotheism it is believed that the Divine interpenetrate every part of the universe and extends timelessly beyond it.].

ਨਾਨਕ ਪੰਥੁ (ਰਸਤਾ) ਨਿਹਾਲੇ ਸਾ ਧਨ (ਦੁਲਹਨ) ਤੂ ਸੁਣਿ ਆਤਮ ਰਾਮਾ ॥੧॥

naanak panth nihaalae saa dhan thoo sun aatham raamaa |1|

O Nanak, the soul-bride is gazing upon Your Path; please listen, O Supreme Soul. |1|1|

ਬਾਬੀਹਾ ਪ੍ਰਿਉ ਬੋਲੇ ਕੋਕਿਲ ਬਾਣੀਆ ॥

baabeehaa prio bolae kokil baaneeaa |

The rainbird cries out, ""Pri-o! beloved!"" , and the song-bird sings the Master's Bani.

[Babiha is a member of the cuckoo order of birds that is found in Africa and Asia. It is partially migratory, and in India, it has been considered a harbinger (indication) of the monsoon rains due to the timing of its arrival. It has been associated with a bird in Indian mythology and poetry known as Chatrak and Papiya. It is represented as a bird with a beak on its head that waits for rains to quench its thirst.]

ਸਾ ਧਨ (ਦੁਲਹਨ) ਸਭਿ ਰਸ ਚੋਲੈ (ਮੱਨਾਨਾ) ਅੰਕਿ (ਸਰੂਪ) ਸਮਾਣੀਆ ॥

saa dhan sabh ras cholai ank samaaneeaa |

The soul-bride enjoys all the pleasures, and merges in the being of her beloved.

The word soul-bride comes from Sufi (Muslim)tradition, where it is believed that souls are the brides of God. He is the one and only groom, and we are His soul-brides separated from our Husband Master. In the shabad a request is being made to Waheguru to show His favour upon us, as He does upon other people. He wants to experience the bliss that comes with being enshrined in the Naam.

ਹਰਿ ਅੰਕਿ (ਸਰੂਪ) ਸਮਾਣੀ ਜਾ ਪ੍ਰਭ ਭਾਣੀ ਸਾ ਸੋਹਾਗਣਿ ਨਾਰੇ ॥
 har ank samaanee jaa prabh bhaanee saa sohaagan naarae |
 She merges into the Being of her beloved, when she becomes pleasing to God;
 she is happy and blessed soul-bride.

ਨਵ (ਨੌਂ) ਘਰ ਥਾਪਿ ਮਹਲ (ਦਸਵਾਂ) ਘਰ ਉਚਉ ਨਿਜ ਘਰਿ ਵਾਸੁ ਮੁਰਾਰੇ ॥
 nav ghar thaap mehal ghar oocho nij ghar vaas muraarae |
 Establishing the nine houses, and the mansion of the tenth gate above them,
 the Master dwells in that home deep within the self.

Human body has nine openings or doors or apertures. Their doors open outwards. These openings are: 2 of eyes, 2 of ears, 2 of nostrils, 1 of mouth, 2 of lower organs (private parts). There is no doubt that most of us continually enjoy the pleasures of these openings throughout life and do not give importance to anything else. [Some people argue that the whole body has countless openings, from where skin absorbs outside objects and pass them on to the blood stream to take them to the right destination.]

One cannot successfully do meditation if the mind is not pure. Two kinds of thoughts in particular obstruct concentration. (1) lust (kaam); and (2) anger (krodh). Love for God and these thoughts cannot stay together. Kaam drags the attention to the lower part of body, and krodh expands it in all directions.

Tenth aperture is a secret door. Normally it cannot be seen or touched. Unlike other nine apertures this opens inside and is located between and behind the two eyebrows. This is popularly known as "tenth door" or "third eye". In Gurbani it is known as 'Daswan Dwar', In Bible it is known as 'Single Eye'. Some Hindus call it 'third eye'. Here resides the treasure of Shabad (Nam).

ਸਭ ਤੇਰੀ ਤੂ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਨਿਸਿ ਬਾਸੁਰ (ਦਿਨ) ਰੰਗਿ (ਪਿਆਰ) ਰਾਵੈ ॥
 sabh thaeree thoo maeraa preetham nis baasur rang raavai |
 All are Yours, You are my Beloved; night and day, I celebrate Your love.

ਨਾਨਕ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਚਵੈ ਬਬੀਹਾ ਕੋਕਿਲ ਸਬਦਿ ਸੁਹਾਵੈ ॥੨॥
 naanak prio prio chavai babeehaa kokil sabadh suhaavai |2|
 O Nanak, the rainbird cries out, ""Pri-o! Pri-o! beloved! beloved!"" The song-bird is embellished with the word of the Shabad. ||2||

ਤੂ ਸੁਣਿ ਹਰਿ ਰਸ ਭਿੰਨੇ (ਭਿਜਿਆ ਹੋਇਆ) ਪ੍ਰੀਤਮ ਆਪਣੇ ॥
 thoo sun har ras bhinnae preetham apanae |
 Please listen, O my beloved Master- I am drenched with Your love.

ਮਨਿ ਤਨਿ ਰਵਤ (ਉਚਾਰਨ, ਰਹਿਣਾ) ਰਵੰਨੇ ਘੜੀ ਨ ਬੀਸਰੈ ॥
man than ravath ravannae gharree n beesarai |
My mind and body are absorbed in dwelling on You; I cannot forget You,
even for an instant.

ਕਿਉ ਘੜੀ ਬਿਸਾਰੀ ਹਉ ਬਲਿਹਾਰੀ ਹਉ ਜੀਵਾ ਗੁਣ ਗਾਏ ॥
kio gharree bisaaree ho balihaaree ho jeevaa gun gaaeae |
How could I forget You, even for an instant? I am a sacrifice to You; singing
Your glorious praises, I live.

ਨਾ ਕੋਈ ਮੇਰਾ ਹਉ ਕਿਸੁ ਕੇਰਾ ਹਰਿ ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਏ ॥
naa koe maeraa ho kis kaeraa har bin rehan n jaaeae |
No one is mine; unto whom do I belong? Without the Master, I cannot
survive.

ਓਟ ਗਹੀ ਹਰਿ ਚਰਣ ਨਿਵਾਸੇ ਭਏ ਪਵਿਤ੍ਰੁ ਸਰੀਰਾ ॥
outt gehee har charan nivaasae bheae pavithr sareeraa |
I have grasped the support of the Master's feet; dwelling there, my body has
become immaculate.

[When we speak of God in anatomical (biological) terms (His eyes, His
finger, His hand, His heart, and His feet), we do so to accommodate our
thoughts. As we possess those body parts, and we know how they function, so
to speak of God having them helps us see certain characteristics He possesses.
Guru Nanak says in his Shabad titled 'Aarti' (raga Dhanasri page 663)

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥
sehas thav nain nan nain hehi thohi ko sehas moorath nanaa eaek thuohee |
You have thousands of eyes, and yet You have no eyes. You have thousands
of forms, and yet You do not have even one.

ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥੨॥
sehas padh bimal nan eaek padh gandh bin sehas thav gandh eiv chalath
mohee |2|

You have thousands of lotus feet, and yet You do not have even one foot. You
have no nose, but you have thousands of noses. This play of Yours make me
wonder. |2||

Taken together, references like these, point to God's unparallel power, His
purity, His divinity and His personality. He is omnipotent, omnipresent and
omniscient. He can do whatever He pleases, but He will always do what is right.
He will always stand for what is right and good for humanity. Therefore, we must

follow in His footsteps. They lead us to the place of safety.]

ਨਾਨਕ ਦ੍ਰਿਸਟਿ ਦੀਰਘ (ਗਹਿਰੀ) ਸੁਖੁ ਪਾਵੈ ਗੁਰ ਸਬਦੀ ਮਨੁ ਧੀਰਾ (ਸੁਖ, ਸ਼ਾਨਤੀ)॥੩॥
naanak dhrisatt dheeragh sukh paavai gur sabadhee man dheeraa |3|
O Nanak, I have obtained profound insight, and found peace; my mind is
comforted by the word of the Guru's shabad. ||3||
[Having, showing, or requiring great insight or understanding.]

ਬਰਸੈ ਅੰਮ੍ਰਿਤ ਧਾਰ ਬੂੰਦ ਸੁਹਾਵਣੀ ॥
barasai anmrith dhaar boondh suhaavaneer |
The ambrosial Nectar rains down on us. Its drops are so delightfully.

ਸਾਜਨ ਮਿਲੇ ਸਹਜਿ ਸੁਭਾਇ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਬਣੀ ॥
saajan milae sehaj subhaae har sio preeth banee |
Meeting the Guru, the best friend, with intuitive ease, the mortal falls in love
with the Master.
[Intuitive means having the ability to understand or know something without
any direct evidence or reasoning process.]

ਹਰਿ ਮੰਦਰਿ ਆਵੈ ਜਾ ਪ੍ਰਭ ਭਾਵੈ ਧਨ (ਦੁਲਹਣ) ਉਭੀ (ਉਠਨਾ, ਉੱਚਾ) ਗੁਣ ਸਾਰੀ ॥
har mandhar aavai jaa prabh bhaavai dhan oobhee gun saaree |
The Master comes into the temple of the body, when it pleases Him; the soul-
bride rises up, and sings His praises.

ਘਰਿ ਘਰਿ ਕੰਤੁ ਰਵੈ ਸੋਹਾਗਣਿ ਹਉ ਕਿਉ ਕੰਤਿ ਵਿਸਾਰੀ ॥
ghar ghar kanth ravai sohaagan ho kio kanth visaaree |
In each and every home, the Master ravishes and enjoys the happy soul-bride;
then why has He forgotten me?

ਉਨਵਿ (ਬੱਦਲ) ਘਨ ਛਾਏ ਬਰਸੁ ਸੁਭਾਏ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਸੁਖਾਵੈ ॥
ounav ghan shaaeae baras subhaaeae man than praem sukhaavai |
The sky is overcast with heavy, low-hanging clouds; the rain is delightful, and
my beloved's love is pleasing to my mind and body.

ਨਾਨਕ ਵਰਸੈ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਕਰਿ ਕਿਰਪਾ ਘਰਿ ਆਵੈ ॥੪॥
naanak varasai anmrith baanee kar kirapaa ghar aavai |4|
O Nanak, the ambrosial nectar of Gurbani rains down; the Master, in His
Grace, has come into the home of my heart. ||4||

Shabad 2: page 1110

[Shabads titled 'Pehre' are also enlisted in Sri raga (pages 74-76) as follows:
Guru Nanak = Two Shabads; One shabad 4 padas, second shabad 5 padas
Guru Ramdas = One shabad 4 padas
Guru Arjan = One shabad 5 padas]

ਤੁਖਾਰੀ ਮਹਲਾ ੧ ॥
thukhaaree mehalaa 1 |
Tukhaari, Mehla 1

ਪਹਿਲੈ ਪਹਰੈ ਨੈਣ ਸਲੋਨੜੀਏ (ਖੂਬਸੂਰਤ) ਰੈਣਿ ਅੰਧਿਆਰੀ (ਗਹਿਰੀ, ਹਨੇਰੀ) ਰਾਮ ॥
pehilai peharai nain salonarreeeae rain andhiaaree raam |
In the first watch of the dark night, O bride of beautiful eyes,

Traditionally a 24 hour day is divided into 8 Pehrs. Four pehrs of day and four pehrs of night. The first pehr of a day is from 6 a.m.-9 a.m., second pehr is from 9 a.m.-12 noon, third pehr is 12 noon-3 p.m. and fourth pehr is from 3 p.m.-6 p.m. The night's first pehr is from 6 p.m.-9 p.m., second pehr from 9 p.m.-12 mid-night, third pehr from 12 mid-night to 3 a.m. and the fourth pehr from 3 a.m. to 6 a.m. In most of the historical Gurdwaras Asa-di-Var starts at 4 a.m. i.e., during fourth pehr of night.

ਵਖਰੁ (ਜਾਇਦਾਦ) ਰਾਖੁ ਮੁਈਏ ਆਵੈ ਵਾਰੀ ਰਾਮ ॥
vakhar raakh mueeeae aavai vaaree raam |
protect your riches o mortal; your turn is coming soon.
[Turn of leaving this world]

ਵਾਰੀ ਆਵੈ ਕਵਣੁ ਜਗਾਵੈ ਸੂਤੀ ਜਮ ਰਸੁ ਚੂਸਏ ॥
vaaree aavai kavan jagaavai soothee jam ras chooseae |
When your turn comes, who will wake you? While you sleep, your soul shall be taken out by the messenger of death.

[The story of happenings after death is more or less similar in all world religions. The angel of death is called Yama, by his name he is also known to the Sikhs, Jains, Buddhists and Hindus; and Muslims call him Azrael. The soul is taken from the body and then taken to the Eternal Court for Divine Justice. According to the good and evil deeds, dead are judged and placed in heavens (rewards) or hells (punishment). Thereafter they may be given another chance at serving God through rebirths.]

ਰੈਣਿ ਅੰਧੇਰੀ ਕਿਆ ਪਤਿ (ਇਜ਼ੱਤ) ਤੇਰੀ ਚੇਰੁ ਪੜੈ ਘਰੁ ਮੂਸਏ (ਲੁਟਣਾ) ॥
rain andhaaree kiaa path thaeree chor parrai ghar mooseae |

The night is so dark; what will become of your honour? The thieves will break into your home and rob you.

ਰਾਖਣਹਾਰਾ ਅਗਮ ਅਪਾਰਾ ਸੁਣਿ ਬੇਨੰਤੀ ਮੇਰੀਆ ॥

raakhanehaaraa agam apaaraa sun baenanthee maereea |

O saviour Master, inaccessible and infinite, please hear my prayers.

ਨਾਨਕ ਮੂਰਖੁ ਕਬਹਿ ਨ ਚੇਤੈ ਕਿਆ ਸੂਝੈ ਰੈਣਿ ਅੰਧੇਰੀਆ ॥੧॥

naanak moorakh kabehi n chaethai kiaa soojhai rain andhaereea |1|

O Nanak, the fool never remembers Him; what can he see in the dark of night? |1|

ਦੂਜਾ ਪਹਰੁ ਭਇਆ ਜਾਗੁ ਅਚੇਤੀ ਰਾਮ ॥

dhoojaa pehar bhaeiaa jaag achaethee raam |

The second watch has begun; wake up, you unconscious being.

ਵਖਰੁ (ਖਜ਼ਾਨ, ਜ਼ਾਇਦਾਦ) ਰਾਖੁ ਮੁਈਏ ਖਾਜੈ ਖੇਤੀ ਰਾਮ ॥

vakhar raakh mueeeae khaajai khaethee raam |

Protect your riches, O mortal; your farm is being eaten and destroyed.

ਰਾਖਹੁ ਖੇਤੀ ਹਰਿ ਗੁਰ ਹੇਤੀ (ਪਿਆਰ) ਜਾਗਤ ਚੇਰੁ ਨ ਲਾਗੈ ॥

raakhahu khaethee har gur haethee jaagath chor n laagai |

Protect your crops, and love the Master, the eternal teacher. Stay awake and aware, and the thieves shall not rob you.

ਜਮ ਮਗਿ ਨ ਜਾਵਹੁ ਨਾ ਦੁਖੁ ਪਾਵਹੁ ਜਮ ਕਾ ਡਰੁ ਭਉ ਭਾਗੈ ॥

jam mag n jaavahu naa dhukh paavahu jam kaa ddar bho bhaagai |

You shall not have to go on the path of death, and you shall not suffer in pain; your fear and terror of death shall run away.

ਰਵਿ ਸਸਿ (ਚੰਦਰਮਾ) ਦੀਪਕ ਗੁਰਮਤਿ ਦੁਆਰੈ ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਧਿਆਵਏ ॥

rav sas dheepak guramath dhuaarai man saachaa mukh dhiaaveae |

The lamps of the sun and the moon are lit by the Guru's teachings, through Divine's door, meditation on the true Master, in the mind and with the mouth, is conducted.

ਨਾਨਕ ਮੂਰਖੁ ਅਜਹੁ ਨ ਚੇਤੈ ਕਿਵ ਦੂਜੈ ਸੁਖੁ ਪਾਵਏ ॥੨॥

naanak moorakh ajahu n chaethai kiv dhoojai sukh paaveae |2|

O Nanak, the fool still does not remember the Master. How can he find peace in duality? |2|

ਤੀਜਾ ਪਹਰੁ ਭਇਆ ਨੀਦ ਵਿਆਪੀ ਰਾਮ ॥
theejaa pehar bhaeiaa needh viaapee raam ।
The third watch has begun, and sleep has set in.

ਮਾਇਆ ਸੁਤ (ਬੱਚੇ) ਦਾਰਾ (ਵਹੁਟੀ) ਦੂਖਿ ਸੰਤਾਪੀ (ਦਰਦ) ਰਾਮ ॥
maaeiaa suth dhaaraa dhookh santhaapee raam ।
The mortal suffers in pain, from attachment to Maya, children and spouse.

ਮਾਇਆ ਸੁਤ ਦਾਰਾ ਜਗਤ ਪਿਆਰਾ ਚੋਗ ਚੁਗੈ ਨਿਤ ਫਾਸੈ ॥
maaeiaa suth dhaaraa jagath piaaraa chog chugai nith faasai ।
Maya, his children, his wife and the world are so dear to him; he bites the
bait, and is caught.

ਨਾਮੁ ਧਿਆਵੈ ਤਾ ਸੁਖੁ ਪਾਵੈ ਗੁਰਮਤਿ ਕਾਲੁ ਨ ਗ੍ਰਾਸੈ ॥
naam dhiaavai thaa sukh paavai guramath kaal n graasai ।
Meditating on the Naam, he shall find peace; following the Guru's teachings,
he shall not be seized by death.

ਜੰਮਣੁ ਮਰਣੁ ਕਾਲੁ ਨਹੀ ਛੋਡੈ ਵਿਣੁ ਨਾਵੈ ਸੰਤਾਪੀ (ਤੜਪਨਾ) ॥
janman maran kaal nehee shoddai vin naavai santhaapee ।
He cannot escape from birth, dying and death; without the Name, he suffers.

ਨਾਨਕ ਤੀਜੈ ਤ੍ਰਿਬਿਧਿ (ਪਰਕਾਰ, ਪਹਰ) ਲੋਕਾ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪੀ ॥੩॥
naanak theejai thribidh lokaa maeiaa mohi viaapee ।3।
O Nanak, in the third watch of the three-phased maya, the world is engrossed
in attachment to maya. ।।3।।

ਚਉਥਾ ਪਹਰੁ ਭਇਆ ਦਉਤੁ (ਸੂਰਜ ਉਦੇ ਹੋਨਾ) ਬਿਹਗੈ (ਦਿਨ) ਰਾਮ ॥
chouthaa pehar bhaeiaa dhouth bihaagai raam ।
The fourth watch has begun, and the day is about to dawn.

ਤਿਨ ਘਰੁ ਰਾਖਿਅੜਾ (ਬਚਾ ਲੈਣਾ) ਜੋ ਅਨਦਿਨੁ ਜਾਗੈ ਰਾਮ ॥
thin ghar raakhiarraa juo anadhin jaagai raam ।
Those who remain awake and aware, night and day, God preservs and
protects their homes.

ਗੁਰ ਪੂਛਿ ਜਾਗੇ ਨਾਮਿ ਲਾਗੇ ਤਿਨਾ ਰੈਣਿ ਸੁਹੇਲੀਆ ॥
gur poosh jaagae naam laagae thinaa rain suhaeleeaa ।
The night is pleasant and peaceful, for those who remain awake; following
the Guru's advice, they focus on the Naam.

ਗੁਰ ਸਬਦੁ ਕਮਾਵਹਿ ਜਨਮਿ ਨ ਆਵਹਿ ਤਿਨਾ ਹਰਿ ਪ੍ਰਭੁ ਬੋਲੀਆ ॥
gur sabadh kamaavehi janam n aavehi thinaa har prabh baeleaa |
Those who practise the word of the Guru's shabad are not reincarnated again;
the Master is their best friend.

ਕਰ (ਹੱਥ) ਕੰਪਿ (ਕੰਬਨਾ) ਚਰਣ ਸਰੀਰੁ ਕੰਪੈ ਨੈਣ ਅੰਧੁਲੇ ਤਨੁ ਭਸਮ ਸੇ ॥
kar kanp charan sareer kanpai nain andhulae than bhasam sae |
The hands shake, the feet and body totter, the vision goes dark, and the body
turns to dust.

ਨਾਨਕ ਦੁਖੀਆ ਜੁਗ ਚਾਰੇ ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਮਨਿ ਵਸੇ ॥੪॥
naanak dhukheaa jug chaarae bin naam har kae man vasae |4|
O Nanak, people are miserable throughout the four ages, if the Name of the
Master does not abide in the mind. |4|

ਖੂਲੀ ਗੰਠਿ ਉਠੋ ਲਿਖਿਆ ਆਇਆ ਰਾਮ ॥
khoolee ganth outho likhiaa aaeiaa raam |
The knot has been untied; rise up - the order has come.

ਰਸ ਕਸ ਸੁਖ ਠਾਕੇ (ਚਲੇ ਜਾਨਾ) ਬੰਧਿ (ਕੈਦੀ) ਚਲਾਇਆ ਰਾਮ ॥
ras kas sukh thaakae bandh chalaeeiaa raam |
Pleasures and comforts are gone; like a prisoner, you are driven on.

ਬੰਧਿ ਚਲਾਇਆ ਜਾ ਪ੍ਰਭ ਭਾਇਆ ਨਾ ਦੀਸੈ ਨਾ ਸੁਣੀਐ ॥
bandh chalaeeiaa jaa prabh bhaeeiaa naa dheesai naa suneeai |
You shall be bound and gagged, when it pleases God; you will not see or hear
it coming.

ਆਪਣ ਵਾਰੀ ਸਭਸੈ ਆਵੈ ਪਕੀ ਖੇਤੀ ਲੁਣੀਐ ॥
aapan vaaree sabhasai aavai pakee khaethee luneai |
Everyone will have their turn; the crop ripens, and then it is cut down.

ਘੜੀ ਚਸੇ ਕਾ ਲੇਖਾ ਲੀਜੈ ਬੁਰਾ ਭਲਾ ਸਹੁ ਜੀਆ ॥
gharree chasae kaa laekhaa leejai buraa bhala sahu jeeaa |
The account is kept for every second, every instant; the soul suffers for the
bad and relishes for the good.

ਨਾਨਕ ਸੁਚਿ ਨਰ ਸਬਦਿ ਮਿਲਾਏ ਤਿਨਿ ਪ੍ਰਭਿ ਕਾਰਣੁ ਕੀਆ ॥੫॥੨॥
naanak sur nar sabadh milaaee thin prabh kaaran keeaa |5|2|
O Nanak, the pure beings are united with the word of the Shabad; this is the
way God made His rules. |5|2|

Shabad 3: page 1113

ਤੁਖਾਰੀ ਛੰਤ ਮਹਲਾ ੪
thukhaaree shanth mehalaa 4
Tukhaari Chhant, Mehla 4

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ik oankaar sathigur prasaadh ।

ਅੰਤਰਿ ਪਿਰੀ (ਪਤੀ) ਪਿਆਰੁ ਕਿਉ ਪਿਰ ਬਿਨੁ ਜੀਵੀਐ ਰਾਮ ॥
anthar piree piaar kio pir bin jeeveeai raam ।
My inner being is filled with love for my beloved Master. How can I live without Him?

Love is a force of nature. However much we may want to, we can not command, demand, or take away love, any more than we can command the moon and the stars and the wind and the rain to come and go according to our urge.

ਜਬ ਲਗੁ ਦਰਸੁ ਨ ਹੋਇ ਕਿਉ ਅੰਮ੍ਰਿਤੁ ਪੀਵੀਐ ਰਾਮ ॥
jab lag dharas n hoe kio anmrith peeveeai raam ।
As long as I do not have His blessed darshan (vision), how can I drink the ambrosial Nectar?

ਕਿਉ ਅੰਮ੍ਰਿਤੁ ਪੀਵੀਐ ਹਰਿ ਬਿਨੁ ਜੀਵੀਐ ਤਿਸੁ ਬਿਨੁ ਰਹਨੁ ਨ ਜਾਏ ॥
kio anmrith peeveeai har bin jeeveeai this bin rehan n jaaeae ।
How can I drink in the ambrosial Nectar without the Master? I cannot survive without Him.

ਅਨਦਿਨੁ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਪਿਰ ਬਿਨੁ ਪਿਆਸ ਨ ਜਾਏ ॥
anadhin prio prio karae dhin raathee pir bin piaas n jaaeae ।
Night and day, I cry out, 'Pri-o! Pri-O! beloved! beloved!', day and night. Without my Master, my thirst is not quenched.

ਅਪਣੀ ਕ੍ਰਿਪਾ ਕਰਹੁ ਹਰਿ ਪਿਆਰੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਦ (ਹਮੇਸ਼ਾ) ਸਾਰਿਆ (ਆਰਾਧਨਾ)॥
apanee kirapaa karahu har piaarae har har naam sadh saariaa ।
Please, bless me with Your grace, O my beloved Master, that I may dwell on Your Name forever.

ਗੁਰ ਕੈ ਸਬਦਿ ਮਿਲਿਆ ਮੈ ਪ੍ਰੀਤਮੁ ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਾਰਿਆ ॥੧॥
gur kai sabadh miliaa mai preetham ho sathigur vittahu vaariaa ।1।

Through the word of the Guru's shabad, I have met my beloved; I am a sacrifice to the true Guru. ||1||

ਜਬ ਦੇਖਾਂ ਪਿਰੁ ਪਿਆਰਾ ਹਰਿ ਗੁਣ ਰਸਿ ਰਵਾ (ਗਾਵਾਂ) ਰਾਮ ॥
jab dhaekhaa pir piaaraa har gun ras ravaa raam |
When I see my beloved Master, I recite His praises with love.

ਮੇਰੈ ਅੰਤਰਿ ਹੋਇ ਵਿਗਾਸੁ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਸਚੁ ਨਿਤ ਚਵਾ (ਬੋਲਨਾ ਸਿੰਧੀ ਭਾਸ਼ਾ ਵਿਚ) ਰਾਮ ॥
maerai anthar hoe vigaas prio prio sach nith chavaa raam |
My inner being blossoms forth; I continually utter, 'Pri-o! Pri-O! beloved! beloved!'.
Sindhi is an Indo-Aryan language of the historical Sindh region, spoken by the Sindhi people. It is the official language of the Pakistani province of Sindh. In India, Sindhi is one of the scheduled languages officially recognized by the federal government. It has influences from Balochi spoken in the adjacent province of Balochistan.

ਪ੍ਰਿਉ ਚਵਾ ਪਿਆਰੇ ਸਬਦਿ ਨਿਸਤਾਰੇ ਬਿਨੁ ਦੇਖੇ ਤ੍ਰਿਪਤਿ ਨ ਆਵਏ ॥
prio chavaa piaarae sabadh nisathaarae bin dhaekhae thripath n aaveae |
I speak of my dear beloved, and through the Shabad, I am saved. Unless I can see Him, I am not satisfied.

ਸਬਦਿ ਸੀਗਾਰੁ ਹੋਵੈ ਨਿਤ ਕਾਮਣਿ (ਵਹੁਟੀ) ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਿਆਵਏ ॥
sabadh seegaar hovai nith kaaman har har naam dhiaaveae |
That soul-bride who is ever adorned with the Shabad, meditates on the Name of the Master.

ਦਇਆ ਦਾਨੁ ਮੰਗਤ ਜਨ ਦੀਜੈ ਮੈ ਪ੍ਰੀਤਮੁ ਦੇਹੁ ਮਿਲਾਏ ॥
dhaeiaa dhaan mangath jan dheejai mai preetham dhaehu milaaeae |
Please bless this devotee, Your humble servant, with the gift of mercy; please unite me with my beloved.

ਅਨਦਿਨੁ ਗੁਰੁ ਗੋਪਾਲੁ ਪਿਆਈ ਹਮ ਸਤਿਗੁਰ ਵਿਟਹੁ ਘੁਮਾਏ ॥੨॥
anadhin gur gopaal dhiaae ham sathigur vittahu ghumaaeae |2|
Night and day, I meditate on the Guru, the Master of the world; I am a sacrifice to the true Guru. ||2||

ਹਮ ਪਾਥਰ ਗੁਰੁ ਨਾਵ ਬਿਖੁ (ਜ਼ਹਿਰ) ਭਵਜਲੁ ਤਾਰੀਐ ਰਾਮ ॥
ham paathar gur naav bikh bhavajal thaareeai raam |
I am a stone in the boat of the Guru. Please carry me across the terrifying ocean of poison.

A poison is any product or substance that can harm someone if it is used in the wrong way, by the wrong person, or in the wrong amount. Examples of possible poisons include some household products, chemicals at work or in the environment, drugs (prescription, over-the-counter, herbal, or illegal) snake bites, and spider bites.

Some poisons may be harmful if they come into direct contact with your eyes or skin. Others may be toxic if you breathe them or swallow them. Poisons can come in four forms: solids (such as pain medicine pills or tablets), liquids (such as household cleaners, including bleach), sprays (such as spray cleaners) and gases (such as carbon monoxide, or CO).

ਗੁਰ ਦੇਵਹੁ ਸਬਦੁ ਸੁਭਾਇ ਮੈ ਮੂੜ ਨਿਸਤਾਰੀਐ ਰਾਮ ॥

gur dhaevahu sabadh subhaae mai moorr nisathaareeai raam ।

O Guru, please, bless me with the word of the Shabad. I am such a fool - please save me.

ਹਮ ਮੂੜ ਮੁਗਧ ਕਿਛੁ ਮਿਤਿ ਨਹੀ ਪਾਈ ਤੂ ਅਗੰਮੁ ਵਡ ਜਾਣਿਆ ॥

ham moorr mugadh kish mith nehee paaee thoo aganm vadd jaaniaa ।

I am a fool and an idiot; I know nothing of Your extent. You are known as inaccessible and great.

[We cannot have a right conception of God's extent unless we think of Him as all-powerful, all preserver as well as all-wise. The power of God is that ability and strength whereby He can bring to pass whatsoever He pleases, whatsoever His infinite wisdom may direct, and whatsoever the infinite purity of His will may resolve. He is omnipotent, omnipresent and omniscient.]

ਤੂ ਆਪਿ ਦਇਆਲੁ ਦਇਆ ਕਰਿ ਮੇਲਹਿ ਹਮ ਨਿਰਗੁਣੀ ਨਿਮਾਣਿਆ ॥

thoo aap dhaeiaal dhaeiaa kar maelehi ham niragunee nimaaniaa ।

You Yourself are merciful; please, mercifully bless me. I am unworthy and dishonored - please, unite me with Yourself.

ਅਨੇਕ ਜਨਮ ਪਾਪ ਕਰਿ ਭਰਮੇ ਹੁਣਿ ਤਉ ਸਰਣਾਗਤਿ ਆਏ ॥

anaek janam paap kar bharamae hun tho saranaagath aaeae ।

Through countless lifetimes, I wandered in sin; now, I have come seeking Your sanctuary.

ਦਇਆ ਕਰਹੁ ਰਖਿ ਲੇਵਹੁ ਹਰਿ ਜੀਉ ਹਮ ਲਾਗਹ ਸਤਿਗੁਰ ਪਾਏ ॥੩॥

dhaeiaa karahu rakh laevahu har jeeo ham laageh sathigur paaeae ।3।

Take pity on me and save me, dear Master; I have grasped the feet of the true Guru. ।।3।।

ਗੁਰ ਪਾਰਸ ਹਮ ਲੋਹ ਮਿਲਿ ਕੰਚਨੁ ਹੋਇਆ ਰਾਮ ॥

gur paaras ham loh mil kanchan hoeiaa raam |

The Guru is like Midas's stone; by whose touch, iron transformed into gold.

King Midas is popularly remembered in Greek mythology for his ability to turn everything he touched with his hand into gold. This came to be called the Golden touch. The Phrygian city Midaeum was presumably named after this Midas, and this is probably also the Midas that according to Pausanias founded Ancyra. According to Aristotle, legend held that Midas died of starvation as a result of his "vain prayer" for the gold touch.

One day Dionysus (a god of Greek mythology) found that his old schoolmaster and foster father, the satyr (horse like features) Silenus, was missing. The old satyr had been drinking wine and wandered away drunk, to be found by some Phrygian peasants who carried him to their king, Midas. Midas recognized him and treated him hospitably, entertaining him for ten days and nights with politeness, while Silenus delighted Midas and his friends with stories and songs. On the eleventh day, he brought Silenus back to Dionysus in Lydia. Dionysus offered Midas his choice of whatever reward he wished for. Midas asked that whatever he might touch should be changed into gold.

Midas rejoiced in his new power, which he hastened to put to the test. He touched an oak twig and a stone; both turned to gold. Overjoyed, as soon as he got home, he ordered the servants to set a feast on the table. "So Midas, king of Lydia, swelled at first with pride when he found he could transform everything he touched to gold; but when he beheld his food grow rigid and his drink harden into golden ice then he understood that this gift was a bane and in his loathing for gold, cursed his prayer." Midas found that when he touched his daughter, she turned to gold as well. Now, Midas hated the gift he had coveted. He prayed to Dionysus, begging to be delivered from starvation. Dionysus heard his prayer, and consented; telling Midas to wash in the river Pactolus. Then, what ever he put into the water would be reversed of the touch.

Midas did so, and when he touched the waters, the power flowed into the river, and the river sands turned into gold. This explained why the river Pactolus was so rich in gold, and the wealth of the dynasty claiming Midas as its forefather no doubt the impetus for this aetiological myth. Midas, now hating wealth and splendor, moved to the country and became a worshipper of Pan, the god of the fields and satyr.

ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ਕਾਇਆ (ਜਿਸਮ) ਗੜ੍ਹ (ਕਿਲਾ) ਸੋਹਿਆ ਰਾਮ ॥

jothee joth milaae kaaeiaa garr sohiaa raam |

When my light merges into the Divine light, my body-fortress becomes beautiful.

ਕਾਇਆ ਗੜ੍ਹ ਸੋਹਿਆ ਮੇਰੈ ਪ੍ਰਭਿ ਮੋਹਿਆ ਕਿਉ ਸਾਸਿ ਗਿਰਾਸਿ ਵਿਸਾਰੀਐ ॥
kaaeiaa garr sohiaa maerai prabh mohiaa kio saas giraas visaareeai |
My body-fortress is so beautiful; I am fascinated by my God. How could I
forget Him, even for a breath, or a morsel of food?

ਅਦ੍ਰਿਸਟੁ ਅਗੋਚਰੁ ਪਕੜਿਆ ਗੁਰ ਸਬਦੀ ਹਉ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰੀਐ ॥
adhhrisatt agochar pakarriaa gur sabadhee ho sathigur kai balihaareeai |
I have seized the unseen and unfathomable Master, through the word of the
Guru's shabad. I am a sacrifice to the true Guru.

ਸਤਿਗੁਰ ਆਗੈ ਸੀਸੁ ਭੇਟ ਦੇਉ ਜੇ ਸਤਿਗੁਰ ਸਾਚੇ ਭਾਵੈ ॥
sathigur aagai sees bhaett dhaeo jae sathigur saachae bhaavai |
I place my head in offering before the true Guru, if it truly pleases him..

ਆਪੇ ਦਇਆ ਕਰਹੁ ਪ੍ਰਭ ਦਾਤੇ ਨਾਨਕ ਅੰਕਿ (ਸਰੂਪ) ਸਮਾਵੈ ॥੩॥੧॥
aapae dhaeiaa karahu prabh dhaathae naanak ank samaavai |4|1|
Take pity on me, O God, great giver, that Nanak may merge in Your being.
|4|1|1|

Shabad 4: page 1117

ਤੁਖਾਰੀ ਛੰਤ ਮਹਲਾ ੫
thukhaaree shanth mehalaa 5
Tukhaari Chhant, Mehla 5

ੴ ਸਿਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ik oankaar sathigur prasaadh |

ਘੋਲਿ ਘੁਮਾਈ ਲਾਲਨਾ ਗੁਰਿ ਮਨੁ ਦੀਨਾ ॥
ghol ghumaaee laalanaa gur man dheenaa |
O my beloved, I am a sacrifice to You. Through the Guru, I have dedicated
my mind to You.

ਸੁਣਿ ਸਬਦੁ ਤੁਮਾਰਾ ਮੇਰਾ ਮਨੁ ਭੀਨਾ (ਪ੍ਰਸਨ)॥
sun sabadh thumaaraa maeraa man bheenaa |
Hearing the word of Your Shabad, my mind is mesmerised and feels happy

ਇਹੁ ਮਨੁ ਭੀਨਾ ਜਿਉ ਜਲ ਮੀਨਾ ਲਾਗਾ ਰੰਗੁ ਮੁਰਾਰਾ ॥
eihu man bheenaa jio jal meenaa laagaa rang muraaraa |

This mind is captivated, like the fish in the water; it is lovingly attached to the Master.

ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਈ ਠਾਕੁਰ ਤੇਰਾ ਮਹਲੁ ਅਪਾਰਾ ॥

keemath kehee n jaaee thaakur thaeraa mehal apaaraa ।

Your value cannot be described, O my Master ; Your mansion is incomparable and unrivalled.

God's mansion as mentioned in Bible:

John 14:2 says in the King James Version, "In my Father's house are many mansions (rooms, dwelling places): if it were not so, I would have told you. I go to prepare a place for you."

Jesus is not telling us that Heaven has compartments or that we will have little places in which to live. In the ancient culture, a father's house was where the extended family lived. Rooms were often added on as the family grew through birth and marriage. What Jesus was doing was using the present-day illustration of a loving, tight, family community. So, Jesus is saying that He is preparing a place for us in Heaven where we will dwell with God in close communion with Him and that there is room in Heaven for all whom God calls to salvation.

ISLAM

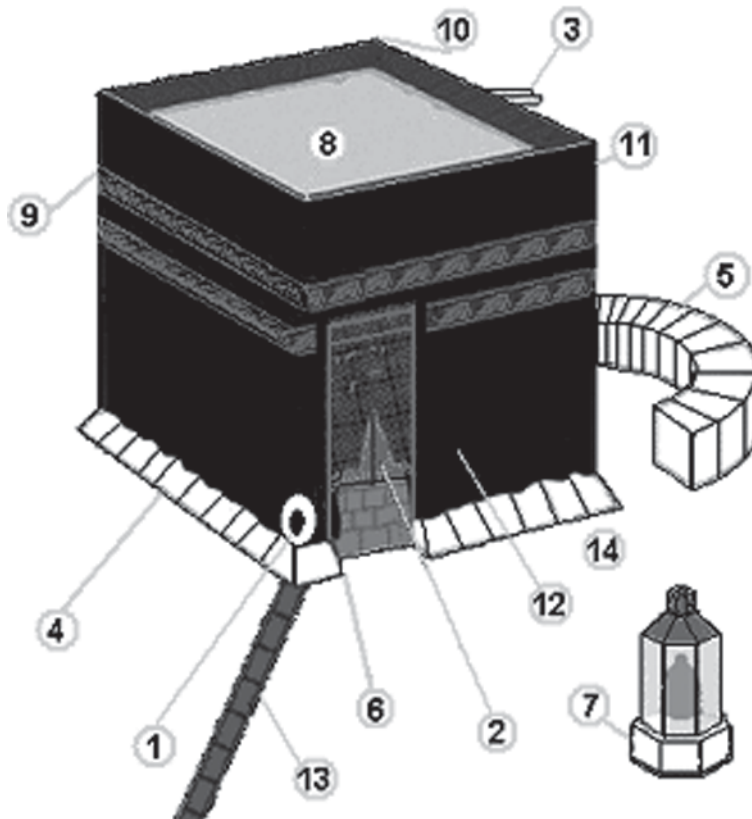
God's house in Islam:

The Kaaba is considered the "House of God" in Islam.

Each numbered item in the following list corresponds to features noted in the diagram:

- Al-Hajaru al-Aswad, "the Black Stone", is located on the Kaaba's eastern corner.
- The entrance is a door set 2.13 m (7 ft) above the ground on the north-eastern wall of the Kaaba, which acts as the façade (front). In 1979 the 300 kg gold doors made by chief artist Ahmad bin Ibrahim Badr, replaced the old silver doors made by his father, Ibrahim Badr in 1942. There is a wooden staircase on wheels, usually stored in the mosque between the arch-shaped gate of Ban? Shaybah and the Zamzam Well.
- Meezab-i Rahmat, rainwater spout made of gold. .
- Gutter, added in 1627 to protect the foundation from groundwater.
- Hatim (also romanized as hateem), a low wall originally part of the Kaaba.
- Al-Multazam, the roughly 2 meter space along the wall between the Black Stone and the entry door. It is sometimes considered pious or desirable for a hajji to touch this area of the Kaaba, or perform dua (prayer) here.

- The Station of Abraham, a glass and metal enclosure with what is said to be an imprint of Abraham's foot.
- Corner of the Black Stone (East).
- Corner of Yemen (South-West). Pilgrims traditionally acknowledge a large vertical stone that forms this corner.
- Corner of Syria (North-West).
- Corner of Iraq (North-East). This inside corner, behind a curtain, contains the Babut Taubah, Door of Repentance, which leads to a staircase to the roof.
- Kiswah, the embroidered covering. Kiswa is a black silk and gold curtain which is replaced annually during the Hajj pilgrimage. Two-thirds of the way up is a band of gold-embroidered Quranic text, including the Shahada, the Islamic declaration of faith.
- Marble stripe marking the beginning and end of each circumambulation.
- The station of Gabriel.



Kaaba — The House of God

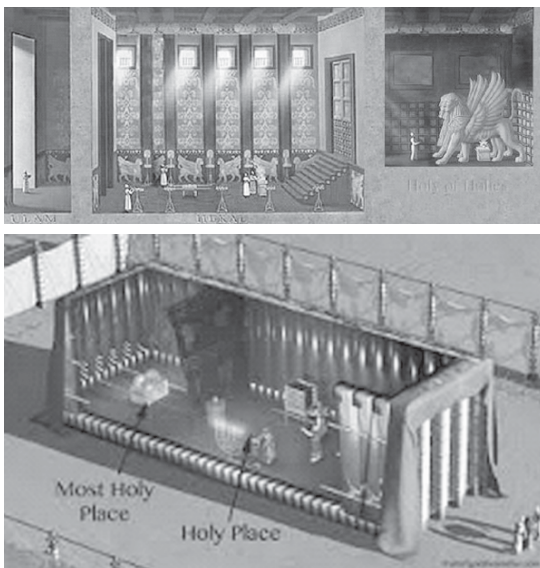
SIKHISM



Harmandir — The House of Waheguru in Sikhism

Like other religions, in Sikhism, Harmandir is the house of Waheguru. It was completed in 1604 and designed and built by Guru Arjan. Similar to Jewish Solomon's Temple, it was also desecrated and rebuilt many times in its 500 years history. The santum sanctorum of the temple floats in the srover (holy lake) and is connected with the parikarkarma (circumambulation paveway) with a bridge.

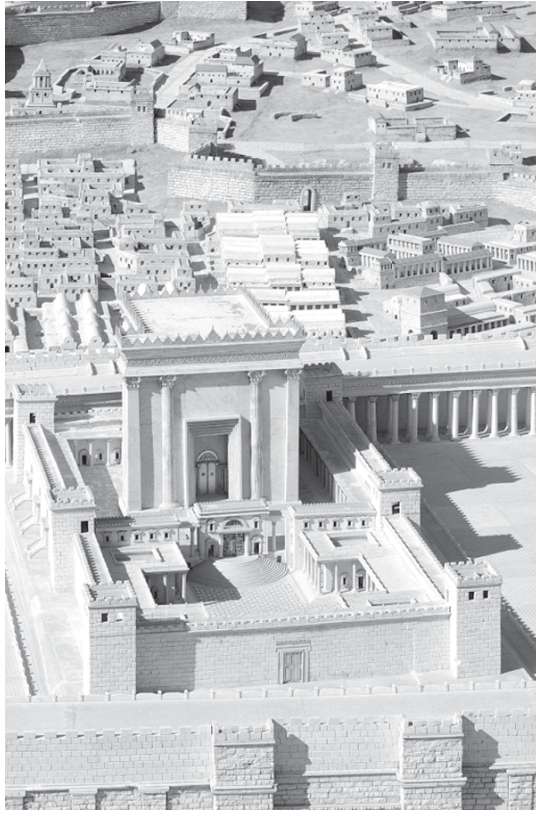
JUDAISM



House of Lord in Judaism was known as Solomons temple, which was destroyed many times and was rebuilt again and again. But after its last destruction it was not rebuilt and now its ruins have only one wall which is popularly known as WAILING WALL. Following are inside views of Jewish temple.

CHRISTIANITY

One of the temples of God in Christianity in Jerusalem



ਸਗਲ ਗੁਣਾ ਕੇ ਦਾਤੇ ਸੁਆਮੀ ਬਿਨਉ ਸੁਨਹੁ ਇਕ ਦੀਨਾ ॥
sagal gunaa kae dhaathae suaamee bino sunahu eik dheenaa |
O giver of all virtue, O my Master , please hear the prayer of this humble
person.

ਦੇਹੁ ਦਰਸੁ ਨਾਨਕ ਬਲਿਹਾਰੀ ਜੀਅੜਾ ਬਲਿ ਬਲਿ ਕੀਨਾ (ਕਰਨਾ) ॥੧॥
dhaehu dharas naanak balihaaree jeearraa bal bal keenaa |1|
Please bless Nanak with your blessed vision. I am a sacrifice, my soul is
a sacrifice to You. ||1||

ਇਹੁ ਤਨੁ ਮਨੁ ਤੇਰਾ ਸਭਿ ਗੁਣ ਤੇਰੇ ॥
eihu than man thaeraa sabh gun thaerae |
This body and mind are Yours; all virtues are Yours.

ਖੰਨੀਐ (ਕੁਰਬਾਨ) ਵੰਞਾ ਦਰਸਨ ਤੇਰੇ ॥
khanneeai vannjaa dharasan thaerae |
I am a sacrifice, every little bit, to Your vision.

ਦਰਸਨ ਤੇਰੇ ਸੁਣਿ ਪ੍ਰਭ ਮੇਰੇ ਨਿਮਖ (ਕੁਝ ਦੇਰ) ਦ੍ਰਿਸਟਿ ਪੇਖਿ ਜੀਵਾ ॥
dharasan thaerae sun prabh maerae nimakh dhrisatt paekh jeevaa |
Please hear me, O my Master; I live only by seeing Your vision, even if only
for an instant.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਨੀਜੈ ਤੇਰਾ ਕਿਰਪਾ ਕਰਹਿ ਤ ਪੀਵਾ ॥
anmrith naam suneejai thaeraa kirapaa karehi th peevaa |
I have heard that Your Name is the most ambrosial Nectar; please bless me
with Your mercy, that I may drink it.

ਆਸ ਪਿਆਸੀ ਪਿਰ ਕੈ ਤਾਈ ਜਿਉ ਚਾਤ੍ਰਿਕੁ ਬੂੰਦੇਰੇ (ਬੂੰਦ)॥
aas piaasee pir kai thaaee jio chaathrik boondhaerae |
My hopes and desires rest in You, O my Master; like the rainbird, I long for
a rain-drop.

ਕਹੁ ਨਾਨਕ ਜੀਅੜਾ ਬਲਿਹਾਰੀ ਦੇਹੁ ਦਰਸੁ ਪ੍ਰਭ ਮੇਰੇ ॥੨॥
kahu naanak jearraa balihaaree dhaehu dharas prabh maerae |2|
Says Nanak, my soul is a sacrifice to You; please bless me with Your vision,
O my Master. | |2| |

ਤੂ ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਹੁ ਅਮਿਤਾ (ਹਦ ਬੰਦ ਰਹਿਤ)॥
thoo saachaa saahib saahu amithaa |
You are my true Master, O Infinite king.

ਤੂ ਪ੍ਰੀਤਮੁ ਪਿਆਰਾ ਪ੍ਰਾਨ ਹਿਤ ਚਿਤਾ ॥
thoo preetham piaaraa praan hith chithaa |
You are my dear beloved, so dear to my life and consciousness.

ਪ੍ਰਾਨ ਸੁਖਦਾਤਾ ਗੁਰਮੁਖਿ ਜਾਤਾ ਸਗਲ ਰੰਗ ਬਨਿ ਆਏ ॥
praan sukhadhaathaa guramukh jaathaa sagal rang ban aaeae |
You bring peace to my soul; You are known to the Gurmukh (one whose face
is towards God). All are blessed by Your love.

ਸੋਈ ਕਰਮੁ ਕਮਾਵੈ ਪ੍ਰਾਣੀ ਜੇਹਾ ਤੂ ਫੁਰਮਾਏ ॥
soee karam kamaavai praanee jaehaa thoo furamaaeae |
The mortal does only those deeds which You ordain, Master.

ਜਾ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗਦੀਸੁਰਿ ਤਿਨਿ ਸਾਧਸੰਗਿ ਮਨੁ ਜਿਤਾ ॥
jaa ko kirapaa karee jagadheesur thin saadhasang man jithaa |
One who is blessed by Your Grace, O Master of the universe, conquers his
mind in the Sadh Sangat (holy congregation).

ਕਹੁ ਨਾਨਕ ਜੀਅੜਾ ਬਲਿਹਾਰੀ ਜੀਉ ਪਿੰਡੁ ਤਉ (ਤੂੰ) ਦਿਤਾ ॥੩॥
kahu naanak jeearraa balihaaree jeeo pindd tho dhithaa |3|
Says Nanak, my soul is a sacrifice to You; You gave me my soul and body.
||3||

ਨਿਰਗੁਣੁ ਰਾਖਿ ਲੀਆ ਸੰਤਨ ਕਾ ਸਦਕਾ ॥
niragun raakh leea santhan kaa sadhaka |
I am unworthy, but He has saved me, for the sake of the holy.

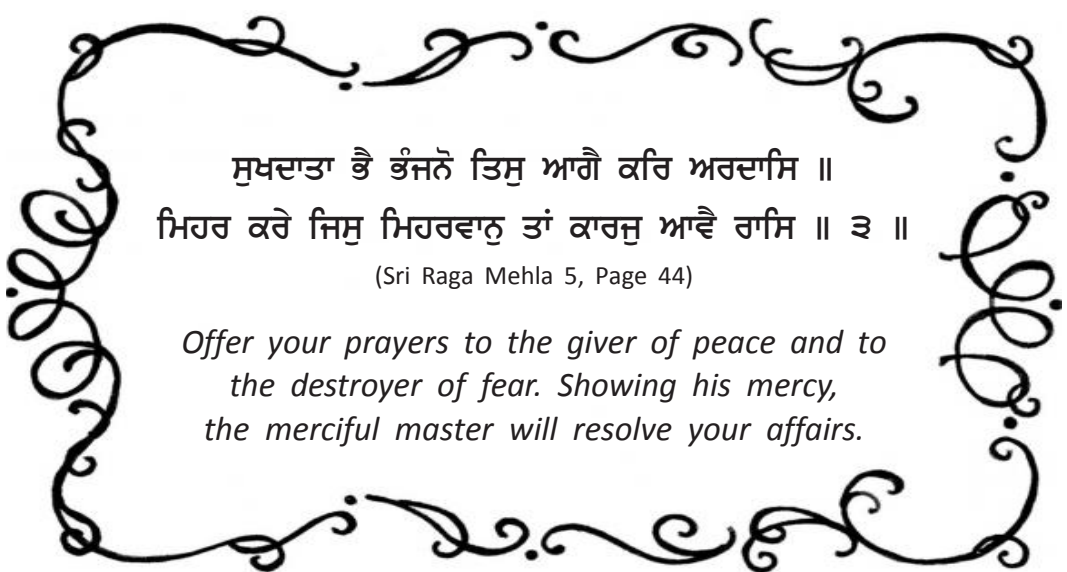
ਸਤਿਗੁਰਿ ਢਾਕਿ ਲੀਆ ਮੋਹਿ ਪਾਪੀ ਪੜਦਾ ॥
sathigur taak leea mohi paapee parradhaa |
The True Guru has covered by faults; though I am a sinner.

ਢਾਕਨਹਾਰੇ ਪ੍ਰਭੂ ਹਮਾਰੇ ਜੀਅ ਪ੍ਰਾਨ ਸੁਖਦਾਤੇ ॥
taakaneharae prabhoo hamaarae jee praan sukhadhaathae |
God has covered for me; He is the giver of the soul, life and peace.

ਅਬਿਨਾਸੀ ਅਬਿਗਤ ਸੁਆਮੀ ਪੂਰਨ ਪੁਰਖ ਬਿਧਾਤੇ ॥
abinaasee abigath suaamee pooran purakh bidhaathae |
My Master is eternal and unchanging, Ever-present; He is the perfect Creator,
the architect of destiny.

ਉਸਤਤਿ ਕਹਨੁ ਨ ਜਾਇ ਤੁਮਾਰੀ ਕਉਣੁ ਕਹੈ ਤੂ ਕਦ ਕਾ (ਕਿੱਥੇ ਹੈ)॥
ousathath kehan n jae thumaaree koun kehai thoo kadh kaa |
Your praise cannot be described; who can say where You are?

ਨਾਨਕ ਦਾਸੁ ਤਾ ਕੈ ਬਲਿਹਾਰੀ ਮਿਲੈ ਨਾਮੁ ਹਰਿ ਨਿਮਕਾ (ਇਕ ਖਸ਼ਿਨ) ॥੪॥੧॥੧੧॥
naanak dhaas thaa kai balihaaree milai naam har nimakaa |4|1|11|
Slave Nanak is a sacrifice to the one who blesses him with the Master's Name,
even for an instant. ||4||1||11||




ਸੁਖਦਾਤਾ ਭੈ ਭੰਜਨੋ ਤਿਸੁ ਆਗੈ ਕਰਿ ਅਰਦਾਸਿ ॥
ਮਿਹਰ ਕਰੇ ਜਿਸੁ ਮਿਹਰਵਾਨੁ ਤਾਂ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥ ੩ ॥

(Sri Raga Mehla 5, Page 44)

*Offer your prayers to the giver of peace and to
the destroyer of fear. Showing his mercy,
the merciful master will resolve your affairs.*

RAGA KEDARA

(Pages 1118-1124)



ਧਰ ਜੀਅਰੇ ਇਕ ਟੇਕ ਤੂ ਲਾਹਿ ਬਿਡਾਨੀ ਆਸ ॥
ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥ ੧ ॥

(Gauri Bawan Akhri Mehla 5, Sloak, Page 250)

*O mortal, grasp the support of one Waheguru and
give up the following of all others. Meditating on
the Name of Waheguru and all your affairs shall be
automatically resolved.*

Introduction

This raga is a very old raga and is considered as a complete raga of Bilawal thaht. In different schools of music it is considered as a ragini of ragas Nut (Ragaravan School), Deepak (Bhart School) and Sriraga (Shiv School).

This raga is mentioned as a son of raga Megh in the Ragamala listed at the end of Guru Granth Sahib.

The scale and notes of the raga are as follows:

Arohi (ascending scale) – sa ma ma, ma pa, - dha pa na dha sa

Avrohi (descending scale) – sa ni dha, pa ma ma, pa dha pa, ma ga re sa

The Vadi (most popular) note is “ma” and samvadi (second most popular) note is “sa”

This raga is sung in the fourth part of the day i.e. from 3pm to 6pm. The season of its recitation is summer (grikham) i.e, during May and June. In Guru Granth Sahib it has Hymns from pages 1118-1124 (7 pages).

The composers:

The composers of bani (Hymns) in this raga are:

Gurus:

1. Guru Ramdas
2. Guru Arjan Dev

Bhagats:

1. Kabir
2. Ravidas

The Structure:

The sequence of the structure of compositions in this raga is:

Gurbani:

1. Shabads 2 and 4 padas
2. Chhants

Bhagatbani:

1. Shabads 2-4 padas

Matrix

VISUAL ANALYSIS

Count of the use of Managals:

Complete Mool Mantar = none

Ik-Ongkar Satgur Prasadh = 9

Placement and count of rahau verse:

First four shabads have no rahau verses in them, next all shabads have rahau verses, without numeral "1" and are placed in the beginning of the first padas of the shabads. The Bhagat bani have numbered rahau verses placed at the end of the first padas of the shabads.

Diversification of headings & subheadings in this raga are:

| PAGE NUMBER | HEADINGS/SUBHEADINGS |
|-------------|-------------------------------|
| 1118 | Kedara Mehla 4 Ghar 1 |
| 1123 | Raga Kedara Bani Kabir Jeo Ki |

Structure of Bani

| | P | P | P | P | P | Chhats |
|----------------|---|----|---|---|---|--------|
| Gurus | 2 | 3 | 4 | 5 | 6 | |
| Ramdas | | 1 | | 1 | | |
| Arjan Dev | | 15 | | | | 1 |
| Bhagats | | | | | | |
| Kabir | | 2 | | 4 | | |
| Ravidas | | | 1 | | | |

Shabads Selected at Random

Shabad 1: page 1118

ਕੇਦਾਰਾ ਮਹਲਾ ੪ ਘਰੁ ੧
Kedara Mehla 4 Ghar 1

ੴ ਸਿਤਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ik oankaar sathigur prasaadh ।

ਮੇਰੇ ਮਨ ਰਾਮ ਨਾਮ ਨਿਤ ਗਾਵੀਐ ਰੇ ॥
maerae man raam naam nith gaaveeai rae ।
O my mind, sing continually the Name of the Master.

ਅਗਮ ਅਗੋਚਰੁ ਨ ਜਾਈ ਹਰਿ ਲਖਿਆ ਗੁਰੁ ਪੂਰਾ ਮਿਲੈ ਲਖਾਵੀਐ ਰੇ ॥ ਰਹਾਉ ॥
agam agochar n jaaee har lakhiaa gur pooraa milai lakhaaveeai rae । rehaao ।
The Inaccessible (away from reach), Unfathomable (beyond knowledge and intellect) Master cannot be seen; only meeting with the perfect Guru, He can be seen. ।।rahau।।

ਜਿਸੁ ਆਪੇ ਕਿਰਪਾ ਕਰੇ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਜਨ ਕਉ ਹਰਿ ਲਿਵ ਲਾਵੀਐ ਰੇ ॥
jis aapae kirapaa karae maeraa suaamee this jan ko har liv laaveeai rae ।
That person, upon whom my Master showers His mercy - He attunes that one to Himself.

ਸਭੁ ਕੋ ਭਗਤਿ ਕਰੇ ਹਰਿ ਕੇਰੀ ਹਰਿ ਭਾਵੈ ਸੋ ਥਾਇ ਪਾਵੀਐ ਰੇ ॥੧॥
sabh ko bhagath karae har kaeree har bhaavai so thaae paaveeai rae ।1।
Everyone worships the Master, but only that person who is pleasing to the Master is accepted. ।।1।।

Few people believe that they are pleasing to God. Most feel some degree of forgiveness and may be accepted, but to think that the Master is actually pleased with us is another matter. A person can choose to love you because of his or her own goodness, but to be pleased with you, they actually have to like your warmth and affection for them. God likes you for your faith and trust in Him. Though karmas are very important, but equally important are faith and belief in Him.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਮੋਲਕੁ ਹਰਿ ਪਹਿ ਹਰਿ ਦੇਵੈ ਤਾ ਨਾਮੁ ਧਿਆਵੀਐ ਰੇ ॥
har har naam amolak har pehi har dhaevai thaa naam dhiaaveeai rae ।
The Name of the Master is priceless. It (Shabad) rests with the Master, if He bestows it upon us, then we meditate on the Naam.

ਜਿਸ ਨੇ ਨਾਮੁ ਦੇਇ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਲੇਖਾ ਸਭੁ ਛਡਾਵੀਐ ਰੇ ॥੨॥

jis no naam dhaee maeraa suaamee this laekhaa sabh shaddaaveeai rae |2|
That person, whom my Master blesses with His Name - his entire account
of karmas is forgiven. |2| |

ਹਰਿ ਨਾਮੁ ਅਰਾਧਹਿ ਸੇ ਧੰਨੁ ਜਨ ਕਹੀਅਹਿ ਤਿਨ ਮਸਤਕਿ ਭਾਗੁ ਧੁਰਿ ਲਿਖਿ ਪਾਵੀਐ ਰੇ ॥

har naam araadhehi sae dhann jan keheehi thin masathak bhaag dhur likh
paaveeai rae |

Those humble beings who worship and adore Master's Name, are said to be
blessed. The good destiny is written on their foreheads.

ਤਿਨ ਦੇਖੇ ਮੇਰਾ ਮਨੁ ਬਿਗਸੈ ਜਿਉ ਸੁਤੁ ਮਿਲਿ ਮਾਤ ਗਲਿ ਲਾਵੀਐ ਰੇ ॥੩॥

thin dhaekhae maeraa man bigasai jio suth mil maath gal laaveeai rae |3|
Gazing upon them, my mind blossoms forth, like the mother who meets with
her child and hugs him/her close. |3| |

ਹਮ ਬਾਰਿਕ ਹਰਿ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ ਮੋ ਕਉ ਦੇਹੁ ਮਤੀ (ਮੱਤ, ਸਮੱਝ) ਜਿਤੁ ਹਰਿ ਪਾਵੀਐ ਰੇ ॥

ham baarik har pithaa prabh maerae mo ko dhaehu mathee jith har paaveeai
rae |

I am a child, and You, O my Master, my Father; please bless me with such
understanding, that I may be able to find you..

ਜਿਉ ਬਛੁਰਾ ਦੇਖਿ ਗਊ ਸੁਖੁ ਮਾਨੈ ਤਿਉ ਨਾਨਕ ਹਰਿ ਗਲਿ ਲਾਵੀਐ ਰੇ ॥੪॥੧॥

jio bashuraa dhaekh goo sukh maanai thio naanak har gal laaveeai rae |4|1|
Like the cow, which is happy upon seeing her calf, O Master, please hug
Nanak close in Your embrace. |4| |1| |

Shabad 2: page 1119

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ਘਰੁ ੩

Kedara Mehla 5 Ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik oankaar sathigur prasaadh |

ਦੀਨ ਬਿਨਉ ਸੁਨੁ ਦਇਆਲ ॥

dheen bino sun dhaeiaal |

Please listen to the prayers of the humble, O Merciful Master.

ਪੰਚ ਦਾਸ ਤੀਨਿ ਦੋਖੀ ਏਕ ਮਨੁ ਅਨਾਥ ਨਾਥ ॥

panch dhaas theen dhokhee eaek man anaath naath |

The five thieves and the three dispositions torment my mind.

The five thieves are:

Lust, anger, greed, attachment and ego

The three dispositions are 3 gunas:

Rajas guna: Activity, Optimism

Sattav guna: The illuminated path, Light, Truth

Tamas guna: The dark path, Vices

All three gunas are always present in all beings and objects surrounding us but vary in their relative amounts..

ਰਾਖੁ ਹੋ ਕਿਰਪਾਲ ॥ ਰਹਾਉ ॥

raakh ho kirapaal | rehaao |

O merciful Master, please save me. ||rahau||

ਅਨਿਕ ਜਤਨ ਗਵਨੁ (ਧਾਰਮਕ ਜਗਾ ਦੀ ਯਾਤਰਾ) ਕਰਉ ॥

anik jathan gavan karo |

I make all sorts of efforts and go on pilgrimages;

A pilgrimage is a journey of spiritual significance to a shrine or other location of importance to a person's beliefs and faith, although sometimes it can be a metaphorical journey into someone's own beliefs. Many religions attach spiritual importance to particular places: the place of birth or death of founders or saints, or to the place of their "calling" or spiritual awakening, or of their connection (visual or verbal) with the Divine, to locations where miracles were performed or witnessed, or locations where a deity is said to live or be "housed," or any site that is seen to have special spiritual powers.

Pilgrimages

The Holy Land acts as a focal point for the pilgrimages of the *Abrahamic religions of Judaism, Christianity, and Islam.*

Buddhism

There are four places that Buddhists make pilgrimage to:

Lumbini: Buddha's birthplace (in *Nepal*)

Bodh Gaya: place of *Enlightenment* (in *India*)

Sarnath: where he delivered his first teaching (in *India*)

Kusinara: (now *Kusinagar*) where he attained *mahaparinirvana* (died) (in India)



Bodh Gaya

Chriarianity

The places of Christian pilgrimage are:

Bethlehem – birth place of Jesus

Jerusalem – Jerusalem has always been significant to Christians because of the places there where Jesus ministered and, most importantly, where he died and rose again. Helen, mother of Constantine, built churches there in the 4th century that commemorate these events in the life of Jesus. [St. Helen was the mother of St. Constantine the Great, and was born at Drepanum (Helenopolis) in Asia Minor to parents of humble means. She married Constantius Chlorus, and their son Constantine was born in 274. Constantius divorced her in 294 in order to further his political ambitions by marrying a woman of noble rank. After he became emperor, Constantine showed his mother great honour and respect,

granting her the imperial title "Augusta."]

Nazareth – Jesus grew to manhood

Galilee – Jesus lived and moved among people

Israel - Holyland

Calvary, also Golgotha, was, according to the *Gospels*, a site immediately outside *Jerusalem's* walls where *Jesus was crucified*.

Pilgrimage was encouraged by church fathers including *Saint Jerome*, and established by *Helena*, the mother of *Constantine the Great*.

Pilgrimages were, and are, also made to *Rome* and other sites associated with the *apostles*, *saints* and *Christian martyrs*, as well as to places where there have been *apparitions* (visions) of the *Virgin Mary*. A popular pilgrimage site is along the *Way of St. James* to *Santiago de Compostela*, in *Galicia*, Spain, to the shrine of the apostle *James*.



Calvary mount, site where Jesus was crucified

Hinduism

Hindu places of pilgrimage are associated with mythological events from the lives of various gods and goddesses. They include sacred cities, rivers, lakes, and mountains. Hindus undertake pilgrimages during their lifetime to obtain mokhs (Mukti, liberation) after death and to get pardon for their earthly sins.

Important pilgrimage places are as follows:

Kumbh Mela: *Kumbh Mela* is the largest pilgrimage recorded in history. The location is rotated among *Allahabad*, *Haridwar*, *Nashik*, and *Ujjain*. It is celebrated after a cycle of 12 years.

Char Dham (Famous Four Pilgrimage sites): The four holy sites *Jagan Nath Puri* (East), *Rameswaram* (South), *Dwarka* (West), and *Badrinath* (North).

Old Holy cities as per Puranic Texts: *Varanasi* formerly known as *Kashi*, *Allahabad* formerly known as *Prayag*, *Haridwar-Rishikesh*, *Mathura-Vrindavan*, *Pandharpur*, *Paithan* and *Ayodhya*.

Major Temple cities: *Puri*, which hosts a major *Vaishnava Jagannath* temple and *Rath Yatra* celebration; *Katra*, home to the *Vaishno Devi* temple; Three comparatively recent temples of fame and huge pilgrimage are *Shirdi*, home to *Sai Baba of Shirdi*, *Tirumala - Tirupati*, home to the *Tirumala Venkateswara Temple*; and *Sabarimala*, where *Swami Ayyappan* is worshipped.



Haridwar

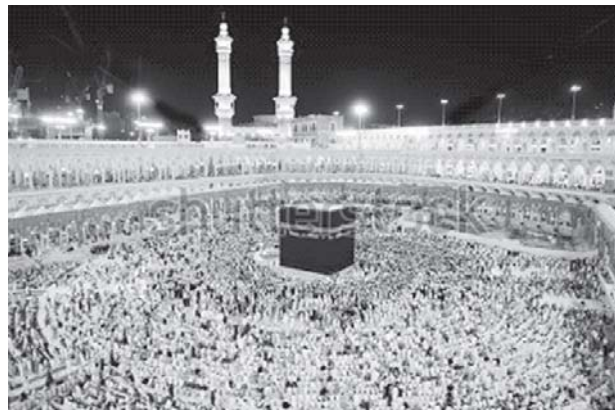
Islam

Mecca: The birth place of Prophet Mohammed

Kaaba: The most sacred mosque of Muslims

Medina: Place where Prophet breathed his last

The pilgrimage to Mecca (*Hajj*) is one of the *five pillars of Islam* and a *mandatory religious duty* for *Muslims* that must be carried out at least once in their lifetime by all adult Muslims who are physically and financially capable of undertaking the journey, and can support their family during their absence.



Kaaba

Judaism



Wailing wall

Jews at the Wailing Wall in Jerusalem during the Ottoman period, 1860.

While *Solomon's Temple* stood, Jerusalem was the centre of the Jewish religious life and the site of the *Three Pilgrimage Festivals* of *Passover*, *Shavuot* and *Sukkot*, and all adult men who were able were required to visit and offer sacrifices (*korbanot*) at the Temple.

The three pilgrimage festivals are:

(a) *Passover*, which celebrates the Exodus of the Jewish people from Egypt, as well as the beginning of the new planting season after the winter rains in Israel, since it falls in the early spring.

(b) *Shavuot*, biblically, is solely an agricultural celebration. Falling exactly seven weeks after Passover, which places it occurs at the time of the late spring harvest. [Shavuot as a celebration of the giving of the Torah is a post-biblical development.]

(c) *Sukkot*, which celebrates the wandering of the Israelites in the desert for 40 years, when they had to rely only upon God for food and protection. This also celebrates the last harvest festival before the onset of the winter rains in the land of Israel. It falls five days after Yom Kippur (Yom Kippur is "the tenth day of [the] seventh month" (Tishrei) and is regarded as the "Sabbath of Sabbaths". Rosh Hashanah (referred to in the Torah as Yom Teruah) is the first day of that month according to the Hebrew calendar. On this day forgiveness of sins is also asked of God,

After the destruction of the Temple, the obligation to visit Jerusalem and to make sacrifices no longer applied.

The obligation was restored with the *rebuilding of the Temple*, but following its destruction in 70 CE, the obligation to make a pilgrimage to Jerusalem and offer sacrifices again went into abeyance.

The wall of the *Temple Mount*, known as the Wailing Wall, in the *Old City of Jerusalem* is the most sacred and visited site for Jews.

According to the *Bible*, Solomon's Temple, also known as the First Temple, was the *Holy Temple* in ancient *Jerusalem*, on the *Temple Mount* (also known as *Mount Zion*), before its destruction by *Nebuchadnezzar II* after the *Siege of Jerusalem of 587 BC*.

The only source of information on the First Temple is the Hebrew Bible (or *Old Testament*). According to the biblical sources, the temple was constructed under *King Solomon*, during *the united monarchy of Israel and Judah*. The biblical source, 1 Kings 6:1, puts the date of the beginning of building the temple "in the fourth year of Solomon's reign over Israel". The conventional dates of Solomon's reign are about 970 to 931 BC. This puts the date of its construction in the mid-10th century BC. Some scholars have speculated that a *Jebusite* sanctuary may have previously occupied the site. During the *kingdom of Judah*, the temple was dedicated to *Yahweh*, the God of Israel, and is said to have housed the Ark of the Covenant. *Rabbinic sources* state that the First Temple stood for 410.

The exact location of the Temple is unknown: it is believed to have been situated upon the hill which forms the site of the 1st century *Second Temple* and present-day *Temple Mount*, where the *Dome of the Rock* is situated.

According to the Hebrew Bible, the Temple was plundered by the *Babylonian* king *Nebuchadnezzar* when the Babylonians *attacked Jerusalem* during the brief reign of *Jehoiachin* c. 598 (2 Kings 24:13), Josiah's grandson. A decade later, *Nebuchadnezzar* again *besieged Jerusalem* and after 30 months finally breached the city walls in 587 BC, subsequently burning the Temple, along with most of the city (2 Kings 25).

Sikhism



The Harmandir Sahib (the Golden Temple) in Amritsar

The *Sikh* religion does not place great importance on pilgrimage. *Guru Nanak Dev* was asked “Should I go and bathe at pilgrimage places?” and replied: “God’s name is the real pilgrimage place which consists of contemplation of the word of God, and the cultivation of inner knowledge.”

Amritsar and *Harmandir Sahib (the Golden Temple)* became the spiritual and cultural centre of the Sikh faith.

Other places of importance are:

- **Nankana Sahib (Pakistan):** birthplace of *Guru Nanak*, and a place where *Guru Nanak* lived most of his adult life
- **Five Takhts:** Five important historical *Gurdwaras* which collectively control the religious life of all Sikhs. The Takhts are: Akal Takhat (*Amritsar*), Takhat Kesgarh (*Anandpur*), Takhat Patna Sahib (*Bihar*), Takhat Hazur Sahib (*Maharashtra*), Takhat Damdama Sahib (*Bathinda*).
- **Hemkunt Sahib:** A recently (1935) explored place where *Guru Gobind Singh* meditated in his previous life.



Gurdwara Hemkunt Sahib, first founded 1935



Nankana Sahib – birthplace of Guru Nanak



*Takhat Akal Takht
(1606-1608)*



*Takhat Damdama Sahib- compilation of
Guru Granth Sahib (1706)*



*Takhat Patna Sahib
(Birth place of Guru Gobind Singh) Poh Sudi 7, 1666*



*Takhat Hazur Sahib
(Departure of Guru Gobind Singh 1708)*

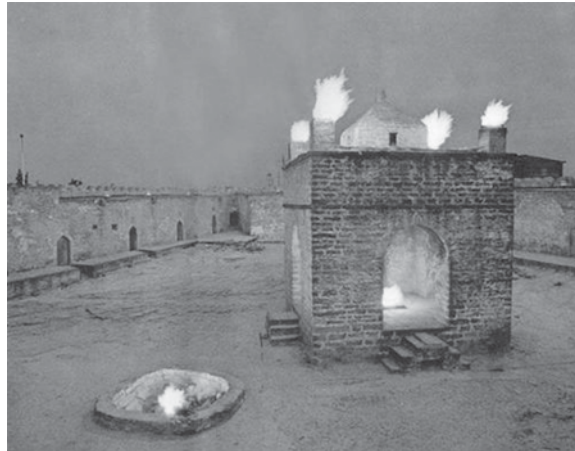


*Takhat Keshgarh Sahib
(Birth Place of Khalsa 1699)*

Zoroastrianism

In *Iran*, there are pilgrimage destinations called *pirs* in several provinces, although the most familiar ones are in the province of *Yazd*. In addition to the traditional Yazdi shrines, new sites may be in the process of becoming pilgrimage destinations. The ruins are the ruins of ancient *fire temples*. One such site is the ruin of the *Sassanian* era Azargoshasb Fire Temple in Iran's Azarbaijan Province.

Other sites are the ruins of fire temples at *Rey*, south of the capital *Tehran*, and the *Firouzabad* ruins sixty kilometres south of *Shiraz* in the province of *Pars*.



Ateshgah – Fire Temple

ਖਟੁ ਕਰਮ ਜੁਗਤਿ ਧਿਆਨੁ ਧਰਉ ॥

khatt karam jugath dhiaan dharo |

I perform the six rituals, and meditate in the right way.

First group of six rituals are as follows:

Dhoti – to swallow and take out a piece of cloth

Neti – to draw in string through nose and to take it out through mouth.

Newli – Inside washing

Wasti – Washing of rectum with water pipe.

Tratik – Fixing of eye gaze

Kapaal Bhati – to draw in and to draw out breath like the smith bellows

Second group of six rituals are as follows:

Jap – To recite

Hom – Burnt offerings

Sandhaya – Twilight (Dusk time) prayer

Ishnan – Ablution, bath

Atithi puja – Serving and entertaining guests

Giving and taking donations

Third group of six rituals are as follows:

To perform and organise 'Yajna'.

To receive and impart education

To receive and give alms

ਉਪਾਵ ਸਗਲ ਕਰਿ ਹਾਰਿਓ ਨਹ ਨਹ ਹੁਟਹਿ ਬਿਕਰਾਲ (ਸੈਤਾਨ) ॥੧॥

oupaav sagal kar haariou neh neh huttehi bikaraal ||1||

I am so tired of making all these efforts, but the horrible demons still do not leave me. ||1||

Demons and Christianity:

Demons are spiritual beings without physical form. They are evil spirits that are opposed to God and His work. Demons are found in the New Testament as being able to possess people and animals. They are very strong and are also called unclean. Demons are not the spirits of dead men, as some argue, for the spirits of the human dead are not free to roam but are confined and remain under punishment. Demons are fallen angels who are now irredeemably corrupted. They are set in their ways and have no opportunity for redemption. Thus they will eventually be cast forever into the lake of fire.

Demons in Hinduism (Rakshas)

In Hinduism a Rakshasa is a demonic being. As mythology made its way into other religions, the rakshasa was later incorporated into Buddhism. Asura and Rakshasa are sometimes used interchangeably.

In the world of the Ramayana and Mahabharata, Rakshasas were a populous race. There were both good and evil rakshasas, and as warriors they fought alongside the armies of both good and evil. They were powerful warriors, expert magicians and illusionists.

The Battle of Lanka (now Sri Lanka) pitted an army of Rakshasas under Ravana against an army of Vanaras or monkeys under Rama and Sugriva.

Ravana the king of Lanka with ten heads, was the commander of Rakshasas.

In the Mahabharat, the Pandava hero Bhima was the nemesis of forest-dwelling Rakshasas who dined on human travellers and terrorized human settlements.

Hidimba was a cannibal Rakshasa who was slain by Bhima. When Hidimba saw the Pandavas sleeping in his forest, he decided to eat them. He made the mistake of sending his sister Hidimbi to reconnoiter the situation, and the damsel fell in love with the handsome Bhima, whom she warned of the danger.

Ghatolkacha, a Rakshasa fought on the side of the Pandavas, was the son of Bhima and the Rakshasa Hidimbi, the sister of a being slain by Bhima.

Ghatotkacha was summoned by Bhima to fight on the Pandava side in the Kurukshetra War. Invoking his magical powers, he wrought great havoc in the Kaurava army. In particular after the death of Jayadratha, when the battle continued on past sunset, his powers were at their most effective (at night). After performing many heroic deeds on the battlefield and fighting numerous duels with other great warriors (including the Rakshasa Alamvusha, the elephant-riding King Bhagadatta, and Aswatthaman, the son of Drona), Ghatotkacha was encountered by the human hero Karna. At this point in the battle, the Kaurava leader Duryodhana appealed to his best fighter, Karna, to kill Ghatotkacha as the whole Kaurava army was coming close to annihilation due to his ceaseless strikes from the air. Karna possessed a divine weapon, Shakti, granted by the god Indra. It could be used only once and Karna had been saving it to use on his arch-enemy, the best Pandava fighter, Arjuna. Unable to refuse Duryodhana, Karna used the Shakti against Ghatotkacha, killing him. This is considered to be the turning point of the war. After his death, the Pandava counselor Krishna smiled, as he considered the Pandavas prince Arjuna is saved from certain death now that Karna no longer had the Sakthi divine weapon to use. There is a temple in Manali, Himachal Pradesh, for Ghatotkacha near the Hidimba Devi Temple.

Bakasura was a cannibalistic forest-dwelling Rakshasa who terrorized the nearby human population by forcing them to take turns making him regular deliveries of food, including human victims. Unfortunately for Bakasur, the Pandavas travelled into the area and took up residence with a local Brahmin family whose turn had come to make the delivery. As the Brahmin and his family debated which one of them would have to be sacrificed, the rugged Bhima volunteered to take care of the matter. Bhima went into the forest with the food delivery (consuming it on the way to annoy Bakasur) and engaged Bakasur in a ferocious wrestling match, which ended with Bhima breaking his opponent's back. The human townspeople were amazed and grateful, and the local Rakshasas begged for mercy, which Bhima granted them on the condition that they give up cannibalism. The Rakshasas agreed to the proposal, and soon acquired a reputation for being peaceful towards humans.

Demons and Buddhism

In the Maha Samaya Sutta, the defeated antagonist of the Buddha, Mara also known as Namuci or the "Dark One" is described as a corrupted Asura whose army consisted of "Sensual passions.

Demons and Islam

Islam recognizes the existence of jinn, which are sentient beings with free will that can co-exist with humans. In Islam, evil jinn are referred to as the shayatan

or demons/devils, with Iblis (Satan) as their chief. Iblis was one of the first jinn; he disobeyed Allah and did not bow down before Adam refusing to acknowledge a creature made of "clay". Thus, Iblis was banished from Jannat (Heaven). He asked for respite until the Last Day (Judgement Day), when he vowed to make mankind fall and deny the existence of their creator, to which Allah replied that Iblis would only be able to mislead those who were not righteous believers, warning that Iblis and all who followed him in evil would be punished in Hell.

ਸਰਣਿ ਬੰਦਨ ਕਰੁਣਾ (ਦਯਾਲੂ) ਪਤੇ ॥
saran bandhan karunaa pathae |
I seek Your sanctuary, and bow to You, O compassionate Master.

ਭਵ (ਡਰ) ਹਰਣ (ਬਰਬਾਦ ਕਰਨਾ, ਦੂਰ ਕਰਨਾ) ਹਰਿ ਹਰਿ ਹਰਿ ਹਰੇ ॥
bhav haran har har har harae |
You are the destroyer of fear, O Master.

ਏਕ ਤੂਹੀ ਦੀਨ ਦਇਆਲ ॥
eaek thoohee dheen dhaeiaal |
You alone are merciful to the meek.

ਪ੍ਰਭ ਚਰਨ ਨਾਨਕ ਆਸਰੋ ॥
prabh charan naanak aasaro |
Nanak takes the support of God's feet.

ਉਧਰੇ (ਬਚਨਾ) ਭ੍ਰਮ ਮੋਹ ਸਾਗਰ ॥
oudharae bhram moh saagar |
I have been rescued from the ocean of doubt,

ਲਗਿ ਸੰਤਨਾ ਪਗ (ਪੈਰ) ਪਾਲ (ਕਪੜੇ) ॥੨॥੧॥੨॥
lag santhanaa pag paal |2|1|2|
holding tight to the feet and the robes of the Saints. ||2||1||2||

Shabad 3: page 1121

ਕੇਦਾਰਾ ਮਹਲਾ ੫ ॥
kaedhaaraa mehalaa 5 |
Kedara Mehla 5

ਹਰਿ ਕੇ ਨਾਮ ਕੋ ਆਧਾਰੁ ॥
har kae naam ko aadhaar |
I take only the support of the Name of the Master.

ਕਲਿ ਕਲੇਸ ਨ ਕਛੁ ਬਿਆਪੈ ਸੰਤਸੰਗਿ ਬਿਉਹਾਰੁ (ਕੰਮ ਕਾਜ)॥ ਰਹਾਉ ॥
kal kalaes n kash biaapai santhasang biouhaar | rehaao |
Suffering and conflict do not afflict me; I deal only with the society of the
saints. ||rahau||

ਕਰਿ ਅਨੁਗ੍ਰਹੁ (ਦਯਾ ਨਾਲ) ਆਪਿ ਰਾਖਿਓ ਨਹ ਉਪਜਤਉ ਬੇਕਾਰੁ (ਬੁਰੇ ਖਿਆਲ)॥
kar anugrahu aap raakhiou neh oupajatho baekaar |
Showering His Mercy on me, the Master Himself has saved me, and no evil
thoughts arise within me.

ਜਿਸੁ ਪਰਾਪਤਿ ਹੋਇ ਸਿਮਰੈ ਤਿਸੁ ਦਹਤ (ਜਲਨਾ ਸੜਨਾ) ਨਹ ਸੰਸਾਰੁ ॥੧॥
jis paraapath hoe simarai this dhehath neh sansaar ||1||
Whoever receives this grace, contemplates Him in meditation; he is not
burned by the fire of the world. ||1||

ਸੁਖ ਮੰਗਲ ਆਨੰਦ ਹਰਿ ਹਰਿ ਪ੍ਰਭ ਚਰਨ ਅੰਮ੍ਰਿਤ ਸਾਰੁ ॥
sukh mangal aanandh har har prabh charan anmrith saar |
Peace, joy and bliss come from the Master. God's feet are sublime and
excellent.

ਨਾਨਕ ਦਾਸ ਸਰਨਾਗਤੀ (ਸ਼ਰਨ ਆਨਾ) ਤੇਰੇ ਸੰਤਨਾ ਕੀ ਛਾਰੁ (ਸਿੱਟੀ)॥੨॥੪॥੧੨॥
naanak dhaas saranaagathee thaerae santhanaa kee shaar |2|4|12|
Slave Nanak seeks Your sanctuary; he is the dust of the feet of Your saints.
||2||4||12||

Shabad 4: page 1122

ਕੇਦਾਰਾ ਛੰਤ ਮਹਲਾ ੫
kaedhaaraa shanth mehalaa 5
Kedara Chhant Mehla 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ik oankaar sathigur prasaadh |

ਮਿਲੁ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪਿਆਰਿਆ ॥ ਰਹਾਉ ॥
mil maerae preetham piaariaa | rehaao |
Please meet me, O my dear beloved. ||rahau||

ਪੂਰਿ (ਹੋਨਾ) ਰਹਿਆ ਸਰਬਤ੍ਰ ਮੈ ਸੋ ਪੁਰਖੁ ਬਿਧਾਤਾ (ਕਿਸਮਤ ਲਿੱਖਣ ਵਾਲਾ)॥
poor rehaa sarabathr mai so purakh bidhaathaa |

He is all-pervading amongst all, the architect of destiny.

Some scholars believe that the fate of humans is predestined, others believe that humans themselves are the architect of their fate. Faith in destiny has a very deep impact upon our lives and we always find our lives oscillating between determinism and free-will.

As humans look around they find that there are unlimited number of things in shaping and reshaping of which they have no control e.g., the environmental control, the courses of winds and hurricanes, the fall of rains and flow of rivers, floods, tsunamis, earthquakes, eruption of volcanoes etc Here humans find themselves absolutely powerless. When they look to themselves they find that their intellect, their figure, colour of their skin, their speech, their parentage, their place of birth and numerous other things on which they have no control.

On the other hand, there are things in which humans find themselves quite empowered. The scientific discoveries, the technological growth, the advancement in medicine and surgery, the landing in the various planets and moon and probe in space are all human achievements, though the inputs used therein were provided by nature. Raw materials viz., land, vegetation, mines, energy, gases and waters etc., are not man made.

The basic teachings of Sikh religion with regard to destiny is that humans are neither completely master of their fate nor are they bound to the blind law of predestination. God has not created a world of puppets. Freewill of humans-play is a very important part in making of destiny. Briefly the input in our destiny is our own karmas.

ਮਾਰਗੁ ਪ੍ਰਭ ਕਾ ਹਰਿ ਕੀਆ ਸੰਤਨ ਸੰਗਿ ਜਾਤਾ ॥

maarag prabh kaa har keeaa santhan sang jaathaa ।

The Master has created the true path, which can be learnt and known in the society of the saints.

ਸੰਤਨ ਸੰਗਿ ਜਾਤਾ ਪੁਰਖੁ ਬਿਧਾਤਾ ਘਟਿ ਘਟਿ ਨਦਰਿ ਨਿਹਾਲਿਆ ॥

santhan sang jaathaa purakh bidhaathaa ghatt ghatt nadhar nihaaliaa ।

The secret of the creator Master, the architect of destiny, is known in the society of the saints; He can be seen and felt in each and every heart.

ਜੋ ਸਰਨੀ ਆਵੈ ਸਰਬ ਸੁਖ ਪਾਵੈ ਤਿਲੁ ਨਹੀ ਭੰਨੈ (ਨਜਰੋਂ ਓਲੇ) ਘਾਲਿਆ (ਕੰਮ, ਸੇਵਾ) ॥

jo saranee aavai sarab sukh paavai thil nehee bhannai ghaaliaa ।

One who comes to His sanctuary, finds absolute peace; not even a bit of his work goes unnoticed.

ਹਰਿ ਗੁਣ ਨਿਧਿ (ਖਜ਼ਾਨਾ) ਗਾਏ ਸਹਜ ਸੁਭਾਏ ਪ੍ਰੇਮ ਮਹਾ ਰਸ ਮਾਤਾ ॥

har gun nidh gaaeae sehaj subhaaeae praem mehaa ras maathaa ।

One who sings the praises of the Master, the treasure of virtue, is easily,

naturally intoxicated with the supreme, sublime essence of divine love.

ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ਤੂ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ (ਕਿਸਮਤ ਲਿਖਣ ਵਾਲਾ) ॥੧॥

naanak dhaas thaeree saranaaee thoo pooran purakh bidhaathaa |1|

Slave Nanak seeks Your sanctuary; You are the perfect creator Master, the architect of destiny. |1|1|1|

ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਜਨ ਬੋਧਿਆ (ਵਿਨਿਆ ਜਾਨਾ) ਸੇ ਆਨ ਕਤ ਜਾਹੀ ॥

har praem bhagath jan baedhiaa sae aan kath jaahee |

The Master's humble servant is pierced through with loving devotion to Him; where else can he go?

ਮੀਨੁ (ਮੱਛੀ) ਬਿਛੋਹਾ (ਵਿਛੋੜਾ) ਨਾ ਸਹੈ ਜਲ ਬਿਨੁ ਮਰਿ ਪਾਹੀ ॥

meen bishohaa naa sehai jal bin mar paahee |

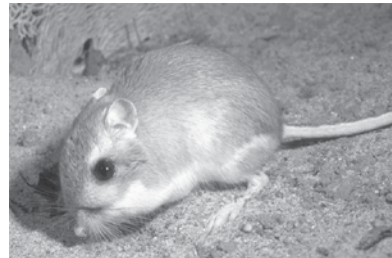
The fish cannot endure separation, and without water, it will die.

Animals that live in water, usually called aquatic animals, include fish, cetaceans, certain types of turtles and other reptiles, and amphibians. There are also a number of semiaquatic animals, such as alligators, hippopotamuses and penguins, that depend on and live in water most of the time.

The kangaroo rat can go literally its entire life without once drinking water. Whereas camels can survive several months without a drop of water. They need this ability in their desert environments.

Giraffe: Giraffes are also like camels. They will go up to 3 weeks without a drink. When they do drink, they've been known to down 12 gallons in one sitting.

Kangaroo Rat: Kangaroo rat this little animal can last longer without drinking water than any other. They go their whole lives (3-5 years) without drinking any. These small *rodents* of genus **Dipodomys**, are native to western *North America*. Kangaroo rats live in complex burrow systems. The burrows have separate chambers for specific purposes like sleeping, living and food storage.



ਹਰਿ ਬਿਨੁ ਕਿਉ ਰਹੀਐ ਦੂਖ ਕਿਨਿ ਸਹੀਐ ਚਾਤ੍ਰਿਕ ਬੂੰਦ ਪਿਆਸਿਆ ॥

har bin kio reheei dhookh kin seheeai chaathrik boondh piaasiaa |

Without the Master, how can I survive? How can I endure the pain? I am like the rainbird, thirsty for the rain-drop.

ਕਬ ਰੈਨਿ ਬਿਹਾਵੈ ਚਕਵੀ ਸੁਖੁ ਪਾਵੈ ਸੂਰਜ ਕਿਰਣਿ ਪ੍ਰਗਾਸਿਆ ॥
kab rain bihaavai chakavee sukh paavai sooraj kiran pragaasiaa |
“When will the night pass?,” asks the chakvi bird. “I shall find peace only
when the rays of the sun shine on me.”

ਹਰਿ ਦਰਸਿ ਮਨੁ ਲਾਗਾ ਦਿਨਸੁ ਸਭਾਗਾ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਹੀ ॥
har dharas man laagaa dhinas sabhaagaa anadhin har gun gaahee |
My mind is attached to the blessed vision of the Master. Blessed are the nights
and days, when I sing the glorious praises of the Master,

ਨਾਨਕ ਦਾਸੁ ਕਹੈ ਬੇਨੰਤੀ ਕਤ ਹਰਿ ਬਿਨੁ ਪ੍ਰਾਣ ਟਿਕਾਹੀ ॥੨॥
naanak dhaas kehai baenanthee kath har bin praan ttikaahee |2|
Slave Nanak utters this prayer; without the Master, how can the breath of life
continue to flow through me? |2|

ਸਾਸ (ਸਾਂਸ) ਬਿਨਾ ਜਿਉ ਦੇਹੁਰੀ (ਜਿੱਸਮ) ਕਤ ਸੋਭਾ ਪਾਵੈ ॥
saas binaa jio dhaehuree kath sobhaa paavai |
Without the breath, how can the body obtain glory and fame?

ਦਰਸ ਬਿਹੁਨਾ (ਬਿਨਾ) ਸਾਧ ਜਨੁ ਖਿਨੁ ਟਿਕਣੁ ਨ ਆਵੈ ॥
dharas bihoonaa saadh jan khin ttikan n aavai |
Without the blessed vision of the Master, the humble, holy person does not
find peace, even for an instant.

ਹਰਿ ਬਿਨੁ ਜੋ ਰਹਣਾ ਨਰਕੁ ਸੋ ਸਹਣਾ ਚਰਨ ਕਮਲ ਮਨੁ ਬੋਧਿਆ ॥
har bin jo rehanaa narak so sehanaa charan kamal man baedhiaa |
Those who are without the Master suffer in hell; my mind is pierced through
with the Master’s feet.

ਹਰਿ ਰਸਿਕ (ਰਸੀਆ) ਬੈਰਾਗੀ ਨਾਮਿ ਲਿਵ ਲਾਗੀ ਕਤਹੁ ਨ ਜਾਇ ਨਿਖੇਧਿਆ (ਮੁਨਕਰ) ॥
har rasik bairaagee naam liv laagee kathahu n jae nikhaedhiaa |
The Master is both sensual and unattached; lovingly attune yourself to the
Naam, the Name of the Master. No one can ever deny Him.

ਹਰਿ ਸਿਉ ਜਾਇ ਮਿਲਣਾ ਸਾਧਸੰਗਿ ਰਹਣਾ ਸੋ ਸੁਖੁ ਅੰਕਿ (ਮਨ, ਦਿਲ) ਨ ਮਾਵੈ ॥
har sio jae milanaa saadhasang rehanaa so sukh ank n maavai |
Go and meet with the Master, and dwell in the Saadh Sangat, no one can
contain peace within it.

ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਨਾਨਕ ਕੇ ਸੁਆਮੀ ਹਰਿ ਚਰਨਹ ਸੰਗਿ ਸਮਾਵੈ ॥੩॥

hohu kirapaal naanak kae suaamee har charaneh sang samaavai |3|

Please be kind to me, O Master of Nanak, that I may merge in You. | |3| |

ਖੋਜਤ ਖੋਜਤ ਪ੍ਰਭ ਮਿਲੇ ਹਰਿ ਕਰੁਣਾ (ਮੇਹਰ) ਧਾਰੇ ॥

khojath khojath prabh milae har karunaa dhaarae |

Searching and searching, I have met with my Master God, who has showered me with His Mercy.

ਨਿਰਗੁਣੁ ਨੀਚੁ ਅਨਾਥੁ ਮੈ ਨਹੀ ਦੋਖ (ਦੋਸ਼) ਬੀਚਾਰੇ ॥

niragun neech anaath mai nehee dhokh beechaarae |

I am unworthy, a lowly orphan, but He does not even consider my faults.

ਨਹੀ ਦੋਖ ਬੀਚਾਰੇ ਪੂਰਨ ਸੁਖ ਸਾਰੇ ਪਾਵਨ ਬਿਰਦੁ (ਆਦਤ, ਖਸਲਤ) ਬਖਾਨਿਆ ॥

nehee dhokh beechaarae pooran sukh saarae paavan biradh bakhaaniaa |

He does not consider my faults; He has blessed me with perfect peace. It is said that it is His way to purify us.

ਭਗਤਿ ਵਛਲੁ (ਪਿਆਰ) ਸੁਨਿ ਅੰਚਲੋ (ਆਂਚਲ) ਗਹਿਆ ਘਟਿ ਘਟਿ ਪੂਰ ਸਮਾਨਿਆ ॥

bhagath vashal sun anchaluo gehiaa ghatt ghatt poor samaaniaa |

Hearing that He is the love of His devotees, I have grasped the hem of His robe. He is totally pervading each and every heart.

ਸੁਖ ਸਾਗਰੋ ਪਾਇਆ ਸਹਜ ਸੁਭਾਇਆ ਜਨਮ ਮਰਨ ਦੁਖ ਹਾਰੇ ॥

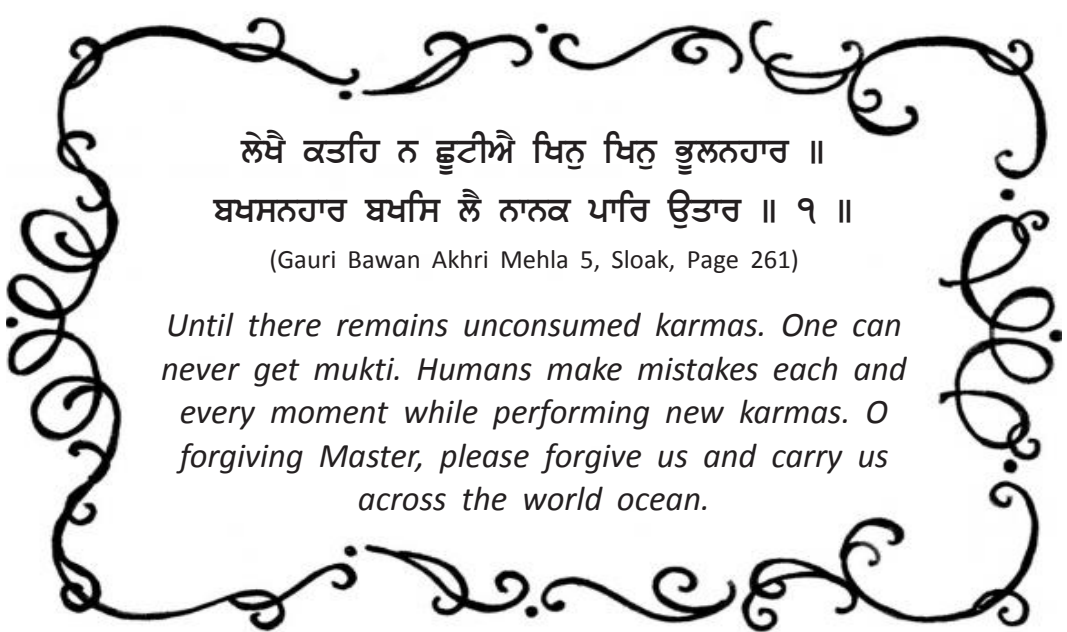
sukh saagaruo paaeiaa sehaj subhaaeiaa janam maran dhukh haarae |

I have found the Master, the ocean of peace, with in-built ease; the pains of birth and death are gone.

ਕਰੁ (ਹੱਥ) ਗਹਿ ਲੀਨੇ ਨਾਨਕ ਦਾਸ ਅਪਨੇ ਰਾਮ ਨਾਮ ਉਰਿ ਹਾਰੇ ॥੪॥੧॥

kar gehi leenae naanak dhaas apanae raam naam our haarae |4|1|

Taking him by the hand, the Master has saved Nanak, His slave; He has woven the garland of His Name into his heart. | |4| |1| |




ਲੇਖੈ ਕਤਹਿ ਨ ਛੂਟੀਐ ਖਿਨੁ ਖਿਨੁ ਭੂਲਨਹਾਰ ॥
ਬਖਸਨਹਾਰ ਬਖਸਿ ਲੈ ਨਾਨਕ ਪਾਰਿ ਉਤਾਰ ॥ ੧ ॥

(Gauri Bawan Akhri Mehla 5, Sloak, Page 261)

Until there remains unconsumed karmas. One can never get mukti. Humans make mistakes each and every moment while performing new karmas. O forgiving Master, please forgive us and carry us across the world ocean.

RAGA BHAIRAV

(Pages 1125-1167)



ਸਤਿਗੁਰਿ ਪੂਰੈ ਸੇਵਿਐ ਦੁਖਾ ਕਾ ਹੋਇ ਨਾਸੁ ॥
ਨਾਨਕ ਨਾਮਿ ਅਰਾਧਿਐ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥ ੧ ॥

(Gauri Ki Vaar Mehla 5, Sloak, Page 320)

*Serving the perfect true Guru, suffering ends.
Worshipping the Name of Waheguru in adoration,
one's affairs come to be resolved.*

Introduction

According to Indian Schools of music this raga is also a very old, melodious and popular raga. It is known as Janak raga of Bhairav thaht. In the opinion of Pandit Ravi Shankar, this raga imparts morning invocation expression. Ustad Hafees Ahmed Khan also believes that Bhairav represents the mood for prayers and invocation. It is masculine but tender in nature. Pandit Jitendra Abhishekhi feels that Bhairav being a morning raga imparts an energetic mood as morning symbolises energy.

This raga is mentioned as the first major raga in the Ragamala listed at the end of Guru Granth Sahib.

The scale and notes of the raga are as follows:

Arohi (ascending scale) - ni sa ga ma dha ni sa re

Avrohi (descending scale) - sa ni dha pa ma ga re sa

The vadi (most popular) – note is “dha” and samvadi (second most popular) note is “re”.

This raga is sung at the fourth part of the night i.e., from 3am to 6am. The season of its recitation is winter (sharad) i.e., during October, November. In Guru Granth Sahib it has hymns from pages 1125-1167 (43 pages).

The composers:

The composers of bani (hymns) in this raga are:

Gurus:

1. Guru Nanak Dev
2. Guru Amardas
3. Guru Ramdas
4. Guru Arjan Dev

Bhagats:

1. Kabir
2. Namdev
3. Ravidas

The Structure:

The sequence of the structure of compositions in this raga is:

Gurubani:

1. Shabads (2-6 padas)
2. Ashtpadis

Bhagatbani:

1. Shabads (3-6 padas)
2. Ashtpadi

Matrix

VISUAL ANALYSIS

Count of the use of Managals:

Complete Mool Mantar = 1 at page 1125

Ik-Ongkar Satgur Prasadh = 16

Placement and count of rahau verses:

All shabads (except two shabads :one on page 151 and second on page 1153, where rahau verse are at the beginning of the shabads) have numbered rahau verses placed at the end of the first padas of the shabads.

In the Bhagat Bani, except the first shabad (page 1157) where the numbered rahau verse is placed in the beginning of the first pada, an all other shabads it is placed at the end of the first padas of the shabads.

Diversification of headings & subheadings in this raga:

| PAGE NUMBER | HEADINGS/SUBHEADINGS |
|--------------------|--------------------------------------|
| 1125 | Raga Bharav Mehla 1 Ghar 1 Chaupads |
| 1128 | Raga Bharav Mehla 3 Chaupadas Ghar 1 |
| 1153 | Bharav Ashtpadi Mehla 1 Ghar 2 |
| 1155 | Bharav Mehla 5 Ashtpadi Ghar 2 |

Structure of Bani

| | P | P | P | P | P | Specialist | Ashtpadis | Spe | Chts | Sohle** | Var | Sloaks* |
|----------------|---|---|----|---|---|------------|-----------|-----|------|---------|-----|---------|
| Gurus | 2 | 3 | 4 | 5 | 6 | Titled | 8 (padas) | | | | | |
| Nanak Dev | | | 7 | 1 | | | 1 | | | | | |
| Angad Dev | | | | | | | | | | | | |
| Amardas | | | 15 | 4 | 2 | | 2 | | | | | |
| Ramdas | | | 7 | | | | | | | | | |
| Arjan Dev | 3 | 1 | 50 | 3 | | | 3 | | | | | |
| Tegh Bahadur | | | | | | | | | | | | |
| Bhagats | | | | | | | | | | | | |
| Kabir | | 3 | 11 | 2 | 2 | | 2 | | | | | |
| Namdev | | 2 | 7 | 1 | | | | 2* | | | | |
| Ravidas | | | 1 | | | | | | | | | |

*1 shabad = 9 padas; 2nd shabad = 28 padas.

A Few Shabads Selected at Random:

Shabad 1: page 1125

ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ ੧ ਘਰੁ ੧ ਚਉਪਦੇ
 raag bhairo mehalaa 1 ghar 1 choupadhae
 Raga Bhairo Mehla 1 Ghar 1 Chaupadae

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨ ਹੋਇ ॥
 thujh thae baahar kishoo n hoe |
 Without You, nothing happens.

ਤੂੰ ਕਰਿ ਕਰਿ ਦੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥੧॥
 thoo kar kar dhaekhehi jaanehi soe |1|
 You create all, and gazing on them, you know them inside out. |1|1|

ਕਿਆ ਕਹੀਐ ਕਿਛੁ ਕਹੀ ਨ ਜਾਇ ॥
 kiaa keheei kish kehee n jaae |
 What can I say? I cannot say anything.

ਜੋ ਕਿਛੁ ਅਹੈ ਸਭ ਤੇਰੀ ਰਜਾਇ ॥੧॥ ਰਹਾਉ ॥
jo kish ahai sabh thaeree rajaae |1| rehauo |
Whatever exists, is by Your Will. ||rahau||

ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਤੇਰੈ ਪਾਸਿ ॥
jo kish karanaa s thaerai paas |
Whatever is to be done, rests with You.

ਕਿਸੁ ਆਗੈ ਕੀਚੈ ਅਰਦਾਸਿ ॥੨॥
kis aagae keechai aradhaas |2|
Unto whom should I offer my prayer? ||2||

Ardas

The word Ardas is derived from the Persian word 'Arazdashat', meaning: a request, a prayer, a petition or an address to a superior authority.

In Sikhism an ardas is done both before and after undertaking any significant task.

It is a plea to Waheguru to support and help the devotee with whatever he or she is about to undertake and to bless what has been achieved.

The Sikh Ardas is uttered in standing up position and with 'folded hands', it is said in the words now set in Sikh Rehat Maryada. The Ardas can be divided in three parts. The first part is fixed by Guru Gobind Singh, second is set by Sikh scholars and the third and last parts are subjective and varies from devotee to devotee. It is in this section that devotees specify what they are reciting ardas for, make their supplications to Waheguru and ask for forgiveness for any mistakes made and sins committed and beg for blessings.

ਆਖਣੁ ਸੁਣਾ ਤੇਰੀ ਬਾਣੀ ॥
aakhan sunanaa thaeree baanee |
I speak and hear the bani of Your Word.

ਤੂੰ ਆਪੇ ਜਾਣਹਿ ਸਰਬ ਵਿਡਾਣੀ (ਵਿਚਿੱਤਰ ਖੇਲ) ॥੩॥
thoo aapae jaanehi sarab viddaanee |3|
You Yourself know all Your wondrous play. ||3||

ਕਰੇ ਕਰਾਏ ਜਾਣੈ ਆਪਿ ॥
karae karaaeae jaanai aap |
You Yourself act, and inspire all to act; only You Yourself know.

ਨਾਨਕ ਦੇਖੈ ਥਾਪਿ ਉਥਾਪਿ (ਜਾਗੁਨਾ)॥੪॥੧॥

naanak dhaekhai thaap outhaap |4|1|

Says Nanak, You, recite, see, establish and disestablish. ||4||1||

We experience Waheguru's presence through Nature at one time or another, perhaps while viewing the mountains or glaciers, walking through the forests or woods, looking at vast oceans or countryside lakes, seeing variety of animals or sky touching flying birds, scenic beauty of rising and setting sun and blooming and waning moon.. There is Waheguru's stamp on every bit of His creation. It shows His glory and His greatness.

Religious books also record the creation and destruction of the world or its part and then its reconstruction. A recent example is the destruction in second world war when Atom bombs destroyed a part of Japan (Hiroshima and Nagasaki) and then we saw its gradual reconstruction.

Hiroshima

Hiroshima was chosen as the primary target since it had remained largely untouched by bombing raids, and the bomb's effects could be clearly measured. While President Truman had hoped for a purely military target, some advisers believed that bombing an urban area might break the fighting will of the Japanese people. Hiroshima was a major port and military headquarters, and therefore a strategic target. Also, visual bombing, rather than radar, would be used so that photographs of the damage could be taken. Since Hiroshima had not been seriously harmed by bombing raids, these photographs could present a fairly clear picture of the bomb's damage. Casualties were around 150,000 dead.



Nagasaki

Nagasaki is a city on the west coast of Kyushu on picturesque Nagasaki Bay. It was famous as the setting for Puccini's beautiful opera Madame Butterfly. It was also home to two huge Mitsubishi war plants on the Urakami River. This complex was the primary target, but because the city was built in hilly, almost mountainous terrain, it was a much more difficult target than Hiroshima.

Clouds covered Nagasaki when Bock's Car arrived. Contrary to orders,

weaponeer Ashworth determined to make the drop by radar if they had to due to their short fuel supply. At the last minute a small window in the clouds opened and bombardier Captain Kermit K. Beehan made the drop at 10:58 A.M. Nagasaki time.

The Japanese listed only those they could verify and set the official estimate at 23,753 killed, 1,927 missing, and 23,345 wounded.



Nagasaki – before bombing



Nagasaki after bombing

Again during second world war, Hitler killed almost 6 million Jews and during India's partition about 6 million people were killed on both sides of the borders.

Thomas Robert Malthus was the first economist to propose a systematic theory of population. He observed that sooner or later, population growth is checked by natural disasters leading to what is known as a Malthusian catastrophe.

| Rank | Death toll (estimate) | Event* | Location | Date |
|------|---------------------------|---|--------------------------------|-------------------|
| 1. | 1,000,000–4,000,000 | China floods | China | July 1931 |
| 2. | 450,000 (242,000–655,000) | Tangshan earthquake | China | July 1976 |
| 3. | 375,000 (250,000–500,000) | Bhola cyclone | East Pakistan (now Bangladesh) | Nov. 1970 |
| 4. | 280,000 | Indian Ocean earthquake and tsunami | Indian Ocean | December 26, 2004 |
| 5. | 273,400 | Haiyuan earthquake | China | December 1920 |
| 6. | 229,000 | Typhoon Nina—contributed to Banqiao Dam failure | China | August 7, 1975 |

| | | | | |
|-----|------------------------|------------------------|------------|---------------------|
| 7. | 160,000 ^[9] | Haiti earthquake | Haiti | January 12, 2010 |
| 8. | 145,000 | Yangtze river flood | China | 1935 |
| 9. | 143,000 | Great Kanto earthquake | Japan | Sept. 1923 |
| 10. | 138,866 | Bangladesh cyclone | Bangladesh | April 1991 |

Shabad 2 (page 1125)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥

raag bhairo mehalaa 1 ghar 2 |

Raga Bhairao, Mehla 1, Ghar 2:

ਗੁਰ ਕੈ ਸਬਦਿ ਤਰੇ ਮੁਨਿ ਕੇਤੇ ਇੰਦ੍ਰਾਦਿਕ ਬ੍ਰਹਮਾਦਿ ਤਰੇ (ਪਾਰ ਉਤਾਰਨਾ) ॥

gur kai sabadh tharae mun kaethae eindhraadhik brehamaadh tharae |

Through the word of the divine shabad, so many silent sages, who vowed to remain silent have been saved; Indra and Brahma have also been saved.

A **vow of silence** is a religious vow, or a *spiritual practice* taken in a *monastic* context, to maintain *silence*. Known as *Mauna* in *Hinduism*, *Jainism*, and *Buddhism*, the practice is also integral to some *Christian* traditions.

Pythagoras (he was an *Ionian Greek philosopher, mathematician*, and the putative founder of the movement called *Pythagoreanism*) imposed a strict rule of silence on his disciples.

Religious orders such as the *Benedictines* (The **Order of Saint Benedict** also known – in reference to the colour of its members' *habits* – as the **Black Monks**, is a *Catholic religious order* of independent *monastic communities* that observe the *Rule of Saint Benedict*) have insisted on this as one of the essential rules of their institutes.)

In monasteries of many orders there are specific places and times (usually at night) where speaking was more strictly prohibited. These places were termed "Regular Places" (church, refectory, dormitory etc.) and while the times were termed the "Great Silence". Outside of these places and times were accorded "recreations" allowing some conversation moderated by charity and moderation. Useless and idle words were universally forbidden. In active orders the members speak according to the needs of their various duties.

The Cistercian Order (*Cistercian, byname White Monk, or Bernardine, member of a Roman Catholic monastic order that was founded in 1098 and named after the original establishment at Cîteaux (Latin: Cistercium), a locality in Burgundy, near Dijon*).alone that admitted no relaxation from the strict rule of silence, and the Reformed Cistercians

maintain its severity.. In order to avoid speaking, many orders have a certain number of signs, by means of which the religious may have a limited communication with each other for the necessities that are unavoidable.

In the *Indian religions* religious silence is called Mauna and the name for a *sage muni*.

Indra is the head of the all gods (devtas) and the king of heavens. He is also in charge of rain and thunderstorms. He wields a lightning thunderbolt known as *vajra* and rides on a *white elephant* known as *Airavata*.

Brahma is the creator god in the *Trimurti of Hinduism*. Brahma is traditionally seen with four faces and four arms. Each face of his points to a cardinal direction. His hands hold no weapons. In one hand he holds the sacred texts of *Vedas*, in second he holds mala (rosary beads) symbolizing time, in third he holds a cup and spoon symbolizing means to feed sacrificial fire, and in fourth a utensil with water symbolizing the means where all creation emanates from.

ਸਨਕ ਸਨੰਦਨ ਤਪਸੀ ਜਨ ਕੇਤੇ ਗੁਰ ਪਰਸਾਦੀ ਪਾਰਿ ਪਰੇ ॥੧॥

sanak sanandhan thapasee jan kaethae gur parasaadhee paar parae ||1||

Sanak, Sanandan and many humble men of austerity, by Guru's grace, have been carried across to the other side. ||1||

Sanaka, Sanatana, Sanandana and Sanatkumara were the first mind-born creations and sons of the god *Brahma*. They undertook lifelong vows of celibacy against the wishes of Brahma. They are said to wander throughout the materialistic and spiritualistic universe without any desire but with purpose to teach. All four brothers studied Vedas from their childhood, and always travelled together.

ਭਵਜਲੁ ਬਿਨੁ ਸਬਦੈ ਕਿਉ ਤਰੀਐ ॥

bhavajal bin sabadhai kio thareeai |

Without the word of the Shabad, how can anyone cross over the terrifying world-ocean?

ਨਾਮ ਬਿਨਾ ਜਗੁ ਰੋਗਿ ਬਿਆਪਿਆ ਦੁਬਿਧਾ ਡੁਬਿ ਡੁਬਿ ਮਰੀਐ ॥੧॥ ਰਹਾਉ ॥

naam binaa jag rog biaapiaa dhubidhaa ddub ddub mareeai ||1|| rehauo |

Without the Naam, the world is entangled in the disease of duality, and is drowned and dies. ||1||rahau||

ਗੁਰੁ ਦੇਵਾ ਗੁਰੁ ਅਲਖ (ਅਦ੍ਰਿਸ਼ਟ) ਅਭੇਵਾ (ਭੇਦ ਰਹਿਤ) ਤ੍ਰਿਭਵਣ (ਤਿਨ ਦੁਨਿਆ) ਸੋਝੀ ਗੁਰ ਕੀ ਸੇਵਾ ॥

gur dhaevaa gur alakh abhaevaa thribhavan sojhee gur kee saevaa |

The Guru is divine; the Guru is mysterious. Serving the Guru, the three worlds are known and understood.

ਆਪੇ ਦਾਤਿ ਕਰੀ ਗੁਰਿ ਦਾਤੈ ਪਾਇਆ ਅਲਖ (ਅਦਿਸ਼ਟ) ਅਭੇਵਾ (ਗੈਬੀ, ਰੱਬੀ)॥੨॥

aapae dhaath karee gur dhaathai paaeiaa alakh abhaevaa |2|

The Guru, the giver, has Himself given me the gift; I have obtained the mysterious Master. ||2||

ਮਨੁ ਰਾਜਾ ਮਨੁ ਮਨ ਤੇ ਮਾਨਿਆ ਮਨਸਾ ਮਨਹਿ ਸਮਾਈ ॥

man raajaa man man thae maaniaa manasaa manehi samaaee |

The mind is the king; the mind is pacified and satisfied through the mind itself, and desire is subdued in the mind.

Mind is not, either, an organ like the brain which can be dissected and operated upon, nor is a combination of cells like memory cells, but still, for primary readers, it can be said that it is an abstract bodypart located in the brain arena and controlled by it. It is where thoughts generate, thinking process takes place and resultant thoughts are stored. These functions take place in the mind's conscious and sub-conscious tiers or sections.

In conscious tier we remain aware of our thoughts, whereas in sub conscious tier thoughts are automatically zipped in memory files and stored, and later retrieved. The retrieval may happen in dreams and in uncontrolled state of mind e.g., in extreme anger or in a drunken state or in an uncontrolled condition of excitement.

Explanation of few technical words related to mind:

Thoughts (noun) ideas, data, feelings, beliefs or opinions,

Thinking (verb) the processing of thoughts

Memory the ability to preserve, retain, and subsequently recall thoughts

Many a times, mind's and brain's activity overlap. Brain functions when information is fed to it normally through sense organs like: eyes, ears, nose, hands and tongue, but mind works independently of these sense organs, and requires no such input. Brain and mind are constantly at war. For example, when we are doing path ਪਾਠ (reading Guru Granth Sahib or a Gudka), mind tries to take over. This happens with general reading as well. This struggle goes on continuously and normally mind is the winner at the end, unless the reader is strong enough to block his/her thoughts.

It can also be said that mind observes and monitors the flow of information across time when brain refuses to cooperate.

Example: Consider the act of driving. To drive a car, you must both be aware of its motion and its position in space and also be able to influence how it moves. You are conscious. All organs required to drive a car e.g., eyes, ears, feet and hands are at work. Brain is active and is in control. Now, if you have your hands on the wheel but your eyes are shut, you can make the car move, but brain would refuse to cooperate because eyes's input is absent; here, now, mind would automatically take over i.e., it would start thinking what to do?

Brain is different from Mind:

Brain is a hugely complex organ, with an estimated 100 billion **neurons** (greyish or reddish granular cells) passing signals to each other via as many as 1,000 trillion **synaptic connections**. It continuously receives and analyzes **sensory information**, responding by controlling all body actions and functions.

Brain is the centre of the Nervous system and mind is only a tiny part of it without any physical existence.

In addition to Brain, spinal cord and peripheral nerves are also part of our Nervous system.

Major sections of brain for our study are: Sensory system, Motor system and Memory system.

Sensory System

Sensory organs include: eyes, ears, nose, tongue and skin

The system allows its faculties to collect information:

The sense organs contain receptors that are sensitive to stimuli (changes in environment)

Receptors are groups of specialised cells. They can detect changes in the environment, and turn them into electrical impulses. Receptors are often located in the **sense organs**, such as the ear, eye, nose, tongue and skin. Each organ has receptors sensitive to particular kind of stimulus. These provide input to brain to function.

Motor System

Motor organs include: feet, hands, mouth, penis and anus

Memory System

The cerebrum is the largest part of our brain. It sits on top of the brain, rather like a mushroom cap covering its stalk (branches). Either side of the cerebrum are the temporal (sequential) lobes (parts) which are involved in hearing and storing memory.

Transmission: Nervous system contains millions of nerve cells, called neurons. Neurons are highly specialised to transmit messages from one part of your body to another.

ਮਨੁ ਜੋਗੀ ਮਨੁ ਬਿਨਸਿ (ਬਰਬਾਦ ਹੋਨਾ) ਬਿਓਗੀ (ਵਿਛੜਨਾ) ਮਨੁ ਸਮਝੈ ਗੁਣ ਗਾਈ ॥੩॥

man jogee man binas biougee man samajhai gun gaaee |3|

The mind is a yogi and can unite with God but separated from Him it is completely wasted; singing the glorious praises of the Master, the mind is instructed and reformed. ||3||

ਗੁਰ ਤੇ ਮਨੁ ਮਾਰਿਆ ਸਬਦੁ ਵੀਚਾਰਿਆ ਤੇ ਵਿਰਲੇ ਸੰਸਾਰਾ ॥
gur thae man maariaa sabadh veechaariaa thae viralae sansaaraa |
How very rare are those in this world who, through the Guru, pacify their
mind, and consider the word of the Shabad.

ਨਾਨਕ ਸਾਹਿਬੁ ਭਰਿਪੁਰਿ ਲੀਣਾ ਸਾਚ ਸਬਦਿ ਨਿਸਤਾਰਾ (ਕਲਿਆਨ) ॥੪॥੧॥੨॥
naanak saahib bharipur leenaa saach sabadh nisathaaraa |4|1|2|
O Nanak, our Master is All-pervading; through the True Word, we are
emancipated. ||4||1||2||

Shabad 3 (page 1128)

ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ ੩ ਚਉਪਦੇ ਘਰੁ ੧
raag bhairo mehalaa 3 choupadhae ghar 1
Raga Bhairao, Mehla3, Chaupadas, Ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ik oankaar sathigur prasaadh |

ਜਾਤਿ ਕਾ ਗਰਬੁ ਨ ਕਰੀਅਹੁ ਕੋਈ ॥
jaath kaa garab n kareeahu koee |
No one should be proud of his social class and status.

ਬ੍ਰਹਮੁ ਬਿੰਦੇ (ਜਾਨਣਾ) ਸੇ ਬ੍ਰਾਹਮਣੁ ਹੋਈ ॥੧॥
breham bindhae so braahaman hoee |1|
He alone is a Brahmin, who knows the secrets of God. ||1||

ਜਾਤਿ ਕਾ ਗਰਬੁ ਨ ਕਰਿ ਮੁਰਖ ਗਵਾਰਾ ॥
jaath kaa garab n kar moorakh gavaaraa |
Do not be proud of your social class and status, you ignorant fool!

Hindu society is based upon the varna (class) in which people were classified into four classes (varna) with relation to their aptitude and vocation.

Four orders of society were recognized based upon the four duties of human beings and established society accordingly. These four groups were the Brahmins, the priests or spiritual class their associated colour was white; the Kshatriya, the nobility or ruling class, their associated colour was red; the Vaishya, the merchants and farmers, their associated colour was yellow; and the Shudras or servants, whose associated colour was black.

The type of Janeu and its wearing ceremony is also different amongst various castes. Brahmins janeu has 5 or 3 knots and is made of cotton. It is worn at the age of 5.

Khashatryas janeu has one knot, is made of hampen (synthetic fibre) and is worn at the age of 6. Vaishis janeu also has one knot, is made of wool and is worn at the age of 8. The Shudras are not allowed to wear janeu.

ਇਸੁ ਗਰਬ ਤੇ ਚਲਹਿ ਬਹੁਤੁ ਵਿਕਾਰਾ ॥੧॥ ਰਹਾਉ ॥
eis garab thae chalehi bahuth vikaaraa |1| rehaao |
Bulk of sin and corruption comes from the pride. |1|rahau| |

ਚਾਰੇ ਵਰਨ ਆਖੈ ਸਭੁ ਕੋਈ ॥
chaarae varan aakhai sabh koee |
Everyone says that there are four castes, four social classes.

ਬ੍ਰਹਮੁ ਬਿੰਦ ਤੇ ਸਭ ਓਪਤਿ ਹੋਈ ॥੨॥
breham bindh thae sabh oupath hoee |2|
They all emanate from the drop of Brahma's seed. |2| |

ਮਾਟੀ ਏਕ ਸਗਲ ਸੰਸਾਰਾ ॥
maattee eaek sagal sansaaraa |
The entire universe is made of the same clay.

ਬਹੁ ਬਿਧਿ ਭਾਂਡੇ ਘੜੈ ਕੁਮਾਰਾ ॥੩॥
bahu bidh bhaaddae gharrai kumaaraa |3|
The potter has shaped this clay into all sorts of vessels. |3| |

ਪੰਚ ਤਤੁ ਮਿਲਿ ਦੇਹੀ ਕਾ ਆਕਾਰਾ ॥
panch thath mil dhaehee kaa aakaaraa |
The five elements join together, to make up the form of the human body.

Almost 99% of the mass of the human body is made up of six elements: oxygen, carbon, hydrogen, nitrogen, calcium, and phosphorus. Only about 0.85% is composed of another five elements: potassium, sulfur, sodium, chlorine, and magnesium. All are necessary for life.

From religious point of view the human body is made of 5 elements:

- Earth element (Bones and Muscles),
- Water element (Blood),
- Air element (Breath),
- Fire element (Heat), and
- Space element (Emptiness within).

If any one element is taken out, body would collapse. There are various energies in the body like, Bio-energy, magnetic energy, electrical energy, mechanical

energy and chemical energy. These energies run the body. These are called VITAL FORCE or PRAN SHAKTI. Any imbalance in the five elements brings imbalance in the Pran Shakti or vital force.

Asleep, awake, eating, bathing, grooming, working or engaging in passionate pursuits, you need energy, which is supplied from your diet in the form of calories. Energy fuels your body's internal functions, repairs, builds and maintains cells and body tissues, and supports the external activities that enable you to interact with the physical world. Water, your body's most important nutrient, helps facilitate the chemical reactions that produce energy from food.

The amount of energy in an item of food or drink is measured in calories.

When we eat and drink more calories than we use up, our bodies store the excess as body fat. If this continues over time we may put on weight.

As a guide, an average man needs around 2,500kcal a day to maintain a healthy body weight.

For an average woman, that figure is around 2,000kcal a day. These values can vary depending on age, size and levels of physical activity, among other factors.

ਘਟਿ ਵਧਿ ਕੇ ਕਰੈ ਬੀਚਾਰਾ ॥੪॥

ghatt vadh ko karai beechaaraa |4|

Who can say which is less, and which is more? ||4||

ਕਹਤੁ ਨਾਨਕ ਇਹੁ ਜੀਉ ਕਰਮ ਬੰਧੁ ਹੋਈ ॥

kehath naanak eihu jeeo karam bandh hoee |

Says Nanak, this soul is bound by its actions.

ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਹੋਈ ॥੫॥੧॥

bin sathigur bhaettae mukath n hoee |5|1|

Without meeting the True Guru, one is not liberated. ||5||1||

Shabad 4 (page 1130)

ਭੈਰਉ ਮਹਲਾ ੩ ਘਰੁ ੨

bhairou mehalaa 3 ghar 2

Bhairao Mehla 3, Ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik oankaar sathigur prasaadh |

ਦੁਬਿਧਾ ਮਨਮੁਖ ਰੋਗਿ ਵਿਆਪੇ ਤ੍ਰਿਸਨਾ ਜਲਹਿ ਅਧਿਕਾਈ (ਬਹੁਤ ਜ਼ਿਆਦਾ)॥

dhubidhaa manamukh rog viaapae thrisanaa jalehi adhikaaee |

The self-willed manmukhs are afflicted with the disease of duality; they are burnt by the intense fire of desire.

ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਠਉਰ ਨ ਪਾਵਹਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਈ ॥੧॥

mar mar janmehi thour n paavehi birathaa janam gavaaee |1|

They die and die again, and are reborn; they find no place of rest. They waste their lives uselessly. ||1||

ਮੇਰੇ ਪ੍ਰੀਤਮ ਕਰਿ ਕਿਰਪਾ ਦੇਹੁ ਬੁਝਾਈ ॥

maerae preetham kar kirapaa dhaehu bujhaaee |

O my beloved, grant Your grace, and give me understanding.

ਹਉਮੈ ਰੋਗੀ ਜਗਤੁ ਉਪਾਇਆ ਬਿਨੁ ਸਬਦੈ ਰੋਗੁ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

houmai rogee jagath oupaaeiaa bin sabadhahi rog n jaaee |1| rehaao |

The world was created in the disease of egotism; without the Word of the Shabad, this disease is not cured. ||1||rahau||

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰੁ ਪੜਹਿ ਮੁਨਿ ਕੇਤੇ ਬਿਨੁ ਸਬਦੈ ਸੁਰਤਿ ਨ ਪਾਈ ॥

sinmrith saasathr parrehi mun kaethae bin sabadhahi surath n paaee |

There are so many silent sages, who read the Simritees and the Shaastras; without the Shabad, they have no clear awareness.

ਤ੍ਰੈ ਗੁਣ ਸਭੇ ਰੋਗਿ ਵਿਆਪੇ ਮਮਤਾ ਸੁਰਤਿ ਗਵਾਈ ॥੨॥

thrai gun sabhae rog viaapae mamathaa surath gavaaee |2|

All those under the influence of the three qualities are afflicted with the disease; through possessiveness, they lose their awareness. ||2||

ਇਕਿ ਆਪੇ ਕਾਢਿ ਲਏ ਪ੍ਰਭਿ ਆਪੇ ਗੁਰੁ ਸੇਵਾ ਪ੍ਰਭਿ ਲਾਏ ॥

eik aapae kaat leae prabh aapae gur saevaa prabh laaeae |

O God, you save some, and you tell others to serve the Guru.

ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੋ ਪਾਇਆ ਸੁਖੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥੩॥

har kaa naam nidhaano paaeiaa sukh vasiaa man aae |3|

They obtain the treasure of the Name of the Master; peace comes to abide within their minds. ||3||

ਚਉਥੀ ਪਦਵੀ ਗੁਰਮੁਖਿ ਵਰਤਹਿ ਤਿਨ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਇਆ ॥

chouthee padhavee guramukh varathehi thin nij ghar vaasaa paaeiaa |

The Gurmukhs dwell in the fourth state; they obtain a dwelling in the home of their own inner being.

Fourth State: “The fourth state of consciousness also called the Pure Transcendental Consciousness is just silence. That is the state where the mind and the senses are completely silent, but consciousness is fully awake. This level of consciousness has the quality of bliss, a goal in the practice of meditation.

In theory there are seven levels of consciousness which make up the path of spiritual development, they are as follow:

1. the state of waking consciousness;
2. deep sleep;
3. dreaming;
4. transcendental consciousness;
5. cosmic consciousness;
6. god consciousness;
7. unity consciousness.

ਪੂਰੈ ਸਤਿਗੁਰਿ ਕਿਰਪਾ ਕੀਨੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥੪॥

poorai sathigur kirapaa keenee vichahu aap gavaaeiaa |4|

The perfect True Guru shows His Mercy to them; they eradicate their self-conceit from within. ||4||

ਏਕਸੁ ਕੀ ਸਿਰਿ ਕਾਰ ਏਕ ਜਿਨਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਰੁਦ੍ਰੁ ਉਪਾਇਆ ॥

eaekas kee sir kaar eaek jin brehamaa bisan rudhra oupaaeiaa |

Everyone must serve the Master, who created Brahma, Vishnu and Shiva.

ਨਾਨਕ ਨਿਹਚਲੁ ਸਾਚਾ ਏਕੋ ਨਾ ਓਹੁ ਮਰੈ ਨ ਜਾਇਆ ॥੫॥੧॥੧੧॥

naanak nihachal saachaa eaeko naa ouhu marai n jaeiaa |5|1|11|

O Nanak, the One true Master is permanent and stable. He does not die, and He is not born. ||5||1||11||

Shabad 5 (Page 1134)

ਭੈਰਉ ਮਹਲਾ ੪ ॥

bhairou mehalaa 4 |

Bhairao Mehla 4

ਸਭਿ ਘਟ (ਦਿਲ) ਤੇਰੇ ਤੂ ਸਭਨਾ ਮਾਹਿ ॥

sabh ghatt thaerae thoo sabhanaa maahi |

All hearts are Yours, Master; You are in all.

ਤੁਝ ਤੇ ਬਾਹਰਿ ਕੋਈ ਨਾਹਿ ॥੧॥

thujh thae baahar koei naahi |1|

There is nothing at all except You. ||1||

ਹਰਿ ਸੁਖਦਾਤਾ ਮੇਰੇ ਮਨ ਜਾਪੁ ॥
har sukhadhaathaa maerae man jaap |
O my mind, meditate on the Master, the giver of peace.

ਹਉ ਤੁਧੁ ਸਾਲਾਹੀ ਤੂ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਬਾਪੁ ॥੧॥ ਰਹਾਉ ॥
ho thudh saalaahē thoo maeraa har prabh baap |1| rehaao |
I praise You, O God, You are my father. ||1||rahau||

ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਹਰਿ ਪ੍ਰਭੁ ਸੋਇ ॥
jeh jeh dhaekhaa theh har prabh soe |
Wherever I look, I see only the Master.

ਸਭ ਤੇਰੈ ਵਸਿ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥੨॥
sabh thaerai vas dhoojaa avar n koe |2|
All are under Your control; there is no other at all. ||2||

ਜਿਸ ਕਉ ਤੁਮ ਹਰਿ ਰਾਖਿਆ ਭਾਵੈ ॥
jis ko thum har raakhiaa bhaavai |
O Master, when it is Your Will to save someone,

ਤਿਸ ਕੈ ਨੇੜੈ ਕੋਇ ਨ ਜਾਵੈ ॥੩॥
this kai naerrai koe n jaavai |3|
Then nothing can threaten them. ||3||

ਤੂ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸਭ ਤੈ ਭਰਪੂਰਿ ॥
thoo jal thal meheal sabh thai bharapoor |
You are totally pervading and permeating the waters, the lands, the skies and
all places.

ਜਨ ਨਾਨਕ ਹਰਿ ਜਪਿ ਹਾਜਰਾ ਹਜੂਰਿ ॥੪॥੪॥
jan naanak har jap haajaraa hajoor |4|4|
Servant Nanak meditates on the ever-present Master. ||4||4||

Shabad 6 (page 1136)

ਭੈਰਉ ਮਹਲਾ ੫ ॥
bhairo mehalaa 5 |
Bhairao Mehla 5

ਉਠਤ ਸੁਖੀਆ ਬੈਠਤ ਸੁਖੀਆ ॥
oothath sukheea baithath sukheea |
I remain at peace whatever is the posture either I am standing or I am sitting.

ਭਉ ਨਹੀ ਲਾਗੈ ਜਾਂ ਐਸੇ ਬੁਝੀਆ ॥੧॥
bho nehee laagai jaa aisae bujheea |1|
I feel no fear, because I have now understood the Truth. |1|1|

ਰਾਖਾ ਏਕੁ ਹਮਾਰਾ ਸੁਆਮੀ ॥
raakhaa eaek hamaaraa suaamee |
The Master of the whole universe is my protector.

ਸਗਲ ਘਟਾ ਕਾ ਅੰਤਰਜਾਮੀ ॥੧॥ ਰਹਾਉ ॥
sagal ghattaa kaa antharajaamee |1| rehaao |
He is the Inner-knower, the searcher of hearts. |1|1|rahau|

ਸੋਇ ਅਚਿੰਤਾ ਜਾਗਿ ਅਚਿੰਤਾ ॥
soe achintha jaag achintha |
Now I sleep without worry, and I awake without anxiety.

ਜਹਾ ਕਹਾਂ ਪ੍ਰਭੁ ਤੂੰ ਵਰਤੰਤਾ ॥੨॥
jehaa kehaa prabh thoon varathantha |2|
You, O God, are pervading everywhere. |2|1|

ਘਰਿ ਸੁਖਿ ਵਸਿਆ ਬਾਹਰਿ ਸੁਖੁ ਪਾਇਆ ॥
ghar sukh vasiaa baahar sukh paeiaa |
I dwell in peace in my home, and I am at peace outside in the world.

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ॥੩॥੨॥
kahu naanak gur manthra dhrirraaeiaa |3|2|
Says Nanak, the Guru has implanted His mantra within me. |3|1|2|1|

Shabad 7 (page 1141)

ਭੈਰਉ ਮਹਲਾ ੫ ॥
bhairo mehalaa 5 |
Bhairao Mehla 5

ਚੀਤਿ ਆਵੈ ਤਾਂ ਮਹਾ ਅਨੰਦ ॥
cheeth aavai thaa mehaa anandh |
When Waheguru comes to mind, then I am in supreme bliss.

ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਭਿ ਦੁਖ ਭੰਜ ॥
cheeth aavai thaa sabh dhukh bhanj |
When He comes to mind, then all my pains are shattered.

ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਰਧਾ ਪੂਰੀ ॥
cheeth aavai thaa saradhaa pooree |
When He comes to mind, my hopes are fulfilled.

ਚੀਤਿ ਆਵੈ ਤਾਂ ਕਬਹਿ ਨ ਝੂਰੀ ॥੧॥
cheeth aavai thaa kabehi n jhooree |1|
When He comes to mind, I never feel sadness. ||1||

ਅੰਤਰਿ ਰਾਮ ਰਾਇ ਪ੍ਰਗਟੇ ਆਇ ॥
anthar raam raae pragattae aae |
Deep within my being, my sovereign Master has revealed Himself to me.

ਗੁਰਿ ਪੂਰੈ ਦੀਓ ਰੰਗੁ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥
gur poorai dheeu rang laae |1| rehaao |
The perfect Guru has inspired me to love Him. ||1|| rahau ||

ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਰਬ ਕੋ ਰਾਜਾ ॥
cheeth aavai thaa sarab ko raajaa |
When He comes to mind, I am the king of all.

ਚੀਤਿ ਆਵੈ ਤਾਂ ਪੂਰੇ ਕਾਜਾ ॥
cheeth aavai thaa poorae kaajaa |
When He comes to mind, all my affairs are completed.

ਚੀਤਿ ਆਵੈ ਤਾਂ ਰੰਗਿ ਗੁਲਾਲ ॥
cheeth aavai thaa rang gulaal |
When He comes to mind, I am dyed in the deep crimson of His love.

ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਦਾ ਨਿਹਾਲ ॥੨॥
cheeth aavai thaa sadhaa nihaal |2|
When He comes to mind, I am ecstatic forever. ||2||

ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਦ ਧਨਵੰਤਾ ॥
cheeth aavai thaa sadh dhanavanthaa |
When He comes to mind, I am wealthy forever.

ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਦ ਨਿਭਰੰਤਾ (ਭਰਮ) ॥
cheeth aavai thaa sadh nibharanthaa |
When He comes to mind, I am free of doubt forever.

ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਭਿ ਰੰਗ ਮਾਣੈ ॥

cheeth aavai thaa sabh rang maanae |

When He comes to mind, then I enjoy all pleasures.

Remembering God:

We overlook significant things in our lives often because of our demanding routine. Sometimes we forget family birthdays or anniversaries or other important events such as meetings or interviews etc and it is no different in our relationship with God. Unaware as it happens, we allow our busy lives to crowd out our devotion to God. We enjoy our families, our wealth, our homes, our food, our children, all of God's blessings to us. But before we know it, we replace a devotion to the Master with a devotion to His blessings. And in a sad, twisted irony, those blessings become our focus instead of the God who gave them.

We also know that to live an active life we have to go through our daily routine and try not to forget our Master in this busy schedule. However, some people find it difficult to fulfil all tasks and put devotion to God at the back burner.

But we must try to overturn it, we need to do whatever it takes to remember God. There are few things which, if we do, we can keep devotion to God as our priority.

For example, set a recurring calendar notification on your smartphone to remind you of reciting or listening to Japji Sahib or Rehras Sahib or Sukhmani Sahib. Use your various gadgets to play Nitnem Banis, first thing in the morning.

Get a wall plaque with your favourite shabad engraved on it, which you daily read before leaving home. Use your mobile's home screen for spiritual verses from Guru Granth Sahib instead of whatever you are using now.

Use some CDs in your car to listen to the holy word (Banis/shabads) appropriate to the time of listening, e.g., Japji or Asa di Var in the morning, Sukhmani Sahib in the afternoon, Rehraas Sahib in the evening and Kirtan Sohila at night time driving.

Rising in the early morning is also important as at that time reciting shabds touches heart for the atmosphere is calm and quiet and there are more chances of concentration on God. It is also believed that God visits His devotees early in the morning.

ਚੀਤਿ ਆਵੈ ਤਾਂ ਚੁਕੀ ਕਾਣੈ (ਡਰ)॥੩॥

cheeth aavai thaa chookee kaanae |3|

When He comes to mind, I am rid of fear. ||3||

ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਹਜ ਘਰੁ ਪਾਇਆ ॥

cheeth aavai thaa sehaj ghar paaeiaa |

When He comes to mind, I find the home of peace and poise.

ਚੀਤਿ ਆਵੈ ਤਾਂ ਸੁੰਨਿ ਸਮਾਇਆ ॥

cheeth aavai thaa sunn samaeiaa |

When He comes to mind, I am absorbed in the primal void of God.

ਚੀਤਿ ਆਵੈ ਸਦ ਕੀਰਤਨੁ ਕਰਤਾ ॥

cheeth aavai sadh keerathan karathaa |

When He comes to mind, I continually sing the kirtan of His praises.

ਮਨੁ ਮਾਨਿਆ ਨਾਨਕ ਭਗਵੰਤਾ ॥੪॥੮॥੨੧॥

man maaniaa naanak bhagavanthaa |4|8|21|

Nanak's mind is pleased and satisfied with the closeness of God.

||4||8||21||

Shabad 8 (page 1144)

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehalaa 5 |

Bhairao Mehlā 5

ਤੂ ਮੇਰਾ ਪਿਤਾ ਤੂਹੈ ਮੇਰਾ ਮਾਤਾ ॥

thoo maeraa pithaa thoohai maeraa maathaa |

You are my father, and You are my mother.

ਤੂ ਮੇਰੇ ਜੀਅ ਪ੍ਰਾਨ ਸੁਖਦਾਤਾ ॥

thoo maerae jeeā praan sukhadhaathaa |

You are my Soul, my breath of life, the giver of peace.

ਤੂ ਮੇਰਾ ਠਾਕੁਰੁ ਹਉ ਦਾਸੁ ਤੇਰਾ ॥

thoo maeraa thaakur ho dhaas thaeraa |

You are my Master; I am Your slave.

ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨਹੀ ਕੋ ਮੇਰਾ ॥੧॥

thujh bin avar nehee ko maeraa |1|

Without You, I have no one at all. ||1||

ਕਰਿ ਕਿਰਪਾ ਕਰਹੁ ਪ੍ਰਭ ਦਾਤਿ ॥
kar kirapaa karahu prabh dhaath |
Please bless me with Your mercy, God, and give me this gift,

ਤੁਮ੍ਹਰੀ ਉਸਤਤਿ ਕਰਉ ਦਿਨ ਰਾਤਿ ॥੧॥ ਰਹਾਉ ॥
thumaaree ousathath karo dhin raath |1| rehaao |
that I may sing Your praises, day and night. |1|1| rahau | |

ਹਮ ਤੇਰੇ ਜੰਤ ਤੂ ਬਜਾਵਨਹਾਰਾ ॥
ham thaerae janth thoo bajaavanehaaraa |
I am Your musical instrument, and You are the musician.

ਹਮ ਤੇਰੇ ਭਿਖਾਰੀ ਦਾਨੁ ਦੇਹਿ ਦਾਤਾਰਾ ॥
ham thaerae bhikhaaree dhaan dhaehi dhaathaaraa |
I am Your beggar; please bless me with Your charity, O great giver.

ਤਉ ਪਰਸਾਦਿ ਰੰਗ ਰਸ ਮਾਣੇ ॥
tho parasaadh rang ras maanae |
By Your grace, I enjoy love and pleasures.

ਘਟ ਘਟ ਅੰਤਰਿ ਤੁਮਹਿ ਸਮਾਣੇ ॥੨॥
ghatt ghatt anthar thumehi samaanae |2|
You are deep within each and every heart. |2|1|

ਤੁਮ੍ਹਰੀ ਕ੍ਰਿਪਾ ਤੇ ਜਪੀਐ ਨਾਉ ॥
thumaaree kirapaa thae japeeai naao |
By Your grace, I recite the Name.

ਸਾਧਸੰਗਿ ਤੁਮਰੇ ਗੁਣ ਗਾਉ ॥
saadhasang thumarae gun gaao |
In the saadh sangat, I sing Your praises.

ਤੁਮ੍ਹਰੀ ਦਇਆ ਤੇ ਹੋਇ ਦਰਦ ਬਿਨਾਸੁ ॥
thumaaree dhaeiaa thae hoe dharadh binaas |
In Your mercy, You take away our pains.

ਤੁਮ੍ਹਰੀ ਮਇਆ ਤੇ ਕਮਲ ਬਿਗਾਸੁ ॥੩॥
thumaree maeiaa thae kamal bigaas |3|
By Your mercy, the heart-lotus blossoms forth. |3|1|

ਹਉ ਬਲਿਹਾਰਿ ਜਾਉ ਗੁਰਦੇਵ ॥
ho balihaar jaaoo guradhaev |
I am a sacrifice to the divine Guru.

ਸਫਲ ਦਰਸਨੁ ਜਾ ਕੀ ਨਿਰਮਲ ਸੇਵ ॥
safal dharasan jaa kee niramal saev |
Your blessed vision is fruitful and rewarding; His service is immaculate and pure.

ਦਇਆ ਕਰਹੁ ਠਾਕੁਰ ਪ੍ਰਭ ਮੇਰੇ ॥
dhaeiaa karahu thaakur prabh maerae |
Be merciful to me, O my Master,

ਗੁਣ ਗਾਵੈ ਨਾਨਕੁ ਨਿਤ ਤੇਰੇ ॥੪॥੧੮॥੩੧॥
gun gaavai naanak nith thaerae |4|18|31|
That Nanak may continually sing Your praises. ||4||18||31||

Shabad 9 (page 1151)

ਭੈਰਉ ਮਹਲਾ ੫ ॥
bhairo mehalaa 5 |
Bhairao Mehla 5

ਪੰਚ ਮਜਮੀ (ਪੰਜ ਗਿਆਨ ਇੰਦਰੀਆ, ਪੰਜ ਚੋਰ) ਜੋ ਪੰਚਨ ਰਾਖੈ ॥
panch majamee jo panchan raakhai |
One who cannot control the bad actions of the five organs of perception (ears, eyes, nose, tongue and skin) becomes the personification of these five organs of activity.

ਮਿਥਿਆ ਰਸਨਾ ਨਿਤ ਉਠਿ ਭਾਖੈ (ਬੋਲਨਾ)॥
mithiaa rasanaa nith outh bhaakhai |
He gets up each day and tells lies.

ਚਕ੍ਰ ਬਣਾਇ ਕਰੈ ਪਾਖੰਡ ॥
chakr banaae karai paakhandd |
He applies ceremonial religious marks to his body, but practises hypocrisy.

ਝੁਰਿ ਝੁਰਿ (ਪਛਤਾਨਾ) ਪਚੈ (ਗਲ ਸੜ ਜਾਨਾ) ਜੈਸੇ ਤ੍ਰਿਅ ਰੰਡ ॥੧॥
jhur jhur pachai jaisae thria randd |1|
He wastes away in sadness and pain, like a lonely widow. ||1||

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਸਭ ਝੂਠੁ ॥
har kae naam binaa sabh jhooth ।
Without God's Name , everything is false.

ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਮੁਕਤਿ ਨ ਪਾਈਐ ਸਾਚੀ ਦਰਗਹਿ ਸਾਕਤ (ਨਾਸਤਕ) ਮੂਠੁ (ਲੁੱਟੇ ਜਾਨਾ) ॥੧॥ ਰਹਾਉ ॥
bin gur poorae mukath n paaeeai saachee dharagehi saakath mooth ।।
rehaao ।

Without the perfect Guru, liberation is not obtained. In the court of the True Master the faithless cynic is plundered. ।।1।।rahau।।

ਸੋਈ ਕੁਚੀਲ (ਬਦ-ਤਮੀਜ਼, ਨਾ-ਸਮਝ) ਕੁਦਰਤਿ ਨਹੀ ਜਾਨੈ ॥
soee kucheel kudharath nehee jaanai ।
One who does not know the Master's creative power is ignorant and ill-bred.

ਲੀਪਿਐ ਥਾਇ ਨ ਸੁਚਿ ਹਰਿ ਮਾਨੈ ॥
leepiai thaae n such har maanai ।
Ritualistically plastering one's kitchen square does not make it pure in the eyes of the Master.

ਅੰਤਰੁ ਮੈਲਾ ਬਾਹਰੁ ਨਿਤ ਧੋਵੈ ॥
anthar mailaa baahar nith dhovai ।
If a person is polluted within, he may wash himself everyday on the outside,

ਸਾਚੀ ਦਰਗਹਿ ਅਪਨੀ ਪਤਿ ਖੋਵੈ ॥੨॥
saachee dharagehi apanee path khovai ।2।
but in the court of the true Master, he forfeits his honour. ।।2।।

ਮਾਇਆ ਕਾਰਣਿ ਕਰੈ ਉਪਾਉ ॥
maaeiaa kaaran karai oupao ।
He works for the sake of Maya,

ਕਬਹਿ ਨ ਘਾਲੈ (ਪਾਨਾ, ਰਖਨਾ) ਸੀਧਾ ਪਾਉ ॥
kabehi n ghaalai seedhaa paao ।
but he never places his feet on the right path.

ਜਿਨਿ ਕੀਆ ਤਿਸੁ ਚੀਤਿ ਨ ਆਣੈ ॥
jin keaaa this cheeth n aanai ।
He never even remembers the One who created him.

ਕੂੜੀ (ਝੂਠ) ਕੂੜੀ ਮੁਖਹੁ ਵਖਾਣੈ ॥੩॥

koorree koorree mukhahu vakhaanai |3|

He speaks falsehood, only falsehood, with his mouth. ||3||

ਜਿਸ ਨੇ ਕਰਮੁ ਕਰੇ ਕਰਤਾਰੁ ॥

jis no karam karae karathaar |

That person, unto whom the creator Master shows mercy,

ਸਾਧਸੰਗਿ ਹੋਇ ਤਿਸੁ ਬਿਉਹਾਰੁ ॥

saadhasang hoe this biouhaar |

deals with the Saadh Sangat, the company of the holy.

ਹਰਿ ਨਾਮ ਭਗਤਿ ਸਿਉ ਲਾਗਾ ਰੰਗੁ ॥

har naam bhagath sio laagaa rang |

One who lovingly worships the Master's Name,

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਜਨ ਨਹੀ ਭੰਗੁ ॥੪॥੪੦॥੫੩॥

kahu naanak this jan nehee bhang |4|40|53|

says Nanak - no obstacles ever block his way. ||4||40||53||

Shabad 10 (page 1152)

ਭੈਰਉ ਮਹਲਾ ੫ ॥

bhairo mehalaa 5 |

Bhairao Mehla 5

ਸਤਿਗੁਰ ਅਪੁਨੇ ਸੁਨੀ ਅਰਦਾਸਿ ॥

sathigur apunae sunee aradhaas |

The true Guru has listened to my prayer.

The word Ardas is derived from the Persian word 'Arazdashat', meaning a request. In Sikhism it is said while standing still with folded hands facing Guru Granth Sahib, At other times it is said before and after performing any relevant task. It is a plea to God to support and help the devotee with whatever he or she is about to undertake or has done and to thank God for the time gone.

ਕਾਰਜੁ ਆਇਆ ਸਗਲਾ ਰਾਸਿ ॥

kaaraj aaeiaa sagalaa raas |

All my affairs have been resolved.

ਮਨ ਤਨ ਅੰਤਰਿ ਪ੍ਰਭੂ ਧਿਆਇਆ ॥
man than anthar prabhoo dhiaaeiaa |
Deep within my mind and body, I meditate on God.

ਗੁਰ ਪੂਰੇ ਡਰੁ ਸਗਲ ਚੁਕਾਇਆ ॥੧॥
gur poorae ddar sagal chukaaeiaa |1|
The perfect Guru has dispelled all my fears. ||1||

ਸਭ ਤੇ ਵਡ ਸਮਰਥ ਗੁਰਦੇਵ ॥
sabh thae vadd samarath guradhaev |
The all-powerful Divine Guru is the greatest of all.

ਸਭਿ ਸੁਖ ਪਾਈ ਤਿਸ ਕੀ ਸੇਵ ॥ ਰਹਾਉ ॥
sabh sukh paaee this kee saev | rehaao |
Serving Him, I obtain all comforts. ||rahau||

ਜਾ ਕਾ ਕੀਆ ਸਭੁ ਕਿਛੁ ਹੋਇ ॥
jaa kaa keeaa sabh kish hoe |
Everything is done by Him.

ਤਿਸ ਕਾ ਅਮਰੁ (ਰੂਹਾਨੀ) ਨ ਮੇਟੈ ਕੋਇ ॥
this kaa amar n maettai koe |
No one can erase His eternal decree.

ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਅਨੂਪੁ (ਬਹੁਤ ਖੋਬਸੂਰਤ)
paarabreham paramaesar anoop |
The supreme Master, the transcendent Master, is incomparably beautiful.

ਸਫਲ ਮੂਰਤਿ ਗੁਰੁ ਤਿਸ ਕਾ ਰੂਪੁ ॥੨॥
safal moorath gur this kaa roop |2|
The Guru is the Image of fulfillment, the embodiment of the Master. ||2||

ਜਾ ਕੈ ਅੰਤਰਿ ਬਸੈ ਹਰਿ ਨਾਮੁ ॥
jaa kai anthar basai har naam |
The Name of the Master abides deep within him.

ਜੋ ਜੋ ਪੇਖੈ ਸੁ ਬ੍ਰਹਮ ਗਿਆਨੁ ॥
jo jo paekhai s breham giaan |
Wherever he looks, he sees the wisdom of God.

ਬੀਸ ਬਿਸੁਏ (ਬਿਲਕੁਲ, ੧੦੦%) ਜਾ ਕੈ ਮਨਿ ਪਰਗਾਸੁ ॥
bees bisueae jaa kai man paragaas |
His mind is totally enlightened and illuminated.

ਤਿਸੁ ਜਨ ਕੈ ਪਾਰਬ੍ਰਹਮ ਕਾ ਨਿਵਾਸੁ ॥੩॥
this jan kai paarabreham kaa nivaas |3|
Within that person, the supreme Master abides. ||3||

ਤਿਸੁ ਗੁਰ ਕਉ ਸਦ ਕਰੀ ਨਮਸਕਾਰ ॥
this gur ko sadh karee namasakaar |
I humbly bow to that Guru forever.

ਤਿਸੁ ਗੁਰ ਕਉ ਸਦ ਜਾਉ ਬਲਿਹਾਰ ॥
this gur ko sadh jao balihaar |
I am forever a sacrifice to that Guru.

ਸਤਿਗੁਰ ਕੇ ਚਰਨ ਧੋਇ ਧੋਇ ਪੀਵਾ ॥
sathigur kae charan dhoe dhoe peevaa |
I wash the feet of the Guru, and drink in this water.

ਗੁਰ ਨਾਨਕ ਜਪਿ ਜਪਿ ਸਦ ਜੀਵਾ ॥੪॥੪੩॥੫੬॥
gur naanak jap jap sadh jeevaa |4|43|56|
Reciting and meditating forever on Guru Nanak, I live. ||4||43||56||

Shabad 11 (page 1160)

ਮਹਲਾ ੫ ॥
mehalaa 5 |
Mehla 5

ਜੋ ਪਾਥਰ ਕਉ ਕਹਤੇ ਦੇਵ ॥
jo paathar ko kehathae dhaev |
Those who call a stone their god

ਤਾ ਕੀ ਬਿਰਥਾ ਹੋਵੈ ਸੇਵ ॥
thaa kee birathaa hovai saev |
their prayer is useless.

ਜੋ ਪਾਥਰ ਕੀ ਪਾਂਠੀ ਪਾਇ ॥
jo paathar kee paaee paaee |
Those who fall at the feet of a stone god

ਤਿਸ ਕੀ ਘਾਲ ਅਜਾਂਈ ਜਾਇ ॥੧॥
this kee ghaal ajaaee jaae |1|
their effort is wasted in vain. ||1||

ਠਾਕੁਰੁ ਹਮਰਾ ਸਦ ਬੋਲੰਤਾ ॥
thaakur hamaraa sadh bolantha |
My Master speaks forever.

ਸਰਬ ਜੀਆ ਕਉ ਪ੍ਰਭੁ ਦਾਨੁ ਦੇਤਾ ॥੧॥ ਰਹਾਉ ॥
sarab jeeaa ko prabh dhaan dhaethaa |1| rehaao |
His gifts to all living beings. ||1||rahau||

ਅੰਤਰਿ ਦੇਉ ਨ ਜਾਨੈ ਅੰਧੁ ॥
anthar dhaeo n jaanai andh |
The divine Master is within the self, but the spiritually blind one does not
know this.

ਭ੍ਰਮ ਕਾ ਮੋਹਿਆ ਪਾਵੈ ਫੰਧੁ ॥
bhram kaa mohiaa paavai fandh |
Deluded by doubt, he is caught in the noose.

ਨ ਪਾਥਰੁ ਬੋਲੈ ਨਾ ਕਿਛੁ ਦੇਇ ॥
n paathar bolai naa kish dhaee |
The stone does not speak; it does not give anything to anyone.

ਫੋਕਟ ਕਰਮ ਨਿਹਫਲ ਹੈ ਸੇਵ ॥੨॥
fokatt karam nihafal hai saev |2|
Such religious rituals are useless; such service is fruitless. ||2||

ਜੇ ਮਿਰਤਕ ਕਉ ਚੰਦਨੁ ਚੜਾਵੈ ॥
jae mirathak ko chandhan charraavai |
If a corpse is anointed with sandalwood oil,

ਉਸ ਤੇ ਕਹਹੁ ਕਵਨ ਫਲ ਪਾਵੈ ॥
ous thae kehahu kavan fal paavai |
what good does it do to the dead?

ਜੇ ਮਿਰਤਕ ਕਉ ਬਿਸਟਾ ਮਾਹਿ ਰੁਲਾਈ ॥
jae mirathak ko bisattaa maahi rulaae |
If a corpse is rolled in manure,

ਤਾਂ ਮਿਰਤਕ ਕਾ ਕਿਆ ਘਟਿ ਜਾਈ ॥੩॥
thaa mirathak kaa kaaa ghatt jaaee |3|
what does a dead body lose from this? ||3||

ਕਹਤ ਕਬੀਰ ਹਉ ਕਹਉ ਪੁਕਾਰਿ ॥
kehath kabeer ho keho pukaar |
Says Kabir, I proclaim this out loud

ਸਮਝਿ ਦੇਖੁ ਸਾਕਤ ਗਾਵਾਰ ॥
samajh dhaekh saakath gaavaar |
behold, and understand, you ignorant, faithless cynic.

ਦੂਜੈ ਭਾਇ ਬਹੁਤੁ ਘਰ ਗਾਲੇ ॥
dhoojai bhaae bahuth ghar gaalae |
The love of duality has ruined countless homes.

ਰਾਮ ਭਗਤ ਹੈ ਸਦਾ ਸੁਖਾਲੇ ॥੪॥੪॥੧੨॥
raam bhagath hai sadhaa sukhaalae |4|4|12|
The Master's devotees are forever in bliss. ||4||4||12||

Shabad 12 (page 1164)

ਕਬਹੂ ਖੀਰਿ ਖਾਡ ਘੀਉ ਨ ਭਾਵੈ ॥
kabehoo kheer khaadd gheeo n bhaavai |
Sometimes, people do not appreciate milk, sugar and ghee.

ਕਬਹੂ ਘਰ ਘਰ ਟੂਕ (ਰੋਟੀ ਟੁਕੜ) ਮਗਾਵੈ ॥
kabehoo ghar ghar ttook magaavai |
Sometimes, they have to beg for bread from door to door.

ਕਬਹੂ ਕੂਰਨੁ ਚਨੇ ਬਿਨਾਵੈ ॥੧॥
kabehoo kooran chanae binaavai |1|
Sometimes, they have to pick out the grain from the chaff. ||1||

ਜਿਉ ਰਾਮੁ ਰਾਖੈ ਤਿਉ ਰਹੀਐ ਰੇ ਭਾਈ ॥
jio raam raakhai thio reheai rae bhaae |
As the Master keeps us, so do we live, O sibling of destiny.

ਹਰਿ ਕੀ ਮਹਿਮਾ ਕਿਛੁ ਕਥਨੁ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥
har kee mehima kish kathan n jaaee |1| rehau |
The Master's glory cannot even be described. ||1||rahau||

ਕਬਹੂ ਤੁਰੇ ਤੁਰੰਗ (ਘੋੜੇ) ਨਚਾਵੈ ॥
kabehoo thurae thurang nachaavai |
Sometimes, people dance around on horses (rich people).

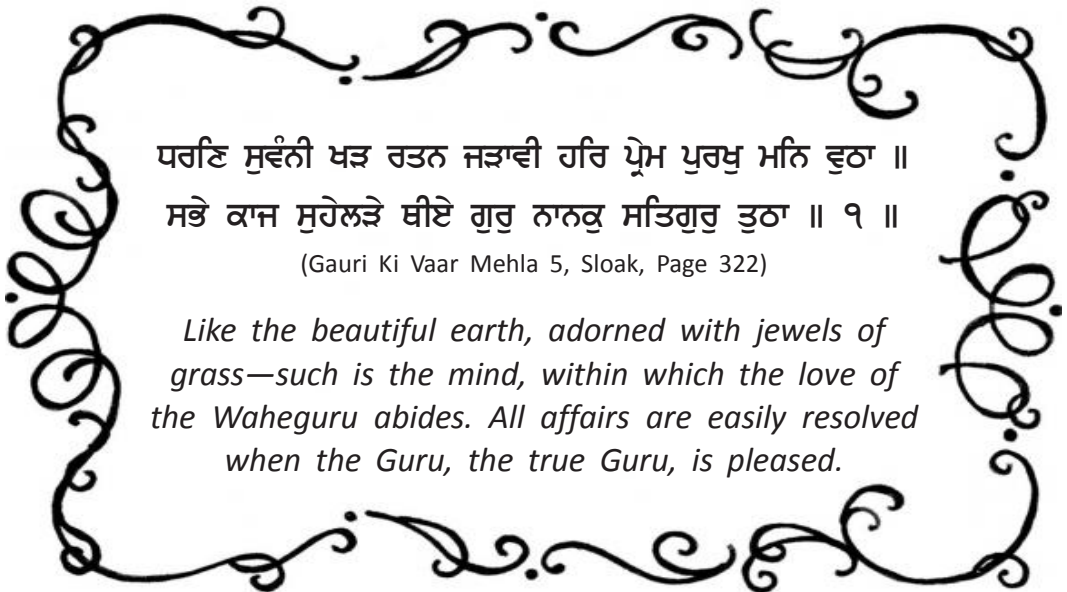
ਕਬਹੂ ਪਾਇ ਪਨਹੀਓ (ਜੂਤੇ) ਨ ਪਾਵੈ ॥੨॥
kabehoo paae paneheeou n paavai |2|
Sometimes, they do not even have shoes for their feet. |12| |

ਕਬਹੂ ਖਾਟ ਸੁਪੇਦੀ (ਚਿੱਟੀ ਚੱਦਰ) ਸੁਵਾਵੈ ॥
kabehoo khaatt supaedhee suvaavai |
Sometimes, people sleep on cosy beds with white sheets.

ਕਬਹੂ ਭੂਮਿ ਪੈਆਰੁ (ਇਕ ਤੀਲਾ) ਨ ਪਾਵੈ ॥੩॥
kabehoo bhoom paiaar n paavai |3|
Sometimes, they do not even have straw to put down on the ground. |13| |

ਭਨਤਿ (ਬੇਨਤੀ) ਨਾਮਦੇਉ ਇਕੁ ਨਾਮੁ ਨਿਸਤਾਰੈ (ਬਚਾਨਾ)॥
bhanath naamadhaeo eik naam nisathaarai |
Namdev prays, only the Naam can save us.

ਜਿਹ ਗੁਰੁ ਮਿਲੈ ਤਿਹ ਪਾਰਿ ਉਤਾਰੈ ॥੪॥੫॥
jih gur milai thih paar outhaarai |4|5|
One who meets the Guru, is carried across to the other side. |14|15| |



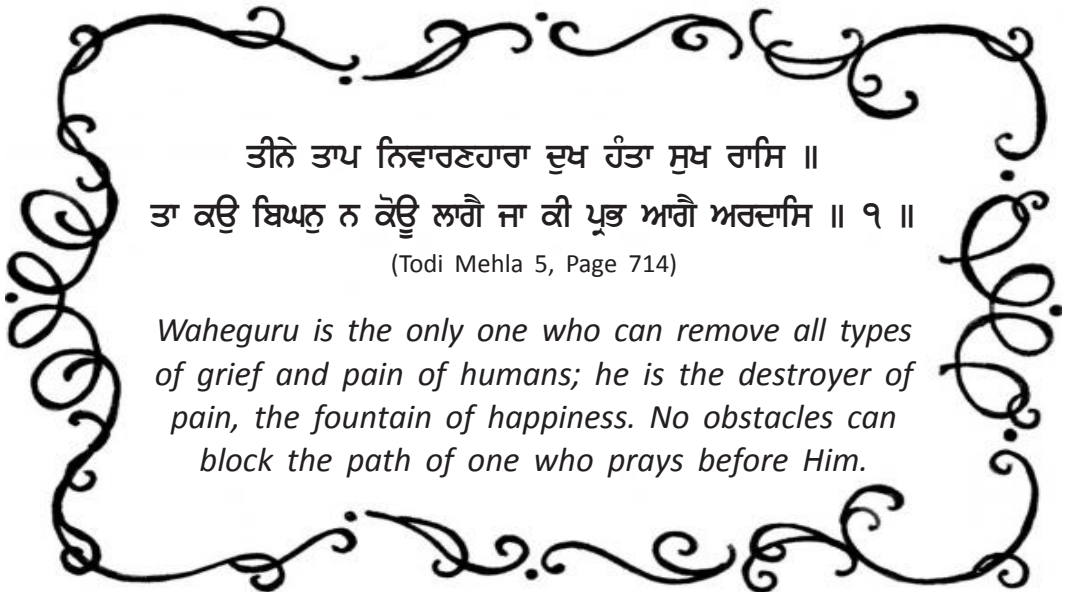
ਧਰਣਿ ਸੁਵੰਨੀ ਖੜ ਰਤਨ ਜੜਾਵੀ ਹਰਿ ਪ੍ਰੇਮ ਪੁਰਖੁ ਮਨਿ ਵੁਠਾ ॥
ਸਭੇ ਕਾਜ ਸੁਹੇਲੜੇ ਥੀਏ ਗੁਰੁ ਨਾਨਕੁ ਸਤਿਗੁਰੁ ਤੁਠਾ ॥ ੧ ॥

(Gauri Ki Vaar Mehla 5, Sloak, Page 322)

*Like the beautiful earth, adorned with jewels of
grass—such is the mind, within which the love of
the Waheguru abides. All affairs are easily resolved
when the Guru, the true Guru, is pleased.*

RAGA BASANT

(Pages 1168-1196)



ਤੀਨੇ ਤਾਪ ਨਿਵਾਰਣਹਾਰਾ ਦੁਖ ਹੰਤਾ ਸੁਖ ਰਾਸਿ ॥
ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਕੋਊ ਲਗੈ ਜਾ ਕੀ ਪ੍ਰਭ ਆਗੈ ਅਰਦਾਸਿ ॥ ੧ ॥

(Todi Mehla 5, Page 714)

Waheguru is the only one who can remove all types of grief and pain of humans; he is the destroyer of pain, the fountain of happiness. No obstacles can block the path of one who prays before Him.

Inroduction

According to Indian Schools of music this raga has very gentle mood and represents loneliness and quiet joy and is to be performed in a dignified slow tempo. The raga belongs to Purvi thaht.

This raga is mentioned as a son of raga Hindol in the Ragamala listed at the end of Guru Granth Sahib.

There are many variations of this raga. It is believed that the Basant raga recorded in Guru Granth Sahib is in its original and true variation. According to a tradition this raga is sung in the Sikh Gurudwaras from the festival of Magi to the festival of Hola Mohalla. During this period the singing of raga Sarang is prohibited. The Sikh ragis start the singing of this raga on the first of the month of Mag, after saying their prayers and purifying the Prasad. They sing five shabads of the raga and then sing the "Var" of Basant and declare that they have opened the raga Basant. On the day of Holla Mohalla they sing the shabad "surah ki jaisi teri chaal" (Bhagat Kabir page 1196) and end the singing of the raga.

The scale and notes of the raga are as follows:

Arohi (ascending scale) – sa ga ma ma ga ma dha ni sa re

Avrohi (descending scale) – sa ni dha, ni dha mm, ma ga sa

The Vadi (most popular) – note is "sa" and samvadi (second most popular) note is "ga".

This raga can be sung at any time, though some prefer it to be sung at late night time. The season of its recitation is spring (Basant) i.e., during February and March.

In Guru Granth Sahib it has hymns from pages 1168-1196 (29 pages).

The Composers:

The composers of bani(hymns) in this raga are:

Gurus:

1. Guru Nanak Dev
2. Guru Amardas
3. Guru Ramdas
4. Guru Arjan Dev
5. Guru Tegh Bahadur

Bhagats:

1. Kabir
2. Namdev
3. Ravidas
4. Ramanand

The Structure:

The sequences of the structure of compositions in this raga are:

Gurbani:

1. Shabads (2-5 padas)
2. Ashtpadis
3. Var

Bhagatbani:

1. Shabads (3-5 padas)

Matrix

VISUAL ANALYSIS

Count of the use of Managals:

Complete Mool Mantar = 1 at page 1168

Ik-Ongkar Satgur Prasadh = 21

Placement and count of rahau verses:

All shabads have numbered rahau verses placed at the end of the first padas of the shabads, except a shabad at page 1185 where it is unnumbered and it is placed in the beginning of the first pada and Guru Tegh Bahadur's shabads (pages 1186-1187) where the numbered verses are placed in the beginning of the padas of the shabads. In the Ashtpadis the rahau verse is numbered and is placed at the end of the first padas of the Ashtpadis.

In the Bhagat Bani the numbered rahau verse is placed at the end of the first padas of the shabads, except the bani of Bhagat Ramanand, where the numbered rahau verse is placed in the beginning of the first pada of the shabad.

Diversification of headings & subheadings in this raga:

| PAGE NUMBER | HEADINGS/SUBHEADINGS |
|--------------------|--|
| 1168 | Raga Basant Mehla 1 Ghar 1 Chaupadas do tuke |
| 1171 | Mehla 1 Basant Hindol Ghar 2 |
| 1177 | Raga Basant Mehla 4 Ghar 1 Ik-tuke |
| 1185 | Basant Mehla 5 Ghar 2 Hindol |

Structure of Bani

| | P | P | P | P | P | Spe | Ashtpadis | Spe | Chts | Sohle** | Var | Sloak** |
|----------------|---|---|------|---|---|--------|-----------|-----|------|---------|---------------------------------------|------------------------|
| Gurus | 2 | 3 | 4 | 5 | 6 | Titled | 8 pds | | | | | |
| Nanak Dev*** | | | 12* | | | | 8 | | | | | |
| Angad Dev | | | | | | | | | | | | |
| Amardas | | | 18** | | | | | | | | | |
| Ramdas | | | 7 | | | | 1 | | | | | |
| Arjan Dev | 1 | | 20 | | | | 2 | | | | 3 pauris (title "pauri" is not given) | This var has no sloaks |
| Tegh Bahadur | 1 | 4 | | | | | | | | | | |
| Bhagats | | | | | | | | | | | | |
| Kabir | | 5 | 2 | 1 | | | | | | | | |
| Namdev | | 2 | 1 | | | | | | | | | |
| Ravidas | | | 1 | | | | | | | | | |
| Ramanand | | 1 | | | | | | | | | | |

*One shabad of 4 padas and one shabad of 5 padas of Mehla 3 are included with Mehla 1 on pages 1169-1170 in the old birs (recensions).

**18 shabads plus 1 shabad included with Mehla 1 shabads

***Guru Nanak's shabads count in pothi sahib is =12; but two shabads out of this number are of Guru Amardas. Thus Guru Nanak's final count=12-2=10 shabads.

A Few Shabads Selected at Random:

Shabad 1, page 1168

ਰਾਗੁ ਬਸੰਤੁ ਮਹਲਾ ੧ ਘਰੁ ੧ ਚਉਪਦੇ ਦੁਤੁਕੇ
 raag basanth mehalaa 1 ghar 1 choupadhae dhuthukae
 Raga Basant, Mehla 1, Ghar 1, chau-padas, du-tukas:

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ik oankaar sath naam karathaa purakh nirabho niravair akaal moorath ajoonee
 saibhan gur prasaadh |

ਮਾਹਾ (ਮਹੀਨੇ) ਮਾਹ (ਮਹੀਨਾ) ਮੁਮਾਰਖੀ (ਮੁਬਾਰਕ) ਚੜਿਆ ਸਦਾ ਬਸੰਤੁ ॥
maahaa maah mumaarakhee charriaa sadhaa basanth |
Among the months, blessed is this month, when spring comes.

Spring marks the end of blistering winter and the transitional period to scorching summer. The Earth's axis is angled between its closest and furthest position from the Sun, when temperatures are the most extreme. You can finally ditch the winter layers.

After months spent conserving energy, colorful flowers bloom in the spring, signaling to the bees that they are ready for pollination. And science has proven that looking at buttercups can make you happy.

ਪਰਫਤੁ (ਪ੍ਰਫੁਲੱਤ) ਚਿਤ ਸਮਾਲਿ ਸੋਇ ਸਦਾ ਸਦਾ ਗੋਬਿੰਦੁ ॥੧॥
parafarr chith samaal soe sadhaa sadhaa gobindh |1|
Blossom forth, O my consciousness (awareness), contemplating (considering)
the Master of the universe, forever and ever. |1|1|

ਭੋਲਿਆ ਹਉਮੈ ਸੁਰਤਿ ਵਿਸਾਰਿ ॥
bholiaa houmai surath visaar |
O ignorant one, forget your egotistical intellect.

ਹਉਮੈ ਮਾਰਿ ਬੀਚਾਰਿ ਮਨ ਗੁਣ ਵਿਚਿ ਗੁਣੁ ਲੈ ਸਾਰਿ ॥੧॥ ਰਹਾਉ ॥
houmai maar beechaar man gun vich gun lai saar |1| rehaao |
Subdue your ego, and contemplate Him in your mind; gather in the virtues
of the sublime (inspiring), virtuous Master. |1|1|rahau|

ਕਰਮ ਪੇਡੁ ਸਾਖਾ (ਟਹਿਣੀਆਂ) ਹਰੀ ਧਰਮੁ ਫਲੁ ਫਲੁ ਗਿਆਨੁ ॥
karam paedd saakhaa haree dharam ful fal giaan |
Karma is the tree, the Master's Name the branches, Dharmic faith the flowers,
and spiritual wisdom the fruit.

ਪਤ ਪਰਾਪਤਿ ਛਾਵ ਘਣੀ ਚੁਕਾ ਮਨ ਅਭਿਮਾਨੁ ॥੨॥
path paraapath shaav ghanee chookaa man abhimaan |2|
Realisation of the Master are the leaves, and eradication of the pride of the
mind is the shade. |1|2|1|

ਅਖੀ ਕੁਦਰਤਿ ਕੰਨੀ ਬਾਣੀ ਮੁਖਿ ਆਖਣੁ ਸਚੁ ਨਾਮੁ ॥
akhee kudharath kannee baanee mukh aakhan sach naam |
Whoever sees the Master's creative power with his eyes, and hears the
Guru's bani with his ears, and utters the True Name with his mouth,

ਪਤਿ (ਇਜ਼ੱਤ) ਕਾ ਧਨੁ ਪੂਰਾ ਹੋਆ ਲਾਗਾ ਸਹਜਿ ਧਿਆਨੁ ॥੩॥
path kaa dhan pooraa hoaa laagaa sehaj dhiaan |3|
attains the perfect wealth of honour, and instinctively focuses his meditation
on the Master. ||3||

ਮਾਹਾ ਰੁਤੀ ਆਵਣਾ ਵੇਖਹੁ ਕਰਮ ਕਮਾਇ ॥
maahaa ruthee aavanaa vaekhahu karam kamaae |
The months and the seasons come and go; one must do his/her deeds
morally.

Earth spins around the Sun at an angle, which is why we have different seasons.
Most modern day calendars around the world reflect this and divide the year
into 4 seasons: spring, summer, fall (autumn), and winter.

ਨਾਨਕ ਹਰੇ ਨ ਸੂਕਹੀ ਜਿ ਗੁਰਮੁਖਿ ਰਹੇ ਸਮਾਇ ॥੪॥੧॥
naanak harae n sookehee j guramukh rehae samaae |4|1|
O Nanak, those Gurmukhs who remain merged in the Master do not wither
away; they remain green forever. ||4||1||

Shabad 2 (pages 1168-1169)

ਬਸੰਤੁ ਮਹਲਾ ੧ ॥
basanth mehalaa 1 |
Basant, Mehla 1

ਸੁਇਨੇ ਕਾ ਚਉਕਾ ਕੰਚਨ ਕੁਆਰ (ਭਾਂਡੇ)॥
sueinae kaa choukaa kanchan kuaar |
The kitchen is made of gold, and the cooking pots are golden.

ਰੁਪੇ (ਚਾਂਦੀ) ਕੀਆ ਕਾਰਾ (ਲਕੀਰਾਂ) ਬਹੁਤੁ ਬਿਸਥਾਰੁ ॥
rupae keeaa kaaraa bahuth bisathaar |
The lines marking the cooking square are silver.

ਗੰਗਾ ਕਾ ਉਦਕੁ (ਪਾਣੀ) ਕਰੰਤੇ (ਦਰਖੱਤ) ਕੀ ਆਗਿ ॥
gangaa kaa oudhak karanthae kee aag |
The water is from the Ganges, and the firewood is also sanctified.

ਗਰੁੜਾ (ਚੌਲ) ਖਾਣਾ ਦੁਧ ਸਿਉ ਗਾਡਿ (ਉਬਲੇ ਹੋਏ)॥੧॥
garurraa khaanaa dhudh sio gaadd |1|
The food is of soft rice, cooked in milk. ||1||

ਰੇ ਮਨ ਲੇਖੈ ਕਬਹੂ ਨ ਪਾਇ ॥
rae man laekhai kabehoo n paae |
O my mind, all these things are worthless,

ਝਾਮਿ (ਜਦ ਤਾਈਂ) ਨ ਭੀਜੈ ਸਾਚ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥
jaam n bheejai saach naae |1| rehaao |
if you are not drenched with the True Name. ||1||rahau||

ਦਸ ਅਠ (ਅਠਾਰਾਂ ਪੁਰਾਨ) ਲੀਖੇ ਹੋਵਹਿ ਪਾਸਿ ॥
dhas ath leekhae hovehi paas |
One may have the eighteen Puraanas in his own hand;

ਚਾਰੇ ਬੇਦ ਮੁਖਾਗਰ (ਮੁਹਨ ਜਬਾਨੀ) ਪਾਠਿ ॥
chaarae baedh mukhaagar paath |
he may learn the four Vedas by heart,

There are four Vedas:

Rigveda: Book of Mantras

It is a collection of 1,028 Vedic Sanskrit hymns and 10,600 verses in all, organized into ten books. The hymns are dedicated to Rigvedic deities. The hymns are the work of many authors or seers called rishis'. There are seven primary seers identified: Atri, Kanwa, Vashistha, Vishwamitra, Jamadagni, Gotama and Bharadwaja

Yajurveda: Book of Rituals

It consists of mantras composed in prose. It is a compilation of ritual offering formulas that were said by a priest while an individual performed ritual actions such as those before the yajna fire.

Samaveda: Book of Songs

It consists of 1549 stanzas, taken almost entirely (except for 75 mantras) from the Rigveda. The Samaveda is divided into two major parts. The first part includes four melody collections: used as musical notes, and the second part three verse books.

Atharvaveda: Book of Spell

It has 760 hymns, and 160 of the hymns are in common with the Rigveda. It is sometimes called the Veda of magical formula.

ਪੁਰਬੀ (ਤਿਉਹਾਰ) ਨਾਵੈ ਵਰਨਾਂ (ਜਾਤਾਂ) ਕੀ ਦਾਤਿ (ਪੁਨ-ਦਾਨ) ॥

purabee naavai varanaa kee dhaath |

and take ritual baths at holy festivals and give charitable donations;

The purpose of a ritual bath is to cleanse Yourself, from the inside and out, of negative energies and prepare your Physical, Mental and Spiritual Self for Circle.

In Islam, the proper method of ghusl (ritual bath) involves the following steps:

1. Make the niyyah (intention) to perform ghusl for purification, and say In the name of Allah, the Beneficent, the Merciful in your heart.
2. Wash your private parts thoroughly with water.
3. Perform wudhu' (ablution) except for washing of your feet, which you can do later while bathing the body. See image below.
4. Wash the entire body, starting with your head and the right side, followed by the left.
5. It is preferred that the whole body be washed three times. The minimum is once.

ਵਰਤ ਨੇਮ ਕਰੇ ਦਿਨ ਰਾਤਿ ॥੨॥

varath naem karae dhin raath |2|

he may observe the ritual fasts, and perform religious ceremonies day and night. |2|

Fasting

Fasting is abstinence or reduction from some or all food, drink, or both, for a period of time. An **absolute fast** (dry fasting) is normally defined as abstinence from all food and liquid for a defined period, usually a period of 24 hours, or a number of days.

Hinduism: Fasting is very popular in various Hindu denominations. It is observed on different days for different reasons and for different dieties, For example:

Sunday is dedicated to Surya (Sun god). Those who undertake this fast, take only a single meal in a day. Oil and salt is avoided. Red is the colour of the day and red flowers are offered to Surya

Monday is dedicated to Shiva. Those observing fast only eat food once in a day. People visit Shiva shrines and conduct pujas. The mantra 'Om Namah Shivaya' is chanted continuously. Shiva devotees also read Shiva Purana. Unmarried women observe the fast to get good husbands. Others observe it for a happy and prosperous family life.

Tuesday is dedicated to Hanuman and Mangal or Mars. Mangalwar, Tuesday, takes its name from the god Mangal or Mars who rules the day and is considered to be a trouble maker, and the fast is to ward off the harmful effects. Red is the preferred colour on the day.

Wednesday, is dedicated to Krishna and the planet Budh or Mercury. The day is also associated with god Vithal, an incarnation of Krishna. In some regions, Vishnu is worshiped. Keeping a fast on Budhvar is believed to help in leading a peaceful family life.

Thursday is dedicated to Vishnu and his incarnations. Pujas are conducted using milk, ghee etc. Food is only eaten once and that too containing milk products. People read Bhagavad Purana on this day.

Friday is dedicated to Mother goddess – Mahalakshmi, Santhosi Ma, Annapura, Maheshwari and Durga. Sweets are distributed on this day. Those devotees observing the fast make it a point to eat at night.

Saturday is dedicated to alleviating the bad influence of god Shani. The fast on this day is mainly observed by those who believe in Hindu astrology. Black is the colour of the day and people visit Shani shrine or Navagraha shrines. Food is only consumed once on the day. It is believed that those who have the blessing of Hanuman are protected from the wrath of Shani. Therefore many people make it a point to worship Hanuman at home or in temples.

Christianity: Fasting is a practice in several Christian denominations or other churches. Some denominations do not practice it, considering it an external observance, but many individual believers choose to observe fasts at various times at their own behest. The Lenten fast observed in the Catholic Church and the Eastern Orthodox Church is a forty-day partial fast to commemorate the fast observed by Christ during his temptation in the desert.

Islam: Fasting is the third of the Five Pillars of Islam and involves fasting during the holy month of Ramadan, which is probably the most notable time for fasting among Muslims.

Judaism: Fasting for Jews means completely abstaining from food and drink, including water. Traditionally observant Jews fast six days of the year.

Jains and Buddhists: Fasting is also a tradition amongst both Jains and Buddhists.

Sikhism is the only world religion which does not support and advocate fasting except for medical reasons.

ਕਾਜੀ ਮੁਲਾਂ ਹੋਵਹਿ ਸੇਖ ॥
kaajee mulaa hovehi saekh |
He may be a Qazi, a Mullah or a Sheikh,

Qazi means a judge; Mullah means a Muslim priest and Sheikh means descendent from a royal family (Farid was a descendent of a Persian royal family) (Islamic word for a saint is: Pir or Walli)

ਜੋਗੀ ਜੰਗਮ (ਰਿਸਿ) ਭਗਵੇ ਭੇਖ ॥
jogee jangam bhagavae bhaekh |
or a Yogi or a wandering hermit wearing saffron-coloured robes;

ਕੋ ਗਿਰਹੀ (ਗ੍ਰਿਹਸਥੀ) ਕਰਮਾ ਕੀ ਸੰਧਿ (ਕਰਨ ਵਾਲਾ)॥
ko girehee karamaa kee sandh |
or he may be a householder, working at his job;

ਬਿਨੁ ਬੂਝੇ ਸਭ ਖੜੀਅਸਿ (ਖੀਚਨਾ) ਬੰਧਿ (ਯਮ ਰਾਜ) ॥੩॥
bin boojhae sabh kharreeas bandh |3|
but without understanding the essence of devotional worship, all people are eventually bound and gagged, and driven along by the messenger of death.
||3||

ਜੇਤੇ ਜੀਅ ਲਿਖੀ ਸਿਰਿ ਕਾਰ ॥
jaethae jeea likhee sir kaar |
Each person's karma is written on his forehead.

ਕਰਣੀ ਉਪਰਿ ਹੋਵਹਿ ਸਾਰ ॥
karanee oupar hovag saar |
According to their deeds, they shall be judged.

ਹੁਕਮੁ ਕਰਹਿ ਮੂਰਖ ਗਾਵਾਰ ॥
hukam karehi moorakh gaavaar |
Only the foolish and the ignorant issue undue commands.

ਨਾਨਕ ਸਾਚੇ ਕੇ ਸਿਫਤਿ ਭੰਡਾਰ ॥੪॥੩॥
naanak saachae kae sifath bhanddaar |4|3|
O Nanak, the treasure of praise belongs to the True Master alone. ||4||3||

Shabad 3 (page 1171)

ਮਹਲਾ ੧ ਬਸੰਤੁ ਹਿੰਡੋਲ ਘਰੁ ੨
mehalaa 1 basanth hinddol ghar 2
Mehla 1 Basant Hindol Ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ik oankaar sathigur prasaadh ।

ਸਾਲ ਗ੍ਰਾਮ ਬਿਪ ਪੂਜਿ ਮਨਾਵਹੁ ਸੁਕਿਰਠੁ ਤੁਲਸੀ ਮਾਲਾ ॥
saal graam bip pooj manaavahu sukirath thulasee maalaa ।
O Brahmin, you worship and believe in your stone-god, and wear your ceremonial rosary beads.

The Saligram is the most sacred stone worshipped by the Vaishnavas and is used to worship god Vishnu. Saligram is worshipped for six values of life viz., righteous living, wealth, protection, good health, pleasures and spiritual blessing.

Saligram-stones are found only in the river Gandaki, which is a Himalayan stream, celebrated since history as Narayani, Saligrami and Hiranyavati. Mahabharata also speaks of its sanctity (Bhishma-Parva). The Puranas describe it as a sacred stream in which all the gods abide. By merely looking at it, one would eliminate all his mental stress and by touching it his/her bodily sins are burnt.

According to the Hindu tradition this stone is the shelter for a small insect known as “Vajra-Keeta” that has a diamond tooth which cuts through the Saligram stone and stays inside it. The Saligrams are black in colour and its different shapes are often associated with different incarnations of Vishnu.

Scientifically, the Saligram stones are described as fossil-stones and characterized by the presence of discus marks. Saligram-stones (black stones in which fossil ammonites are embedded) are the most celebrated universally. Worship of these stones is widespread and dates back to a distant past. They are worshipped in temples, monasteries and households all over the world, as visible and natural emblems of Vishnu.

The legend, related at length tells us that god Vishnu for benefit of mankind in kaliyuga comes on earth in the form of Saligram and in tulsii tree. Like the worship of Shiva in the form of a Linga, the worship of Vishnu in the shape of a Saligram, is aniconic in character.

Saligram is worshipped by regular bathing it in yoghurt, melted butter, milk or water.

According to the religious text of Devi Bhagwata (and other scriptures), to kill demon Jalandhar, god Vishnu disguised as Jalandhar and seduced his wife

Brindha. On realisation, Brindha gave four curses to Vishnu to become stone, grass, tree, plant. To wash away this curse Lord Vishnu took four avatars (incarnations). He became stone (Saligram), grass (Kush), tree (Pipal) and plant (Tulsi).

ਰਾਮ ਨਾਮੁ ਜਪਿ ਬੇੜਾ ਬਾਂਧਹੁ ਦਇਆ ਕਰਹੁ ਦਇਆਲਾ ॥੧॥
raam naam jap baerraa baadhahu dhaeiaa karahu dhaeiaalaa |1|
Recite the Name of the Master. Build your boat, and pray, ""O Merciful Master, please be merciful to me."" |1| |

ਕਾਹੇ ਕਲਰਾ ਸਿੰਚਹੁ ਜਨਮੁ ਗਵਾਵਹੁ ॥
kaahae kalaraa sinchahu janam gavaavahu |
Why do you irrigate the barren, alkaline soil? You are wasting your life away!

ਕਾਚੀ ਢਗਿਗਿ ਦਿਵਾਲ (ਦਿਵਾਰ, ਕੰਧ) ਕਾਹੇ ਗਚੁ (ਪਲੱਸਤਰ)ਲਾਵਹੁ ॥੧॥ ਰਹਾਉ ॥
kaachee tehag dhivaal kaahae gach laavahu |1| rehaao |
This wall of mud is crumbling. Why bother to patch it with plaster?
|1| |rahau| |

ਕਰ ਹਰਿਹਟ ਮਾਲ ਟਿੰਡ ਪਰੋਵਹੁ ਤਿਸੁ ਭੀਤਰਿ ਮਨੁ ਜੋਵਹੁ ॥
kar harihatt maal ttindd parovahu this bheethar man jovahu |
Let your hands be the buckets, strung on the chain, and yoke the mind as the ox to pull it; draw the water up from the well.

ਅੰਮ੍ਰਿਤੁ ਸਿੰਚਹੁ ਭਰਹੁ ਕਿਆਰੇ ਤਉ ਮਾਲੀ ਕੇ ਹੋਵਹੁ ॥੨॥
anmrith sinchahu bharahu kiaarae tho maalee kae hovahu |2|
Irrigate your fields with the Nectar, and you shall be owned by God the gardener. |2| |

ਕਾਮੁ ਕ੍ਰੋਧੁ ਦੁਇ ਕਰਹੁ ਬਸੋਲੇ (ਬੋਲਚਾ) ਗੋਡਹੁ ਧਰਤੀ ਭਾਈ ॥
kaam krodh dhue karahu basolae goddahu dharathee bhaae |
Let sexual desire and anger be your two shovels, to dig up the dirt of your farm, O siblings of Destiny.

ਜਿਉ ਗੋਡਹੁ ਤਿਉ ਤੁਮੁ ਸੁਖ ਪਾਵਹੁ ਕਿਰਤੁ ਨ ਮੇਟਿਆ ਜਾਈ ॥੩॥
jio goddahu thio thuma sukh paavahu kirath n maettiaa jaaee |3|
The more you dig, the more peace you shall find. Your past actions cannot be erased. |3| |

ਬਗੁਲੇ ਤੇ ਫੁਨਿ ਹੰਸੁਲਾ ਹੋਵੈ ਜੇ ਤੂ ਕਰਹਿ ਦਇਆਲਾ ॥

bagulae thae fun hansulaa hovai jae thoo karehi dhaciaalaa ।

The crane is again transformed into a swan, if You so will, O merciful Master.

The swans are the largest members of the waterfowl family Anatidae, and are among the largest flying birds. The largest species can reach a length of over 1.5 m (59 in) and weigh over 15 kg (33 lb). Their wingspans can be over 3.1 m (10 ft).

Swans usually mate for life, though “divorce” does sometimes occur, particularly following nesting failure, and if a mate dies, the remaining swan will take up with another. The number of eggs in each clutch ranges from three to eight.

Swans feature strongly in mythology:

In Greek mythology, the story of Leda and the Swan recounts that Helen of Troy was conceived in a union of Zeus (Zeus was the sky and thunder god in ancient Greek religion) disguised as a swan and Leda, Queen of Sparta (Sparta is a city in Laconia, Greece. It lies at the site of ancient Sparta). Other references in classical literature include the belief that upon death the otherwise-silent mute swan would sing beautifully—hence the phrase swan song.

Apollo’s sacred bird is also mute swan (Apollo is Greek god of music, truth and prophecy, healing, the sun and light, plague, poetry, and more). Apollo is the son of Zeus and Leto, and has a twin sister, (the chaste huntress Artemis). Apollo is often depicted riding a chariot pulled by or composed of swans in his ascension from Delos (A Greek island).

The Irish legend of the Children of Lir is about a stepmother transforming her children into swans for 900 years. In the legend The Wooing of Etain, the king of the Sidhe (subterranean-dwelling, supernatural beings) transforms himself and the most beautiful woman in Ireland, Etain, into swans to escape from the king of Ireland and Ireland’s armies. The swan has recently been depicted on an Irish commemorative coin.

In Norse mythology (Scandanevia), there are two swans that drink from the sacred Well of Urd in the realm of Asgard, home of the gods. According to the Prose Edda, the water of this well is so pure and holy that all things that touch it turn white, including this original pair of swans and all others descended from them.

In the Finnish epic Kalevala, a swan lives in the Tuoni river located in Tuonela, the underworld realm of the dead. Today, five flying swans are the symbol of the Nordic Countries, the whooper swan (a chiefly Eurasian swan with a yellow and black bill) is the national bird of Finland, and the mute swan is the national bird of Denmark.

In Hinduism swans are revered and compared to saintly persons whose chief characteristic is to be in the world without getting attached to it, just as a swan's feather does not get wet although it is in water.

Swan is the vehicle of goddess Saraswati which symbolises the "Sattva Guna" or purity par excellence. The swan if offered a mixture of milk and water, is said to be able to drink the milk alone.

It is mentioned several times in the Vedic literature, and persons who have attained great spiritual capabilities are sometimes called Paramahansa ("Supreme Swan") on account of their spiritual grace and ability to travel between various spiritual worlds.

In the Vedas, swans are said to reside in the summer on Lake Manasarovar (Lake Manasarovar is a freshwater lake in the Tibet Autonomous Region, 940 kilometres from Lhasa and migrate to Indian lakes for the winter). They're believed to possess some powers such as the ability to eat pearls.

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸਾ ਦਇਆ ਕਰਹੁ ਦਇਆਲਾ ॥੪॥੧॥੯॥

pranavath naanak dhaasan dhaasaa dhaeiaa karahu dhaeiaalaa |4|1|9|

Prays Nanak, the slave of Your slaves: O Merciful Master, have mercy on me.

||4||1||9||

Shabad 4 (page 1172)

ਬਸੰਤੁ ਮਹਲਾ ੩ ਘਰੁ ੧ ਦੁਤੁਕੇ

basanth mehalaa 3 ghar 1 dhuthukae

Basant Mehla 3 Ghar 1 du-tukae

ੴ ਸਿਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik oankaar sathigur prasaadh |

ਮਾਹਾ (ਮਹੀਨੇ) ਰੁਤੀ ਮਹਿ (ਅੰਦਰ) ਸਦ ਬਸੰਤੁ ॥

maahaa ruthee mehi sadh basanth |

Throughout the months and the seasons, the Master has chosen Basant when everything blooms.

ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਜੀਅ ਜੰਤੁ ॥

jith hariaa sabh jeea janth |

He rejuvenates all beings and creatures.

ਕਿਆ ਹਉ ਆਖਾ ਕਿਰਮ (ਕੀੜੇ) ਜੰਤੁ (ਜੀਵ)॥

kiaa ho aakhaa kiram janth |

What can I say? I am just a worm.

ਤੇਰਾ ਕਿਨੈ ਨ ਪਾਇਆ ਆਦਿ ਅੰਤੁ ॥੧॥

thaeraa kinai n paaeiaa aadh anth |1|

No one has found Your beginning or Your end, O Master. |1|1|1|

ਤੈ ਸਾਹਿਬ ਕੀ ਕਰਹਿ ਸੇਵ ॥

thai saahib kee karehi saev |

Those who serve You, Master,

ਪਰਮ ਸੁਖ ਪਾਵਹਿ ਆਤਮ ਦੇਵ ॥੧॥ ਰਹਾਉ ॥

param sukh paavehi aatham dhaev |1| rehaao |

obtain the greatest peace; their souls become devine. |1|1|1|rahau||

ਕਰਮੁ ਹੋਵੈ ਤਾਂ ਸੇਵਾ ਕਰੈ ॥

karam hovai thaa saevaa karai |

If the Master is merciful, then the mortal is allowed to serve Him.

ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤ ਮਰੈ ॥

gur parasaadhee jeevath marai |

By Guru's grace, he remains dead while yet alive.

ਅਨਦਿਨੁ ਸਾਚੁ ਨਾਮੁ ਉਚਰੈ ॥

anadhin saach naam oucharai |

Night and day, he recites the true Name;

ਇਨ ਬਿਧਿ (ਇਸ ਤਰਾਂ) ਪ੍ਰਾਣੀ ਦੁਤਰੁ (ਡੁਬੱਠ ਵਾਲਾ, ਜਿਸ ਨੂੰ ਤਰਨਾ ਨਾ ਆਉਂਦਾ ਹੋਵੇ) ਤਰੈ ॥੨॥

ein bidh praanee dhuthar tharai |2|

in this way, he crosses over the treacherous world-ocean. |1|2|1|

ਬਿਖੁ (ਜ਼ਹਰ) ਅੰਮ੍ਰਿਤੁ ਕਰਤਾਰਿ ਉਪਾਏ ॥

bikh anmrith karathaar oupaaeae |

The Creator created both poison and nectar.

In biology, poisons are substances that cause disturbances in organisms, usually by chemical reaction or other activity on the molecular scale, when an organism absorbs a sufficient quantity.

Throughout human history, intentional application of poison has been used as a method of murder, pest-control, suicide, and execution

ਸੰਸਾਰ ਬਿਰਖ ਕਉ ਦੁਇ ਫਲ ਲਾਏ ॥
sansaar birakh ko dhue fal laaeae |
He attached these two fruits to the world-plant.

Two fruits refer to:
Poison and Nectar

ਆਪੇ ਕਰਤਾ ਕਰੇ ਕਰਾਏ ॥
aapae karathaa karae karaaeae |
The Creator Himself is the doer, the cause of all.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਤਿਸੈ ਖਵਾਏ ॥੩॥
jo this bhaavai thisai khavaaeae |3|
He feeds all as He pleases. |3||

ਨਾਨਕ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇਇ ॥
naanak jis no nadhar karaee |
O Nanak, when He casts His glance of grace,

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਆਪੇ ਦੇਇ ॥
anmrith naam aapae dhaee |
He Himself bestows His Naam.

ਬਿਖਿਆ ਕੀ ਬਾਸਨਾ (ਖਾਹਿਸ਼) ਮਨਹਿ ਕਰੇਇ ॥
bikhiaa kee baasanaa manehi karaee |
Thus, the desire for sin and corruption is ended.

ਅਪਣਾ ਭਾਣਾ ਆਪਿ ਕਰੇਇ ॥੪॥੧॥
apanaa bhaanaa aap karaee |4|1|
The Master Himself carries out His Own Will. |4||1||

Shabad 5 (page 1176)

ਬਸੰਤੁ ਮਹਲਾ ੩ ਇਕ ਤੁਕੇ ॥
basanth mehalaa 3 eik thukae |
Basant Mehla 3, Ik tukae

ਤੇਰਾ ਕੀਆ ਕਿਰਮ ਜੰਤੁ (ਛੋਟਾ ਜਿਹਾ ਕੀੜਾ)॥
thaeraa keeaa kiram janth |
I am just a worm, created by You, O Master.

ਦੇਹਿ ਤ ਜਾਪੀ ਆਦਿ ਮੰਤ੍ਰੁ ॥੧॥

dhaehi th jaapee aadh manth |1|

If you bless me, then I recite Your primal mantra. ||1||

ਗੁਣ ਆਖਿ ਵੀਚਾਰੀ ਮੇਰੀ ਮਾਇ ॥

gun aakh veechaaree maeree maae |

I reflect on Master's glorious virtues, O my mother.

ਹਰਿ ਜਪਿ ਹਰਿ ਕੈ ਲਗਉ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥

har jap har kai lago paae |1| rehaao |

Meditating on the Master, I fall at His feet. ||1|| rahau ||

ਗੁਰ ਪ੍ਰਸਾਦਿ ਲਾਗੇ ਨਾਮ ਸੁਆਦਿ ॥

gur prasaadh laagae naam suaadh |

By Guru's grace, I am addicted to the favour of Naam..

ਕਾਹੇ ਜਨਮੁ ਗਵਾਵਹੁ ਵੈਰਿ ਵਾਦਿ ॥੨॥

kaahae janam gavaavahu vair vaadh |2|

Why waste your life in hatred, vengeance and conflict? ||2||

Vengeance or revenge is a primitive, destructive, and violent response to anger, injury, or humiliation. It is a misguided attempt to transform shame into pride.

Definitions of vengeance:

- *The desire to get even,*
- *Retaliation for injury, loss, or humiliation,*
- *An attempt to transform shame into pride.*
- *Seeking symmetrical injury, harm, or loss*

Revenge is directed passionately at a specific target with the intent of doing them harm because you believe they have intentionally done you harm. It is the dark side of reciprocity.

Hatred (or hate) is a deep and emotional extreme dislike. It can be directed against individuals, groups, entities, objects, behaviors, or ideas. **Hatred** is often associated with feelings of anger, disgust and a disposition towards hostility.

Conflict refers to some form of friction, disagreement, or discord arising between individuals or members of a group.

ਗੁਰਿ ਕਿਰਪਾ ਕੀਨੀ ਚੂਕਾ (ਹਟ ਜਾਨਾ) ਅਭਿਮਾਨੁ ॥

gur kirapaa keenae chookaa abhimaan |

When the Guru granted His grace, my egotism was eradicated,

When we speak of God's grace, we mean all the gifts we enjoy freely in life. There are so many. We could spend a lifetime celebrating and enjoying them: sunshine, rain, moonlight, breeze, etc. A more summary approach is to affirm that life itself is the fundamental gift, with all its delights. For us, the gift of life includes the wondrous gift of being human, finding ourselves splashed down in the midst of the larger gift of creation. That is the bedrock of grace—creation, life, human being. As humans, we are given a unique place in the created order. There are creation stories in many scriptures e.g., Bible and Qoran.

We also use the word grace to mean the ancillary gifts we perceive in the beauty, skill and intelligence of creatures. We speak of the beauty of a lion or a tiger; fragrance of a rose or a lily; intelligence of a dog or a pigeon and so on.

ਸਹਜ ਭਾਇ ਪਾਇਆ ਹਰਿ ਨਾਮੁ ॥੩॥

sehaj bhaae paaeiaa har naam |3|

and then, I obtained the Master's Name with in-built ease. ||3||

ਉਤਮੁ ਉਚਾ ਸਬਦ ਕਾਮੁ ॥

ootham oochaa sabadh kaam |

The most lofty and exalted occupation is to contemplate the Shabad.

ਨਾਨਕੁ ਵਖਾਣੈ ਸਾਚੁ ਨਾਮੁ ॥੪॥੧॥੧੩॥

naanak vakhaanai saach naam |4|1|13|

Nanak recites the True Name. ||4||1||13||

Shabad 6 (Page 1177)

ਰਾਗੁ ਬਸੰਤੁ ਮਹਲਾ ੪ ਘਰੁ ੧ ਇਕ ਤੁਕੈ

raag basanth mehalaa 4 ghar 1 eik thukae

Raag Basant, Mehla 4, Ghar 1, Ik-Tukay:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik oankaar sathigur prasaadh |

One God, immortal, His grace prevails:

ਜਿਉ ਪਸਰੀ ਸੂਰਜ ਕਿਰਣਿ ਜੋਤਿ ॥

jio pasaree sooraj kiran joth |

Just as the light of the sun's rays spread out,

ਤਿਉ ਘਟਿ ਘਟਿ ਰਮਈਆ ਓਤਿ ਪੋਤਿ ॥੧॥

thio ghatt ghatt rameeaa outh poth |1|

the Master permeates each and every heart, through and through. ||1||

ਏਕੋ ਹਰਿ ਰਵਿਆ ਸੂਬ ਥਾਇ ॥
eaeko har raviaa srab thaae |
The one Master is permeating and pervading all places.

ਗੁਰ ਸਬਦੀ ਮਿਲੀਐ ਮੇਰੀ ਮਾਇ ॥੧॥ ਰਹਾਉ ॥
gur sabadhee mileeai maeree maae |1| rehaao |
Through the Word of the Guru's Shabad, we merge with Him, O my mother.
||1||Pause||

ਘਟਿ ਘਟਿ ਅੰਤਰਿ ਏਕੋ ਹਰਿ ਸੋਇ ॥
ghatt ghatt anthar eaeko har soe |
The One Master is deep within each and every heart.

ਗੁਰਿ ਮਿਲੀਐ ਇਕੁ ਪ੍ਰਗਟੁ ਹੋਇ ॥੨॥
gur miliai eik pragatt hoe |2|
Meeting with the Guru, the One Master becomes manifest, shining out.
||2||

ਏਕੋ ਏਕੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥
eaeko eaek rehaa bharapoor |
The One and only Master is present and prevailing everywhere.

ਸਾਕਤ ਨਰ ਲੋਭੀ ਜਾਣਹਿ ਦੂਰਿ ॥੩॥
saakath nar lobhee jaanehi dhoor |3|
The greedy, faithless cynic thinks that God is far away. ||3||

ਏਕੋ ਏਕੁ ਵਰਤੈ ਹਰਿ ਲੋਇ ॥
eaeko eaek varathai har loe |
The One and Only Master permeates and pervades the world.

ਨਾਨਕ ਹਰਿ ਏਕੁ ਕਰੇ ਸੁ ਹੋਇ ॥੪॥੧॥
naanak har eaekuo karae s hoe |4|1|
O Nanak, whatever the One Master does comes to pass. ||4||1||

RAGA SARANG

(Pages 1197-1253)



ਸਤਿਗੁਰ ਅਪੁਨੇ ਸੁਨੀ ਅਰਦਾਸਿ ॥

ਕਾਰਜੁ ਆਇਆ ਸਗਲਾ ਰਾਸਿ ॥

(Bhairo Mehla 5, Page 1152)

*The true Guru has listened to my prayers. All my
affairs have been resolved satisfactionily.*

Introduction

According to Indian Schools of music this raga is very old, popular, simple and melodious. Its effect is very cool, so it is normally sung at noon time to give listeners a cooling effect. The snake-charmers also use this raga to intoxicate poisonous snakes with its melody. This raga is sung in many variations e.g,

1. Sudh Sarang
2. Madhmad Sarang
3. Bindrabani Srang
4. Lankdehan Sarang
5. Mia ki Sarang
6. Gaud Sarang
7. Jaldhar Sarang
8. Surdasi Sarang
9. Nur Sarang
10. Samant Sarang
11. Wadhans Sarang

This raga is mentioned as a son of raga Sri in the Ragamala listed at the end of Guru Granth Sahib.

The scale and notes of the raga are as follows:

Arohi (ascending scale) – sa re ma pa ni sa

Avrohi (descending scale) – sa ni pa ma re sa

The Vadi (most popular) - note is “re” and samvadi(second most popular) note is “pa”.

This raga is normally sung in the second part of the day i.e., 9am.-12 noon. The season of its recitation is rainy (varsha) i.e., during July-August.

In Guru Granth Sahib it has hymns from pages 1197-1253 (57 pages).

The Composers:

The Composers of bani (hymns) in this raga are:

Gurus:

1. Guru Nanak Dev
2. Guru Angad

3. Guru Amardas
4. Guru Ramdas
5. Guru Arjan Dev
6. Guru Tegh Bahadur

Bhagats:

1. Kabir, 2. Namdev, 3. Ravidas, 4. Parmanand, 5. Surdas

The Structure:

The sequences of the structure of compositions in this raga are:

Gurbani:

1. Shabads (2, 4, 5 padas)
2. Ashtpadis
3. Chhant
4. Var

Bhagatbani:

1. Shabads (2-5 padas)

Matrix

VISUAL ANALYSIS

Count of the use of Managals:

Complete Mool Mantar = 1 at page 1197

Ik- Ongkar Satgur Prasadh = 21

Placement and count of rahau verses:

All shabads of both the Gurus and the Bhagats, and Ashtpadis of the Gurus have numbered rahau verses placed in the beginning of the first padas of the compositions.

Divesification of headings & subheadings in this raga are:

| PAGE NUMBER | HEADINGS/SUBHEADINGS |
|-------------|--------------------------------------|
| 1197 | Raga Sarang Chaupadas Mehla 1 Ghar 1 |
| 1200 | Sarang Mehla 4 Ghar 3 dopadas |
| 1109 | Sarang Mehla 5 dopadas Ghar 4 |

Structure of Bani

| | P | P | P | P | P | Spe | Ashtpadis | Spe | Chts | Sohle** | Var | Sloak** |
|-----------------|-------------|---|----|---|---|--------|-----------|-----|------|---------|---------------------------|---------|
| Gurus | 2 | 3 | 4 | 5 | 6 | Titled | 8 pds | | | | | |
| Nanak Dev | | | 3 | | | | 2 | | | | | 33 |
| Angad Dev | | | | | | | | | | | | 9 |
| Amardas | | | | | | | 3 | | | | | 23 |
| Ramdas | 7 | | 4 | 2 | | | | | | | 35 pauris | 6 |
| Arjan Dev | 122 | | 16 | 1 | | | 2 | | 1 | | 1 pauri in var M: 4 | 3 |
| Tegh Bahadur | 4 | | | | | | | | | | | |
| Bhagats | | | | | | | | | | | | |
| Kabir | 1 | | 2 | | | | | | | | | |
| Namdev | 2 | | 1 | | | | | | | | | |
| Parmanand | | 1 | | | | | | | | | | |
| Surdas | One tuka | | | | | | | | | | | |

A few important lines:

Page 1226

ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥

pothee paramaesar kaa thaan |

This Holy Book is the home (replica) of the greatest of the great (God).

Shabad 1, Page 1226

ਸਾਰਗ ਮਹਲਾ ੫ ॥

saarag mehalaa 5 |

Sarang Mehla 5

ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥

pothee paramaesar kaa thaan |

This Holy Book is the home of the Transcendent (greatest of the great) God.

The most important holy books of all religions are as follows:

- Jews – Torah (the first five books of the Hebrew Bible, First Testament)
- Hindus – Vedas (four books)

- Buddhism – Three Baskets
- Jainism – Angas
- Christianity – Holy Bible (Second Testament)
- Islam – Qoran
- Sikhism – Guru Granth Sahib

ਸਾਧਸੰਗਿ ਗਾਵਹਿ ਗੁਣ ਗੋਬਿੰਦ ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨੁ ॥੧॥ ਰਹਾਉ ॥
 saadhasang gaavehi gun gobindh pooran breham giaan |1| rehaao |
 Whoever sings the glorious praises of the Master of the universe, in the Saadh
 Sangat, gains Master's perfect knowledge. |1|1|rahau| |

The holy sayings of different religions:

- Sikhism: Shabad (hymns)
- Islam: Ayat (verses)
- Christianity: Hymn (Psalm)
- Hinduism: Sloak

ਸਾਧਿਕ ਸਿਧ ਸਗਲ ਮੁਨਿ ਲੋਚਹਿ ਬਿਰਲੇ ਲਾਗੈ ਧਿਆਨੁ ॥
 saadhik sidh sagal mun lochehi biralae laagai dhiaan |
 The Siddhas and seekers and all the silent sages long for the Master, but those
 who really meditate on Him are very rare.

ਜਿਸਹਿ ਕ੍ਰਿਪਾਲੁ ਹੋਇ ਮੇਰਾ ਸੁਆਮੀ ਪੂਰਨ ਤਾ ਕੇ ਕਾਮੁ ॥੧॥
 jisehi kirapaal hoe maeraa suaamee pooran thaa ko kaam |1|
 That person, unto whom my Master is merciful - all his tasks are perfectly
 accomplished. |1|1|

ਜਾ ਕੈ ਰਿਦੈ ਵਸੈ ਭੈ (ਡਰ) ਭੰਜਨੁ (ਨਾਸ ਕਰਨਾ) ਤਿਸੁ ਜਾਨੈ ਸਗਲ ਜਹਾਨੁ ॥
 jaa kai ridhai vasai bhai bhanjan this jaanai sagal jehaan |
 One whose heart is filled with the Master, the destroyer of fear, knows the
 whole world.

ਖਿਨੁ ਪਲੁ ਬਿਸਰੁ ਨਹੀ ਮੇਰੇ ਕਰਤੇ ਇਹੁ ਨਾਨਕੁ ਮਾਂਗੈ ਦਾਨੁ ॥੨॥੯੦॥੧੧੩॥
 khin pal bisar nehee maerae karathae eihu naanak maagai dhaan |2|90|113|
 May I never forget You, even for an instant, O my creator Master; Nanak begs
 for this blessing. |2|90|113| |

Shabad 2, page 1235

ਸਾਰਗ ਮਹਲਾ ੫ ਅਸਟਪਦੀ ਘਰੁ ੬
saarag mehalaa 5 asattapadhee ghar 6
Saarang, Mehla 5, Ashtpadi, ghar 6

ੴ ਸਿਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ik oankaar sathigur prasaadh ।

ਅਗਮ ਅਗਾਧਿ ਸੁਨਹੁ ਜਨ ਕਥਾ ॥
agam agaadh sunahu jan kathaa ।
Listen to the story of the inaccessible and unfathomable.

ਪਾਰਬ੍ਰਹਮ ਕੀ ਅਚਰਜ ਸਭਾ ॥੧॥ ਰਹਾਉ ॥
paarabreham kee acharaj sabhaa ।1। rehaao ।
The assembly room of the supreme Master is wondrous and amazing!
।।1।।rahau।।

God and Religions:

Sikhism: The God of the Sikhs is uncompromisingly monotheistic, as symbolized by “Ik Onkar” (one all pervading spirit). However Sikhs believe that God also prevails in everything. The fundamental belief of Sikhism is that God exists, indescribable yet knowable and perceivable to anyone who is prepared to dedicate the time and energy to become perceptive to their persona.

The Sikh gurus have described God in numerous ways in their hymns included in the Guru Granth Sahib, and the oneness of the deity is consistently emphasized throughout. God’s attributes are described in the Mool Mantar in the beginning hymn of Guru Granth Sahib. . The relationship with Him is described as of husband, father, mother, beloved, friend and brother. He chooses His own appearance when He descends to meet His devotees. He can be at infinite places with infinite appearances to bless His disciples.

Christianity: Followers of Christianity believe in one God, whose creation of the world is depicted in the Bible’s book of Genesis. God is viewed as eternal, all-powerful, and all-knowing and limitlessly benevolent. God is a Holy Trinity of three distinct supernatural persons, all three of which humanity has experienced in different ways. There is the Father, the powerful figure who is depicted in the Bible’s Old Testament. There’s also the Son, Jesus, who is incarnated on Earth in the New Testament to live among people and to die on the cross to atone for their sins. Finally, there’s the Holy Spirit, which represents the supernatural effect that God has upon humans.

Judaism: Jews worship one God, who is omnipotent and omniscient, and whose greatness is so immense He cannot be described adequately in human language. The faith also teaches that God entered into a special covenant with the Jewish people at Mt. Sinai, following their flight from bondage in Egypt. As a result, Jews sometimes refer to God as “*elohay yisrael*,” the God of Israel.

Islam: Muslims believe there is one God, Allah, who created the universe and reigns supreme over it. Allah is immortal, all-knowing, and omnipotent, but also just and merciful. Allah is majestic but also has a close relationship with each person and provides both guidance and help to those in distress. Allah has no defined gender, shape or form. The will of Allah, to which believers surrender, is made known through the Koran, the sacred scripture which Allah revealed to Muhammad. The last in a line of prophets that also includes Abraham, Moses and Jesus.

Hinduism: Hinduism blends monotheism and polytheism in a complex way. Hindus believe that a single divine presence, the Brahman, is the creator of the universe and connected to everyone and everything in it. The Brahman doesn't have a gender, and it is formless, so it can't be depicted. To enable humans to relate to it, the Brahman takes on different manifestations—the vast number of different gods and goddesses, who are depicted in Hindu art and religious writings. There is a trinity of main Hindu deities—Brahma, the creator of the universe, Vishnu the preserver, and Shiva the destroyer.

Buddhism: Unlike other religions, Buddhism doesn't focus upon worshipping God, but rather upon enabling a person to make spiritual progress and outgrow ignorance and irrationality, and ultimately to become a perfected human being. Buddhists don't worship the Buddha, but statues, which sometimes depict him in the act of meditation, are seen as helpful in inspiring devotion and uplifting the mind.

Jainism: Like Buddhists, Jains too do not believe in God or gods in the way other religions do, but they do believe in divine (or at least perfect) beings who are worthy of devotion. Jains venerate them because they have achieved perfection, and have become liberated from the cycle of birth and death.

Jain prayers aren't like the God-focussed prayers found in other religions. Instead Jain prayers tend to recall the great qualities of the one of the 24 founding jinas and remind the individual of various teachings.

ਸਦਾ ਸਦਾ ਸਤਿਗੁਰ ਨਮਸਕਾਰ ॥

sadhaa sadhaa sathigur namasakaar |

Forever and ever, humbly bow to the True Guru.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਗੁਨ ਗਾਇ ਅਪਾਰ ॥

gur kirapaa thae gun gaae apaar |

By Guru's grace, sing the glorious praises of the Infinite Master.

ਮਨ ਭੀਤਰਿ ਹੋਵੈ ਪਰਗਾਸੁ ॥
man bheethar hovai paragaas |
His light shall radiate deep within your mind.

ਗਿਆਨ ਅੰਜਨੁ ਅਗਿਆਨ ਬਿਨਾਸੁ ॥੧॥
giaan anjan agiaan binaas |1|
With the healing ointment of spiritual wisdom, ignorance is dispelled. |1|

ਮਿਤਿ ਨਾਹੀ ਜਾ ਕਾ ਬਿਸਥਾਰੁ ॥
mith naahee jaa kaa bisathaar |
There is no limit to His expanse.

ਸੋਭਾ ਤਾ ਕੀ ਅਪਰ ਅਪਾਰ ॥
sobhaa thaa kee apar apaar |
His Glory is infinite and endless.

ਅਨਿਕ ਰੰਗ ਜਾ ਕੇ ਗਨੇ ਨ ਜਾਹਿ ॥
anik rang jaa kae ganae n jaahi |
His many plays cannot be counted.

ਸੋਗ ਹਰਖ ਦੁਹਰੂ ਮਹਿ ਨਾਹਿ ॥੨॥
sog harakh dhuhehoo mehi naahi |2|
He is not subject to pleasure or pain. |2|

ਅਨਿਕ ਬ੍ਰਹਮੇ ਜਾ ਕੇ ਬੇਦ ਧੁਨਿ ਕਰਹਿ ॥
anik brehamae jaa kae baedh dhun karehi |
Many Brahmas vibrate Him in the Vedas.

ਅਨਿਕ ਮਹੇਸ ਬੈਸਿ ਧਿਆਨੁ ਧਰਹਿ ॥
anik mehaes bais dhiaan dharehi |
Many Shivas sit in deep meditation.

ਅਨਿਕ ਪੁਰਖ ਅੰਸਾ ਅਵਤਾਰ ॥
anik purakh ansaa avathaar |
Many beings take incarnation.

[The Ansa Avatars are the incarnations, who are created mainly for one purpose i.e. the killing of a tyrant for the sake of spreading righteousness e.g., Narsingh Avtar who killed Prehlad's father Harnakash]

ਅਨਿਕ ਇੰਦ੍ਰ ਉਭੇ ਦਰਬਾਰ ॥੩॥
anik eindhr oobhae dharabaar |3|
Many Indras stand at the Master's door. |13||

ਅਨਿਕ ਪਵਨ ਪਾਵਕ (ਅੱਗ) ਅਰੁ ਨੀਰ ॥
anik pavan paavak ar neer |
Many winds, fires and waters.

ਅਨਿਕ ਰਤਨ ਸਾਗਰ ਦਧਿ (ਮੱਖਨ) ਖੀਰ ॥
anik rathan saagar dhadh kheer |
Many jewels, and oceans of butter and milk.

ਅਨਿਕ ਸੂਰ ਸਸੀਅਰ (ਚੰਦ) ਨਖਿਆਤਿ (ਸਿਤਾਰੇ)॥
anik soor saseear nakhiaath |
Many suns, moons and stars.

ਅਨਿਕ ਦੇਵੀ ਦੇਵਾ ਬਹੁ ਭਾਂਤਿ ॥੪॥
anik dhaevee dhaevaa bahu bhaath |4|
Many gods and goddesses of so many kinds. |14||

ਅਨਿਕ ਬਸੁਧਾ (ਧਰਤੀ) ਅਨਿਕ ਕਾਮਧੇਨ ॥
anik basudhaa anik kaamadhaen |
Many earths, many wish-fulfilling cows.

ਅਨਿਕ ਪਾਰਜਾਤ ਅਨਿਕ ਮੁਖਿ ਬੇਨ (ਬੰਸਰੀ ਵਜਾਨ ਵਾਲਾ ਕ੍ਰਿਸ਼ਨ) ॥
anik paarajaath anik mukh baen |
Many miraculous Elysian trees, many Krishnas playing the flute.

ਅਨਿਕ ਅਕਾਸ ਅਨਿਕ ਪਾਤਾਲ ॥
anik akaas anik paathaal |
Many Akaashic ethers, many nether regions of the underworld.

ਅਨਿਕ ਮੁਖੀ ਜਪੀਐ ਗੋਪਾਲ ॥੫॥
anik mukhee japeesai gopaal |5|
Many mouths recite and meditate on the Master. |15||

ਅਨਿਕ ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਪੁਰਾਨ ॥
anik saasathr simrith puraan |
Many Shastras, Simritees and Puranas.

ਅਨਿਕ ਜੁਗਤਿ ਹੋਵਤ ਬਖਿਆਨ ॥
anik jugath hovath bakhiaan ।
Many ways in which we speak.

ਅਨਿਕ ਸਰੋਤੇ ਸੁਨਹਿ ਨਿਧਾਨ ॥
anik sarothae sunehi nidhaan ।
Many listeners listen to the Master of treasure.

ਸਰਬ ਜੀਅ ਪੂਰਨ ਭਗਵਾਨ ॥੬॥
sarab jeeā pooran bhagavaan ।6।
The Master God totally permeates all beings. ।।6।।

ਅਨਿਕ ਧਰਮ ਅਨਿਕ ਕੁਮੇਰ ॥
anik dharam anik kumaer ।
Many righteous judges of Dharma, many gods of wealth.

ਅਨਿਕ ਬਰਨ (ਪਾਨੀ ਦੇਵਤਾ) ਅਨਿਕ ਕਨਿਕ (ਸੋਨਾ) ਸੁਮੇਰ ॥
anik baran anik kanik sumaer ।
Many gods of water, many mountains of gold.

ਅਨਿਕ ਸੇਖ (ਸੱਪ) ਨਵਤਨ ਨਾਮੁ ਲੋਹਿ ॥
anik saekh navathan naam laehi ।
Many thousand-headed snakes, reciteing ever-new Names of God.

Snakes:

There are more than 3,000 species of snakes in the world.

About 70 percent of snakes lay eggs. These types of snakes are called oviparous.

The other 30 percent give birth to live young, much like mammals. This is because some climates are too cold for eggs to develop and hatch, so snakes living in colder climates do not lay eggs. Snakes are flesh-eaters.

Many people think that all snakes kill their prey by biting it and injecting the prey with poison. This isn't true. Cobras, vipers and other related species are the only snakes that use venom to hunt.

Most snakes simply swallow their prey whole. Large snakes, such as the python, will strangle their prey to death and then swallow it whole.

Once the animal is inside, the snake's body releases enzymes to break the food down into useable energy. Snakes don't need to eat as often as other animals because they have a very slow metabolism rate. King cobras, for example, can live for months without food.

ਪਾਰਬ੍ਰਹਮ ਕਾ ਅੰਤੁ ਨ ਤੋਹਿ ॥੭॥

paarabreham kaa anth n thaehi |7|

They do not know the limits of the supreme Master |17||

ਅਨਿਕ ਪੁਰੀਆ ਅਨਿਕ ਤਹ ਖੰਡ ॥

anik pureeaa anik theh khandd |

Many solar systems, many galaxies.

Our **Solar System** consists of our star, the Sun, and its orbiting planets (including Earth), along with numerous moons, asteroids, comet material, rocks, and dust.

There are eight planets in the Solar System:

- Mercury
- Venus
- Earth
- Mars
- Jupiter
- Saturn
- Uranus
- Neptune

Jupiter is the largest, at 318 Earth masses, whereas Mercury is the smallest, at 0.055 Earth masses.

A *Galaxy*, on the other hand, is a huge collection of stars that are held together by gravitational attraction. There can be a 100 million to over a trillion stars within a galaxy.

Our Sun is just one star among the hundreds of billions of stars in our Milky Way Galaxy.

The Universe is all of the galaxies – billions of them! NASA's telescopes allow us to study galaxies beyond our own in exquisite detail, and to explore the most distant reaches of the observable universe.

You are one of the billions of people on our Earth (In 2016, the world population is estimated at approx. 7.5 billion-7,404,976,783). Our Earth orbits the Sun in our Solar System. Our Sun is one star among the billions in the Milky Way Galaxy. Our Milky Way Galaxy is one among the billions of galaxies in our Universe.

ਅਨਿਕ ਰੂਪ ਰੰਗ ਬ੍ਰਹਮੰਡ ॥

anik roop rang brehamandd |

Many forms, colours and celestial realms.

Primary Colours - These are colours that cannot be created through the mixing of other colours. They are colours in their own right. The three primary colours can be seen below RED - YELLOW - BLUE.

Secondary colours – These are colours which are made by mixing prime colours. For example:

| | | | | |
|--------|---|--------|---|--------|
| yellow | + | blue | = | green |
| blue | + | red | = | purple |
| red | + | yellow | = | orange |

ਅਨਿਕ ਬਨਾ ਅਨਿਕ ਫਲ ਮੂਲ ॥
anik banaa anik fal mool |
Many gardens, many fruits and roots.

There are about 100 types of fruits those are known are eaten.
ਆਪਹਿ ਸੁਖਮ ਆਪਹਿ ਅਸਥੂਲ ॥੮॥
aapehi sookham aapehi asathool |8|
He Himself is mind, and He Himself is matter. |8|

Mind (Mental Forces) and Matter (Physical Body)

According to religious theories, life is a combination of mind and matter. Mind consists of the combination of sensations, perceptions, volitional activities and consciousness. Matter consists of the combination of the four elements of solidity, fluidity, motion and heat.

Life is the co-existence of mind and matter. Decay is the lack of co-ordination of mind and matter. Death is the separation of mind and matter. Rebirth is the recombination of mind and matter. After the passing away of the physical body (matter), the mental forces (mind) recombine and assume a new combination in a different material form and condition another existence.

The relation of mind to matter is like the relation of a battery to an engine of a motor car. The battery helps to start the engine. The engine helps to charge the battery. The combination helps to run the motor car. In the same manner, matter helps the mind to function and the mind helps to set matter in motion

ਅਨਿਕ ਜੁਗਾਦਿ ਦਿਨਸ ਅਰੁ ਰਾਤਿ ॥
anik jugaadh dhinas ar raath |
Many ages, days and nights.

Ages are eras: For example, Satyug, Treta yug, Dwapar yug and Kal yug.

Age of Complete Cycle of Eras



A complete cycle includes all the four (4) ages, which are: Golden, Silver, Bronze & Iron. The complete cycle is of Five Thousand (5,000) Years.

Time cycle in different planets: Days, years

Day of 24 hours: Earth rotates about this axis once each day (approximately 24 hours).

THE PLANETS orbiting Sun

| Planet | Distance from Sun (million km) | Mass of Planet ($\times 10^{22}$ kg) (days) | Time for 1 Orbit of Sun |
|---------|--------------------------------|--|-------------------------|
| Mercury | 58 | 33.0 | 88.0 |
| Venus | 108 | 487 | 224.7 |
| Earth | 150 | 598 | 365.2 |
| Mars | 228 | 64.2 | 687.0 |
| Jupiter | 778 | 190,000 | 4332 |
| Saturn | 1,429 | 56,900 | 10760 |
| Uranus | 2,871 | 8,690 | 30700 |
| Neptune | 4,504 | 10,280 | 60200 |
| Pluto | 5,913 | 1.49 | 90600 |

The Moon orbits Earth in the prograde direction and completes one revolution relative to the stars in approximately 27.322 days (a sidereal month)

ਅਨਿਕ ਪਰਲਊ ਅਨਿਕ ਉਤਪਾਤਿ ॥
anik paralo anik outhapaath ।
Many disasters, many creations.

ਅਨਿਕ ਜੀਅ ਜਾ ਕੇ ਗ੍ਰਿਹ ਮਾਹਿ ॥
anik jeea jaa kae grih maahi ।
Many beings are in His home.

ਰਮਤ ਰਾਮ ਪੂਰਨ ਸ੍ਰਬ ਠਾਂਇ ॥੯॥
ramath raam pooran srab thaae ।9।
The Master is perfectly pervading all places. ।।9।।

ਅਨਿਕ ਮਾਇਆ ਜਾ ਕੀ ਲਖੀ ਨ ਜਾਇ ॥
anik maeiaa jaa kee lakhee n jaae ।
Many Mayas, which cannot be known.

ਅਨਿਕ ਕਲਾ ਖੇਲੈ ਹਰਿ ਰਾਇ ॥
anik kalaa khaelai har raae ।
Many are the ways in which our Sovereign Master plays.

ਅਨਿਕ ਧੁਨਿਤ ਲਲਿਤ ਸੰਗੀਤ ॥
anik dhunith lalith sangeeth ।
Many exquisite melodies sing of the Master.

ਅਨਿਕ ਗੁਪਤ ਪ੍ਰਗਟੇ ਤਹ ਚੀਤ ॥੧੦॥
anik gupath pragattae theh cheeth ।10।
Many recording scribes of the conscious and subconscious are revealed there.
।।10।।

ਸਭ ਤੇ ਉਚ ਭਗਤ ਜਾ ਕੈ ਸੰਗਿ ॥
sabh thae ooch bhagath jaa kai sang ।
He is above all, and yet He dwells with His devotees.

ਆਠ ਪਹਰ ਗੁਨ ਗਾਵਹਿ ਰੰਗਿ ॥
aath pehar gun gaavehi rang ।
Twenty-four hours a day, they sing His praises with love.

ਅਨਿਕ ਅਨਾਹਦ ਆਨੰਦ ਝੁਨਕਾਰ ॥
anik anaahadh aanandh jhunakaar |
Many unstruck melodies resound and vibrate with bliss.

ਉਆ ਰਸ ਕਾ ਕਛੁ ਅੰਤੁ ਨ ਪਾਰ ॥੧੧॥
ouaa ras kaa kash anth n paar |11|
There is no end or limit of that inspiring spirit. ||11||

ਸਤਿ ਪੁਰਖੁ ਸਤਿ ਅਸਥਾਨੁ ॥
sath purakh sath asathan |
True is the Primal Being, and True is His dwelling.

God's Dwelling-place with Men through the Ages

As God is omnipresent (present everywhere), and therefore in ideal conditions needs no special dwelling-place amongst His creation. He also cannot dwell with those who sin, and until sin is put away and forgiven. Parting from sin is necessary for comradeship with God. Therefore, through the ages of time, from Satyuj to Kalyuj, God in His unlimited love and grace has designed successive sanctuaries, places or people who are separated to Himself from the rest of the sinful world, in which or in whom He can dwell and so have fellowship with men consistently with His holy character.

According to Sikhism, the God's exclusive place of residence in the skies is called 'SachKhand', here entry of all, including prophets, Avtars and sages, is strictly prohibited. No one without God's permission can enter His sanctuary. Normally He meets most of them outside in His courtyard. Pauri 27 of Japji confirms it.

In addition, on earth, Sikhs believe that God is present:

- In sanctum sanctorum of certain Gurdwaras including Harmandir Sahib Amritsar, Nankana Sahib, Five Takhts, Hemkunt Sahib and many others.
- In Sandh Sangat in all Gurdwaras.
- In the heart of holy beings, who are pure from inside their hearts.

Christianity counts many dwelling-places of God with men through the ages as recorded in Scripture. These are as follows:-

- The Tabernacle (The Tabernacle "residence" or "dwelling place"), according to the Hebrew Bible, was the portable earthly meeting place of God with the children of Israel from the time of the Exodus from Egypt through the conquering of the land of Canaan ("Land of Canaan" extends from Lebanon southward to the "Brook of Egypt" and eastward to the Jordan River Valley). Solomon's Temple in Jerusalem superseded it as the dwelling-place of God some 300 years later.

- Solomon's Temple
- Christ, the Son of God incarnate
- All Churches
- The Temple in Jerusalem.

Thus the first time that God chose a place to dwell in the earth was in the tabernacle. In the days before, the Lord came down to visit the man in the garden of Eden [[Genesis 3:8](#)], and Enoch walked with God [[Genesis 5:24](#)], and Noah walked with God [[Genesis 6:9](#)], and Abraham was the friend of God [[Isaiah 41:8](#); [James 2:23](#)]; but the first time that God chose a dwelling place was when He gave instructions to Moses to prepare Him a sanctuary [[Exodus 25:8-9](#)].

Then you had the building of the tabernacle, God's dwelling place [[Exodus 25-26](#)]. Then you had the building of Solomon's temple, God's second dwelling place [[1 Chronicles 28:1-21](#); [2 Chronicles 3:1-7:22](#)]. Then you had the dwelling of God in the life and the Person and the body of Jesus. "And the Word was made flesh, and tabernacled among us," as the Greek says, "tabernacled among us, dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father" [[John 1:14](#)]. Then God dwells in His church, in the hearts of the individual members who are the temples of God [[1 Corinthians 6:19](#)], and in the congregation, in the church of the Lord [[1 Corinthians 3:16](#)]. Then God's future dwelling place in the glory that is to come, the vision of John, "Behold the tabernacle of God is with men" [[Revelation 21:3](#)].

ISLAM

Muslims see the Kaaba as God's dwelling place, a relation to the throne of God, that is, the throne upon which God is present. The throne of God stands metaphysically above the Ka'ba. Angels circumambulate it. And in imitation of them, believers circumambulate the Kaaba. So the Kaaba is the place where one can be close to God. .

HINDUISM

A Hindu temple in home is the dwelling place of house members personal God. He manifests himself, in a way personal to individual and family. The temple in the neighbourhood is the dwelling place for the God, who has manifested Himself to cater to the needs of that neighborhood. There is also another temple, which is the temple of your Heart. This is where you can make the most personal and loving connection with God.

ਉਚ ਤੇ ਉਚ ਨਿਰਮਲ ਨਿਰਬਾਨੁ ॥

ooch thae ooch niramal nirabaan |

He is the highest of the high, immaculate and detached, in Nirvanaa.

Nirvana is a transcendent state in which there is neither suffering, desire, nor sense of self, and the subject is released from the effects of karma and the cycle of death and rebirth.

ਅਪੁਨਾ ਕੀਆ ਜਾਨਹਿ ਆਪਿ ॥
apunaa keeaa jaanehi aap |
He alone knows His handiwork.

ਆਪੇ ਘਟਿ ਘਟਿ (ਦਿਲਾਂ ਵਿਚ) ਰਹਿਓ ਬਿਆਪਿ ॥
aapae ghatt ghatt rehiou biaap |
He Himself pervades each and every heart.

ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਨਾਨਕ ਦਇਆਲ ॥
kirapaa nidhaan naanak dhaeiaal |
The merciful Master is the treasure of compassion, O Nanak.

ਜਿਨਿ ਜਪਿਆ ਨਾਨਕ ਤੇ ਭਏ ਨਿਹਾਲ ॥੧੨॥੧॥੨॥੨॥੩॥੭॥
jin japiaa naanak thae bheae nihaal |12|1|2|2|3|7|
Those who recite and meditate on Him are exalted and captivated.
|1|12|1|1|2|2|3|7|1|

Shabad 3: page 1239

ਸਲੋਕ ਮਹਲਾ ੨ ॥
salok mehalaa 2 |
Sloak Mehla 2

ਤਿਸੁ ਸਿਉ ਕੈਸਾ ਬੋਲਣਾ ਜਿ ਆਪੇ ਜਾਣੈ ਜਾਣੁ ॥
this sio kaisaa bolanaa j aapae jaanai jaan |
How can we speak of Him? Only He knows Himself.

ਚੀਰੀ ਜਾ ਕੀ ਨਾ ਫਿਰੈ ਸਾਹਿਬੁ ਸੇ ਪਰਵਾਣੁ ॥
cheeree jaa kee naa firai saahib so paravaan |
His decree cannot be challenged; He is our supreme Master.
The decrees of God are declarations or pronouncements that He has made in working out His plan in the various ages. The world scriptures say that God causes all things to work together for good.

ਚੀਰੀ ਜਿਸ ਕੀ ਚਲਣਾ ਮੀਰ ਮਲਕ ਸਲਾਰ ॥
cheeree jis kee chalanaa meer malak salaar |
By His decree, even kings, nobles and commanders must step down.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਭਲੀ ਕਾਰ ॥

jo this bhaavai naanakaa saae bhalee kaar |

Whatever is pleasing to His will, O Nanak, is, surely, a good deed.

ਜਿਨਾ ਚੀਰੀ ਚਲਣਾ ਹਥਿ ਤਿਨਾ ਕਿਛੁ ਨਾਹਿ ॥

jinaa cheeree chalanaa hath thinaa kish naahi |

By His decree, we walk; nothing rests in our hands.

ਸਾਹਿਬ ਕਾ ਫੁਰਮਾਣੁ ਹੋਇ ਉਠੀ ਕਰਲੈ ਪਾਹਿ ॥

saahib kaa furamaan hoe outhee karalai paahi |

When the order comes from our Master, all must rise up and take to the right path..

ਜੇਹਾ ਚੀਰੀ ਲਿਖਿਆ ਤੇਹਾ ਹੁਕਮੁ ਕਮਾਹਿ ॥

jaehaa cheeree likhiaa thaehaa hukam kamaahi |

As His decree is issued, so is His command obeyed.

ਘਲੇ ਆਵਹਿ ਨਾਨਕਾ ਸਦੇ ਉਠੀ ਜਾਹਿ ॥੧॥

ghalae aavehi naanakaa sadhae outhee jaahi |1|

Those who are sent here, come, O Nanak; when they are called back, they depart and go. |1|

Shabad 4: 1245

ਸਲੋਕ ਮ॥ ੧ ॥

salok ma 1 |

Sloak Mehla 1

ਗਿਆਨ ਵਿਹੂਣਾ ਗਾਵੈ ਗੀਤ ॥

giaan vihoonaa gaavai geeth |

The one who lacks spiritual wisdom sings songs.

ਭੁਖੇ ਮੁਲਾਂ ਘਰੇ ਮਸੀਤਿ ॥

bhukhae mulaa gharae maseeth |

The hungry Mullah turns his home into a mosque.

ਮਖਟੂ ਹੋਇ ਕੈ ਕੰਨ ਪੜਾਏ ॥

makhattoo hoe kai kann parraaeae |

The lazy unemployed has his ears pierced to look like a Yogi.

ਫਕਰੁ ਕਰੇ ਹੋਰੁ ਜਾਤਿ ਗਵਾਏ ॥
fakar karae hor jaath gavaaeae |
Someone else becomes a pan-handler, and loses his social status.

ਗੁਰੁ ਪੀਰੁ ਸਦਾਏ ਮੰਗਣ ਜਾਇ ॥
gur peer sadhaaeae mangan jaae |
One who calls himself a guru teacher, while he goes around begging

ਤਾ ਕੈ ਮੂਲਿ ਨ ਲਗੀਐ ਪਾਇ ॥
thaa kai mool n lageeai paae |
don't ever touch his feet.

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥
ghaal khaae kish hathahu dhaee |
One who works for what he eats, and gives some of what he has

ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੋਇ ॥੧॥
naanak raahu pashaanehi saee |1|
O Nanak, he knows the path. |1|1|

Shabad 5: page 1246

ਮ॥ ੩ ॥
ma 3 |
Mehla 3

ਨਾਂਗੇ ਆਵਣਾ ਨਾਂਗੇ ਜਾਣਾ ਹਰਿ ਹੁਕਮੁ ਪਾਇਆ ਕਿਆ ਕੀਜੈ ॥
naagae aavanaa naagae jaanaa har hukam paeiaa kiaa keejai |
Naked we come, and naked we go. This is by the Master's command; what else can we do?

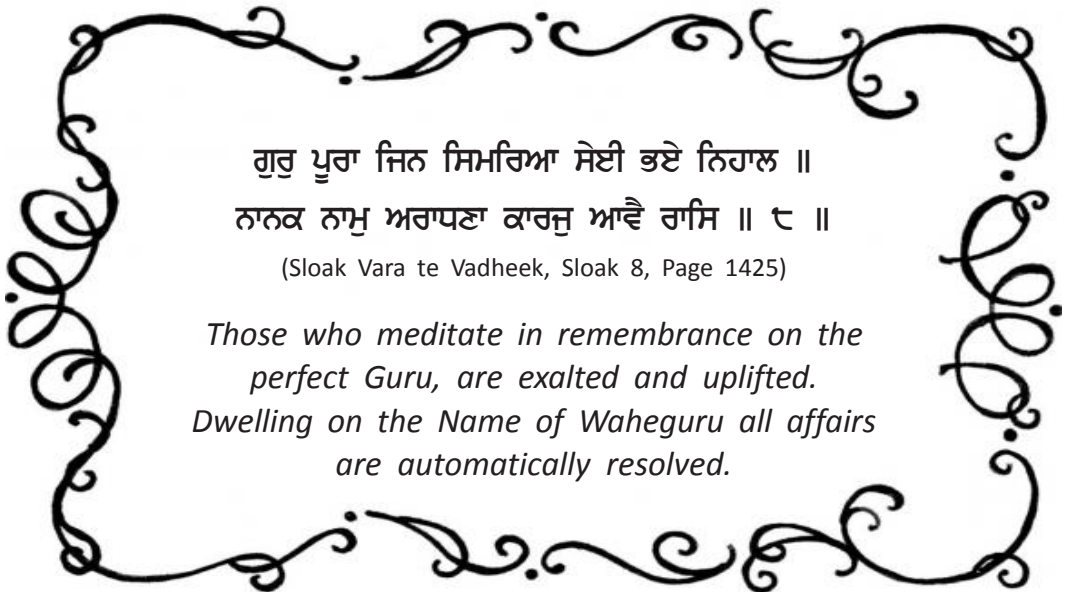
Everyone comes naked from their mother's womb, and as everyone comes, so they depart. They take nothing from their wealth or treasure that they can carry in their hands.

ਜਿਸ ਕੀ ਵਸਤੁ ਸੋਈ ਲੈ ਜਾਇਗਾ ਰੋਸੁ ਕਿਸੈ ਸਿਉ ਕੀਜੈ ॥
jis kee vasath soee lai jaaeigaa ros kisai sio keejai |
The object belongs to Him; He shall take it away; with whom should one be angry.

Waheguru gives and Waheguru takes away. Waheguru's decision is final and ultimate. Why to remorse?

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਭਾਣਾ ਮੰਨੇ ਸਹਜੇ ਹਰਿ ਰਸੁ ਪੀਜੈ ॥
guramukh hovai s bhaanaa mannae sehajae har ras peejai |
Gurmukh accepts God's Will; he instinctively drinks in the Master's inspiring
spirit.

ਨਾਨਕ ਸੁਖਦਾਤਾ ਸਦਾ ਸਲਾਹਿਹੁ ਰਸਨਾ ਰਾਮੁ ਰਵੀਜੈ ॥੨॥
naanak sukhadhaathaa sadhaa salaahihu rasanaa raam raveejai |2|
O Nanak, praise the giver of peace forever; with your tongue, saviour the
Master. |2|




ਗੁਰੂ ਪੂਰਾ ਜਿਨ ਸਿਮਰਿਆ ਸੇਈ ਭਏ ਨਿਹਾਲ ॥
ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਣਾ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥ ੮ ॥

(Sloak Vara te Vadheek, Sloak 8, Page 1425)

*Those who meditate in remembrance on the
perfect Guru, are exalted and uplifted.
Dwelling on the Name of Waheguru all affairs
are automatically resolved.*

RAGA MALAR

(Pages 1292-1318)



ਸਭਨਾ ਸਾਹੁਰੈ ਵੰਵਣਾ ਸਭਿ ਮੁਕਲਾਵਣਹਾਰ ॥
ਨਾਨਕ ਪੰਨੁ ਸੋਹਾਗਣੀ ਜਿਨ ਸਹ ਨਾਲਿ ਪਿਆਰੁ ॥ ੪ ॥

(Sri Raga Mehla 5, Page 50-51)

*Everyone shall go to their Husband Lord. Everyone shall
be given their ceremonial send-off after their marriage.
O Nanak, blessed are the happy soul-brides, who
are in love with their Husband Lord.*

Introduction

It is very serene raga. It helps to create a congenial atmosphere and spreads the fragrance of Love, Unity and divinity.

This raga is mentioned as first ragini of raga Meg in the Ragamala listed at the end of Guru Granth Sahib.

The scale and notes of the raga are as follows:

Arohi (ascending scale) – sa re ga ma, ma re pa, ni dha ni sa

Avrohi (descending scale) – sa, dha ni pa, ma ga ma, re sa ma re sa

The Vadi (most popular) note is “ma” and samvadi (second most popular) note is “sa”.

This raga is sung in the third part of the night i.e., 12 am 3 am. The Season of its recitation is rainy (varsha) i.e., during July-August.

In Guru Granth Sahib it has hymns from pages 1254-1293 (40 pages).

The Composers:

The composers of bani (hymns) in this raga are:

Gurus:

1. Guru Nanak Dev
2. Guru Angad
3. Guru Amardas
4. Guru Ramdas
5. Guru Arjan Dev

Bhagats:

1. Namdev
2. Ravidas

The Structure:

The sequences of the structure of compositions in this raga are:

Gurbani:

1. Shabads (2-5 padas)
2. Ashtpadis
3. Chhant
4. Var

Bhagatbani:

Shabads (3, 5 padas)

Matrix

VISUAL ANALYSIS

Count of the use of Managals:

Complete Mool Mantar = 1 at page 1254

Ik-Ongkar Satgur Prasadh = 18

Placement and count of rahau verses:

First 35 shabads have one rahau verse, numbered and placed at the end of the first padas of the shabads; in the next 18 shabads, the placing of the rahau verses is in the beginning of the shabads; in the next 4 shabads the placing is again at the end of the first padas of the shabads, in the last 8 shabads the placing is again shifted to the start of the shabads.

In the Ashtpadis, the rahau verses are placed at the end of the first padas, and all verses have numeral 1 with them.

In the Bhagat Bani the rahau verses have numerals, except the last shabad, and are placed in the beginning of the shabads.

Diversification of headings & subheadings in this raga are:

| PAGE NUMBER | HEADINGS/SUBHEADINGS |
|-------------|-------------------------------------|
| 1254 | Raga Malar Chaupadas Mehla 1 Ghar 1 |
| 1257 | Malar Mehla 3 Chaupads Ghar 1 |
| 1262 | Raga Malar Mehla 4 Ghar 1 Chaupadas |

Structure of Bani

| | P | P | P | P | P | Ashtpadis | Spe | Spe | Chts | Sohle* | Var | Sloak* |
|----------------|----|---|----|---|---|-----------|----------|--------|------|--------|--------------------------|--------|
| Gurus | 2 | 3 | 4 | 5 | 6 | 8 pds | untitled | titled | | | | |
| Nanak Dev | | | 8 | 1 | | 5 | | | | | 1 (27 pauris) | 24 |
| Angad Dev | | | | | | | | | | | | 5 |
| Amardas | | | 10 | 3 | | 3 | | | | | | 27 |
| Ramdas | 2 | | 6 | 1 | | | | | | | | |
| Arjan Dev | 14 | 2 | 14 | | | | | | 1 | | 1 pauri in var M:1 | 2 |
| Bhagats | | | | | | | | | | | | |
| Namdev | | 1 | | 1 | | | | | | | | |
| Ravidas | | 3 | | | | | | | | | | |

A Few shabads selected at random:

Shabad 1: page 1266

ਰਾਗੁ ਮਲਾਰ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੧
 raag malaar mehalaa 5 choupadhae ghar 1
 Raga Malar, Mehla5, Chau-Padas, Ghar1:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਿਆ ਤੂ ਸੋਚਹਿ ਕਿਆ ਤੂ ਚਿਤਵਹਿ ਕਿਆ ਤੂੰ ਕਰਹਿ ਉਪਾਏ ॥

kiaa thoo sochehi kiaa thoo chithavehi kiaa thoon karehi oupaaeae |

What are you so worried about? What are you thinking? What have you tried?

ਤਾ ਕਉ ਕਹਹੁ ਪਰਵਾਹ ਕਾਹੂ ਕੀ ਜਿਹ ਗੋਪਾਲ ਸਹਾਏ ॥੧॥

thaa ko kehahu paravaah kaahoo kee jih gopaal sehaaeae ||1||

Tell me –why bother if the Master is the support ||1||

ਬਰਸੈ ਮੇਘੁ ਸਖੀ ਘਰਿ ਪਾਹੁਨ ਆਏ ॥

barasai maegh sakhee ghar paahun aaeae |

The rain showers down from the clouds, O companion, to welcome the guest who has come into my home.

ਮੋਹਿ ਦੀਨ ਕ੍ਰਿਪਾ ਨਿਧਿ ਠਾਕੁਰ ਨਵ ਨਿਧਿ ਨਾਮਿ ਸਮਾਏ ॥੧॥ ਰਹਾਉ ॥

mohi dheen kirapaa nidh thaakur nav nidh naam samaaeae |1| rehaao |

I am meek; my Master is the ocean of Mercy. I am absorbed in the nine treasures of the Naam. ||1||rahau||

In the context of ancient mythology, **Nidhi**, that is, a treasure, constituted of nine treasures (*nawnidhi*) belonging to Kubera, the god of wealth. According to the tradition, each nidhi is personified as having a guardian spirit, and some tantrikas worship them. The nature and characteristics of nidhis have remained largely unexplained and have not been fully understood. According to Amarakosha, the nine nidhis are:

- mahapadma “great lotus flower”
- padma “lotus flower”
- shankha “conch”
- makara “crocodile”
- kachchhapa “tortoise”
- kumud “a particular precious stone”
- kunda “jasmine”
- nila “sapphire”
- kharva “dwarf”

When considered as mines, minerals, earthenware and ocean resources, the nine treasures of Kubera are interpreted as:

- mahapadma (lake double the size of padma in Himalaya with minerals and jewels)
- padma (lake in Himalaya with minerals and jewels)
- shankha (conch shell)
- makara (synonym of Padmini, black antimony)
- kachchhapa (tortoise or turtle shell)
- kumud (cinnabar, or quicksilver)
- kunda (arsenic)
- nila (antimony) (a trivalent and pentavalent metalloid element that is commonly metallic silvery white, crystalline, and brittle and that is used especially in alloys, semiconductors, and flame-retardant substances)
- kharva (cups or vessels baked in fire)

ਅਨਿਕ ਪ੍ਰਕਾਰ ਭੋਜਨ ਬਹੁ ਕੀਏ ਬਹੁ ਬਿੰਜਨ ਮਿਸਟਾਏ ॥

anik prakaar bhojan bahu keeae bahu binjan misattaaeae |

I have prepared all sorts of foods in various ways, and all sorts of sweet deserts.

There were six primary tastes or rass established in ancient India [and still are as per Ayurveda tradition]. It is considered that the combinations of these

primary tastes were used to prepare various delicious foods such as the 36 delicious foods mentioned in SGGS:

1. **Sweet:** Ripe fruit, grains, rice, bread, roti, starchy vegetables, dairy, sugar, honey, molasses, milk.
2. **Salty:** Table salt, sea vegetables.
3. **Sour:** Citrus fruits, berries, tomatoes, pickled foods, fermented alcohol and foods, yogurt.
4. **Pungent:** Onions, garlic, cloves, ginger, chilli, pepper.
5. **Bitter:** Green leafy vegetables, green and yellow vegetables, kale, celery, broccoli, sprouts, herbs and spices.
6. **Astringent:** Legumes (peas, pulses, beans etc) raw fruits, cauliflower, pomegranates, herbs, tea.

ਕਰੀ ਪਾਕਸਾਲ ਸੋਚ ਪਵਿਤ੍ਰਾ ਹੁਣਿ ਲਾਵਹੁ ਭੋਗੁ ਹਰਿ ਰਾਏ ॥੨॥

karee paakasaal soch pavithraa hun laavahu bhog har raaeae |2|

I have made my kitchen pure and sacred. Now, O my sovereign Master, please sanctify my food. ||2||

ਦੁਸਟ ਬਿਦਾਰੇ (ਨਾਸ ਹੋਨਾ) ਸਾਜਨ ਰਹਸੇ (ਖੁਸ਼ ਹੋਨਾ) ਇਹਿ ਮੰਦਿਰ ਘਰ ਅਪਨਾਏ ॥

dhusatt bidhaarae saajan rehasae eihi mandhir ghar apanaaeae |

The villains have been destroyed, and my friends are delighted. This is Your Own Mansion and Temple, O Master.

ਜਉ ਗ੍ਰਿਹਿ ਲਾਲੁ ਰੰਗੀਓ ਆਇਆ ਤਉ ਮੈ ਸਭਿ ਸੁਖ ਪਾਏ ॥੩॥

jo grihi laal rangeeou aaeiaa tho mai sabh sukh paaeae |3|

When my playful beloved came into my household, then I found total peace.

||3||

ਸੰਤ ਸਭਾ ਓਟ ਗੁਰ ਪੂਰੇ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਏ ॥

santh sabhaa outt gur poorae dhur masathak laekh likhaaeae |

In the society of the Saints, I have the support and protection of the Perfect Guru (Waheguru); this is the pre-ordained destiny inscribed upon my forehead.

ਜਨ ਨਾਨਕ ਕੰਤੁ ਰੰਗੀਲਾ ਪਾਇਆ ਫਿਰਿ ਦੂਖੁ ਨ ਲਾਗੈ ਆਏ ॥੪॥੧॥

jan naanak kanth rangeelaa paeiaa fir dhookh n laagai aaeae |4|1|

Servant Nanak has found his playful husband Master. He shall never suffer in sorrow again. ||4||1||

Shabad 2: 1279

ਸਲੋਕ ਮ॥ ੧ ॥

Sloak M:1

ਵੈਦੁ ਬੁਲਾਇਆ ਵੈਦਗੀ ਪਕਤਿ ਢੰਦੋਲੇ ਬਾਂਹ ॥

vaidh bulaaeiaa vaidhagee pakarr tantolae baah |

The physician was called in; he touched my arm and felt my pulse.

ਭੋਲਾ ਵੈਦੁ ਨ ਜਾਣਈ ਕਰਕ (ਦਰਦ) ਕਲੇਜੇ ਮਾਹਿ ॥੧॥

bholaa vaidh n jaanee karak kalaejae maahi |1|

The gentle physician did not know that the pain was actually in the heart.

||1||

Shabad 3: 1287

ਮ॥ ੧ ॥

M:1

ਦੁਖੀ ਦੁਨੀ ਸਹੇੜੀਐ ਜਾਇ ਤ ਲਗਹਿ ਦੁਖ ॥

dhukhee dhunee sehaerreeai jaae th lagehi dhukh |

Worldly possessions are obtained by pain and suffering; and when they (possessions) are gone, they leave even more pain and suffering.

ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਸੈ ਨ ਲਥੀ ਭੁਖ ॥

naanak sachae naam bin kisai n lathee bhukh |

O Nanak, without the true Name, hunger is never satisfied.

ਰੂਪੀ (ਹੁਸਨ) ਭੁਖ ਨ ਉਤਰੈ ਜਾਂ ਦੇਖਾਂ ਤਾਂ ਭੁਖ ॥

roopee bhukh n outharai jaa dhaekhaa thaa bhukh |

Beauty does not satisfy hunger; when the man sees beauty, he hungers even more.

ਜੇਤੇ ਰਸ ਸਰੀਰ ਕੇ ਤੇਤੇ ਲਗਹਿ ਦੁਖ ॥੨॥

jaethae ras sareer kae thaethae lagehi dhukh |2|

As many as are the pleasures and desires of the body, so many are the pains which afflict it. ||2||















Shabad 4: 1289













The following shabad is on meat eating. According to various research documents, meat eating is not a religious but a dietary, personal and medical

issue. Any form of food which is detrimental to health and which makes one to loose one's senses should be avoided at all counts. The hymns of the Sikh Gurus and the Sikh Rehat Maryada do not prohibit any kind of meat eating except the eating of Hala Meat. The choice has been left to individuals whether they wish to eat or not to eat meat. If the tradition is considered to be the source of law then by tradition most of the Sikhs are meat eaters.

Reliable data is lacking due to a lack of polling and the varying definitions of vegetarianism and veganism used in the polls. For example, the latest US poll defines "vegan" according to diets that exclude meat, eggs and dairy, rather than following the accepted definition of veganism as avoiding all animal products as far as possible including honey and clothing. Other polls, like the latest Australian poll, place strict vegetarians and those who follow "almost" vegetarian diets in the same category, while this poll and many others measure only vegetarianism and neglect to include veganism in the poll. Many poll results are contradicted by other poll results from the same country despite similar publication dates, implying a wide margin of error.

Following is a table of people who are vegetarian in various 9world countries. The statistics collected in 2016 proves that on average more than 90% of the world people are non-veg.

| Country | Vegetariana diet (%) (includes vegan diet) | Approx. no. of individuals |
|--|---|----------------------------|
|  Australia | 2% - 11.2% | 2,100,000 , |
|  Austria | 9% | 765,000 |
|  Brazil | 7.6% | 15,200,000 |
|  Canada | 4% | 1,264,000 |
|  Czech Republic | 1.5% | 235,000 |
|  China | 4% - 5% | 54,428,000 - 68,035,000 |
|  Denmark | 4% | 220,000 |
|  Finland | 2% - 3% | 108,000 - 162,000 |
|  France | 1.5% - 2% | 1,988,000 - 3,300,000 |
|  Germany | 6% - 8.7% | 4,786,000 - 7,000,000 |
|  India | 29% - 40% | 360,576,000 |
|  Israel | 2.6% - 13% | 1,046,000 |
|  Italy | 7.1% - 10% | 4,246,000 |
|  Japan | 4.7% | 5,964,300 |

| | | | |
|---|----------------|-----------|-----------------------|
|  | Latvia | 3% - 5% | 60,000 - 100,000 |
|  | Netherlands | 4.5% | 738,000 |
|  | New Zealand | 2.6% | 106,000 |
|  | Norway | 2% | 100,000 |
|  | Poland | 3.2% | 1,228,800 |
|  | Portugal | 1.8% | 200,000 |
|  | Russia | 3% - 4% | 4,380,000 - 5,840,000 |
|  | Spain | 0.5% - 4% | 1,788,000 |
|  | Sweden | 10% | 970,000 |
|  | Switzerland | 2% - 5% | 375,000 |
|  | United Kingdom | 2% - 12% | 1,292,000 - 7,752,000 |
|  | United States | 3.3% | 8,000,000 |

ਮ॥ ੧ ॥

M:1

ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖੁ ਝਗੜੇ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਜਾਣੈ ॥

maas maas kar moorakh jhagarrae giaan dhiaan nehee jaanai ।

The fools argue about flesh and meat, but they know nothing about meditation and spiritual wisdom.

ਕਉਣੁ ਮਾਸੁ ਕਉਣੁ ਸਾਗੁ ਕਹਾਵੈ ਕਿਸੁ ਮਹਿ ਪਾਪ ਸਮਾਣੈ ॥

koun maas koun saag kehaavai kis mehi paap samaanae ।

What is called meat, and what is called green vegetable? What leads to sin?

ਗੈਂਡਾ ਮਾਰਿ ਹੋਮ ਜਗ ਕੀਏ ਦੇਵਤਿਆ ਕੀ ਬਾਣੇ (ਆਦਤ) ॥

gaidaa maar hom jag keeae dhaevathiaa kee baanae ।

It was the habit of the gods to kill the rhinoceros, and make a feast of the burnt offering.

Yajña, sacrifice, is an act by which devotees surrender something for the sake of the gods. It is believed that such an act must rest on a sacred authority, and serve for man's salvation. The nature of the gift includes animal sacrifice.

ਮਾਸੁ ਛੋਡਿ ਬੈਸਿ (ਬੈਠਨਾ) ਨਕੁ ਪਕੜਹਿ ਰਾਤੀ ਮਾਣਸ ਖਾਣੈ ॥

maas shodd bais nak pakarrehī raathee maanas khaanae ।

Those who renounce meat, and hold their noses when sitting near it, devour men at night.

ਫੜੁ (ਫੜਾਂ ਮਾਰਨੀਆਂ) ਕਰਿ ਲੋਕਾਂ ਨੇ ਦਿਖਲਾਵਹਿ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਸੂਝੈ ॥
farr kar lokaa no dhikhalaavehi giaan dhiaan nehee soojhai |
They practise hypocrisy, and make a show before other people, but they do not understand anything about meditation or spiritual wisdom.

ਨਾਨਕ ਅੰਧੇ ਸਿਉ ਕਿਆ ਕਹੀਐ ਕਹੈ ਨ ਕਹਿਆ ਬੂਝੈ ॥
naanak andhae sio kiaa keheei kehai n kehiaa boojhai |
O Nanak, what can be said to the blind people? They cannot answer, or even understand what is said.

ਅੰਧਾ ਸੋਇ ਜਿ ਅੰਧੁ ਕਮਾਵੈ ਤਿਸੁ ਰਿਦੈ ਸਿ ਲੋਚਨ (ਅੱਖਾਂ, ਦੇਖਨਾ) ਨਾਹੀ ॥
andhaa soe j andh kamaavai this ridhai s lochan naahee |
They alone are blind, who act blindly. They have no eyes in their hearts.

ਮਾਤ ਪਿਤਾ ਕੀ ਰਕਤੁ ਨਿਪੰਨੇ (ਪੈਦਾ ਹੋਨਾ)ਮਛੀ ਮਾਸੁ ਨ ਖਾਂਹੀ ॥
maath pithaa kee rakath nipannae mashee maas n khaahee |
They are produced from the blood of their mothers and fathers, but they do not eat fish or meat.

ਇਸਤ੍ਰੀ ਪੁਰਖੈ ਜਾਂ ਨਿਸਿ ਮੇਲਾ ਓਥੈ ਮੰਧੁ ਕਮਾਹੀ ॥
eisathree purakhai jaa nis maelaa outhai mandh kamaahee |
But when men and women meet in the night, they come together in the flesh.

ਮਾਸਹੁ ਨਿੰਮੇ ਮਾਸਹੁ ਜੰਮੇ ਹਮ ਮਾਸੈ ਕੇ ਭਾਂਡੇ ॥
maasahu ninmae maasahu janmae ham maasai kae bhaaddae |
In the flesh we are conceived, and in the flesh we are born; we are vessels of flesh.

ਗਿਆਨੁ ਧਿਆਨੁ ਕਛੁ ਸੂਝੈ ਨਾਹੀ ਚਤੁਰੁ ਕਹਾਵੈ ਪਾਂਡੇ ॥
giaan dhiaan kash soojhai naahee chathur kehaavai paaddae |
You know nothing of spiritual wisdom and meditation, even though you call yourself clever, O religious scholar.

ਬਾਹਰ ਕਾ ਮਾਸੁ ਮੰਦਾ ਸੁਆਮੀ ਘਰ ਕਾ ਮਾਸੁ ਚੰਗੇਰਾ ॥
baahar kaa maas mandhaa suaamee ghar kaa maas changaeraa |
O master, you believe that flesh on the outside is bad, but the flesh of those in your own home is good.

ਜੀਅ ਜੰਤ ਸਭਿ ਮਾਸਹੁ ਹੋਏ ਜੀਇ ਲਇਆ ਵਾਸੇਰਾ (ਘਰ) ॥

jeea janth sabh maasahu hoeae jee laeiaa vaasaeraa ।

All beings and creatures are flesh; the soul has taken up its home in the flesh.

ਅਭਖੁ (ਨਾ ਖਾਨ ਯੋਗ) ਭਖਹਿ (ਖਾਨਾ) ਭਖੁ ਤਜਿ ਛੋਡਹਿ ਅੰਧੁ ਗੁਰੂ ਜਿਨ ਕੇਰਾ ॥

abhakh bhakhehi bhakh thaj shoddehi andh guroo jin kaeraa ।

They eat the uneatable; they reject and abandon what they could eat. They have a teacher who teaches them untrue.

ਮਾਸਹੁ ਨਿੰਮੇ ਮਾਸਹੁ ਜੰਮੇ ਹਮ ਮਾਸੈ ਕੇ ਭਾਂਡੇ ॥

maasahu ninmae maasahu janmae ham maasai kae bhaaddae ।

In the flesh we are conceived, and in the flesh we are born; we are vessels of flesh.

ਗਿਆਨੁ ਧਿਆਨੁ ਕਛੁ ਸੂਝੈ ਨਾਹੀ ਚਤੁਰੁ ਕਹਾਵੈ ਪਾਂਡੇ ॥

giaan dhiaan kash soojhai naahee chathur kehaavai paaddae ।

You know nothing of spiritual wisdom and meditation, even though you call yourself clever, O religious scholar.

ਮਾਸੁ ਪੁਰਾਣੀ ਮਾਸੁ ਕਤੇਬੀ (ਕੁਰਾਨ, ਬਾਈਬਲ) ਚਹੁ ਜੁਗਿ ਮਾਸੁ ਕਮਾਣਾ ॥

maas puraanee maas kathaebaaee chahu jug maas kamaanaa ।

Meat is allowed in the Puranas, meat is allowed in the Bible and the Koran. Throughout the four ages, meat has been used.

ਜਜਿ (ਯਗ) ਕਾਜਿ ਵੀਆਹਿ ਸੁਹਾਵੈ ਓਥੈ ਮਾਸੁ ਸਮਾਣਾ ॥

jaj kaaj veeahi suhaavai outhai maas samaanaa ।

It is featured in sacred feasts and marriage festivities; meat is used in them.

ਇਸਤ੍ਰੀ ਪੁਰਖ ਨਿਪਜਹਿ ਮਾਸਹੁ ਪਾਤਿਸਾਹ ਸੁਲਤਾਨਾਂ ॥

eisathree purakh nipajehi maasahu paathisaah sulathaanaa ।

Women, men, kings and emperors originate from meat.

ਜੇ ਓਇ ਦਿਸਹਿ ਨਰਕਿ ਜਾਂਦੇ ਤਾਂ ਉਨ੍ਹ ਕਾ ਦਾਨੁ ਨ ਲੈਣਾ ॥

jae oue dhisehi narak jaadhae thaa ouna kaa dhaan n lainaa ।

If you see them going to hell, then do not accept charitable gifts from them.

ਦੇਂਦਾ ਨਰਕਿ ਸੁਰਗਿ ਲੈਦੇ ਦੇਖਹੁ ਏਹੁ ਧਿਛਾਣਾ (ਨਾ-ਇਨਸਾਫੀ) ॥

dhaedhaa narak surag laidhae dhaekhahu eaehu dhingaanaa ।

The giver goes to hell, while the receiver goes to heaven - look at this injustice.

ਆਪਿ ਨ ਬੂਝੈ ਲੋਕ ਬੁਝਾਏ ਪਾਂਡੇ ਖਰਾ ਸਿਆਣਾ ॥
aap n boojhai lok bujhaaeae paaddae kharaa siaanaa |
You do not understand your own self, but you preach to other people. O
Pandit, you are very wise indeed.

ਪਾਂਡੇ ਤੂ ਜਾਣੈ ਹੀ ਨਾਹੀ ਕਿਥਹੁ ਮਾਸੁ ਉਪੰਨਾ ॥
paaddae thoo jaanai hee naahee kithahu maas oupannaa |
O Pandit, you do not know where meat originated.

ਤੋਇਅਹੁ (ਪਾਨੀ ਤੋਂ) ਅੰਨੁ ਕਮਾਦੁ (ਗੰਨਾ) ਕਪਾਹਾਂ ਤੋਇਅਹੁ ਤ੍ਰਿਭਵਣੁ ਗੰਨਾ ॥
thoeiahu ann kamaadh kapaahaa thoeiahu thribhavan ganna |
Corn, sugar cane and cotton are produced from water. The three worlds came
from water.

ਤੋਆ ਆਖੈ ਹਉ ਬਹੁ ਬਿਧਿ ਹਛਾ ਤੋਐ ਬਹੁਤੁ ਬਿਕਾਰਾ ॥
thoaa aakhai ho bahu bidh hashaa thoi bahuth bikaaraa |
Water says, 'I am good in many ways.' But water takes many forms.

ਏਤੇ ਰਸ ਛੋਡਿ ਹੋਵੈ ਸੰਨਿਆਸੀ ਨਾਨਕੁ ਕਹੈ ਵਿਚਾਰਾ ॥੨॥
eaethae ras shodd hovai sanniaasee naanak kehai vichaaraa |2|
Forsaking these delicacies, one becomes a true Sanyasi, a detached hermit.
Nanak reflects and speaks. ||2||

Cross References:

Meat eating by Kabir:

ਬੇਦ ਕਤੇਬ ਕਹਹੁ ਮਤ ਬੂਠੇ ਬੂਠਾ ਜੋ ਨ ਬਿਚਾਰੈ ॥
ਜਉ ਸਭ ਮਹਿ ਏਕੁ ਖੁਦਾਇ ਕਹਤ ਹਉ ਤਉ ਕਿਉ ਮੁਰਗੀ ਮਾਰੈ ॥ ੧ ॥


SGGS Page 1350

bayd katayb kahhu mat jhoothay jhoothaa jo na bichaarai.
ja-o sabh meh ayk khudaa-ay kahat ha-o ta-o ki-o murgee maarai.
(1) Do not say that the Vedas, the Bible and the Koran are false. Those who
do not contemplate them are false. You say that the One God is in all, so why
do you kill chickens? (1)

ਕਬੀਰ ਭਾਂਗ ਮਾਛਲੀ ਸੁਰਾ ਪਾਨਿ ਜੋ ਜੋ ਪ੍ਰਾਨੀ ਖਾਂਹਿ ॥
ਤੀਰਥ ਬਰਤ ਨੇਮ ਕੀਏ ਤੇ ਸਭੈ ਰਸਾਤਲਿ ਜਾਂਹਿ ॥ ੨੩੩ ॥

SGGS Page 1377

kabeer bhaaNg maachhulee suraa paan jo jo paraanee khaaNhi.
tirath barat naym kee-ay tay sabhai rasaatal jaaNhi.
Kabeer, those mortals who consume marijuana, fish and wine - no matter
what pilgrimages, fasts and rituals they follow, they will all go to hell.



ਸੁਣੀ ਅਰਦਾਸਿ ਸੁਆਮੀ ਮੇਰੈ ਸਰਬ ਕਲਾ ਬਣਿ ਆਈ ॥
ਪ੍ਰਗਟ ਭਈ ਸਗਲੇ ਜੁਗ ਅੰਤਰਿ ਗੁਰ ਨਾਨਕ ਕੀ ਵਡਿਆਈ ॥ ੪ ॥

(Sorath Mehla 5, Page 611)

*My Lord and Master has heard my prayer, and all
my affairs have been resolved.
The glorious greatness of Guru Nanak is manifest,
throughout all the ages.*

RAGA KANRA

(Pages 1294-1318)



ਜਿਸ ਕੀ ਵਸਤੁ ਸੋਈ ਲੈ ਜਾਇਗਾ ਚੋਸੁ ਕਿਸੈ ਸਿਉ ਕੀਜੈ ॥

(Sloak Mehla 3, Page 1246)

*The object belongs to Him; He shall take it away;
with whom should one be angry.*

Introduction

It is not a very ancient raga. It became famous in the medieval historical period. Tansen, one of the most famous musicians of Emperor Akbar, who was contemporary of Guru Amardas, Guru Ramdas, and Guru Arjan Dev, used this raga in the court of Akbar, thus this raga became known as Darbari (court) Kanra.

Kahan Singh Nabha has given 17 variations of this raga:

1. Darbari
2. Nayki
3. Kaski
4. Varetsi
5. Nut
6. Kafi
7. Kolahal
8. Mangal
9. Sayam
10. Tunk
11. Nagdvani
12. Adana
13. Shahana
14. Suha
15. Sughar
16. Hussani
17. Jay Jayant

This raga is mentioned as a son of raga Deepak in the Ragamala listed at the end of Guru Granth Sahib.

The scale and notes of the raga are as follows:

Arohi (ascending scale) – sa re ga, ma pa, ni sa

Avrohi (descending scale) – sa ni pa, ma pa, ga ma re sa

The Vadi (most popular) note is “pa” and samvadi (second most popular) note is “sa”.

This raga is sung in the first part of the night i.e., 6pm to 9pm. The season of its recitation is summer (grikham) i.e., during May-June.

In Guru Granth Sahib it has hymns from pages 1294-1318 (25 pages)

The Composers:

The composers of bani (hymns) in this raga are:

Gurus:

1. Guru Ramdas
2. Guru Arjan Dev

Bhagats:

1. Namdev

The structure:

The sequences of the structure of compositions in this raga are:

Gurbani:

1. Shabads (2-4 padas)
2. Ashtpadis
3. Chhant
4. Var

Bhagatbani:

1. Shabads (2 padas)
Matrix
VISUAL ANALYSIS
Count of the use of Managals:
Complete Mool Mantar = 1 at page 1294
Ik-Ongkar Satgur Prasadh =15

Placement and count of rahau verses:

In all shabads and Ashtpadis the numbered rahau verse are is in the beginning of the compositions.

In the Bhagat Bani the rahau verses have numerals and are also placed in the beginning of the shabads.

Diversification of headings & subheadings in this raga are:

| PAGE NUMBER | HEADINGS/SUBHEADINGS |
|-------------|---|
| 1294 | Raga Kanra Chaupadas Mehla 4 Ghar 1 |
| 1312 | Kanra Chhant Mehla 5 |
| 1312 | Kanra Ki Var Mehla 4 Mussae Ki Var Ki Dhuni |

Structure of Bani

| | P | P | P | P | P | Ashtpadis | Spe | Spe | Chts | Sohle* | Var | Sloak* |
|----------------|----|---|----|---|---|-----------|----------|--------|------|--------|---------------------|--------|
| Gurus | 2 | 3 | 4 | 5 | 6 | 8 pds | untitled | titled | | | | |
| Ramdas | 6 | | 6 | | | 6 | | | | | 1 (15 pauris) | 30 |
| Arjan Dev | 34 | 1 | 15 | | | | | | 1 | | | |
| Bhagats | | | | | | | | | | | | |
| Namdev | 1 | | | | | | | | | | | |

A few shabads selected at random:

Shabad 1: page 1297

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥
kaanarraa mehalaa 4 |
Kanra Mehla 4:

ਜਪਿ ਮਨ ਗੋਬਿੰਦ ਮਾਧੋ ॥
jap man gobidh maadhō |
O mind, recite and meditate on the Master, the sustainer of the universe.

ਹਰਿ ਹਰਿ ਅਗਮ ਅਗਾਧੋ ॥
har har agam agaadhō |
The Master is inaccessible and unfathomable.

ਮਤਿ ਗੁਰਮਤਿ ਹਰਿ ਪ੍ਰਭੁ ਲਾਧੋ ॥
math guramath har prabh laadhō |
Through the Guru's teachings, my intellect attains the Master.

ਧੁਰਿ ਹੋ ਹੋ ਲਿਖੇ ਲਿਲਾਧੋ ॥੧॥ ਰਹਾਉ ॥
dhur ho ho likhae lilaadhō ||1|| rehaō |
This is the pre-ordained destiny written on my forehead. ||1|| rahau ||

ਬਿਖੁ (ਜ਼ਹਿਰ) ਮਾਇਆ ਸੰਚਿ ਬਹੁ ਚਿਤੈ ਬਿਕਾਰ ਸੁਖੁ ਪਾਈਐ ਹਰਿ ਭਜੁ ਸੰਤ ਸੰਤ ਸੰਗਤੀ ਮਿਲਿ ਸਤਿਗੁਰੂ ਗੁਰੁ
ਸਾਧੋ ॥

bikh maaeiaa sanch bahu chithai bikaar sukh paaeai har bhaj santh santh
sangathee mil sathiguroo gur saadhō |

Collecting the poison of maya, people think of all sorts of evil. But peace is found only by vibrating and meditating on the Master; with the Saints, meet the True Guru, the Holy Guru.

ਜਿਉ ਛੁਹਿ ਪਾਰਸ ਮਨੂਰ (ਲੋਹਾ) ਭਏ ਕੰਚਨ ਤਿਉ ਪਤਿਤ ਜਨ ਮਿਲਿ ਸੰਗਤੀ ਸੁਧ ਹੋਵਤ ਗੁਰਮਤੀ ਸੁਧ ਹਾਧੋ
॥੧॥

jio shuhi paaras manoor bheae kanchan thio pathith jan mil sangathee sudh hovath guramathee sudh haadho |1|

Just as when the iron slag is transmuted into gold by touching the legendary 'Paras' (Philosopher's Stone) - when the sinner joins the Sangat, he becomes pure, through the Guru's teachings. |1|1|

ਜਿਉ ਕਾਸਟ ਸੰਗਿ ਲੋਹਾ ਬਹੁ ਤਰਤਾ ਤਿਉ ਪਾਪੀ ਸੰਗਿ ਤਰੇ ਸਾਧ ਸਾਧ ਸੰਗਤੀ ਗੁਰ ਸਤਿਗੁਰੂ ਗੁਰ ਸਾਧੋ ॥
jio kaasatt sang lohaa bahu tharathaa thio paapee sang tharae saadh saadh sangathee gur sathiguroo gur saadho |

Just like the heavy iron which is carried across on the wooden raft, sinners are carried across in the Sadh Sangat, and the Guru, the true Guru, the holy Guru.

ਚਾਰਿ ਬਰਨ ਚਾਰਿ ਆਸ਼੍ਰਮ ਹੈ ਕੋਈ ਮਿਲੈ ਗੁਰੂ ਗੁਰ ਨਾਨਕ ਸੋ ਆਪਿ ਤਰੈ ਕੁਲ ਸਗਲ ਤਰਾਧੋ ॥੨॥੫॥੧੧॥
chaar baran chaar aasram hai koe milai guroo gur naanak so aap tharai kul sagal tharaadho |2|5|11|

There are four castes, four social classes, and four stages of life. Whoever meets the true Guru, is himself carried across, and he carries all his ancestors and generations across as well. |2|5|11|

- The Brahmins: priests, scholars and teachers; represent white colour and wear cotton janeo
- The Kshatriyas: rulers, warriors and administrators; represent red colour and wear jute janeo.
- The Vaishyas: cattle herders, agriculturists, artisan, and traders; represent yellow colour and wear jute janeo.
- The Shudras: servants and menial work; represent black colour and are not allowed to wear janeo.

The Ashram System

Under the Ashram system, the human life was divided into four periods.

| Ashram or Stage | Age (years) | Description | Rituals of Transition |
|---------------------------------------|-------------|--|--|
| Brahmacharya (student life) | Till 24 | <i>Brahmacharya</i> represented the bachelor student stage of life. This stage focused on education and included the practice of <u>celibacy</u> . The student went to a <u>Gurukul</u> (house of the guru) and typically would live with a <u>guru</u> (teacher), acquiring knowledge of science, philosophy, scriptures and logic, practising self-discipline, working to earn <u>dakshina</u> (offerings) to be paid for the <i>guru</i> , learning to live a life of <u>Dharma</u> (righteousness, morals, duties). | <u>Upanayana</u> at entry. <u>Samavartana</u> at exit |
| Grihastha (household life) | 24-48 | This stage referred to the individual's married life, with the duties of maintaining a household, raising a family, educating one's children, and leading a family-centred and a <u>dharmic</u> social life. <i>Grihastha</i> stage was considered as the most important of all stages in sociological context, as human beings in this stage not only pursued a virtuous life, they produced food and wealth that sustained people in other stages of life, as well as the offsprings that continued mankind. The stage also represented one where the most intense physical, sexual, emotional, occupational, social and material attachments exist in a human being's life. | <u>Hindu wedding</u> at entry. |
| Vanaprastha (retired life) | 48-72 | The retirement stage, where a person handed over household responsibilities to the next generation, took an advisory role, and gradually withdrew from the world. Vanaprastha | |

| | | | |
|-------------------------------------|-----|---|--|
| | | stage was a transition phase from a householder's life with its greater emphasis on <u>Artha</u> and <u>Kama</u> (wealth, security, pleasure and sexual pursuits) to one with greater emphasis on <u>Moksha</u> (spiritual liberation). | |
| Sannyasa (renounced life) | 72+ | The stage was marked by renunciation of material desires and prejudices, represented by a state of disinterest and detachment from material life, generally without any meaningful property or home (Ascetic), and focussed on <u>Moksha</u> , peace and simple spiritual life. Anyone could enter this stage after completing the <i>Brahmacharya</i> stage of life. | |

Shabad 2: page 1299

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥
 kaanarraa mehalaa 5 ।
 Kanra Mehla 5

ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ ॥
 bisar gee sabh thaath paraaee ।
 I have totally forgotten my jealousy of others,

ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥
 jab thae saadhasangath mohi paaee ।1। rehaao ।
 since I found the Sadh Sangat. ।1। rahau ।

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥੧॥
 naa ko bairee nehee bigaanaa sagal sang ham ko ban aae ।1।
 No one is my enemy, and no one is stranger. I get along with everyone.
 ।1।।।

ਜੇ ਪ੍ਰਭ ਕੀਨੋ ਸੋ ਭਲ ਮਾਨਿਓ ਏਹ ਸੁਮਤਿ ਸਾਧੂ ਤੇ ਪਾਈ ॥੨॥
 jo prabh keeno so bhal maaniou eaeh sumath saadhoo thae paaee ।2।
 Whatever God does, I accept that as good. This is the sublime wisdom I have
 obtained from the holy. ।2।।

ਸਭ ਮਹਿ ਰਵਿ (ਵਾਹਿਗੁਰੂ) ਰਹਿਆ ਪ੍ਰਭੁ ਏਕੈ ਪੇਖਿ ਪੇਖਿ (ਦੇਖ ਦੇਖ) ਨਾਨਕ ਬਿਗਸਾਈ (ਖੁਸ਼ ਹੋਨਾ) ॥੩॥੮॥
 sabh mehi rav rehiaa prabh eaekai paekh paekh naanak bigasaaee |3|8|
 The One God is pervading in all. Gazing upon Him, beholding Him, Nanak
 blossoms forth in happiness. ||3||8||

Shabad 3: page 1309

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥
 kaanarraa mehalaa 4 |
 Kanra Mehla 4

ਮਨੁ ਗੁਰਮਤਿ ਰਸਿ ਗੁਨ ਗਾਵੈਗੋ ॥
 man guramath ras gun gaavaigo |
 O mind, follow the Guru's teachings, and joyfully sing God's praises.

ਜਿਹਵਾ ਏਕ ਹੋਇ ਲਖ ਕੋਟੀ ਲਖ ਕੋਟੀ ਕੋਟਿ ਧਿਆਵੈਗੋ ॥੧॥ ਰਹਾਉ ॥
 jihavaa eaek hoe lakh kottee lakh kottee kott dhiaavaigo |1| rehaao |
 If my one tongue became hundreds of thousands and millions, I would
 meditate on Him millions and millions of times. ||1||rahau||

ਸਹਸ ਫਨੀ ਜਪਿਓ ਸੇਖਨਾਗੈ ਹਰਿ ਜਪਤਿਆ ਅੰਤੁ ਨ ਪਾਵੈਗੋ ॥
 sehas fanee japiou saekhanaagai har japathiaa anth n paavaigo |
 The serpent king recites and meditates on the Master with his thousands of
 heads, but even by these recites, he cannot find the Master's limits.

ਤੂ ਅਥਾਹੁ ਅਤਿ ਅਗਮੁ ਅਗਮੁ ਹੈ ਮਤਿ ਗੁਰਮਤਿ ਮਨੁ ਠਹਰਾਵੈਗੋ ॥੧॥
 thoo athaahu ath agam agam hai math guramath man theharaavaigo |1|
 You are unfathomable, inaccessible and infinite. Through the wisdom of the
 Guru's teachings, the mind becomes steady and balanced. ||1||

ਜਿਨ ਤੂ ਜਪਿਓ ਤੇਈ ਜਨ ਨੀਕੇ ਹਰਿ ਜਪਤਿਅਹੁ ਕਉ ਸੁਖੁ ਪਾਵੈਗੋ ॥
 jin thoo japiou thaeee jan neekae har japathiahu ko sukh paavaigo |
 Those humble beings who meditate on You are noble and exalted. Meditating
 on the Master, they are at peace.

ਬਿਦਰ ਦਾਸੀ ਸੁਤੁ ਛੋਕ ਛੋਹਰਾ ਕ੍ਰਿਸਨੁ ਅੰਕਿ ਗਲਿ ਲਾਵੈਗੋ ॥੨॥
 bidhar dhaasee suth shok shoharaa kirasnan ank gal laavaigo |2|
 Bidur, the son of a slave-girl, was an untouchable, but Krishna hugged him
 close in His Embrace. ||2||

Vidura (Bidur) – The Son of Maid Servant (Dasi-Puttar)

Satyavati, a young beautiful girl was married to Shantanu king of Hastnapur. Shantanu's son, from his first marriage with Ganga, Bhishma Pitamaha, renounced the right of succession and took the vow of celibacy to make his step mother Satyavati happy. His half brother Vichitra-Virya (son of Satyavati and Shantanu) ascended the throne. He also died young and without any issue.

The widows of Vichitra-virya, Ambika and Ambalika, bore two sons through niyoga with Vyas. [Niyoga was an ancient Hindu tradition, in which a woman (whose husband is either incapable of fatherhood or has died without having a child) would engage a reliable person to bear her a child]. This relationship in the birth of Dhritarashtra (born blind) and Pandu born acute anemic). Satyavati, then, asked Vyasa to father a third son, and this time she sent him one of her beautiful maid servant, , dressed in royal clothes. She gave birth to a normal healthy (also very intelligent) child called Bidur. Bidur was a great devotee of Krishna and Krishna also loved him very much.

ਜਲ ਤੇ ਓਪਤਿ ਭਈ ਹੈ ਕਾਸਟ ਕਾਸਟ ਅੰਗਿ ਤਰਾਵੈਗੋ ॥

jal thae oupath bhee hai kaasatt kaasatt ang tharaavaigo |

Wood is produced from water, but by holding onto wood, one is saved from drowning.

ਰਾਮ ਜਨਾ ਹਰਿ ਆਪਿ ਸਵਾਰੇ ਅਪਨਾ ਬਿਰਦੁ ਰਖਾਵੈਗੋ ॥੩॥

raam janaa har aap savaarae apanaa biradh rakhaavaigo |3|

The Master Himself embellishes and exalts His humble servants; He confirms His Innate Nature. ||3||

ਹਮ ਪਾਥਰ ਲੋਹ ਲੋਹ ਬਡ ਪਾਥਰ ਗੁਰ ਸੰਗਤਿ ਨਾਵ ਤਰਾਵੈਗੋ ॥

ham paathar loh loh badd paathar gur sangath naav tharaavaigo |

I am like a stone, or a piece of iron, heavy stone and iron; in the Boat of the Guru's congregation, I am carried across,

ਜਿਉ ਸਤਸੰਗਤਿ ਤਰਿਓ ਜੁਲਾਹੋ ਸੰਤ ਜਨਾ ਮਨਿ ਭਾਵੈਗੋ ॥੪॥

jio sathasangath thariou julaaho santh janaa man bhaavaigo |4|

like Kabeer the weaver, who was saved in the Sat Sangat, the true Congregation. He became pleasing to the minds of the humble Saints. ||4||

ਖਰੇ ਖਰੋਏ ਬੈਠਤ ਉਠਤ ਮਾਰਗਿ ਪੰਥਿ ਧਿਆਵੈਗੋ ॥

kharae kharoeae baithath oothath maarag panth dhiaavaigo |

Standing up, sitting down, rising up and walking on the path, I meditate.

ਸਤਿਗੁਰ ਬਚਨ ਬਚਨ ਹੈ ਸਤਿਗੁਰ ਪਾਧਰੁ (ਰਸਤਾ) ਮੁਕਤਿ ਜਨਾਵੈਗੋ ॥੫॥
sathigur bachan bachan hai sathigur paadhar mukath janaavaigo |5|
The true Guru is the word, and the word is the true Guru, who teaches the
path of liberation. ||5||

ਸਾਸਨਿ ਸਾਸਿ ਸਾਸਿ ਬਲੁ ਪਾਈ ਹੈ ਨਿਹਸਾਸਨਿ ਨਾਮੁ ਧਿਆਵੈਗੋ ॥
saasan saas saas bal paaee hai nihasaasan naam dhiaavaigo |
By His training, I find strength with each and every breath; now that I am
trained and tamed, I meditate on the Naam, the Name of the Master.

ਗੁਰ ਪਰਸਾਦੀ ਹਉਮੈ ਬੂਝੈ ਤੋ ਗੁਰਮਤਿ ਨਾਮਿ ਸਮਾਵੈਗੋ ॥੬॥
gur parasaadhee houmai boojhai tha guramath naam samaavaigo |6|
By Guru's grace, egotism is extinguished, and then, through the Guru's
Teachings, I merge in the Naam. ||6||

ਸਤਿਗੁਰੁ ਦਾਤਾ ਜੀਅ ਜੀਅਨ ਕੇ ਭਾਗਹੀਨ ਨਹੀ ਭਾਵੈਗੋ ॥
sathigur dhaathaa jeea jeean ko bhaageheen nehee bhaavaigo |
The true Guru is the giver of the life of the soul, but the unfortunate ones
do not love Him.

ਫਿਰਿ ਏਹ ਵੇਲਾ ਹਾਥਿ ਨ ਆਵੈ ਪਰਤਾਪੈ ਪਛੁਤਾਵੈਗੋ ॥੭॥
fir eah vaelaa haath n aavai parathaapai pashuthaavaigo |7|
This opportunity shall not come into their hands again; in the end, they will
suffer in torment and regret. ||7||

ਜੇ ਕੇ ਭਲਾ ਲੋੜੈ ਭਲ ਅਪਨਾ ਗੁਰ ਆਗੈ ਢਹਿ ਢਹਿ ਪਾਵੈਗੋ ॥
jae ko bhalaa lorrai bhal apanaa gur aagai tehi tehi paavaigo |
If a good person seeks goodness for himself, he should bow low in humble
surrender to the Guru.

ਨਾਨਕ ਦਇਆ ਦਇਆ ਕਰਿ ਠਾਕੁਰ ਮੈ ਸਤਿਗੁਰ ਭਸਮ ਲਗਾਵੈਗੋ ॥੮॥੩॥
naanak dhaeiaa dhaeiaa kar thaakur mai sathigur bhasam lagaavaigo |8|3|
Nanak prays: please show kindness and compassion to me, O my Master I
may apply the dust of the true Guru to my forehead. ||8||3||

Shabad 4: 1318

ਸਲੋਕ ਮ॥ ੪ ॥
salok ma 4 |
Sloak Mehla 4

ਹਉ ਢੂੰਢੇਂਦੀ ਸਜਣਾ ਸਜਣੁ ਮੈਡੈ ਨਾਲਿ ॥

ho toontaedhee sajanaa sajan maiddai naal |

I was seeking, searching for my Friend (Waheguru), but my Friend is right here with me.

God Resides within Us

When we say God is within us, we actually mean that God is always in our mind. It is a natural state of all of us. When God is in the top tier of mind, He is remembered and His image always remains in front of our thoughts, but when our mind is clouded by other thoughts, we put God on the back burner, perhaps, even filing His memory and image in the archive files. Whatever is the situation, He is still there in the vicinity of mind. His memory, automatically come in the fore when we need Him. This is what we mean that God lives in us.

According to New Testament

Jesus said, "If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make Our abode with him. You must know that you are a temple of God and that the Spirit of God dwells in you."

ਜਨ ਨਾਨਕ ਅਲਖੁ ਨ ਲਖੀਐ ਗੁਰਮੁਖਿ ਦੇਹਿ ਦਿਖਾਲਿ ॥੧॥

jan naanak alakh n lakheeai guramukh dhaehi dhikhaal |1|

O servant Nanak, the unseen is not seen, but the Gurmukh is blessed to see Him. |1|1|

RAGA KALYAN

(Pages 1319-1326)



ਜੇਤੇ ਰਸ ਸਰੀਰ ਕੇ ਤੇਤੇ ਲਗਹਿ ਦੁਖ ॥ ੨ ॥

(Sloak Mehla 1, Page 1287)

*As many as are the pleasures of the body,
so many are the pains which afflict it.*

Introduction

It is very famous raga. Its form is very beautiful and melodious. It is a raga of Kalyan thaht.

There are 14 variations of this raga:

- Shudh Kalyan
- Eaemen Kalyan
- Bhopal Kalyan
- Puria Kalyan
- Hamir Kalyan
- Khem Kalyan
- Sanvri Kalyan
- Sayam Kalyan
- Kamodhi Kalyan
- Nut Kalayan
- Home Kalayan
- Jeet Kalyan
- Nayki Kalyan
- Binod Kalyan

This raga is mentioned as a son of raga Deepak in the Ragamala listed at the end of Guru Granth Sahib.

The scale and notes of the raga are as follows:

Arohi (ascending scale) – sa, ni re ga ma pa, dha ni sa

Avrohi (descending scale) – sa ni dha pa, ma ga re sa

The Vadi (most popular) note is “ga” and samvadi (second most popular) note is “pa”.

This raga is sung in the fourth part of the day i.e, 3pm to 6pm. The season of its recitation is rainy (varsha) i.e, during July-August.

In Guru Granth Sahib it has hymns from pages 1319-1326 (8 pages).

The Composers:

The composers of bani (hymns) in this raga are:

Gurus:

- Guru Ramdas
- Guru Arjan Dev

Bhagats:

There is no Bhagat Bani in this raga

The structure:

The sequences of the structure of compositions in this raga are:

Gurbani:

- Shabads (2-4 padas)
- Ashtpadis

Bhagatbani:

None

Matrix**VISUAL ANALYSIS**

Count of the use of Managals:

Complete Mool Mantar = 1 at page 1319

Ik-Ongkar Satgur Prasadh = 4

Placement and count of rahau verses:

In all shabads and Ashtpadis the numbered rahau verse are placed in the beginning of the compositions.

Diversification of headings & subheadings in this raga:

| PAGE NUMBER | HEADINGS/SUBHEADINGS |
|-------------|----------------------------|
| 1319 | Raga Kalyan Mehla 4 |
| 1321 | Kalyan Bhopali Mehla 4 |
| 1321 | Raga Kalyan Mehla 5 Ghar 1 |

Structure of Bani

| | P | P | P | P | P | Spe | Ashtpadis | Spe | Chts | Sohle** | Var | Sloak** |
|--------------|---|---|---|---|---|--------|-----------|-----|------|---------|-----|---------|
| Gurus | 2 | 3 | 4 | 5 | 6 | Titled | 8 pds | | | | | |
| Ramdas | 1 | | 6 | | | | 6* | | | | | |
| Arjan Dev | 9 | | 1 | | | | | | | | | |

*Title Chhaka has been used for Ashtpadi counts for the first time.

A few shabads selected at random:

Shabad 1: page 1321

ਕਲਿਆਨ ਮਹਲਾ ੪ ॥
kaliaan mehalaa 4 |
Kalyan Mehla 4

ਪ੍ਰਭ ਕੀਜੈ ਕ੍ਰਿਪਾ ਨਿਧਾਨ (ਖਜ਼ਾਨਾ) ਹਮ ਹਰਿ ਗੁਨ ਗਾਵਹਗੇ ॥
prabh keejai kirapaa nidhaan ham har gun gaavehagae |
O God, treasure of mercy, please bless me, that I may always sing the praises
of the Master

ਹਉ ਤੁਮਰੀ ਕਰਉ ਨਿਤ ਆਸ ਪ੍ਰਭ ਮੋਹਿ ਕਬ ਗਲਿ ਲਾਵਹਿਗੇ ॥੧॥ ਰਹਾਉ ॥
ho thumaree karo nith aas prabh mohi kab gal laavehigae |1| rehaao |
I always place my hopes in You; O God, when will you take me in Your
embrace? |1|1| rahau |1|

ਹਮ ਬਾਰਿਕ ਮੁਗਧ (ਬੇਵਕੂਫ) ਇਆਨ ਪਿਤਾ ਸਮਝਾਵਹਿਗੇ ॥
ham baarik mugadh eiaan pithaa samajhaavehigae |
I am a foolish and ignorant child; O! Father, please advise me.

ਸੁਤੁ ਖਿਨੁ ਖਿਨੁ ਭੂਲਿ ਬਿਗਾਰਿ ਜਗਤ ਪਿਤ ਭਾਵਹਿਗੇ ॥੧॥
suth khin khin bhool bigaar jagath pith bhaavehigae |1|
Your child makes mistakes again and again, but still, You are pleased with
him, O Father of the Universe. |1|1|

ਜੋ ਹਰਿ ਸੁਆਮੀ ਤੁਮ ਦੇਹੁ ਸੋਈ ਹਮ ਪਾਵਹਗੇ ॥
jo har suaamee thum dhaehu soee ham paavehagae |
Whatever You give me, O my Master - that is what I receive.

ਮੋਹਿ ਦੂਜੀ ਨਾਹੀ ਠਉਰ ਜਿਸੁ ਖਹਿ ਹਮ ਜਾਵਹਗੇ ॥੨॥
mohi dhoojee naahee thour jis pehi ham jaavehagae |2|
There is no other place where I can go. ||2||

ਜੋ ਹਰਿ ਭਾਵਹਿ ਭਗਤ ਤਿਨਾ ਹਰਿ ਭਾਵਹਿਗੇ ॥
jo har bhaavehi bhagath thinaa har bhaavehigae |
Those devotees who are pleasing to the Master – they are close to Him.

ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ਜੋਤਿ ਰਲਿ ਜਾਵਹਗੇ ॥੩॥
jothee joth milaae joth ral jaavehagae |3|
Their light merges into the Light; the lights are merged and blended together.
||3||

ਹਰਿ ਆਪੇ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਆਪਿ ਲਿਵ ਲਾਵਹਿਗੇ ॥
har aapae hoe kirapaal aap liv laavehigae |
The Master Himself has shown mercy; He lovingly attunes me to Himself.

ਜਨੁ ਨਾਨਕੁ ਸਰਨਿ ਦੁਆਰਿ ਹਰਿ ਲਾਜ ਰਖਾਵਹਿਗੇ ॥੪॥੬॥
jan naanak saran dhuaar har laaj rakhaavehigae |4|6|
Servant Nanak seeks the sanctuary of the door of the Master, who protects
his honor. ||4||6||

Shabad 2: page 1323

ਕਲਿਆਨੁ ਮਹਲਾ ੫ ॥
kaliaan mehalaa 5 |
Kalyan Mehla 5

ਪ੍ਰਭੁ ਮੇਰਾ ਅੰਤਰਜਾਮੀ ਜਾਣੁ ॥
prabh maeraa antharajaamee jaan |
My God is the inner-knower, the searcher of hearts.

God does know everything, including our innermost thoughts and motives, even those we try to hide from everyone else. Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of Him to whom we must give account"

This is a sobering (scary) truth, because it reminds us that no matter who we are or what we are doing, we cannot hide from God. We think we can, of course; how often have we done something we knew was not right, but you thought we could get by with it because no one was looking, including God? But God knows all about us, even the dark corners of our hearts and minds.


ਕਰਿ ਕਿਰਪਾ ਪੂਰਨ ਪਰਮੇਸਰ ਨਿਹਚਲੁ ਸਚੁ ਸਬਦੁ ਨੀਸਾਣੁ ॥੧॥ ਰਹਾਉ ॥
kar kirapaa pooran paramaesar nihachal sach sabadh neesaan |1| rehaao |
Take pity on me, O perfect transcendent Master; bless me with the true
eternal insignia of the Shabad, the word of God. ||1|| rahau ||

ਹਰਿ ਬਿਨੁ ਆਨ ਨ ਕੋਈ ਸਮਰਥੁ ਤੇਰੀ ਆਸ ਤੇਰਾ ਮਨਿ ਤਾਣੁ ॥
har bin aan n koee samarath thaeree aas thaeraa man thaan |
O Master, other than You, no one is all-powerful. You are the hope and the
strength of my mind.

ਸਰਬ ਘਟਾ (ਦਿਲਾਂ ਦੇ) ਕੇ ਦਾਤੇ ਸੁਆਮੀ ਦੇਹਿ ਸੁ ਪਹਿਰਣੁ ਖਾਣੁ ॥੧॥
sarab ghattaa kae dhaathae suaamee dhaehi s pehiran khaan |1|
You are the giver to the hearts of all beings, O Master. I eat and wear
whatever You give me. ||1||

ਸੁਰਤਿ ਮਤਿ ਚਤੁਰਾਈ ਸੋਭਾ ਰੂਪੁ ਰੰਗੁ ਧਨੁ ਮਾਣੁ ॥
surath math chathuraaee sobhaa roop rang dhan maan |
Intuitive understanding, wisdom and cleverness, glory and beauty, pleasure,
wealth and honour,

ਸਰਬ ਸੂਖ ਆਨੰਦ ਨਾਨਕ ਜਪਿ ਰਾਮ ਨਾਮੁ ਕਲਿਆਣੁ ॥੨॥੬॥੯॥
sarab sookh aanandh naanak jap raam naam kaliaan |2|6|9|
all comforts, bliss, happiness and salvation, O Nanak, come by reciting the
Master's Name. ||2||6||9||



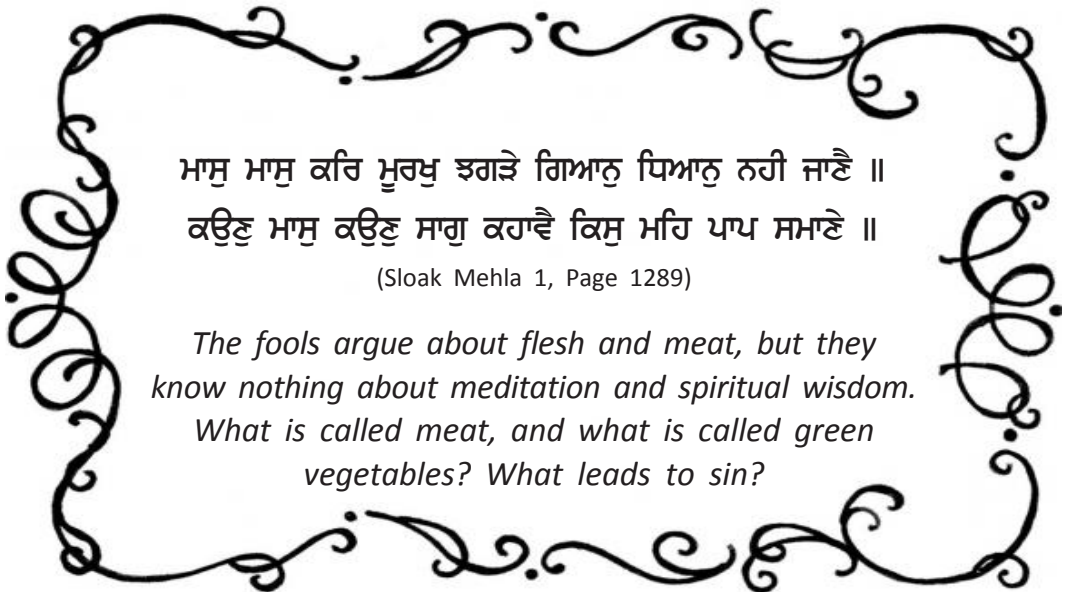
ਅਨਿਕ ਪ੍ਰਕਾਰ ਭੋਜਨ ਬਹੁ ਕੀਏ ਬਹੁ ਬਿੰਜਨ ਮਿਸਟਾਏ ॥
ਕਰੀ ਪਾਕਸਾਲ ਸੋਚ ਪਵਿਤ੍ਰਾ ਹੁਣਿ ਲਾਵਹੁ ਭੋਗੁ ਹਰਿ ਰਾਏ ॥ ੨ ॥

(Raga Malar Mehla 5, Page 1266)

*I have prepared all sorts of foods in various ways,
and all sorts of sweet deserts.
I have made my kitchen pure and sacred. Now, O my
Sovereign Lord King, please sample my food.*

RAGA PARBHATI

(Pages 1327-1351)



ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖੁ ਝਗੜੇ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਜਾਣੈ ॥
ਕਉਣੁ ਮਾਸੁ ਕਉਣੁ ਸਾਗੁ ਕਹਾਵੈ ਕਿਸੁ ਮਹਿ ਪਾਪ ਸਮਾਣੈ ॥

(Sloak Mehla 1, Page 1289)

*The fools argue about flesh and meat, but they
know nothing about meditation and spiritual wisdom.*

*What is called meat, and what is called green
vegetables? What leads to sin?*

Introduction

This raga is made up of a mixture of many ragas. There is no mention of this raga in any ancient book of Indian music, Though it is quite popular in the religious songs. Some authors do classify it as a raga of Bhairav thata.

This raga is mentioned in the Ragamala listed at the end of Guru Granth Sahib.

The scale and notes of the raga are as follows:

Arohi (ascending scale) – sa re, ga, dha, sa

Avrohi (descending scale) – sa ni dha ni pa, dha ga pa, ga re sa

The Vadi (most popular) note is “sa” and samvadi (second most popular) note is “pa”.

This raga is sung in the first part of the day i.e., 6am to 9am. The season of its recitation is spring (besant) i.e, during February-March.

In Guru Granth Sahib it has hymns from pages 1327-1351 (25 pages).

The Composers:

The composers of bani (hymns) in this raga are:

Gurus:

- Guru Nanak
- Guru Amardas
- Guru Ramdas
- Guru Arjan

Bhagats:

- Kabir
- Namdev
- Beni

The Structure:

The sequences of the structure of compositions in this raga are:

Gurbani:

- Shabads (2-4 padas)
- Ashtpadis

Bhagatbani:

Shabads 3-6 padas

Matrix

VISUAL ANALYSIS

Count of the use of rahau Managals:

Complete Mool Mantar = 1 at page 1327

Ik –Ongkar Satgur Prasadh = 12

Placement and count of rahau verses:

In all shabads and Ashtpadis there are numbered rahau verses, but the placing varies between beginnings of the shabads to the end of the first padas of the shabads in various compositions.

In the Bhagat Bani, the numbered rahau are placed at the end of the first padas of the shabads.

Diversification of headings & subheadings in this raga:

| PAGE NUMBER | HEADINGS/SUBHEADINGS |
|-------------|---|
| 1327 | Raga Parbhathi Vibas Mehla 1 Chaupadas Ghar 1 |
| 1337 | Parbhathi Mehla 5 Vibas |
| 1341 | Parbhathi Mehla 5 Ghar 2 Vibas |

Structure of Bani

| | P | P | P | P | P | Spe | Ashtpadis | Spe | Chts | Sohle** | Var | Sloak** |
|----------------|---|---|----|---|---|--------|-----------|-----|------|---------|-----|---------|
| Gurus | 2 | 3 | 4 | 5 | 6 | Titled | 8 pds | | | | | |
| Nanak Dev | | | 13 | 4 | | | 7 | | | | | |
| Amardas | | | 6 | 1 | | | 2 | | | | | |
| Ramdass | 1 | | 6 | | | | | | | | | |
| Arjan Dev | 2 | | 12 | | | | 3 | | | | | |
| Bhagats | | | | | | | | | | | | |
| Kabir | | 1 | 3 | | 1 | | | | | | | |
| Namdev | | 1 | 2 | | | | | | | | | |
| Beni | | | | 1 | | | | | | | | |

A few shabads selected at random:

Shabad 1: page 1329

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥
prabhaathee mehalaa 1 |
Prabhati Mehla 1

ਦਿਸਟਿ ਬਿਕਾਰੀ ਬੰਧਨਿ ਬਾਂਧੈ ਹਉ ਤਿਸ ਕੈ ਬਲਿ ਜਾਈ ॥
dhisatt bikaaree bandhan baadhai ho this kai bal jaaee |
I am a sacrifice to that one who binds himself with shabad and controls his
mind going towards evil and corruption.

ਪਾਪ ਪੁੰਨ ਕੀ ਸਾਰ ਨ ਜਾਣੈ ਭੂਲਾ ਫਿਰੈ ਅਜਾਈ ॥੧॥
paap punn kee saar n jaanai bhoolaa firai ajaaee |1|
One who does not know the difference between vice and virtue wanders
around uselessly. |1|

ਬੋਲਹੁ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰ ॥
bolahu sach naam karathaar |
Speak the True Name of the creator Master.

ਫੁਨਿ ਬਹੁੜਿ ਨ ਆਵਣ ਵਾਰ ॥੧॥ ਰਹਾਉ ॥
fun bahurr n aavan vaar |1| rehaao |
Then, you shall never again have to come into this world. |1|rahau|

ਊਚਾ ਤੇ ਫੁਨਿ ਨੀਚੁ ਕਰਤੁ ਹੈ ਨੀਚ ਕਰੈ ਸੁਲਤਾਨੁ ॥
oochaa thae fun neech karath hai neech karai sulathaan |
The Creator transforms the high into the low, and makes the lowly into kings.

ਜਿਨੀ ਜਾਣੁ ਸੁਜਾਣਿਆ ਜਗਿ ਤੇ ਪੂਰੇ ਪਰਵਾਣੁ ॥੨॥
jinee jaan sujaaniaa jag thae poorae paravaan |2|
Those who know the All-knowing Master are approved and certified as
perfect in this world. |2|

ਤਾ ਕਉ ਸਮਝਾਵਣ ਜਾਈਐ ਜੇ ਕੋ ਭੂਲਾ ਹੋਈ ॥
thaa ko samajhaavan jaaeeai jae ko bhoolaa hoee |
If anyone is mistaken and fooled, you should go to instruct him.

ਆਪੇ ਖੇਲ ਕਰੇ ਸਭ ਕਰਤਾ ਐਸਾ ਬੂਝੈ ਕੋਈ ॥੩॥

aapae khael karae sabh karathaa aisaa boojhai koe |3|

The Creator Himself plays all the games; only a few understand this. |3|

ਨਾਉ ਪ੍ਰਭਾਠੈ ਸਬਦਿ ਧਿਆਈਐ ਛੋਡਹੁ ਦੁਨੀ ਪਰੀਤਾ ॥

naao prabhaathai sabadh dhiaaeai shoddahu dhunee pareethaa |

Meditate on the Name, and the Word of the Shabad, in the early hours before dawn; leave your worldly entanglements behind.

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਦਾਸਨਿ ਦਾਸਾ ਜਗਿ ਹਾਰਿਆ ਤਿਨਿ ਜੀਤਾ ॥੪॥੯॥

pranavath naanak dhaasan dhaasaa jag haariaa thin jeethaa |4|9|

Prays Nanak, the slave of God's slaves: the world loses, and he wins. |4|9|

Shabad 2: 1343/44

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ਦਖਣੀ ॥

prabhaathee mehalaa 1 dhakhanee |

Prabhati Mehla 1 Dakhni:

ਗੋਤਮੁ ਤਪਾ ਅਹਿਲਿਆ ਇਸਤ੍ਰੀ ਤਿਸੁ ਦੇਖਿ ਇੰਦੁ ਲੁਭਾਇਆ ॥

gotham thapaa ahiliaa eisathree this dhaekh eindhra lubhaeiaa |

Ahalyaa was the wife of Gautam the seer. Seeing her, Indra was enticed.

Ahilya, is the wife of the sage Gautama. She was seduced by Indra (the king of gods) by deception and cursed by her husband for infidelity, and liberated from the curse by god Rama.

According to the legend, god Indra disguised himself in the form of a cock that crows (a signal of sun rising) to dispatch Gautama for his morning ablutions and used an accomplice moon-god Chandra (Moon), to distract Gautama. Indra seduced Ahilya in the guise of her husband Gautam. Gautam become suspicious, when the sun did not rise. Gautama rushed back to his hut (ashram). There he found moon guarding the hut, whom he hit with his apron that left a permanent scar on the moon, which exists until today. Entering the hut Gautam found both Ahilya and Indra in a compromising position. In rage Gautam cursed Ahilya to transform as a stone and Indra to loose his manhood.

ਸਹਸ ਸਰੀਰ ਚਿਹਨ ਭਗ ਹੁਏ ਤਾ ਮਨਿ ਪਛੋਤਾਇਆ ॥੧॥

sehas sareer chihan bhag hooeae thaa man pashothaeiaa |1|

When he received a thousand marks of disgrace on his body, then he felt regret in his mind. |1|

The curse by sage Gautum produced thousands of women vaginas images on Indra's body including his face.[Indra later apologised and Mahadev pardoned him.]

ਕੋਈ ਜਾਣਿ ਨ ਭੂਲੈ ਭਾਈ ॥

koee jaan n bhoolai bhaaee |

O siblings of destiny, no one knowingly makes mistakes.

ਸੋ ਭੂਲੈ ਜਿਸੁ ਆਪਿ ਭੁਲਾਏ ਬੂਝੈ ਜਿਸੈ ਬੁਝਾਈ ॥੧॥ ਰਹਾਉ ॥

so bhoolai jis aap bhulaaeae boojhai jisai bujhaaee |1| rehaao |

He alone is mistaken, whom the Master Himself makes so. He alone understands, whom the Master causes to understand. ||1|| rahau||

ਤਿਨਿ ਹਰੀ ਚੰਦਿ ਪ੍ਰਿਥਮੀ ਪਤਿ ਰਾਜੈ ਕਾਗਦਿ ਕੀਮ ਨ ਪਾਈ ॥

thin haree chandh prithamee path raajai kaagadh keem n paee |

Harichand, the king and ruler of his land, did not appreciate the value of his pre-ordained destiny.

Harishchandra is a legendary Indian king, who appears in several legends in texts. Most famous of these stories is the one mentioned in Markandeya Purana. According to this legend, Harishchandra gave away his kingdom, sold his family and agreed to be a slave – all to fulfill a promise he had made to the sage Vishwamitra.

ਅਉਗਣੁ ਜਾਣੈ ਤ ਪੁੰਨ ਕਰੇ ਕਿਉ ਕਿਉ ਨੇਖਾਸਿ (ਮੰਡੀ) ਬਿਕਾਈ (ਵਿਕ ਜਾਨਾ) ॥੨॥

aougan jaanai th punn karae kio kio naekhaas bikaee |2|

If he had known that it was a mistake, he would not have made such a show of giving in charity, and he would not have been sold in the market. ||2||

ਕਰਉ ਅਢਾਈ ਧਰਤੀ ਮਾਂਗੀ ਬਾਵਨ ਰੂਪਿ ਬਹਾਨੈ ॥

karo ataaee dharathee maagee baavan roop behaanai |

Vishnu took the form of a dwarf, and asked for some land.

The Vamana Avtar

The Vamana Avatar is the first Avatar in which lord Vishnu incarnated as a human.

The story of Vamana Avatar starts with Mahabali (Bali) the Asura King. He was the grandson of Prahlada and the son of Virochana.

He performed severe penance to lord Brahma and got boon from him to be an invincible king. His teacher was Shukracharya and with his help Bali soon conquered the three worlds. He defeated Indra, the king of gods and took over the heavens.

Shukracharya once advised Bali to perform 100 Ashwamedha Yagnas to be the king of the 3 worlds forever. Bali agreed to do the yagnas.

Meanwhile, elsewhere Indra was lying dejected. He requested his mother Aditi to approach Vishnu for help and restore his kingdom to him.

Vishnu promised to take care of this. To this effect he took birth as Aditi's son.

Meanwhile Mahabali had performed 99 Ashwamedha Yagna, and the final Ashwamedha Yagna was about to be get completed when Vishnu as a dwarf son as of Aditi appeared in the court.

Mahabali told the dwarf boy that on that auspicious day he would give anything to any person who will ask for it.

The dwarf (Bavan) boy looked at Mahabali and said that he needed only three steps of land, measured by his feet.

Mahabali, despite objections from his teacher-Guru, happily agreed to the dwarf's wish.

The Vaman then measured the whole earth as his first step and the sky as his second step. For the third step, Bali offered his own head. Bali was then pushed to the Nether world [Patala] by the force of the third step on his head.

Vishnu then made Bali as the king of Pataal. He himself came to dwell there in disguise as Pataal's caretaker along with his wife goddess Luxmi. Bali then made Luxmi as his sister.

ਕਿਉ ਪਇਆਲਿ ਜਾਇ ਕਿਉ ਛਲੀਐ ਜੇ ਬਲਿ ਰੂਪੁ ਪਛਾਨੈ ॥੩॥

kio paeiaal jaae kio shaleeai jae bal roop pashaanai |3|

If Bal the king had recognized Him, he would not have been deceived, and sent to the underworld. | |3| |

ਰਾਜਾ ਜਨਮੇਜਾ ਦੇ ਮਤੀ ਬਰਜਿ ਬਿਆਸਿ ਪੜਾਇਆ ॥

raajaa janamaejaa dhae mathaaee baraj biaas parraaeiaa |

Vyaas taught and warned the king Janmayjaa not to do three things.

Janamejaya, son of Parikshit a great grandson of Pandaus became the king of Hastinapur after his father. He wanted to avenge his father's death.

Sage Vyas prophesied a number of things and told Janamejaya that he would conduct 18 Yajnas, would buy horses for Yajnas, and would kill 18 Brahmins. He warned Janamejaya not to bring prostitutes in Yajna. Janamejaya, however, did all the above against Vyas's advice. The Brahmins laughed seeing half naked prostitutes and Janamejaya ordered them (Brahmins) to be killed.

ਤਿਨ੍ ਕਰਿ ਜਗ ਅਠਾਰਹ ਘਾਏ ਕਿਰਤੁ ਨ ਚਲੈ ਚਲਾਇਆ ॥੪॥

thin ikar jag athaareh ghaaeae kirath n chalai chalaaeiaa |4|

But he performed the sacred feast and killed eighteen Brahmins; the record of one's past deeds cannot be erased. | |4| |

ਗਣਤ ਨ ਗਣੀ ਹੁਕਮੁ ਪਛਾਣਾ ਬੋਲੀ ਭਾਇ ਸੁਭਾਈ ॥
ganath n ganaaee hukam pashaanaa bolee bhaae subhaaee |
I do not try to calculate the account; I accept the Hukam of God's Command.
I speak with intuitive love and respect.

ਜੋ ਕਿਛੁ ਵਰਤੈ ਤੁਧੈ ਸਲਾਹੀ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ॥੫॥
jo kish varathai thudhai salaahaee sabh thaeree vaddiaaee |5|
No matter what happens, I will praise the Master. It is all Your glorious
greatness, O Master. | |5| |

ਗੁਰਮੁਖਿ ਅਲਿਪਤੁ ਲੇਪੁ ਕਦੇ ਨ ਲਾਗੈ ਸਦਾ ਰਹੈ ਸਰਣਾਈ ॥
guramukh alipath laep kadhae n laagai sadhaa rehai saranaaee |
The Gurmukh remains detached; filth never attaches itself to him. He remains
forever in God's sanctuary.

ਮਨਮੁਖੁ ਮੁਗਧੁ ਆਗੈ ਚੇਤੈ ਨਾਹੀ ਦੁਖਿ ਲਾਗੈ ਪਛੁਤਾਈ ॥੬॥
manamukh mugadh aagai chaethai naahee dhukh laagai pashuthaaee |6|
The foolish self-willed manmukh does not think of the future; he is overtaken
by pain, and then he regrets. | |6| |

ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਜਿਨਿ ਏਹ ਰਚਨਾ ਰਚੀਐ ॥
aapae karae karaaee karathaa jin eah rachanaa racheeai |
The Creator who created this creation acts, and causes all to act.

ਹਰਿ ਅਭਿਮਾਨੁ ਨ ਜਾਈ ਜੀਅਹੁ ਅਭਿਮਾਨੇ ਪੈ ਪਚੀਐ (ਬਰਬਾਦ ਹੋ ਜਾਨਾ) ॥੭॥
har abhimaan n jaaee jeeahu abhimaanae pai pacheeai |7|
O Master, egotistical pride does not depart from the soul. Falling into egotistical
pride, one is ruined. | |7| |

ਭੁਲਣ ਵਿਚਿ ਕੀਆ ਸਭੁ ਕੋਈ ਕਰਤਾ ਆਪਿ ਨ ਭੁਲੈ ॥
bhulan vich keeaa sabh koe karathaa aap n bhulai |
Everyone makes mistakes; only the Creator does not make mistakes.

ਨਾਨਕ ਸਚਿ ਨਾਮਿ ਨਿਸਤਾਰਾ (ਮੁਕਤੀ) ਕੋ ਗੁਰ ਪਰਸਾਦਿ ਅਘੁਲੈ (ਛੁਟਕਾਰਾ) ॥੮॥੪॥
naanak sach naam nisatharaa ko gur parasaadh aghulai |8|4|
O Nanak, salvation comes through the True Name. By Guru's Grace, one is
released. | |8| |4| |

Shabad 3: page 1349

ਪ੍ਰਭਾਤੀ ॥
prabhaathee |
Prabhati

ਅਵਲਿ ਅਲਹ ਨੂਰ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥
aval aleh noor oupaaeiaa kudharath kae sabh bandhae |
First, Allah created the light; then, by His creative power, He made all mortal beings.

"Allah" is simply the Arabic word for "God" - and there is only One God.

It is believed that God first made light and from light He created the universe.

According to Bible, though God created Sun, moon and stars on the fourth day, still there was light on the first three days. This was the light of God Himself.

"Until He created the sun, moon, and stars, God miraculously provided light during the "day" and may have done so during the "night" as well (Genesis 1:14)

ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੋ ਮੰਦੇ ॥੧॥
eaek noor thae sabh jag oupajiaa koun bhalae ko mandhae |1|
From the One Light, the entire universe welled up. So who is good, and who is bad? |1|1|

ਲੋਗਾ ਭਰਮਿ ਨ ਭੂਲਹੁ ਭਾਈ ॥
logaa bharam n bhoolahu bhaaee |
O people, O siblings of destiny, do not wander deluded by doubt.

ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ ਠਾਂਈ ॥੧॥ ਰਹਾਉ ॥
khaalik khalak khalak mehi khaalik poor rehiou srab thaaee |1| rehaao |
The ceation is in the Creator, and the Creator is in the creation, totally pervading and permeating all places. |1|1|rahau|

Kabir and Guru Granth Sahib put a seal that God also lives in His creation. The Bible also supports it.

The Apostle Paul wrote, "Do you not know that you are the temple of God and that the Spirit of God dwells in you?" (1 Corinthians 3:16). God not only lives "in heaven" but also inside His people, the church.

ਮਾਟੀ ਏਕ ਅਨੇਕ ਭਾਂਤਿ ਕਰਿ ਸਾਜੀ ਸਾਜਨਹਾਰੈ ॥
maattee eaek anaek bhaath kar saajee saajanehaarai |
The clay is the same, but the fashioner has fashioned it in various ways.

ਨਾ ਕਛੁ ਪੋਚ (ਗੱਲਤ)ਮਾਟੀ ਕੇ ਭਾਂਡੇ ਨਾ ਕਛੁ ਪੋਚ ਕੁੰਭਾਰੈ (ਕੁਮਹਾਰ) ॥੨॥
naa kash poch maattee kae bhaaddae naa kash poch kunbhaarai |2|
There is nothing wrong with the pot of clay - there is nothing wrong with the
Potter. |12||

ਸਭ ਮਹਿ ਸਚਾ ਏਕੋ ਸੋਈ ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਕਛੁ ਹੋਈ ॥
sabh mehi sachaa eaeko soee this kaa keeaa sabh kash hoee |
The One True Master abides in all; by His making, everything is made.

ਹੁਕਮੁ ਪਛਾਨੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ ॥੩॥
hukam pashaanai s eaeko jaanai bandhaa keheesai soee |3|
Whoever realises the Hukam (order) of His Command, knows the One
Master. He alone is said to be the Master's devotee. |13||

ਅਲਹੁ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਗੁਰਿ ਗੁੜੁ ਦੀਨਾ ਮੀਠਾ ॥
alahu alakh n jaaee lakhiaa gur gurr dheenaa meethaa |
The Master Allah is unseen; He cannot be seen. The Guru has blessed me
with this sweet molasses.

ਕਹਿ ਕਬੀਰ ਮੇਰੀ ਸੰਕਾ ਨਾਸੀ ਸਰਬ ਨਿਰੰਜਨੁ ਡੀਠਾ ॥੪॥੩॥
kehi kabeer maeree sankaa naasee sarab niranjan ddeethaa |4|3|
Says Kabir, my anxiety and fear have been taken away; I see the immaculate
Master pervading everywhere. |14|13||

Shabad 4: page 1350

ਪ੍ਰਭਾਤੀ ॥
Prabhati |
Prabhati

ਬੇਦ ਕਤੇਬ ਕਹਹੁ ਮਤ ਝੂਠੇ ਝੂਠਾ ਜੋ ਨ ਬਿਚਾਰੈ ॥
baedh kathaeb kehahu math jhoothae jhoothaa jo n bichaarai |
Do not say that the Vedas, the Bible and the Koran are false. Those who do
not contemplate and study them are false.

ਜਉ ਸਭ ਮਹਿ ਏਕੁ ਖੁਦਾਇ ਕਹਤ ਹਉ ਤਉ ਕਿਉ ਮੁਰਗੀ ਮਾਰੈ ॥੧॥
jo sabh mehi eaek khudhaae kehath ho tho kio muragee maarai |1|
You say that the One Master is in all, so why do you kill animals (chickens)?
|11||

ਮੁਲਾਂ ਕਹਹੁ ਨਿਆਉ ਖੁਦਾਈ ॥
mulaa kehahu niaao khudhaaee |
O Mullah, tell me: is this Divine justice?

ਤੇਰੇ ਮਨ ਕਾ ਭਰਮੁ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥
thaerae man kaa bharam n jaaee |1| rehaao |
The doubts of your mind have not been dispelled. |1| rahau |

ਪਕਰਿ ਜੀਉ ਆਨਿਆ ਦੇਹ ਬਿਨਾਸੀ ਮਾਟੀ ਕਉ ਬਿਸਮਿਲਿ (ਮਾਰਨਾ) ਕੀਆ ॥
pakar jeeo aaniaa dhaeh binaasee maattee ko bisamil keeaa |
You seize a living creature, and then bring it home and kill its body; you have
killed only the clay.

ਜੋਤਿ ਸਰੂਪ ਅਨਾਹਤ ਲਾਗੀ ਕਹੁ ਹਲਾਲੁ ਕਿਆ ਕੀਆ ॥੨॥
joth saroop anaahath laagee kahu halaal kiaa keeaa |2|
The light of the soul passes into another form. So tell me, what have you
killed? |2|

ਕਿਆ ਉਜੂ ਪਾਕੁ ਕੀਆ ਮੁਹੁ ਧੋਇਆ ਕਿਆ ਮਸੀਤਿ ਸਿਰੁ ਲਾਇਆ ॥
kiaa oujoo paak keeaa muhu dhoeiaa kiaa maseeth sir laaeiaa |
And what good are your purifications? Why do you bother to wash your
face? And why do you bother to bow your head in the mosque?

ਜਉ ਦਿਲ ਮਹਿ ਕਪਟੁ ਨਿਵਾਜ ਗੁਜਾਰਹੁ ਕਿਆ ਹਜ ਕਾਬੈ ਜਾਇਆ ॥੩॥
jo dhil mehi kapatt nivaaj gujaarahu kiaa haj kaabai jaeiaa |3|
If your heart is full of hypocrisy; what good are your prayers or your
pilgrimage to Mecca? |3|

ਤੂੰ ਨਾਪਾਕੁ ਪਾਕੁ ਨਹੀ ਸੂਝਿਆ ਤਿਸ ਕਾ ਮਰਮੁ ਨ ਜਾਨਿਆ ॥
thoon naapaak paak nehee soojhiaa this kaa maram n jaaniaa |
You are impure; you do not understand the pure Master. You do not know
His mystery.

ਕਹਿ ਕਬੀਰ ਭਿਸਤਿ (ਸਵ੍ਹਗ) ਤੇ ਚੂਕਾ ਦੋਜਕ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ॥੪॥੪॥
kehi kabeer bhisath thae chookaa dhojak sio man maniaa |4|4|
Says Kabir, you have missed out on paradise; your mind is set on hell.
|4|4|

Heaven and Hell, according to Various Religions

1. Heaven: Judaism



Gan Eden, the heavenly Garden of Eden, the final stage of Olam Haba [wiki] (or afterlife). (Image credit: Afterlife Folklore: Judaism) There is no clear indication of a heaven or afterlife in the Jewish scriptures at all, which leads to a lot of debate on the subject. Two typical positions are those of the Pharisees (middle class people), who believed that there was an implied notion of an afterlife, and the Sadducees (elite or rich people), who pointed out that there was no biblical evidence of such. Over the millennia, Jews have come to believe in various versions of heaven, some of which occur after the Messiah comes and involve the righteous dead coming back to life.

2. Paradise: Zoroastrianism

It was the ancient Persians who gave us the word paradise, which means a walled garden or park, and Zoroastrianism in particular gave us notions of the afterlife that were adopted and/or adapted by the Jews, Christians, and Muslims. Zoroastrianism is also interesting because, unlike other religions, it claims that everyone will eventually get into heaven, though it might take a while. The paradise of Zoroastrianism is attained on the fourth day after death by crossing the Bridge of the Separator, which widens when the righteous approach it. The righteous soul crosses the bridge and is met by a beautiful maiden who is the physical and feminine embodiment of all his good works on earth. He is then escorted into the House of Song to await the Last Day. On this day, everyone will be purified and live in a new world absent of evil and full of youthful rejoicing.

- **Heaven: Christianity**



Above is a 14th century tapestry depicting [John of Patmos](#) [wiki] watching descent of New Jerusalem from God (Image credit: Kimon Berlin, [Gribeco, Wikipedia](#))

The Christian notion of heaven is one of singing and rejoicing before God in a “new heaven and a new earth.” It also reflects Christianity’s roots in Judaism because this new heaven contains a city called New Jerusalem. There are elaborate descriptions of the city in the Book of Revelation. New Jerusalem has a wall and 12 gates, and on each gate is the name of one of the tribes of Israel along with an angel. There are also 12 foundations, 1 each for the 12 apostles. In fact, we even know the size of the New Jerusalem: 1400 miles square with a 200-foot wall. The structure itself is made of all kinds of precious stones, some of which have not yet been identified on this earth. There is a river of “the water of life,” which flows from God’s throne, and trees of life line the banks of the river and produce fruit every month. Believers will have God’s name written on their foreheads, and all pain, tears, and death will disappear forever.

- **Paradise: Islam**

Above is a 16th century Persian miniature depicting Muhammad ascending to paradise on the mystical part-eagle, part-horse Buraq, in the event called the [Mi’raj](#) [wiki] or Night Journey. (Image credit: [Wikipedia](#)) The Islamic version of heaven is a paradise for those whose good works have outweighed the bad as determined by the straight path laid out in the Quran. Heaven is a garden where the faithful lie upon couches in a climate-controlled environment surrounded by “bashful, dark-eyed virgins, chaste as the sheltered eggs



of ostriches." They will drink from crystal goblets and silver vessels as "immortal youths" hover about them looking like "scattered pearls." The believers will be clothed in green silk and brocade and will wear silver bracelets, and they will "drink a pure draught" drawn from Allah's own source as a reward for their striving and patience.

5. Moksha: Hinduism

Eastern religions don't really have notions of heaven like those in the West. Instead, they usually offer some kind of release from illusion and suffering in the present world. The Hindu Upanishads are philosophical portions of the Vedas, Hinduism's oldest sacred text, and in them the notions of the self and afterlife are developed. According to the Upanishads, our actions connect us to this world of appearances, which is in fact illusory. What is real is Brahman, the ultimate reality that transcends our sensory experiences. Unfortunately, we live in ignorance of Brahman and act according to our illusions. This action (karma) causes us to participate in the cycle of death and rebirth from which it's difficult to escape. Thus, if you can escape your ignorance and realize that ultimately you are not you but Brahman itself, then you can achieve release from the cycle of death and rebirth. This release is called moksha.

• Nirvana: Buddhism

The Way to Nirvana, a Thangka painting from [Dharmapala Thangka Centre](#) One of the four noble truths of the Buddha is that suffering is caused by desire, the desire to have but also the desire to be. Desire is tanha, or a burning that keeps us caught in the web of illusion that is our ego. The Buddha taught that desire is a flame that burns us, causes suffering, and keeps us tied to the cycle of death and rebirth because the flame continues burning into the next life. What we hope for is Nirvana, or the extinguishing of that flame, which is also the end of suffering.



HELL

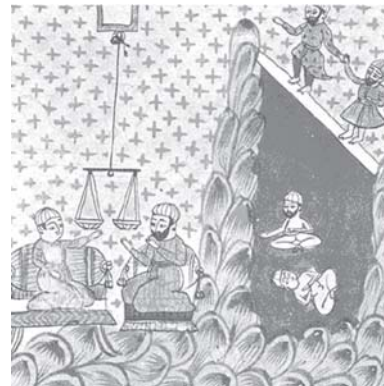
- **Hell: Judaism**



Molech (Image credit: [The Story of the Bible](#) (1884) by Charles Foster, Illustrations by F.B. Schell and others) As with their view of heaven, Jews have an ambiguous version of hell. The Hebrew Bible makes little mention of it except as a place where the spirits of the dead reside (Sheol). There is, however, the term Gehinnom, which refers to a valley in which children were reportedly sacrificed to the god Molech. Eventually, this valley became a refuse dump that was constantly burning, which provided a powerful metaphor for a place to send sinners. In later Judaism, hell is a place of punishment for non-believers, but according to the rabbinical texts, they will probably stay there for no more than a year.

- **The Chinvat Bridge: Zoroastrianism**

Chinvat Bridge (Image credit: [Theosofie.net](#)) The Bridge of Separation, as it's also known, is the one that all people must walk after they die. For the righteous it broadens and leads to a beautiful maiden, but for the less than righteous, it turns on its side and becomes like a razor. The ancient god Mithra is there with a scale to balance the good and evil deeds done during one's lifetime,



and if evil deeds prevail, then the soul is tormented by an old hag (a female demon) before it falls off the bridge into hell. The torments of the evil go well beyond Dante's imagination and focus on punishment directly related to their evil deeds. Zoroastrian hell may be the most horrific of all, and a text called the Vision of Arda Viraf describes it in all its gory (disgusting) glory. Fortunately, everyone eventually leaves Zoroastrian hell. They are purified and join the righteous in the reign of the god Ahura Mazda.

- **Hades: Greek**



The above picture depicts the Rape of Proserpina by Hades, Joseph Heintz the Elder (1598-1605).

Hades is actually the name of the lord of the dead and ruler of the netherworld, but the name became so associated with the place that the two merged, so Hades is also the place the dead go. Hades rules this world with Persephone – whom he abducted from the earth-goddess Demeter – and a number of other figures such as Thanatos, Hypnos, Charon, and Cerberus. Hades represents the place of eternal punishment for evildoers, where the sinners are put on horrifying display. Such examples include Tityos bound while a vulture eats his liver, Tantalus thirsty and hungry but unable to eat the fruit just above his head or drink the water at his feet, and Sisyphus forced to push a rock up a hill only to have it roll back again for eternity.

- **Hell: Christianity**

Hell, depicted in Hortus deliciarum a medieval manuscript (c. 1167) compiled by Herrad of Landsberg. Christian hells seem at one level to be a combination of the Jewish idea of Gehinnom, where there is eternal burning, and Hades, where there is eternal punishment. In fact, the Greek word for hell in the New Testament is often hades, and Jesus used the word Gehenna (a version of



Gehinnom) to indicate the place for sinners where the fire is not quenched and the worm does not die. The Book of Revelation indicates that those whose name are not found written in the Book of Life are thrown into the lake of fire. In fact, Death and Hades themselves are thrown into the lake of fire in the end. In addition to these texts, Dante did much to embellish the Christian notion of hell in his *Inferno*.

- **Hell: Islam**



The Day of the Last Judgment, painting attributed to artist Mohammad Modabber - undated, but likely from the late 19th century. (Image credit: Coffee-House Painting by Hadi Seyf, publ. Reza Abbasi Museum, [Mohammed Image Archive](#)). The Quran, usually speak of heaven and hell in the same passage, perhaps in order to provide a dramatic contrast. Hell is often described as “an evil resting place” and the “Fire.” But fire is just the beginning of the torment

in hell because the fire is like a wall enclosing the wicked, and when they cry out, they are showered with water as “hot as molten brass,” which scalds their faces. It gets worse. The unbelievers wear garments of fire and are lashed with rods of iron, and if they try to escape, they are dragged back and told to “taste the torment of the Conflagration.”

- **Samsara: Hinduism**

Wheel of Life, depicted in a Tibetan Buddhist painting (although the concept is similar in Hinduism) (Image credit: photo by [Henryart](#), [Wikipedia](#)) Again, the Eastern religions have a very different notion of the afterlife, although in some sects of Hinduism, Buddhism, and Taoism, there are heavens and hells that are similar to Western ideas of the same. Hindu hell, however, is traditionally a continuation of life on earth called samsara. Samsara is the endless cycle of death and rebirth that is the result of our ignorance of the ultimate reality of the universe. The word means “to wander across,” as in lifetimes, and samsara is the result of karma or actions taken in this life that will determine the nature of one’s rebirth and the caste one is born into.



- **The Bardo:**

Tibetan Buddhism Yamantaka [wiki], the Conqueror of Death, the last stop in the quest for enlightenment (Image credit: [Dharmanet.com.br](#)) One of the most detailed and elaborate depictions of the afterlife is from the Tibetan Buddhist text Bardo Thodol, or the Tibetan Book of the Dead. As the title suggests, the book deals with dying or, more accurately, with the state of Between, and there are many “betweens”: birth and death, sleeping and waking, walking and trance, and three others within the death-rebirth between. The Bardo Thodol teaches that after death, the soul exists in the Bardo for 49 days in a between that can lead to Nirvana or back into rebirth. One of the factors that influences the soul’s ultimate location is the dying itself. A good death tends to push the soul toward enlightenment, while a bad death can move it toward rebirth in the world. Tibetan Buddhists thus spend a lot of time and energy in helping the dying.





ਰਾਮੁ ਸਿਮਰਿ ਰਾਮੁ ਸਿਮਰਿ ਇਹੈ ਤੇਰੈ ਕਾਜਿ ਹੈ ॥

(Raga Jaijawanti Mehla 9, Page 1352)

*Meditate in remembrance on the Lord—meditate on
the Lord; this alone shall be of use to you.*

RAGA JAIJAWANTI

(Pages 1352-1353)



ਬੀਤ ਜੈਹੈ ਬੀਤ ਜੈਹੈ ਜਨਮੁ ਅਕਾਜੁ ਰੇ ॥

(Jaijawanti Mehla 9, Page 1352)

Slipping away – your life is uselessly slipping away.

Introduction

According to Bhai Kahn Singh Nabha this raga is a mixture of Bilawal and Sorath ragas. There is no mention of this raga in any ancient book of Indian music. According to Dr. Rattan Singh Jaggi, this raga belongs to Kmach thata.

This raga is not mentioned in the Ragamala listed at the end of Guru Granth Sahib.

The scale and notes of the raga are as follows:

Arohi (ascending scale) – re ga re sa, re ga, ma pa dha pa, ni sa

Avrohi (descending scale) – sa ni dha pa, dha ma ga re, re ga re sa

The vadi (most popular) note is “re” and samvadi (second most popular) note is “pa”.

This raga is sung in the first part of the night i.e., 6pm to 9pm. The season of its recitation is summer (grikham) i.e., during May-June.

In Guru Granth Sahib it has hymns from pages 1352-1353 (2 pages).

The Composers:

The Composers of Bani (hymns) in this raga are:

Gurus:

1. Guru Tegh Bahadur

Bhagats:

There is no bhagat bani in this raga.

The Structure:

The sequences of the structure of compositions in this raga are:

Gurbani:

Shabads (2 padas)

Bhagatbani:

Na

Matrix

VISUAL ANALYSIS

Count of the use of Managals:

Complete Mool Mantar = 1 at page 1352

Ik –Ongkar Satgur Prasadh = nil

Placement and Count of rahau verses:

Like Guru Tegh Bahadur's other compositions in the Granth, all shabads have numbered rahau verses and are placed in the beginning of the shabads.

Diversification of headings & subheadings in this raga:

| PAGE NUMBER | HEADINGS/SUBHEADINGS |
|-------------|------------------------|
| 1352 | Raga Jajiwanti Mehla 9 |

Structure of Bani

| | P | P | P | P | P | Spe | Ashtpadis | Spe | Chts | Sohle** | Var | Sloak** |
|--------------|---|---|---|---|---|--------|-----------|-----|------|---------|-----|---------|
| Gurus | 2 | 3 | 4 | 5 | 6 | Titled | 8 pds | | | | | |
| Tegh Bahadur | 4 | | | | | | | | | | | |

A few shabads selected at random:

Shabad 1: page 1352

ਰਾਗੁ ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥

raag jaijaavanthee mehalaa 9 |

Raga Jajiwanti Mehla 9

ਰਾਮੁ ਸਿਮਰਿ ਰਾਮੁ ਸਿਮਰਿ ਇਹੈ ਤੇਰੈ ਕਾਜਿ ਹੈ ॥

raam simar raam simar eihai thaerai kaaj hai |

Meditate in remembrance on the Master - meditate on the Master; this alone shall be of use to you.

ਮਾਇਆ ਕੇ ਸੰਗੁ ਤਿਆਗੁ ਪ੍ਰਭ ਜੂ ਕੀ ਸਰਨਿ ਲਾਗੁ ॥

maeiaa ko sang thiaag prabh joo kee saran laag |

Abandon your association with Maya, and take shelter in the sanctuary of God.

ਜਗਤ ਸੁਖ ਮਾਨੁ ਮਿਥਿਆ ਝੂਠੇ ਸਭ ਸਾਜੁ ਹੈ ॥੧॥ ਰਹਾਉ ॥
jagath sukh maan mithiaa jhootho sabh saaj hai |1| rehaao |
Remember that the pleasures of the world are false; this whole show is just
an illusion. ||1||rahau||

ਸੁਪਨੇ ਜਿਉ ਧਨੁ ਪਛਾਨੁ ਕਾਹੇ ਪਰਿ ਕਰਤ ਮਾਨੁ ॥
supanae jio dhan pashaan kaahae par karath maan |
You must understand that this wealth is just a dream. Why are you so proud?

ਬਾਰੂ ਕੀ ਭੀਤਿ ਜੈਸੇ ਬਸੁਧਾ ਕੇ ਰਾਜੁ ਹੈ ॥੧॥
baaroo kee bheeth jaisae basudhaa ko raaj hai |1|
The empires of the earth are like walls of sand. ||1||

ਨਾਨਕੁ ਜਨੁ ਕਹਤੁ ਬਾਤ ਬਿਨਸਿ (ਬਰਬਾਦ ਹੋਨਾ) ਜੈਹੈ ਤੇਰੇ ਗਾਤੁ ॥
naanak jan kehath baath binas jaihai thaero gaath |
Servant Nanak speaks the Truth: your body shall perish and pass away.

ਛਿਨੁ ਛਿਨੁ ਕਰਿ ਗਇਓ ਕਾਲੁ ਤੈਸੇ ਜਾਤੁ ਆਜੁ ਹੈ ॥੨॥੧॥
shin shin kar gaeiou kaal thaisae jaath aaj hai |2|1|
Moment by moment, yesterday passed. Today is passing as well. ||2||1||

Shabad 2: page 1352

ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥
jaijaavanthee mehalaa 9 |
Jaijaiwanti Mehla 9

ਬੀਤ ਜੈਹੈ ਬੀਤ ਜੈਹੈ ਜਨਮੁ ਅਕਾਜੁ ਰੇ ॥
beeth jaihai beeth jaihai janam akaaj rae |
Slipping away - your life is uselessly slipping away.

ਨਿਸਿ ਦਿਨੁ ਸੁਨਿ ਕੈ ਪੁਰਾਨ ਸਮਝਤ ਨਹ ਰੇ ਅਜਾਨ ॥
nis dhin sun kai puraana samajhath neh rae ajaan |
Night and day, you listen to the Puranas, but you do not understand them,
you ignorant fool!

ਕਾਲੁ ਤਉ ਪਹੂਚਿਓ ਆਨਿ ਕਹਾ ਜੈਹੈ ਭਾਜਿ ਰੇ ॥੧॥ ਰਹਾਉ ॥
kaal tho pehoochiou aan kehaa jaihai bhaaj rae |1| rehaao |
Death has arrived; now where will you run? ||1||rahau||

ਅਸਥਿਰੁ ਜੋ ਮਾਨਿਓ ਦੇਹ ਸੋ ਤਉ ਤੇਰਉ ਹੋਇ ਹੈ ਖੇਹ ॥

asathir jo maaniou dhaeh so tho thaero hoe hai khaeh ।

You believed that this body was permanent, but it shall turn to dust.

ਕਿਉ ਨ ਹਰਿ ਕੋ ਨਾਮੁ ਲੇਹਿ ਮੂਰਖ ਨਿਲਾਜ (ਨਿਰਲੱਜ) ਰੇ ॥੧॥

kio n har ko naam laehi moorakh nilaaj rae ।1।

Why don't you recite the Name of the Master, you shameless fool? ।।1।।

ਰਾਮ ਭਗਤਿ ਹੀਏ ਆਨਿ ਛਾਡਿ ਦੇ ਤੈ ਮਨ ਕੋ ਮਾਨੁ ॥

raam bhagath heeeae aan shaadd dhae thai man ko maan ।

Let devotional worship of the Master enter into your heart, and abandon the intellectualism of your mind.

ਨਾਨਕ ਜਨ ਇਹ ਬਖਾਨਿ ਜਗ ਮਹਿ ਬਿਰਾਜੁ (ਰਹਿਣਾ) ਰੇ ॥੨॥੪॥

naanak jan eih bakhaan jag mehi biraaj rae ।2।4।

O Servant Nanak, this is the way to live in the world. ।।2।।4।।

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