

# GURU NANAK

## SAVIOUR OF HUMANITY

ਕਲ ਤਾਰਨ ਗੁਰੂ ਨਾਨਕ ਆਇਆ ॥

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*This book is dedicated to*

*My, all colleagues, who have loved and respected me,  
giving a different meaning to true relationship.*

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# Introduction

This book is my humble offer to the Saviour of Humanity – Guru Nanak Dev Ji. In fact, it was him who asked and directed me to write, whatever I have written and produced during this process I had no control of my pen, it was moving with some eternal current and timeless power and command.

I started this attempt of writing in January and with the grace of the Almighty, completed it in September, writing nearly one chapter every week. The goal was to complete it before the birth anniversary of Guru Nanak Dev Ji. My greatest support were the readers of Des Pardes and Panjab Times, London's Panjabi weekly papers, who regularly read my articles and commented upon them and their editors Mr GS Virk and Mr Mander, who published my articles. Repeated telephone calls of appreciation, criticism and suggestions, by the readers, helped me to write deeper and faster. I am told, there is an estimated readership of 15,000 of these two weekly papers. For a writer, the readers' appreciation and criticism are the greatest motivational and inspirational factors.

In this book, I have tried to cover almost every aspect of Guru Nanak Dev Ji's life. Readers will find that my style of writing is different from traditional writers. I am very grateful to my, Secretary Poonam Kapoor, Daughter-in-law Anne Kapoor and my Personal Assistant Jaya Patil, for their help in proof reading the manuscript.

I hope you like my attempt.

London

**Dr. Sukhbir Singh Kapoor**

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## Guru Nanak's Family: Part I

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*It is believed that Waheguru runs an Academy, somewhere in the skies, where all saints, rishis, martyrs, holy people and prophets are students. From these distinct individuals He selects special learners to descend in this world. Historians call such students as Gurus, Messengers, Prophets or Avatars. Ironically, all such Envoys come through the mother's womb. Thus when the Envoys are chosen in the skies their parents are chosen on the earth, through whom they have to put the first step in this world. For sending Guru Nanak, Almighty chose Baba Kalu and Mata Tripta as his parents.*

—Helsman

### **BABA KALU (FATHER)**

**Birth: 1440, Marriage: 1460, Death: 1522, Age: 82 years**

Baba Kalu, who was also known as Kalian Chand, Kalu Rai and Mehta Kalu, was a Patwari (revenue officer/tax officer) in the employment of a Muslim landMaster of that area, Rai Bular Bhatti.

Baba Kalu was married to Mata Tripta, who was daughter of Bhai Rama and Bibi Banarasi of village Chahal near Lahore. They had two children - a daughter called Bibi Nanaki born in 1464 in her maternal parents house in Chahal and a son called Nanak born in 1469 in Talvandi.

Babu Kalu, of Bedi clan, was born in a village called Patthe Vind, now the site of Gurdwara Dera Sahib, 6 miles east of Naushehra Pannuan, district Amritsar. He



and Mata Tripta moved to Talvandi Rai Bhoi Ki, now known as Nankana Sahib, in Pakistan. Both Babe Nanki and Nanak (Guru) were born here..

Baba Kalu died in 1522 at Kartarpur, a town which Guru Nanak had recently founded on the right bank of the River Ravi.

Baba Kalu served and retired as patwari. He was very honest and hard worker and often appreciated by his employer for his good and truthful work. He was also highly honoured in the village and was one of the highly respected elders in Talwandi.

Initially, Baba Kalu did not like the spiritualism of Guru Nanak and often scolded him for his mystical acts but later he too became a disciple of the Guru.

In one sakhi (religious story), Baba Kalu even slapped Nanak, when the later spent money given to him for a business transaction to feed hungry sadhus. Yet in another sakhi, when the buffaloes, Nanak was given to graze in his own fields, had trespassed in the adjoining fields and had destroyed them. Nanak was reprimanded. Though, later, the fields were miraculously restored and Nanak was pardoned.

#### MATA TRIPTA

**Birth: 1446, Marriage: 1460, First Child Babe Nanki: 1464,  
Second Child Guru Nanak: 1469, Death: 1522, Age: 76**



Mata Tripta, the mother of Guru Nanak, was the daughter of Bhai Rama and Bibi Binarasi of village Chahal near Lahore. According to Bhai Mani Singh's Janam Sakhl, Mata Tripta also died in Kartarpur (Ravi) soon after the death, in 1522, of her husband, Baba Kalu

She gave birth to Guru Nanak Dev on full moon night of the month of Kartik (November), in the village of Rai Bhoi Di Talwandi, some forty miles west of **Lahore**

in the **Sheikhupura** district of **Punjab now in Pakistan**.

In fact, the history of Sikh women starts with her. She was chosen by the Almighty to bring Guru Nanak, the founder of the Sikh religion, into this planet. In the chronicles of world history, the importance of Mata Tripta, deserves to be celebrated for bringing to the world one of the greatest prophets of all times.

Mata Tripta and her husband Baba Kalu lived most of their life in Talwandi. When the wandering sadhus would take rest in the village, Mata Tripta would welcome and serve them by offering them food and shelter.

At the time of the birth of Guru Nanak, a midwife named Daultan, assisted mother Tripta, in the delivery process, and in history she is the first lady who

had 'darshan' (vision) of Guru Nanak. According to chronicles, Daultan, when asked, by Hardial, the family astrologer, as to the nature of the child's first action or voice, said that the child smiled, instead of crying, and had a divine glow on his face. She also refused to take any material gifts from Nanak's parents and said that the vision of baby Nanak has given her all precious gifts of life.

**Mata Tripta** was a kind lady and treated everyone with grace and affection. She loved Nanak very much and also saved him from the disciplinary nature of his father. She would, many a times, secretly give Nanak money to spend on his friends. She would also make special sweets for him to share with his classmates and friends. Everyday when Nanak went to school, Mata Tripta will pack 'choori' (cooked chapatti dressed with ghee and sugar).

When Nanak got married and his wife Bibi Sulakhni came to their home, Mata Tripta was delighted and overjoyed. The marriage took place in 1487, when Guru Nanak was 18 years old. The time passed and Mata Tripta became a grandmother with the birth of Sri Chand, Guru Nanak's first son, in 1494. She distributed sweets throughout the village, and on the birth of her second grandson, Lakhmi Das, in 1497, she arranged a large feast for all the villagers.

Guru Nanak lived with his parents up to the age of 35 and then moved to Sultanpur to live with his sister. There he lived for 3 years and then set for long travels to spread the word of God. He spent 14 years in his travels and covered about 13000 miles. Mata Tripta looked after her daughter-in-law and grandsons in absence of Guru Nanak, though she desperately missed her beloved son.

When Guru Nanak, after return from his final journey, setup a new village Kartarpur on the banks of river Ravi, Mata Tripta along with her husband, daughter-in-law and grandchildren came over there to live with her son. But destiny had something else written in her fate. Soon after joining Guru Nanak in Kartarpur in 1522, both Baba Kalu and Mata Tripta left for heavenly abode one after the other. Guru Nanak performed their last rites himself, and instructed everyone that there was no need for any rituals to be performed. He said that everyone should meditate on God's name and accept his will (Hukam).

Of the many prophets who have been sent to this earth, many of their mothers were unable to celebrate the pleasure of raising such outstanding children. For example, in Islam, Prophet Mohammed's mother died when he was only 5 years old; in Hinduism, Devaki, the mother of Krishna, was unable to fulfil her maternal role as she suffered, most of her life in her brother's jail. In Christianity, Mary, the mother of Jesus, tolerated scorn, disbelief and rebuke of family and friends, as a result of her 'virgin birth' of Jesus, Buddha's mother died on the day of his birth, and Mahavir's mother was constantly distressed by scary visions before his birth.

In contrast to all of above examples, Mata Tripta was happy and peaceful throughout her pregnancy, meditating constantly on God's name, and lived a very

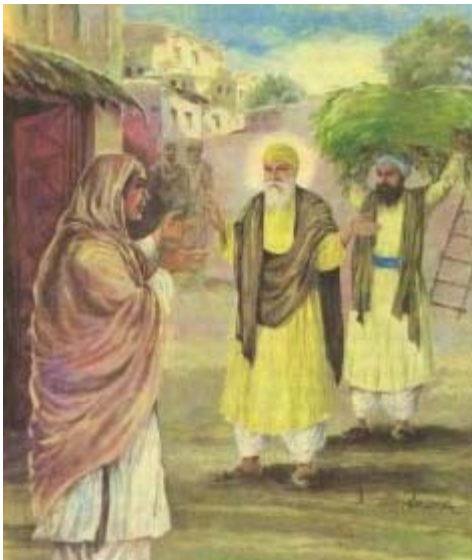
peaceful life with her daughter-in-law and grand children. No other prophet-mother has been more fortunate than Mata Tripta, in rearing the saviours whom they brought into this world.

#### **MATA SULAKHNI**

**Birth: 1473, Marriage: 1487, Birth of First Child Srichand: (1494),  
Birth of Second Child Lakhmi Das: 1497, Death: 1546 (Age 73)**



*A scene of Guru Nanak's marriage*



Mata Sulakhani protested and asked Guru Nanak about the heavy weighing mud dripping grass.

loaded at the head of Bhai Lehna (Later Guru Angad), and Guru Nanak answering Bibi, "it is not mud but saffron, and it is not the weight of the bundle of grass, but the weight of the world which Bhai Lehna is to carry in the future.

**Mata Sulakhni**, the wife of Guru Nanak was born in 1473. Her father Mool Chand was a Chona Khatri of Batala and was employed as a revenue (tax collector) officer at the village of Pakkhoke Randhawa (later called Dera Baba Nanak) in Gurdaspur district of Punjab. The distance

between Batala and Dera Baba Nanak is about 30 Kms and travelling time is about 12 minutes. Mata Sulakhni's mother's name was Chando Rani.

Young Sulakhni was engaged to Guru Nanak in 1485 (aged 12 years) and

married to him at Batala on 24 September 1487 (aged 14 years). It was a well attended marriage, and as per Guru Nanak's strict instructions most of the Brahmin rituals were not performed. It is recorded that the marriage was graced by the most influential people of both Batala, Sultanpur Lodhi and Pakkhole Randhawa. At the time of marriage, when Guru Nanak refused to follow the Brahmin rituals, and when most of family members of both families scorned at and argued with him, Mata Sulakhni stood by Guru Nanak and unconditionally supported him.

Guru Nanak lived with Mata Sulakhni for first 14 years of marriage, in Talwandi, After which he moved to Sultanpur Lodhi for few years and then set forth, for the world tour to spread the name of Waheguru.

Mata Sulakhni gave birth to two sons Srichand in 1494 (aged 21) and Lakhmi Das in 1497 (aged 24), during their stay in Talwandi.

History is very confused regarding the following questions, as different Janam Sakhis and scholars have given different account of them:

**a. Place from where the marriage party went to Batala: Talwandi or Sultanpur**

- i. Bhai Mani Singh (Gyan Ratnavali)- Talwandi
- ii. Dr Ganda Singh (A short history of the Sikhs) – Sultanpur
- iii. Merhban (Janam Sakhi) – Talwandi
- iv. All other Janam Sakhis confirm that engagement ceremony took place at Talvandi and that the marriage party left for Batla from Talvandi.

**b. Age of marriage of Guru Nanak and Mata Sulakhni**

- i. Bhai Mani Singh – Age Guru Nanak 14, Mata Sulakhni age 10
- ii. Dr. Ganda Singh – Age Guru Nanak 18, Mata Sulakhni age 14
- iii. Merhban – Age Guru Nanak 16, Mata Sulakhni age 12
- iv. Puratan Janam Sakhi, Age Guru Nanak 16, Mata Sulakhni age 12
- v. Bala Janam Sakhi – Guru Nanak age 18, Mata Sulakhni age 14

**c. Place of birth of Sri Chand and Lakhmi Das**

- i. Kahan Singh – Sri Chand in 1494, in Talvandi, Lakhmi Das in 1496 in Talvandi
- ii. Dr Ganda Singh – both born in Sultanpur
- iii. Dr. Hari Ram Gupta – both born in Sultanpur

**d. Period of Guru Nanak and Mata Sulakhni's stay in Talwandi**

- i. Mehrvan – Guru Nanak, until the age of 35 and Mata Sulakhni until the age of 31
- ii. Dr Ganda Singh – Guru Nanak up to the age of 18

**e. Period of Guru Nanak's stay at Sultanpur**

- i. Mehrvan – from the age of 35 to 37 (2 years)
- ii. Dr. Ganda Singh – from the age of 18 to 27 (10 years)
- iii. Dr. Hari Ram Gupta – from 1485 (age 16) – 1499 (age 30) (14 years)

**f. Place of Guru Nanak meeting Bhai Mardana**

- i. All sources – in Talvandi
- ii. All sources - Sent to Sultanpur in 1499

Throughout her life, Mata Sulakhni had a very cordial relationship with her mother-in-law Mata Tripta, and equal respect for her own parents. According to the tradition of the time, she will go to her parents in Pakkhole Randhawa when Guru Nanak will go away on world journeys. Guru Nanak's travel period is divided into four journeys covering the whole of India, Tibet, Sri Lanka, Mecca and Iraq. On return from each journey, Guru Nanak will go to Pakkhole Randhawa to meet her wife and children after visiting his parents in Talwandi.

With the passage of time, Mata Sulakhni realised the importance and significance of her husband's divine mission and his closeness to God. She, then, also, whole-heartedly started supporting him, She regularly organised hymn-singing (kirtan), and langar at Pakkhole, making it a popular holy place.

When Guru Nanak ended his missionary journeys in 1522, he established a new town over the other side of the river Ravi and named it 'Kartarpur' – the town of Waheguru. He, then, first went to Talwandi and then to Pakkhole and brought all his family members to Kartarpur.

Guru Nanak's parents could live only a few months in Kartarpur, as they both died one after the other in 1522., Guru Nanak, himself, left for heavenly abode in 1539, 17 years after his parents' death, Mata Sulakhni, however, survived Guru Nanak and died in Kartarpur in 1545, at the age of 73, six years after the passing away of Guru Nanak.

Mata Sulakhni was married to the Guru for about sixty years. She was very happy for being the wife of the Prophet of God. With her duties and responsibilities she proved to be a great daughter-in-law and with her love and affection she remained an exemplary mother. She had completely moulded herself in the life style of the Guru and would perform all religious obligations as set by her husband.

However, her parents were never happy with their son-in-law from day one There is a very interesting episode which describes the happenings at the time when the marriage preparation of young Sulakhni were being made. Firstly, to set the marriage date, the Guru revolted against all traditional ceremonies and rituals and said that all times, days and months are auspicious in the realm of Nirankar and, secondly, also refused to in-matching horoscopes and 'kundlis'.

Whereas, Mool Chand, the Guru's, would be father-in-law, was a great believer in all religious customs and rituals. He became distressed with Guru Nanak's strong anti-rituals determination and refused to marry his daughter to Guru Nanak. He declared that the marriage was off.

The news of the outrage of Mool Chand spread quickly. Instantly, a Khatri named Bhandari offered his daughter for marriage with the Guru. When Mool Chand heard this, he did not like it and played a nasty trick. He declared that he is ready to give his daughter in marriage if Nanak is ready to have a debate with the Brahmins and can defeat them and convince them about his new ideology. He also planned to kill the Guru, in case he defeats the Brahmins in his arguments. He asked the Guru to sit near a leaning wall, which, he thought is already damaged and can easily fall, if pushed from behind. He thought that the weight of the wall will crush the Guru, and he will die. He, then, asked his men to wait for his signal to push the wall. He called Brahmins and asked them to sit a little far away from the Guru and start the debate. The story goes that Sulakhani sent one of her close acquaintance to warn the Guru of the conspiracy. Guru Nanak told the lady not to worry, and said that the wall would not fall for years to come. Indeed, that wall stands even today in Batala and a Gurdwara has been built to commemorate the event. Guru Nanak was also able to defeat Brahmins in their arguments and the marriage was duly solemnised as per Guru Nanak's wishes. Later, with all honours Mata Sulakhni was brought to her in-laws in Talwandi.

When Guru Nanak set on his missionary journeys, she did not travel with him, as their children were very young, and travelling was very hard and tough. The history records that Guru Nanak covered all his journeys on foot and did not use the ride of any horse, bollock cart or any mule.

History also has records that, at a time, when women were completely subjugated by men and none would dare to question their husband's decisions, Mata Sulakhni was given complete freedom of action to live as an equal in the family and her self-esteem always allowed her to find the courage to seek answers when she had a question. In their answers, her in-laws were always supportive, polite and courteous.

Mata Sulakhni lived a life of a very devoted wife, a dedicated mother and a dutiful daughter-in-law. She devotedly looked after her in-laws in their old age.

## **BEBE NANAKI**

**Birth: 1464, Marriage: 1475, (No children), Death: 1518, Age 54**

Bebe Nanki was born in her maternal parents house in the city of **Chahal**. Her name Nanaki comes from the word Nanakian (ਨਾਨਕੀ), meaning the home of maternal parents.



*Bebe Nanki presenting Rabab to  
Guru Nanak*

She was very fond of her brother and reared him like a little mother. She was 5 year older to him and always stood as a shield to protect him from their father's anger. She learnt all household duties from her mother and at a very young age could look after the whole household in absence of her mother.

She got married at a very young age to Jai Ram Uppal and migrated to Sultanpur Lodhi. Jai Ram was son of Parmanand, a patwari at Sultanpur Lodhi, Jai Ram had two sisters and one younger

brother. His father died when they were quite young and Jai Ram took up his father's work as a *Patwari*. In the due course, with his hard work, he got promoted to the post of Maal (माल) officer.

Bebe Nanki visited her parents many times in a year, sometimes with Jairam when he would be on an official tour or otherwise when her parents would call her. In her absence Nanak would fall deeper in silence, even his marriage and love for Mata Sulakhni and children will not fill up the vacuum created by his sister's absence. That was the intensity of the love of brother and sister.

On one visit, Bebe Nanki presented to Guru Nanak, a musical instrument called 'rabab' to use as his singing aid. It was a plucked instrument with gut strings that gave more power and deepness in its sound. It was approximately 3 feet long, made of special wood. The melodious and heart touching sound came due to its hollow base which was covered with artificial skin. Guru Nanak will ask his companion Mardana to play rabab when he would sing the glories of God.

Bebe Nanaki was Guru Nanak's first follower. She was eternally devoted to him and his love for God. She died in 1518, at the age of 54, Guru Nanak was near her when she breathed her last

Bebe Nanki played a very major and important role in the life of Guru Nanak. As a child she played with him, acting like a child herself and protected him from all evils. Even after getting married his welfare was of utmost importance to her. She loved the singing and melodious voice of her brother. When he sang Shabads in the glory of Waheguru, even the birds and plants started vacillating in trance. Bebe Nanki also gave due respect to Bhai Mardana.

When Bebe Nanki's end came, Guru Nanak was by her side in Sultanpur. She died in 1518 in the month of November. Guru Nanak performed her last rites. Both brother and sister were in deep love throughout their lives and valued each other feelings. Bebe Nanki always held her brother in a lot of esteem and respect and thought him very close to God.



# 2

## Guru Nanak's Family: Part II

### Sons of Guru Nanak

#### BABA SRI CHAND

**Born: 1494 in Talwandi\*, Died: 1629, Age: 135,  
Place of Death (not known; perhaps forests near Barath)**

Baba Sri Chand, the eldest son of Guru Nanak, was born in Talwandi in 1494. Some historians say that he was born in Sultanpur, The historic Gurdwara called Guru Ka Bagh, of Sultanpur Lodhi, in Kapurthala marks the birthplace of Baba Sri Chand in Sultanpur.

When Guru Nanak started his missionary journeys, in 1507, Sri Chand was a young boy in his early teens and was living with his mother and younger brother at his paternal grandparents in Talwandi. Later, when his mother, Mata Sulakhni, moved to her parents in Pakkhoke Randhawa, he chose to divide his time of living between Sultanpur, with his aunt Bebe Nanki, parental grandparents in Talwandi and maternal grandparents in Pakkhoke Randhawa. Bebe Nanki loved him very much and wanted him to stay with her for good as she had no children of her own.

Sri Chand had his schooling both in Talwandi and Sultanpur. He was a very intelligent student and was very good at his studies. As he grew older, he was attracted towards spiritualism. As an adult he became an aesthetic and lived his life as a celibate recluse. Later, completely contrary to the teachings of his father, he founded a sect of UChandi yogis, who followed a strict path of renunciation.

When Guru Nanak settled at Kartarpur in 1522, he did come there and lived there for some sometime. He was then a young man of 29 years of age. His own



ideology of renunciation did not match with his father's philosophy who had preached that God lived in a happy home and there is no place of renunciation and celibacy in Guru Nanak's teachings.

Sri Chand had a very long lifespan and, despite having completely opposite ideas about life and its living, he maintained favourable relations with the succeeding Gurus and their family members.

Guru Angad, Guru Amardas, Guru Ramdas and Guru Arjan treated him with respect, being the eldest son of Guru Nanak.

There is a sakhi, that when he visited Guru Ram Das in Amritsar and remarked about his long beard, the Guru immediately stood up from his seat and started washing the feet of Sri Chand with his beard. Sri Chand was humbled with the modesty of Guru Ramdas.

Baba Sri Chand made headquarters of his Udasi Order in Barath, 8 km southwest of Pathankot in GurChandpur district of the Punjab.

The philosophy of Sri Chand did leave an everlasting effect on some members of the Sikh Gurus as well, though others rejected it completely. However, in most of the Sikh chronicles, the following facts do appear: that,

- There is not much literature available about the relationship of Guru Angad and Baba Sri Chand.
- Guru Amar Das taught his followers not to follow the teaching of recluse Udasis.
- Baba Mohan, eldest son of Guru Amar Chand followed the example of Sri Chand and led a life of celibacy.
- Baba Gurditta, eldest son of Guru Hargobind, succeeded Sri Chand as head of the Udasi order, after Baba Sri Chand's death. (Please do remember that Baba Gurditta's older son Harrai became the seventh Guru of the Sikhs).
- Ram Rai, son of Guru Harrai also joined Udasi sect.
- Despite opposite views, all Gurus revered Baba Sri Chand as a person for being a son of Guru Nanak.

It is believed that Baba Sri Chand used his influence to help persuade Emperor Jahangir to release Guru Hargobind from imprisonment in Gwalior Fort in about 1619.

Guru Arjun also met with Baba Sri Chand at Barath in 1655, to obtain Guru Nanak's hymns for inclusion in the compilation of Adi Granth.

Some authors suggest that Baba Sri Chand also went to meet Guru Arjan when he was compiling Sukhmani Sahib at Ramsar, and had already completed the first 16 Ashtpadis of Sukhmani Sahib. There he had suggested to the Guru Arjan that his composition Sukhmani Sahib be lengthened from 16 to 24 Ashtpadis

and Guru Arjan had asked him to compose a few lines. The first line of Astpadi 17 is supposed to be composed by Baba Sri Chand who replied with a slight variation his father's verse:

*Aad sach, Jugaad sach ||  
Hai bhe sach, Nanak hosee bhe sach ||*

SGGS: 285

Baba Sri Chand also attended cremation rites of the Baba Buddha, who had anointed second to sixth Gurus. Baba Buddha died on 16<sup>th</sup> November, 1631, A.D.

Many miracles are also attributed to Sri Chand, when it has no place in Guru Nanak's philosophy.

Baba Sri Chand protected and maintained the historical shrines of Anandpur Sahib, Hazur Sahib and Amritsar Sahib for over a hundred years after Guru Gobind Singh's death.

Guru Nanak had passed away at Kartarpur on 7 September 1539 and his Muslim devotees had built a monument over the site where his ashes were buried. With time the monument was washed away by floods in the river, Sri Chand had the urn, containing the ashes, salvaged, took it Pkchoke Randhawa and reburied it at some distance close to the well of Ajitta Randhawa. Later, members of Bedi clan built a mud hut over it. The place came to be revered as Dera or samadh (mausoleum) of Guru Nanak around which grew up the present town of Dera Baba Nanak.

Near the end his life Baba Sri Chand made his way to the thick of the nearby forest, and disappeared into the jungle. His whereabouts could never be located, nor his remains ever found.

In Guru Granth Sahib, in raga Ramkali Var Satta & Balwand, the composers state that the sons of Nanak did not follow the path of their father and that they "turned their back" against the path of Nanak and wandered along other paths, so they were not chosen as his successor, instead Bhai Lehna was chosen'

ਪੁਤ੍ਰੀ ਕਉਲੁ ਨ ਪਾਲਿਓ ਕਰਿ ਪੀਰਹੁ ਕੰਨ੍ ਮੁਰਟੀਐ ॥

*puthree koul n paaliou kar peerahu kann muratteeai |*

His sons did not obey his (Guru Nanak) Word; they turned their backs on him as Guru.

ਦਿਲਿ ਖੋਟੈ ਆਕੀ ਫਿਰਨਿ ਬੰਨ੍ ਭਾਰੁ ਉਚਾਇਨਿ ਛਟੀਐ ॥

*dhil khottai aakee firan ibann ibhaar ouchaaein ishateeai |*

These bitter -hearted ones became rebellious; they carry loads of depravity on their backs.

ਜਿਨਿ ਆਖੀ ਸੋਈ ਕਰੇ ਜਿਨਿ ਕੀਤੀ ਤਿਨੈ ਥਟੀਐ ॥

*jin aakhee soee karae jin keethee thinai thatteeai |*

Whatever the Guru said, Lehna did, and so he was installed on the throne.

ਕਉਣੁ ਹਾਰੇ ਕਿਨਿ ਉਵਟੀਐ ॥੨॥

*koun haarae kin ouvateeai |2|*

(In the selection of the successor) Who has lost, and who has won? | |2| |

(Page 967, Raga Ramkali, Var Satta and Balwand, second stanza)

Despite differed and varied views, Baba Sri Chand had great respect for his father. It is believed that he composed an Arti hymn in praise of Guru Nanak. A few of its stanzas are as follows:

*Aarta Keejai Nanak Shah Patshah Ka, Har Har Deen Dunia Ke Shehan Shah Ka, Aarta Keejai...*

*Char Kunt Jaki Dharamshala, Sangat Gawey Shabad Rasala, Aarta Keejai...*

*Kot Devi Jaki Jot Jagaway, Kot Tetees Jaki Ustat Gawey, Aarta Keejai...*

*Chhinwey Kror Jakey Charan Pakhaley, Chand Surai Jaki Jot Ujaley*

*Bhaar Athharah Jaki Pohap Ki Mala, Param Jot Satgur Deen Dyala, Aarta Keejai...*

*Pawan Rai Jako Chawar Jhulawey, Rikhi Muni Jako Dhian Legawey, Aarta Keejai...*

*Panj Parwan Hai Satgur pura, Bajey Shabad Anahad Toora, Aarta Keejai...*

*Ghanta Bajey Dhun Onkara, Adhar Akhand Jako Jhilmil Tara, Aarta Keejai...*

*SriChand Bakhaney Satgur Nanak Poota, Agam, Agad, Adol, Awdhuta, Aarta Keejai...*

*Jo Jan Nanak Shah Ka Aarta Gawey, Basey Baikunth Param Gat Pawey, Aarta Keejai...*

*Saran Parey Ki Rakh Dyala, Nanak Tumrey Bal Gopala, Aarta Keejai...*

“Let us sing the praises of Nanak, King of kings, Emperor of three worlds. The whole cosmos is His temple, congregations sing sweet songs in His praise All the gods sing hymns of His praises.

All wash His lotus feet He is garlanded with mountains of flowers The True Master, the fountain of Light is merciful to the poor.

The king of the winds fans Him while saints and sages meditate on His holiness The whole universe vibrates with His celestial song Continuously illuminating the heavens.

He is one with God whose name is Truth In Nanak saints find their support Sri Chand, Nanak's son, declares Nanak is unattainable, unfathomable, unshakeable and pure.

Whoever sings Emperor Nanak's praises resides in heaven and achieves complete salvation Oh kind master: give protection to those who seek your shelter. Oh Nanak: You are the saviour we are just your children".

### BABA LAKHMI DAS

**Year of Birth 1497; Place of Birth: Talwandi\*, Death: 1555, Age: 58,**

**Place of Death: Kartarpur**

Baba Lakhmi Das, the younger son of Guru Nanak, was born in Talwandi, in 1497, when Guru Nanak was 28 year old.. He was 3 years younger than his older brother Sri Das, but like him did not believe in celibacy and renunciation of life.



*Baba Lakhmi Das and Baba Sri Das*

There is very little known about the life of Lakhmi Das except that he got married to one Dhanvanti and had a son Dharam Das. Later in life, Dharam Das also got married to the

daughter of Diwan Utam Das and Bibi Lajwanti and had two sons Manak Das and Mehr Das, and the Bedi families of today claim their descent from them.

One thing which is commonly known about Lakhmi Das is, that he had a hobby of hunting and for that he was often reprimanded by his elder brother Sri Das, who hated killing animals. Many miraculous stories are also attached with both brothers, but those have no place in Sikhism.

Bhai Gurdas also mentions about the different chosen path of Sri Das and egoistic attitude of Lakhmi Das

ਬਾਲ ਜਤੀ ਹੈ ਸਿਰੀਚੰਦੁ ਬਾਬਾਣਾ ਦੇਹੁਰਾ ਬਣਾਇਆ ॥

*baal jathee hai siredash baabaanaa dhaehuraa banaaeiaa/*

SriDas (the elder son of Guru Nanak) is celibate since childhood, however he did construct the monument (in memory) of Guru Nanak.

ਲਖਮੀਦਾਸਹੁ ਧਰਮਚੰਦੁ ਪੋਤਾ ਹੁਇ ਕੈ ਆਪੁ ਗਣਾਇਆ ॥

*lakhameedhaasahu dharamaDash pothaa hue kai aap ganaeiaa/*

DharamDas son of Laksami Das (second son of Guru Nanak) also made display of his egotism.

(Var 26, Pauri 33, Bhai Gurdas)

*\*Some authors believe that both brothers were born in Sultanpur Lodhi.*



## Guru Nanak's Companions

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### BHAI MARDANA

Birth: 1459 in Talwandi, Death: 1534 in Kartarpur (some scholars say that death was in Baghdad)



*Bhai Mardana with his Rabab*

Bhai Mardana was born in Talwandi in 1459, ten years before the birth of Guru Nanak. His father was Badra and his mother was Lakhi. Badra was a minstrel and Mardana followed the profession of his father.

Though Mardana was ten years senior to Guru Nanak but he remained his close companion throughout his life. He was married and had three children, two sons and one daughter.

When Guru Nanak went to live with his sister, Bebe Nanki, in Sultanpur, in 1504, his father, Baba Kalu, sent Mardana to see if he (Guru Nanak) had settled well in his job. Guru Nanak, of course was, doing his job earnestly and sincerely, but he carried it only for two years, until 1504, when he had a call from the Almighty to go to the four corners of the earth

to spread the Divine message. Guru Nanak then resigned from the job and told his sister about the Divine call. Bebe Nanaki knew her brother's connection and closeness with the Almighty. She agreed after taking a promise from Guru Nanak, that whenever she would call him, he would immediately come to her. Guru Nanak happily agreed.

Guru Nanak, then made preparations to go on long journey, into the unknown world, to preach God's message. The news of his challenging task was spread like wild fire and his admirers started pouring in to congratulate him for

this titanic task. Guru Nanak invited Mardana to accompany him. Mardana's daughter was of marriageable age and he wanted to fulfill that obligation before going with Guru Nanak. The obstacle, in marriage, was insufficient funds with Mardana to arrange the marriage. One of Guru Nanak's disciples, Bhai Bhagirath, offered to help Mardana, and Mardana was able to give away his daughter in marriage. He was then ready to accompany Guru Nanak on his travels.

Guru Nanak spent 14 years away from home, and made four journeys, covering about 13000 miles. The last journey started in 1517 and ended in 1521, after which Guru Nanak settled in Kartarpur with his family. Mardana, with his wife and sons also came there to live with his Master.

There are three sloaks in raga Bihagra, whose authorship is in dispute. Some scholars claim that all three sloaks were composed by Bhai Mardana, while others say, that all sloaks are of Guru Nanak. While, still, others say that, only one sloak was composed by Mardana and the other two by Guru Nanak. The sloaks are reproduced as follows:

### Sloak 1

ਸਲੋਕੁ ਮਰਦਾਨਾ ੧ ॥

*Sloak Mardana 1*

ਕਲਿ ਕਲਵਾਲੀ ਕਾਮੁ ਮਦੁ ਮਨੁਆ ਪੀਵਣਹਾਰੁ ॥

The Dark Age of Kaluga is the vessel, filled with the wine of sexual desire; the mind is the drunkard.

ਕ੍ਰੋਧ ਕਟੋਰੀ ਮੋਹਿ ਭਰੀ ਪੀਲਾਵਾ ਅਹੰਕਾਰੁ ॥

Anger is the cup, filled with emotional attachment, and egotism is the server.

ਮਜਲਸ ਕੂੜੇ ਲਬ ਕੀ ਪੀ ਪੀ ਹੋਇ ਖੁਆਰੁ ॥

Drinking too much in the company of falsehood and greed, one is ruined.

ਕਰਣੀ ਲਾਹਣਿ ਸਤੁ ਗੁੜੁ ਸਚੁ ਸਰਾ ਕਰਿ ਸਾਰੁ ॥

So let good deeds be your distillery, and Truth your molasses; in this way, make the most excellent wine of Truth.

ਗੁਣ ਮੰਡੇ ਕਰਿ ਸੀਲੁ ਘਿਉ ਸਰਮੁ ਮਾਸੁ ਆਹਾਰੁ ॥

Make virtue your bread, good conduct the ghee, and modesty the meat to eat.

ਗੁਰਮੁਖਿ ਪਾਈਐ ਨਾਨਕਾ ਖਾਧੈ ਜਾਹਿ ਬਿਕਾਰ ॥੧॥

As Gurmukh, these are obtained, O Nanak; partaking of them, one's sins depart. ||1||

## Sloaks 2 & 3

ਮਰਦਾਨਾ ੧ ॥

*Mardana 1*

ਕਾਇਆ ਲਾਹਣਿ ਆਪੁ ਮਦੁ ਮਜਲਸ ਤ੍ਰਿਸਨਾ ਧਾਤੁ ॥

The human body is the vat, self-conceit is the wine, and desire is the company of drinking buddies.

ਮਨਸਾ ਕਟੋਰੀ ਕੂੜਿ ਭਰੀ ਪੀਲਾਏ ਜਮਕਾਲੁ ॥

The cup of the mind's longing is overflowing with falsehood, and the Messenger of Death is the cup-bearer.

ਇਤੁ ਮਦਿ ਪੀਤੈ ਨਾਨਕਾ ਬਹੁਤੇ ਖਟੀਅਹਿ ਬਿਕਾਰ ॥

Drinking in this wine, O Nanak, one takes on countless sins and corruptions.

ਗਿਆਨੁ ਗੁੜੁ ਸਾਲਾਹ ਮੰਡੇ ਭਉ ਮਾਸੁ ਆਹਾਰੁ ॥

So make spiritual wisdom your molasses, the Praise of God your bread, and the Fear of God the meat you eat.

ਨਾਨਕ ਇਹੁ ਭੋਜਨੁ ਸਚੁ ਹੈ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥੨॥

O Nanak, this is the true food; let the True Name be your only Support. | 2 |

ਕਾਂਯਾਂ ਲਾਹਣਿ ਆਪੁ ਮਦੁ ਅੰਮ੍ਰਿਤੁ ਤਿਸ ਕੀ ਧਾਰ ॥

If the human body is the vat, and self-realization is the wine, then a stream of Ambrosial Nectar is produced.

ਸਤਸੰਗਤਿ ਸਿਉ ਮੇਲਾਪੁ ਹੋਇ ਲਿਵ ਕਟੋਰੀ ਅੰਮ੍ਰਿਤੁ ਭਰੀ ਪੀ ਪੀ ਕਟਹਿ ਬਿਕਾਰ ॥੩॥

Meeting with the Society of the Saints, the cup of the Master's Love is filled with this Ambrosial Nectar; drinking it in, one's corruptions and sins are wiped away. | 3 |

The three sloaks, whose authorship is in dispute have the following characteristics:

- The title of the first sloak is 'Sloak Mardana1', and the end count is 1
- The title of the second sloak is also 'Mardana', and the end count is 2.
- There is no title on the third sloak, and the end count is 3.
- The count 3 confirms that the total sloaks are three and belong to the present group of sloaks and possibly the author.
- The first 2 sloaks have the name 'Nanak' in their ending lines, but in the third sloak there is no name mentioned.



- f. In this Var (raga Bihagra) the count of other sloaks are as follows: Guru Nanak 2, Guru Amardas 33, Guru Ramdas 2, Guru Arjan 2, and Bhagat Kabir 1
- g. The views of the scholars to-date differ, the two completely opposite views are:
  - i. Dr SS Kohli-all three sloaks are of Bhai Mardana
  - ii. Dr Sahib Singh –all three sloaks are of Guru Nanak

Thus there is no final answer as to the authorship of the above sloaks.

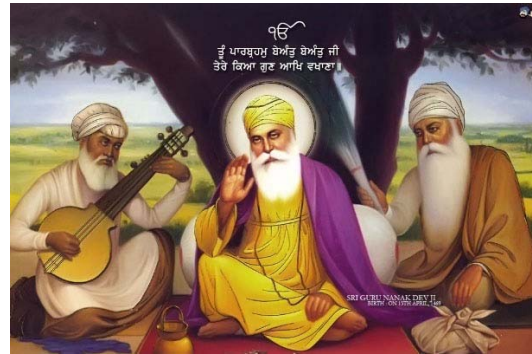
Bhai Mardana's companionship with Guru Nanak was, surely, legendary. Fourteen years walk on foot, in all seasons, in rain and hailstorms, was really exemplary. Janam Sakhis have recorded many interesting episodes of Bhai Mardana's excitement to explore every village passed through in the journey and thus meeting both good and bad people, and Guru Nanak's coming to his rescue. Once Nur Shah, a magician turned him into a ram, and only Guru Nanak could transform him back into human form. At places, where only available eatable was bitter fruit, Guru Nanak's touch made it sweet for Mardana to eat. According to stories, Mardana too felt, often, hungry after great walks and rushed to every village for food.

When Babar attacked India, Guru Nanak and Mardana were in Saidpur. There was merciless massacre and thousands were killed and many hundred taken as prisoners. Guru Nanak and Bhai Mardana were also arrested. The Guru was given a load to carry on his head and a large stone grinder to toil corn. While Mardana was asked to lead a dogged horse holding its reins. Mir Khan, the Mughal commander, saw that the Guru's bundle was floating a few inches above his head and his grinder was moving on its own, while Guru Nanak was singing hymns in the praise of God. Mardana's horse was following him without the reins. Mir Khan got stunned and immediately reported the miracle to Babar, who issued orders of Guru Nanak and Mardana's immediate release and personally came to Guru Nanak to apologize. Some chronicles say that Babar, bowed and kissed Guru Nanak's feet.

## BHAI BALA

**Birth: 1466, Death: 1544, Place of Death Khadur Sahib]**

Bhai Bala was born in Talvandi in 1466. He was 3 years older to Guru Nanak and 7 seven younger than Bhai Mardana. His father was Chander Bhan, a Sandhu by caste.



According to some historians, Bhai Bala was also Guru Nanak's close companion and joined him in Sultanpur and then, later, in his long journeys around the un-known world, along with Mardana. The photographs and paintings which we all have been shown, since our childhood show that both Bhai Mardana and Bhai Bala along with Guru Nanak. Where Bhai Mardana played the 'rabab' (the musical instrument), Bhai Bala did the 'chaur' (whisk) (hand-held fan, A kind of ceremonious fan used by Sikhs, made from yak hair, which, these days is waved over the Guru Granth Sahib)

Though by tradition, we all know the name of Bhai Bala and from various paintings, we see his disposition but, unfortunately, his name is not traceable in most of the Janam Sakhis namely,

- Bhai Gurdas in his eleventh var, lists the names of all the known Sikhs up to that time but there is no mention of the name Bala.
- Bhai Mani Singh, in his Bhagat Ratnawali has also not mentioned Bhai Bala's name.
- In Puratan Janam Sakhis, there is no mention of Bhai Bala
- In Mehrban Janam Sakhi, there is no mention of Bhai Bala.

However, according to:

- Sarup Das Bhalla in Mahima Prakash (1776), Baba Budha escorted Bhai Bala to Guru Angad, who narrated to Guru Angad, all events and wonders, which he had witnessed en-route to various journeys of Guru Nanak. He said that he was Guru Nanak's companion along with Bhai Mardana on all his journeys.
- Later, Bhai Santokh Singh in Suraj Prakash (1843) and,
- Giani Gyan Singh in Panth Prakash (1880) firmly established the existence of Bhai Bala.
- Whatever Bhai Bala narrated to Guru Angad was recorded and was later called by the name of 'Bale vali Janam Sakhi'. It has a complete record of of Guru Nanak's life and journeys. This Janam Sakhi has two important characteristics, amongst many, which make it different from other Janam Sakhis:
  - a. Guru Nanak's immense love for his sister, and that
  - b. Guru Nanak was born on full moon night (Puranmashi) of the month of Kartik (November) exactly 15 days after Diwali, which fall on new-moon night (Masaya).



## Guru Nanak's Childhood

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### NANAK AS A TODDLER

Guru Nanak was a prophet from birth. He was sent by the Almighty to bring revolutionary changes in the society. His toddler days were vividly remembered by his mother, Mata Tripta, and little sister, Nanki, who was five years older to him. It is recorded that he seldom cried and with his cheerful smile attracted all around him.

Nanak, in his infancy (birth to 12 months) and in his toddler age (12 months to 36 months) was most of the time with little Nanki, who would spend most of her time in playing with him and collecting toys for him.

Mata Tripta knew that the toddler stage is very important in Nanak's life. It was the time between his infancy and childhood that the child Nanak learned and grew in the Divine way. Everything that happened to him was truly meaningful. With each stage passed the child Nanak mastered the skills of that phase. His growth was different from other children of his age. In life, every child has his own timetable of growth. Nanak too had his own time table. Where, the time table of growth of an ordinary child is written by his/her parents, the time table of growth of Nanak was written by God himself.

During the toddler stage, Nanak learned, walked, talked, and solved problems, relating to others, of his age, with ease. One major task for the toddler is to learn to be independent, and Nanak was independent from the day of his birth. When he was able to walk, another quality of his personality became visible. Whenever anyone would call at the door, for alms, he would run in, take hold of whatever he could get at, and, with compassion, give it into the hands of the *bhikhshu*.

### NANAK AS A CHILD AND A YOUNG MAN

By the age of 2 years Nanak had a vocabulary of about 300 words, uttering Satnam in his baby voice, and begin to put a couple of words together to form a sentence, repeating after Nanki, Dhan Nirankar, Dhan Nirankar.

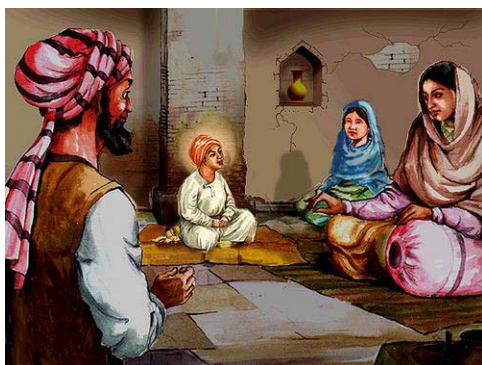
In the age of 5 years, Nanak spoke about God and persuaded his young

friends to utter with him the name of the Almighty. Often, he will point out towards sky and say He is there, He is there.

He will also offer buttermilk (lassi) and butter to his friends. Young Nanak will arrange all such feasts for his friends. He will sit with his friends, and they will all repeat, 'Nirankar', 'Nirankar' after him.

As he grew old he started singing the praises of God and his friends will sing with him. Nanak had a very melodious heart touching voice.

### TREE AND COBRA



One day Rai Bular, the head of the village, saw Nanak sleeping under a tree, and due to the movement of the sun the sunrays were pointing straight towards the young Nanak. Nearby, a large cobra was providing shade on the face of the sleeping Nanak. The cobra's hood cast a dark shadow over Nanak's face. The approaching horse disturbed the cobra and it slithered away into the grass. Fearing Nanak had been bitten and poisoned by the cobra, Rai Bullar jumped from his horse and bent over Nanak's body to check, and found him to be absolutely unharmed, in deep sleep, unaware of his surroundings. Rai Bullar took Nanak to his house and told Mehta Kalu that Nanak had a divine spirit and must not be scolded for his actions.

### NANAK AT FIRST AND SECOND SCHOOLS

Guru Nanak's first two teachers were Gopal Pandha and Pandit Brij Nath. Those days, maths was one of the compulsory subjects and Gopal Pandha was Nanak's maths teacher. In his very first lesson, Gopal Pandha was wonder struck when he found out that Nanak could solve even the most complicated problems, of arithmetic and algebra, in that young age. However, at the end of each day, Nanak will ask Gopal, what was the way of salvation and could math solve that problem. Gopal Pandha will always evade the question.

Pandit Brij Nath was Guru Nanak's Sanskrit teacher. In the school, there was a clash of ideas on the very first day of the lesson. Pt Brij Nath taught young Nanak word 'OM' and asked him to write it ten time on his wooden slate. Nanak

wrote once and asked his teacher the meaning of the word, before he would write nine more times. Pt Brij Nath was not ready to have such a question from the young Nanak, he got baffled and amazed and asked Nanak, if he could answer his own question. Nanak smiled and explained the meaning of Om. He said that OM signifies a vibration from which the universe was manifested. It is the sound of the void. Pt Brij Nath hugged Nanak and kissed his forehead. Later, he told Mehta Kalu that Nanak has eternal wisdom and needs no human teacher.

Baba Kalu, then took Nanak to learn Persian and Arabic from Mulla Qutab-ud-din. Mulla, first read the Qalma: *"lâ ilaha illal lahu, Muhammadur-rasul Ullah"* "There is no god but Allah, Muhammad is the messenger of Allah." It is the declaration of belief and faith in Islam.

He wrote the first ten letters starting from 'Alif' ('DA) and asked Nanak to learn and write them. Nanak memorized them all and, as taught, wrote those letters on his wooden takhti (slate). Then Nanak asked the Mulla the same question, he had asked Pt Brij Nath, that what the meaning of each letter of the alphabet was.

Mulla too could not answer the question and asked Nanak, if he could answer? Nanak, then closed his eyes and started given meaning of each letter of the alphabet starting with 'Alif'. Nanak said that Alif represents the pious and precious name of Allah, the 'Alif' in between the two 'noons' symbolize the absolute Creator and the last 'kaaf' represents 'the great prophet'. Mulla was undeniably amazed at the wisdom of the young Nanak.

Thus Nanak's schooling was only for a short time. He then spent time at home to study the scriptures of all religions and became master of all of them, in his very young age. The knowledge gained from Pt Brij Nath and Mulla Qutab-ud-din was, of course, the start of the stream of knowledge, which flowed in the young Nanak's mind. He also practised music and learnt various important ragas. Nanak was also a great poet. His religious renderings are recorded in Guru Granth Sahib.

It is believed that the composition titled 'Patti likhi was composed by Nanak, during his school days. It is composed in raga Asa, and is recorded on page 432 of Guru Granth Sahib. The first stanza reads as follows:

ਸਸੈ ਸੋਇ ਸ੍ਰਿਸਟਿ ਜਿਨਿ ਸਾਜੀ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ਭਇਆ ॥

Sassa: He who created the world, is the Master of all.

ਸੇਵਤ ਰਹੇ ਚਿਤੁ ਜਿਨ੍ ਕਾ ਲਾਗਾ ਆਇਆ ਤਿਨ੍ ਕਾ ਸਫਲੁ ਭਇਆ ॥੧॥

Those whose consciousness remains committed to God's service - blessed is their birth and their coming into the world. ||1||

## NANAK AND THE JANEU CEREMONY

When Guru Nanak was eleven years old, the family planned to make him wear a janeu (also known as yajñopavītam). The Khatri clan was worried about Nanak's freely mixing and playing with Muslim and low caste children. They thought that the ceremony and the 'janeu' would protect Nanak from unforeseen calamities.

According to the Hindu customs Janeo is worn by all Hindu Brahmins, Kshatriyas and Vaishyas, when they reach a certain age, for their protection and fortification. Unfortunately, women are not allowed to wear it.

The Brahmins wear Janeo made of cotton and represent white colour. They wear janeo at the age of 8. The Kshatriyas wear Janeo made of jute and represent red colour. They wear it at the age of 11. The Vaishyas wear Janeo made of wool and represent yellow colour. They wear janeo at the age of 12.

Family Purohit, Pt Hardya was to perform the ceremony. Baba Kalu had invited all prominent people of the village and all members of the family. It was going to be a great function in the Bedi family.

The havan fire was lit and recitation of verses from religious books commenced. Pandit Hardyal recited verses from Manu Smriti and other religious texts and everyone gathered around the fire. Pandit Hardyal, then, asked Nanak to sit by his side so that he can perform the ceremony. Nanak sat next to the Pandit and said, 'Pandit ji, can I ask you some questions about the importance and purpose of the janeu, before you start?' 'Yes, you can, but after the ceremony.'" Pandit Hardyal said.

'No, Pandit ji, if you answer my questions first, only then I will be able to understand the ceremony, so please allow me to ask you the questions before you start', insisted Nanak.



Pandit Hardyal seemed a little perturbed and ignoring Nanak's question started explaining the essence of the ceremony to all present. Finishing summarising the ceremony, he turned to Nanak and asked him, that if he was still not satisfied then he may ask his own questions Nanak said that his questions are simple and need straight answers. He then said:

Why women are not allowed to wear janeo? Why so called lower caste people are not allowed janeo? Why interpretation of religious books by a non Brahmin is a sin? What will a cotton thread do to purify and protect life?

Watching Pt Hardyal tight-lipped and a little perturbed, Nanak closed his eyes and composed the following hymn, which is recorded in raga Asa page 471 of Guru Granth Sahib.

ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥

Make compassion the cotton, contentment the thread, modesty the knot and truth the twist.

ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ ॥

This is the sacred thread of the soul; if you have it, then go ahead and put it on me.

ਨਾ ਏਹੁ ਤੁਟੈ ਨ ਮਲੁ ਲਗੈ ਨਾ ਏਹੁ ਜਲੈ ਨ ਜਾਇ ॥

It does not break, it cannot be soiled by filth, it cannot be burnt, or lost.

ਧੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੋ ਗਲਿ ਚਲੇ ਪਾਇ ॥

Blessed are those mortal beings, O Nanak, who wear such a thread around their necks.

Nanak, then turned to Pandit Hardyal and said that I know you have not made the rules, but Brahmins and Pandits, for their selfish ends, have dug a deep ditch between all of us.

The physical cotton thread does not serve any purpose when it is put around bodies. Let us replace it with mercy and kindness and treat with love all creatures on this earth. This will give us contentment, and we will be able to lead a life of peace and happiness. The physical cotton thread that is put around bodies gets burnt in funeral pyres when one dies and leaves no trace of one's karmas.

This outburst of young Nanak stunned everyone and no one, including Pandit Hardyal had any answer. Later, elders decided to postpone the ceremony and send Nanak to local temple to have heart to heart talk with Pandit Hardyal to solve the issues. This suggestion was accepted by all. Later, Nanak did visit temple many a times, but Pandit Hardyal had no answers of his rebellious questions.

## NANAK AND THE PHYSICIAN

After sacred thread ceremony, Nanak, most of times, stayed indoors and forgot about the outside world. He would sometimes, even, forget to eat meals. He didn't seem to want to talk to people. Nanak's unusual behaviour with Pandit Hardyal and his earlier confrontation with teachers was very worrying for his parents. Nanak's in-laws suggested that Nanak must be thoroughly checked by a qualified physician.

A renowned physician was called and was told that Nanak was acting very strangely, since early young age, and was not eating properly as well. The physician agreed to give Nanak a thorough check up, and when he took his pulse,

Nanak pulled away his arm and said,



“What are you doing with my arm?”  
The physician replied, “I’m taking your pulse, to feel your heart beat. Once I find the root of your illness I can give you proper medicine to cure it.” Nanak smiled and said that he has no illness. He has pain in his heart, as it always longs for the sight of the Almighty. He, then, closed his eyes and composed the following hymn, which is recorded on page 1279 of Guru Granth Sahib.

ਸਲੋਕ ਮ॥ ੧ ॥

ਵੈਦੁ ਬੁਲਾਇਆ ਵੈਦਗੀ ਪਕੜਿ ਢੰਦੋਲੇ ਬਾਂਹ ॥

*vaidh bulaaeiaa vaidhagee pakarr tantolae baah |*

The physician has been called in; he has touched my arm and felt my pulse.

ਭੋਲਾ ਵੈਦੁ ਨ ਜਾਣਈ ਕਰਕ ਕਲੇਜੇ ਮਾਹਿ ॥੧॥

*bhoola vaidh n jaanee karak kalaejae maahi |1|*

The poor physician does not know that the pain is in the mind (and not in the arm). | | 1 | |

(Var Malar Mehla 1, Sloak preceding, Pauri 3, Page 1279)

**Guru Angad**, later, during his Guru period, added another sloak to expand the idea:

ਮ॥ ੨ ॥

*Mehla 2*

ਵੈਦਾ ਵੈਦੁ ਸੁਵੈਦੁ ਤੂ ਪਹਿਲਾਂ ਰੋਗੁ ਪਛਾਣੁ ॥

O physician, you are a competent physician, first diagnose the real disease.

ਐਸਾ ਦਾਰੂ ਲੋੜਿ ਲਹੁ ਜਿਤੁ ਵੰਞੈ ਰੋਗਾ ਘਾਣਿ ॥

Prescribe such a remedy, by which illnesses may be cured.

ਜਿਤੁ ਦਾਰੂ ਰੋਗ ਉਠਿਅਹਿ ਤਨਿ ਸੁਖੁ ਵਸੈ ਆਇ ॥

Administer that medicine, which will cure the disease (separation from the Almighty), and allow peace to come and dwell in the body.



ਰੋਗੁ ਗਵਾਇਹਿ ਆਪਣਾ ਤ ਨਾਨਕ ਵੈਦੁ ਸਦਾਇ ॥੨॥

When you can cure this kind of disease, O Nanak, only then you will be known as a true physician. ||2||

(This sloak is recorded in raga Malar, Var Mehla 1, Sloak preceding pauri 3).

The physician was amazed with Nanak's sayings and rather asked him that how mind can be controlled and satisfaction achieved. Nanak said that peace of mind comes only through the name of God. He then composed another hymn, which is recoded in raga Malar, page 1256:



ਮਲਾਰ ਮਹਲਾ ੧ ॥

*Malar Mehla 1*

ਦੁਖੁ ਵੇਛੋੜਾ ਇਕੁ ਦੁਖੁ ਭੁਖੁ ॥

The pain of separation (from God) - is the pain I feel.

ਇਕੁ ਦੁਖੁ ਸਕਤਵਾਰ ਜਮਦੂਤੁ ॥

Another pain is the fear of death.

ਇਕੁ ਦੁਖੁ ਰੋਗੁ ਲਗੈ ਤਨਿ ਧਾਇ ॥

Yet another pain is the disease which consumes the body.

ਵੈਦੁ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥੧॥

O innocent physician, don't give me patent medicine. ||1||

ਦਰਦੁ ਹੋਵੈ ਦੁਖੁ ਰਹੈ ਸਰੀਰੁ ॥

The pain (of separation) persists, and the body continues to suffer.

ਐਸਾ ਦਾਰੂ ਲਗੈ ਨ ਬੀਰੁ ॥੧॥ ਰਹਾਉ ॥

Your medicine, for bodily diseases, will have no effect on me. ||1|| rahau ||

ਖਸਮੁ ਵਿਸਾਰਿ ਕੀਏ ਰਸ ਭੋਗੁ ॥

Forgetting Master, the mortal is enjoying sensual pleasures;

ਤਾਂ ਤਨਿ ਉਠਿ ਖਲੋਏ ਰੋਗੁ ॥

This causes the diseases to rise up in his body.

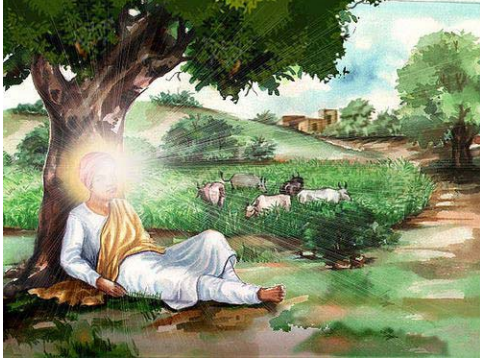
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ਨਾਨਕ ਛੂਟਸਿ ਸਾਚੈ ਨਾਇ ॥੪॥੨॥੭॥

O Nanak, the mortal is saved through the True Naam, that is the true medicine ||4||2||7||

The physician was surprised and amazed when he heard the deep wisdom of Nanak and felt that Nanak had a pure and deep love for God. The physician was pleased to meet him and told his parents and in-laws that Nanak has no physical ailment. He is immersed in the love of God. So stop worrying about him, he does not need any worldly medicine.

### NANAK IN FARM, GRAZING THE CATTLE



For few years Nanak spent studying religious scriptures and discussing the glory of God with religious heads of all religions. He gained respect from people of all faiths and they appreciated the young Nanak for his wisdom and closeness to God.

One day Mehta Kalu and Mata Tripta asked Nanak that to pass the time, he should take family cattle for grazing in

their farms. This will help his parents and family as well. Nanak, readily agreed, as green fields and open sky will help him to be with the Almighty. The time went by, and on one afternoon, when the cattle rested during the hot afternoon, Nanak sat near them, kept thinking of God, and went to deep sleep.



As the shadows got deeper, the cattle got up and went on grazing, entered the adjoining fields and ate grass from there as well.



The farmers who owned those farms saw the cattle destroying their crop, they ran towards the cattle and drove them out of their fields. They then, went to Rai Bular and lodged a complaint against Nanak and Baba Kalu for trespassing and damage.

Rai Bular sent for Mehta Kalu and Nanak. He asked Mehta Kalu to compensate the farmers for the damage. Mehta Kalu readily agreed to compensate

the farmers. However Nanak, intervened and asked Rai Bular, 'Please can you,

first, send someone to inspect the fields, and assess the damage? Let them personally see what damage has been done by my cattle, then you can tell us how much to pay.”

Rai Bular sent his men to the field, with the farmers, to assess the damage, but, to their surprise, they found all fields in a perfect state, rather greener than adjoining farms.

Rai Bular’s men went back and told him accordingly. The farmers were puzzled, for they themselves had seen the damage caused by Nanak’s cattle, and they themselves had driven away his cattle from their farms.

Rai Bular, however, solved the puzzle. He said, ‘Nanak is very close to God, and damage was done when he was visiting the Almighty in his sleep. It is sure that Almighty, himself, has saved the honour of Nanak, and has restored the damaged farms.”

#### **GURDWARAS IN AND AROUND TALWANDI**

1. **Gurdwara Nankana Sahib (Janam Asthan):**  
Gurdwara Nankana Sahib (Janam Asthan) is built at the site of Guru Nanak’s birth place and childhood home.
2. **Gurdwara Bal Lila:**  
Gurdwara Bal Lilla is located in an area where Guru Nanak used to play as a boy with his friends.
3. **Gurdwara Mall Ji Sahib:**  
Gurdwara Mall Ji is located where the cobra put his shade on the young Nanak.
4. **Gurdwara Kiara Sahib:**  
Gurdwara Kiara Sahib stands on the site of the pasture where a miraculous incident occurred when Guru Nanak’s cattle destroyed farms while he meditated.



## Guru Nanak: Times Before and After

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### TRACING THROUGH THE HISTORY OF INDIA

All India-based religions viz., prehistoric religions, Vedic religion, Medieval Hinduism, Buddhism and Jainism are Idol worshippers and believe in countless rituals, superstitions and organised priesthood. All these religions worship numerous idols and objects of nature.

*Sikhism is the first India-based religion which is uncompromising monotheistic and rejects idol worship in any form. It also does not recognise unnecessary and meaningless rituals, caste system and formal priesthood.*

Guru Nanak is the founder of this great religion

The **history of India** includes the prehistoric settlements in the Indian subcontinent; the advancement of the Indus Valley Civilisation and its eventual amalgamation with the Indo-Aryan culture to form the Vedic Civilisation; and the rise of Hinduism, Jainism and Buddhism; the beginning of a succession of powerful dynasties and empires throughout various geographic areas of the Indian subcontinent, the growth of Muslim rule during the Medieval period clashing with Hindu power; the advent of East India Company, resulting in the British Crown rule; the independence movement, the partition of India and Independence of India.

The brief history of India, culminating into the period of Guru Nanak, includes the following historical chapters:

- a. **Prehistoric settlements and societies** in the Indian subcontinent. (4000-5000 BC)  
The objects of worship in this unidentified era included: dead and departed souls, animals, trees, stones and water.
- b. **The advancement of Indus Valley Civilisation to (3300-1300 BC)**  
The objects of worship in this era included: male and female deities, vegetation and stones. People also believed in magical rituals, charms and

amulets; also in spirits and demons. They mostly cremated the dead along with some objects as offerings for use in their after lives.

Archaeological finds in both Harappa and Mohenjo-daro reveal large hill citadels encompassing palaces, large granary and elaborate baths implying on an existence of centralized government. The language that was spoken in Indus Valley Civilization appears to be related to Dravidian languages.

c. **Advancement of Indo Aryan Culture and the Vedic Civilisation;**

Aryans came to India in 1400 BC and settled in the plains of Punjab. Vedas were written over there. The main source of history, between 1400 and 550 BC, is the records of Vedic civilisation. The Vedas reflect this culture and believes. There are four Vedas: Rigveda, Yajurveda, Samveda and Atharvaveda.

There are 1000 hymns in the Rigveda, most of them dedicated to specific deities.

Indra is the hero god, Agni the sacrificial fire and Soma, the ritual drink dedicated to Indra. These were the most prominent deities.

In addition Surya was worshipped as the personification of the Sun, Vayu, god of Wind, Dyaus and Prithivi, gods of Heaven and Earth were also worshipped, rivers also played an important role, sanctified as goddesses, most prominently the Sapta Sindhu and the Sarasvati Rivers. Yama was also worshipped as a deity, and considered as the god of the underworld and death. Vishnu and Rudra, the prominent deities of later Hinduism (Rudra being an early form of Shiva), were present only as marginal gods.

### THE EMERGENCE OF BUDDHISM 623 BC – 543 BC)

**The Buddhist worship** tradition takes many forms and is directed toward many different beings and objects, from images of the Buddha, to his physical remains (relics), to visualized bodhisattvas.

The ‘worshipping’ at the Buddha image is quite a different matter. Buddhists revere the image of the Buddha as a gesture to the greatest, wisest, most benevolent, compassionate and holy man who has ever lived in this world.

Various historical accounts confirm that Buddhists were brutally persecuted by Hindu kings, Brahmins and Acharays and were forced to leave the country of the birth of Buddhism.

The 16th Century Tibetan Buddhist Historian Taranatha stated that “the *brahman* king Pushyamitra, along with other *tirthikasâs*, started war and thus burnt down numerous Buddhist monasteries from *madhyadesha* to Jalandhara. They also killed a number of vastly learned monks. which wiped out the Buddhism from the north.

According to The New York Times, one of the reasons why only a fraction of immense quantities of Buddhist manuscripts survive was because of Hindu raiders who along with Muslim invaders were equally responsible for destroying Buddhist foundations and burning their contents which shows that Buddhists were being persecuted by Hindus in India before the Islamic invasion in 1192.

## THE ADVENT OF JAINISM

(Mahavir, 599 BC – 527 BC)

**The Jains worship** many Hindu gods and also their own saints. Jains believe that Mahavira was the 24th saint and that twenty three saints had passed away before him. Jain temples are filled with images of these twenty four saints called Tirthankaras, who are the object of worship by the followers.

Ashokavadana states that there was a mass killing of Jains for disrespecting Buddha, in which around 18,000 followers of Jainism were killed.

## Post Vedic Period and Emergence of Hinduism

Hinduism is a polytheistic religion with devotion to a pantheon of gods. There is, however, a popular perception stating that there are 33 million deities in Hinduism, most, of those, are goddesses,

Unlike the other two major ancient Indian religions, Jainism and Buddhism, Hinduism has no founder.

The Epics and medieval era texts developed extensive and richly varying mythologies associated with Hindu deities. Worship of Shiv, Vishnu, Krishna, Rama and their consorts belong to this period.

Where Maurayan kings preached Jainism (322 BC-185BC) and Ashoka spread Buddhism (272 BC – 232BC), the Hinduism rose during the Gupta period (100 AD -350 AD) and Rajput period (650 AD -1200 AD).

## THE RISE OF ISLAM (BIRTH OF MOHAMMED 570 AD)

Islam is a monotheistic Abrahamic religion. They believe in only one Allah. The idol worship of any sort is strictly prohibited. The drawing or printing of image of Prophet Mohammed is also strictly forbidden. Muslims consider the Quran, their holy book, to be the verbatim word of God as revealed to Prophet Muhammad.

Unlike Hinduism, Buddhism and Jainism, which were India based religions, Islam was brought to India by different invaders. The brief history of these invasions end up with the rise of Sikhism in Punjab, Marathas in Maharashtra and Mysourians of Mysore. The main route to enter India was Khybar Pass, which was blocked by the Khalsa of Guru Gobind Singh.

The first known attack on India soil was by Alexandre in 320 BC. He was the king of Macedonia (Ancient Greece). He was a follower of the Greek polytheistic

religion, also called, Hellenism. They worshipped a hierarchy of deities, with Zeus being the king of the gods.

The Muslim attacks, however, started in 8<sup>th</sup> century AD and continued until 18<sup>th</sup> century. Their objective was to convert India into an Islamic country. Initially they destroyed Hindu temples and constructed mosques to replace them. Later after the birth of Sikhism, they defiled Sikhs holiest of the holy Harmandir Sahib, many a times, to take revenge from Sikhs for safeguarding and protecting Hindus and their beliefs.

#### From Mohammed Bin Qasim (715 AD) to Ahmed Shah Abdali (1747)

- **Early Muslim Invasions:** The earliest Muslim incursion into India was the Arab invasion of Sindh in 715AD. This attack was led by Mohammad Bin Qasim.
- The next major invasion was made by the Turk Sabuktigin. He came into conflict with and defeated Raja Jaipal in 991 AD.
- **Mahmud of Ghazni**, son of Sabuktigin, attacked India in 997 AD. He attacked India seven times between 1001-1027.
- The next Muslim invasion on India was **Muhammad Ghori**
- He also invaded India seven times.
- Mohammad Ghori left his slave **Qutub-ud-din Aibak** in charge of his Indian affairs, he established the foundation of Slave Dynasty in India.

#### SLAVE DYNASTY (1206-1290)

- Iltutmish, son-in-law of Qutub-ud-din Aibak, ascended the throne. The Qutub Minar was completed during his reign.
- Razia Begum, daughter of Iltutmish succeeded him.
- Nasiruddin Mahmud brother of Razia succeeded her.
- After Nasiruddin, his prime minister Ghiyas-ud-din Balban succeeded him.

#### GENGHIS KHAN INVASION (1221)

The times Genghis came to India, India was ruled by a strong leader in Iltutmish

- Genghiz Khan was at the bank of Indus in 1221 chasing Jalal ud-Din of Samarkhand, but he had a formidable ruler of Iltutmish to face in India if he attempted to go into Delhi. So he pulled back his troops from the Indus valley.

#### KHILJI DYNASTY (1290-1320)

- After Balban's death the Sultanate became very weak and a number of revolts broke out. The Khilji dynasty now came into being with **Jalal-ud-din Khilji** being put up on the throne by the nobles. He was succeeded

by his nephew **Ala-ud-din Khilji**. Ala-ud-din Khilji was succeeded by his third son **Qutb-ud-din Mubarak Shah** in the year 1316 AD. He proved to be an extremely incompetent ruler and with him the Khilji Dynasty came to an end.

#### **TUGHLUQ DYNASTY (1320-1414)**

**Ghiyas-ud-din Tughlaq**, the governor of the north-western provinces assumed the throne in 1320. He was succeeded by his son **Muhammad Bin Tughlaq**. The **Delhi Sultanate** grew to its farthest territorial limits during the period of his reign. It ran from Peshawar in the north and **Madurai** in the South, and from Sindh in the west to **Assam** in the east. He was succeeded by his cousin **Firoz Shah Tughlaq**. Following him the dynasty collapsed and the last Tughlaq ruler to hold fort was Mahmud Nasiruddin.

#### **THE MONGOL INVASION**

The Mongol Empire launched several invasions into the Indian subcontinent from 1221 to 1327, with many of the later raids made by the unruly Qaraunas of Mongol origin. The Mongols occupied parts of modern Pakistan and other parts of Punjab for decades. As the Mongols progressed into the Indian hinterland and reached the outskirts of Delhi, the Delhi Sultanate led a campaign against them in which the Mongol army suffered serious defeats.

#### **TIMUR'S INVASION (1398-1399)**

**The invasion of Timur** took place along this time and much of the wealth of the country was plundered and taken away by him. Timur, was born in 1336, in Kesh, near Samarkand, [now in Uzbekistan]—died February 19, 1405 in Otrar, [now Shymkent, Kazakhstan]. He is chiefly remembered for the barbarity of his conquests from India and Russia to the Mediterranean Sea and for the cultural achievements of his dynasty.

#### **SAIYYID DYNASTY (1414-1450)**

The Tughlaqs were followed by the **Saiyyid dynasty in India** founded by **Khizr Khan**. The Sayyids ruled from about 1414 AD to 1450 AD. The last of the Sayyid rulers was Muhammad-bin-Farid and with his death in 1451 AD the Empire came to an end.

#### **LODHI DYNASTY (1450-1526) (GURU NANAK WAS BORN IN 1469)**

Lodhi dynasty in India was founded by **Bahlul Lodhi**, who had been in the service of Khizr Khan. He was succeeded by his son **Sikandar Lodi** who managed



to secure a firm position for the Empire and proved himself an extremely capable ruler. He was succeeded by the last Lodhi ruler, **Ibrahim Lodi**. However, his relations with the Afghan nobles were rather strained and there were constant conflicts between them. Consequently, they invited Babur, the ruler of Kabul, to India. He managed to successfully defeat Ibrahim Lodhi's army of 100,000 with a small army of 10,000 in the **first battle of Panipat**.

### **MUGHAL EMPIRE (1520/1526-1757)**

Babur was the founder of the **Mughal Empire**. The Mughal period began in the 16th century, when Babar invaded India in 1520. The Mughals conquered most of the Indian subcontinent and built a strong empire. They suffered decline, after the death of Aurangzeb, in the early 18th century. The rise of Sikhs in Punjab, Marathas in Maharashtra and Mysoreans in the Mysore region shook the roots of the Mughal Empire.

Guru Nanak has composed 4 shabads called 'Babar Vani', 3 shabads are in raga Asa and 1 shabad in raga Tilang. Guru Nanak had the courage to call the army of Babar as the squad of sin. He showed remorse, when he said, that why the cries of the people did not melt his heart.

Shabad 1, page 772 (Guru Nanak, Raga Tilang)

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੇ ॥

As the word of the forgiving Master comes to me, so do I express it, O Lalo.

ਪਾਪ ਕੀ ਜੰਵ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ ਜੋਰੀ ਮੰਗੈ ਦਾਨੁ ਵੇ ਲਾਲੇ ॥

Bringing the marriage party of sin, Babar has invaded from Kabul, demanding our land as his wedding gift, O Lalo.

ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਛੁਪਿ ਖਲੋਏ ਕੂੜੁ ਫਿਰੈ ਪਰਧਾਨੁ ਵੇ ਲਾਲੇ ॥

Modesty and righteousness both have vanished, and falsehood struts around like a leader, O Lalo.

ਕਾਜੀਆ ਬਾਮਣਾ ਕੀ ਗਲ ਥਕੀ ਅਗਦੁ ਪੜੈ ਸੈਤਾਨੁ ਵੇ ਲਾਲੇ ॥

The Qazis and the Brahmins have lost their roles, and Satan now conducts the marriage rites, O Lalo.

### **Shabad 2 (Page 417) Raga Asa**

ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨੁ ਡਰਾਇਆ ॥

Having attacked Khurasan, Babar terrified Hindustan.

ਆਪੈ ਦੇਸੁ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ ॥

The Creator Himself does not take the blame, but has sent the Mugal as the messenger of death.

ਏਤੀ ਮਾਰ ਪਈ ਕਰਲਾਣੈ ਤੈਂ ਕੀ ਦਰਦੁ ਨ ਆਇਆ ॥੧॥

There was so much slaughter that the people screamed. Didn't You feel compassion, Master or Babar ||1||

### Shabad 3 (Page 417) Raga Asa

ਜਿਨ ਸਿਰਿ ਸੋਹਨਿ ਪਟੀਆ ਮਾਂਗੀ ਪਾਇ ਸੰਧੂਰੁ ॥

Those heads adorned with braided hair, with their parts coloured with vermilion

ਸੇ ਸਿਰ ਕਾਤੀ ਮੁੰਨੀਅਨਿ ਗਲ ਵਿਚਿ ਆਵੈ ਧੂੜਿ ॥

those heads were shaved with scissors, and their throats were choked with dust.

ਮਹਲਾ ਅੰਦਰਿ ਹੋਦੀਆ ਹੁਣਿ ਬਹਣਿ ਨ ਮਿਲਨਿ ਹਦੂਰਿ ॥੧॥

They lived in palatial mansions, but now, they cannot even sit near the palaces. ||1||

### Shabad 3, Pages 417-418 (Raga Asa Mehla 1)

ਕੋਟੀ ਹੂ ਪੀਰ ਵਰਜਿ ਰਹਾਏ ਜਾ ਮੀਰੁ ਸੁਣਿਆ ਧਾਇਆ ॥

Millions of religious leaders failed to halt the invader, when they heard of the Emperor's invasion.

ਥਾਨ ਮੁਕਾਮ ਜਲੇ ਬਿਜ ਮੰਦਰ ਮੁਛਿ ਮੁਛਿ ਕੁਇਰ ਰੁਲਾਇਆ ॥

He burned the rest-houses and the ancient temples; he cut the princes limb from limb, and cast them into the dust.

- Babar made 4/5 attacks on India during 1520-1530
- Babar met Guru Nanak in Saiyadpur in 1520 (Though the Sikh chronicles support this event, but it is not mentioned in 'Babarnama' (Memoirs of Babur).
- Hamayun, son of Babar succeeded his father. He ruled India during 1530-1540, and then during 1555-1556. He met Guru Angad in Khadur Sahib in 1540.
- Akbar, son of Hamayun succeeded his father. He ruled India during 1556-1605 (50 years). Akbar met Guru Amardas, Guru Ramdas and Guru Arjan, and had also eaten langar when he had visited Guru Amardas in Goindval.

- Jehangir, the eldest son of Akbar then ruled for 23 years during 1605-1627. He ordered the arrest and martyrdom of Guru Arjan, and later the arrest and release of Guru Hargobind.
- Shah Jehan, was the second son of Jehangir. He overpassed his elder brother Khusro. He fought seven battles with Guru Hargobind. His ruling period was 32 years, from 1627-1658.
- Aurangzeb succeeded throne after killing his brothers and imprisoning his father. He ruled India for 50 years during 1658-1707. He was a fanatic Muslim and wanted to convert the whole of India into an Islamic country. He had ordered to collect hundred tons of janeos (sacred thread) everyday by converting mass scale Hindus into Islam. The rise of Sikhism proved to be the main stumbling block in fulfilling Aurangzeb's ambitions. He ordered the arrest and killing of Guru Teg Bahadur who had challenged Aurangzeb for his compulsory conversion policies.
- Bahadur Shah, the eldest son of Aurangzeb, succeeded his father who died in 1707. Bahadur Shah had friendly relations with Guru Gobind Singh, who later accompanied the emperor to march towards the South.

Thus during Guru Nanak's times, two monarchies changed. At the times of birth of Guru Nanak, Lodhis were the rulers. Dalat Khal Lodhi, the Governor of Punjab, secretly invited Babur, the ruler of Kabul to come and loot the treasure of India. Babur invaded, with all his might and defeated Ibrahim Lodhi at the battle of Panipat. Rana Sanga, the Hindu Rajput leader of Mewar (1509–1526), also offered his support to Babur to defeat Ibrahim Lodi.

### **BATTLE OF PANIPAT, 1526**

Babur's invasion of 1526 was decisive, after which he established Mughal empire in India.

The main allies of Babur were Alam Khan, Daulat Khan, Governor of the Punjab and many Rajput rulers.

Babur and his army of 24,000 men marched to the battlefield at Panipat armed with muskets and artillery. Ibrahim prepared for battle by gathering 100,000 men (well-armed but with no guns) and 1,000 elephants. Babur pressed his advantage of muskets from the start and Ibrahim's army perished on the battlefield in April 1526, along with 20,000 of his men.

### **Accession of Babur and the Mughals**

After Ibrahim's death, Babur named himself emperor over Ibrahim's territory, instead of placing Alam Khan (Ibrahim's uncle) on the throne. Ibrahim's death marked the end of the Lodi dynasty and led to the establishment of the Mughal Empire in India.

In history, the Sikh Guru period and the Mughal period ran co-currently, and, later, Sikhs emerged to be the main cause of the fall of Mughal empire.

The death of Aurngzeb, was not the end of the Mughal atrocities against the Sikhs. There is no doubt that his death weakened the control at the Centre but then the power passed on to the state Governors who were as cruel as most of the Mughal emperors. The governors who played havoc include:

Abu Samad (1716-1726), Zakria Khan (1726-1745) (in this period Masa Rangar defiled the sanctity of Harmandir Sahib (1740), and Nadir Shah attacked India (1739),

Yaha Khan (1745-1747) (this period witnessed the first holocaust of the Sikh history (1746) where 7000 innocent Sikhs were killed), and Mir Mannu. (1748-1753).

Invasions of Abdali (1747 -1772) Ahmed Shah Abdali made 7 attacks. The period also witnessed the second holocaust (1762), where 30,000 innocent Sikhs were brutally killed.

The period from 1726-1772 is called the darkest period of the Sikh history. During this period thousand of Sikhs were mercilessly killed and more than 6 times Harimandir Sahib was also defiled. At many times it was declared that even the last child of the Sikh faith has been killed and there were no more Sikhs in existence, but despite that Sikh ruled Punjab, first under Sikh Misls (1772-1799) and then under Maharaja Ranjit Singh.(1799-1839).

Guru Nanak's planted shrub has grown up into a very strong tall tree and no power, how much strong it may be, can do any harm to this invincible army soldiers of Akalpurkh.



## Guru Nanak's Missionary Journey Part I: Overseas Journeys

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*Guru Nanak's missionary journeys lasted 14 years, from 1507-1521, thru his age span of 38 yrs. to 52 yrs.*

*During his all expeditions he covered about 13,000 miles and visited important Hindu, Muslim, Buddhist and Jain places of worship.*

*Guru Nanak got the Divine orders, to go around the world to spread the celestial message of love, equality and peace. The order was given when he met Him (God) at His heavenly residence as per His invitation dated 23<sup>rd</sup> August 1507. (Sakhi river Bein). He was with the Almighty for 3 days.*

Guru Nanak's first sermon after his meeting with the Almighty was, that:  
*Before becoming a Hindu, or a Muslim or a Buddhist or a Jain, let us become a human first.*

and

God, also, personally, gave Guru Nanak, two important dossiers called -  
*'Mool mantar' and 'Jap (ji)'.*

...which Guru Arjan has recorded as the first two compositions in Guru Granth Sahib. (please note, that like other hymns there is no mention of Mehla 1 on the Mool Mantar and on the Jap (ji))

Guru Nanak visited 7 overseas countries (according to present international boundaries and survey maps) during his journeys, including, Mecca, Iraq, Ceylon, Tibet, Bangladesh, Nepal and Sikkim.

## GURU NANAK'S TRAVELS IN THE WESTERN COUNTRIES (1517-1521)

### Visit to Mecca (1517-1518)

Guru Nanak left India, for Mecca, from Kot Lakhpat (Kutch, Gujarat), which was connected with the sea by a branch of river Indus. The ship anchored off at Jeddah, in the Red Sea, on the western coast of Arabia. There, the Guru took up lodging near Eve's Tomb, outside the walled city. The Eve's Tomb, also known as Eve's Grave and Eve's Tomb, is an **archaeological** site located in **Jeddah**. It is considered by some Muslims to be the burial place of **Eve**.

**Prince Faisal**, Viceroy of **Hejaz**, destroyed it in 1928. In 1975, the site was also sealed with **concrete** by religious authorities, who disapprove of pilgrims praying at tombs.

From here, Guru Nanak, with other pilgrims travelled in caravans to Mecca. While walking, Hajjis saw that a cloud travelled with them protecting Guru Nanak from the scorching heat of the sun.

### Guru Nanak inside Mecca



One night, in Mecca, before the start of Hajj, when Guru Nanak was sleeping, a Malvi (priest) named Jiwan (some scholars question this name, as it is non Arabic name) came running in rage and said, "How dare you spread your legs towards Kaaba?" and in fury held Guru Nanak's legs and moved them to the other side, but to his surprise, he saw Kaaba moving in the direction he moved Guru Nanak's feet. Other pilgrims in the room also saw

this miracle and were, absolutely, awe struck by it.

The moving of Mecca seems unbelievable story to some, but let them know and understand that God did move the face of a temple when priests disallowed Namdev to enter its vicinity. There are hymns in Guru Granth Sahib to prove this event. By the same logic, if Namdev's love, for God, could move the face of the temple, why God could not move Mecca to stamp Nanak's love for Him?

The miracle of a temple moving, turning its back to priests and its idols towards Bhagat Namdev is recorded in a number of hymns in Guru Granth Sahib. One of the hymns is by Guru Ramdas, recorded in raga Asa:

### Raga Asa, Mehla 4, Page 451

ਹਰਿ ਜੁਗੁ ਜੁਗੁ ਭਗਤ ਉਪਾਇਆ ਪੈਜ ਰਖਦਾ ਆਇਆ ਰਾਮ ਰਾਜੇ ॥

*har jug jug bhagath oupaaeiaa paj rakhadhaa aaeiaa raam raajae |*

In each and every age, God creates His true devotees and preserves their honour, O Mighty King.

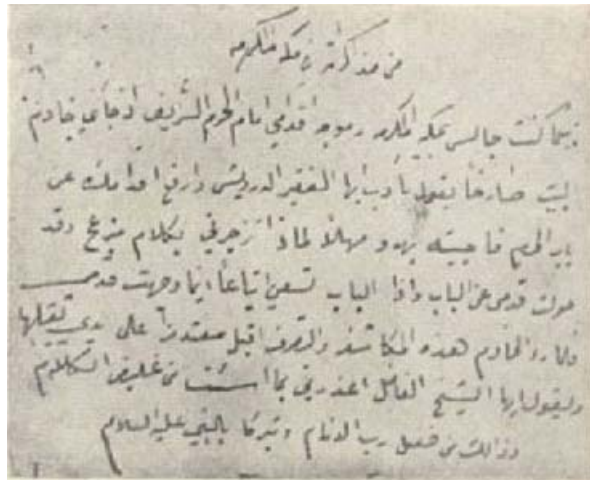
ਹਰਣਾਖਸੁ ਦੁਸਟੁ ਹਰਿ ਮਾਰਿਆ ਪ੍ਰਹਲਾਦੁ ਤਰਾਇਆ ॥  
*haranaakhas dhusatt har maariaa prehalaadh tharaaeiaa |*  
 The Master killed the wicked Harnakhash, and saved Prehlaad.

ਅਹੰਕਾਰੀਆ ਨਿੰਦਕਾ ਪਿਠਿ ਦੇਇ ਨਾਮਦੇਉ ਮੁਖਿ ਲਾਇਆ ॥  
*ahankaareea nindhakaa pith dhaee naamadhaeo mukh laaeiaa |*  
 God turned His back on the egotists and slanderers (Priests), and showed His face to Namdev

ਜਨ ਨਾਨਕ ਐਸਾ ਹਰਿ ਸੇਵਿਆ ਅੰਤਿ ਲਏ ਛਡਾਇਆ ॥੪॥੧੩॥੨੦॥  
*jan naanak aisaa har saeviaa anth leae shaddaaeiaa |4|13|20|*  
 Servant Nanak has so served the Master that He will deliver him in the end.  
 ||4||13||20||

Dr Tarlochan Singh in his book 'Guru Nanak –Founder of Sikhism (pages 378-379) has recorded the following as a conclusive evidence of Guru Nanak’s visit to Mecca. Dr. Singh has documented that the following statement was made by Guru Nanak, while in Bagdad, and it was allegedly, later inscribed by some Muslim disciples of Guru Nanak.

**Translation:** “When I went to the Kaaba at Mecca Sharif I was resting. From there a Kaddam (Moluvi/priest) came to me running and with raging anger and said “ O Fakir move your feet away from the Kaaba and sit properly”. I said with patience, humbly “Why talk in so much anger, to tell me for what I have done”. After saying this I started to movemy feet, wherever I



ਪਲਟ ਨੰਬਰ 1  
 ਜਦ ਮੈਂ ਮੈਂਕੇ ਸ਼ਰੀਫ ਵਿਚ ਕਾਅਬੇ ਵਲ ਪੈਰ ਧਰੀ ਵਿਸਰਾਮ ਕਰ ਰਿਹਾ ਸੀ, ਉਥੋਂ ਦਾ ਇਕ ਖਾਦਮ ਅਚਾਨਕ ਮੇਰੀ ਵਲ ਤੋੜੀ ਨਾਲ ਵਹਿਆ ਅਤੇ ਕਰੋਧ ਨਾਲ ਭਭਕ ਕੇ ਆਖਣ ਲੱਗਾ, "ਓ ਫਕੀਰ, ਆਪਣੇ ਪੈਰ ਕਾਅਬਾ ਸ਼ਰੀਫ ਵਲੋਂ ਹਟਾ ਅਤੇ ਠੀਕ ਤਰ੍ਹਾਂ ਸਾਵਧਾਨ ਹੋ ਕੇ ਬੈਠ। ਮੈਂ ਉਸ ਨੂੰ ਬੜੇ ਠਹੁੰਮੇ ਤੇ ਧੀਰਜ ਨਾਲ ਆਖਿਆ ਕਿ ਇਤਨੇ ਕਰੋਧ ਵਿਚ ਕਬੋਲ ਬੋਲਣ ਦੀ ਕੀ ਲੋੜ। ਇਤਨਾ ਕਹਿੰਦੇ ਹੋਏ ਮੈਂ ਆਪਣੇ ਪੈਰ ਇਕ ਪਾਸੇ ਨੂੰ ਹਟਾਏ ਸ਼ੁਰੂ ਕੀਤੇ। ਜਿਥਰ ਨੂੰ ਮੈਂ ਪੈਰ ਥਰਾ ਉਥਰ ਹੀ ਕਾਅਬਾ ਸ਼ਰੀਫ ਦਾ ਦਰਵਾਜ਼ਾ ਖੁੱਲਦਾ ਰਿਹਾ। ਉਸ ਖਾਦਮ ਨੇ ਇਹ ਮੁਅਜਜ਼ਾ ਤੇ ਅਦੁੱਤੀ ਕੌਤਕ ਦੇਖ ਕੇ ਖਿਮਾ ਮੰਗੀ। ਉਸ ਦੇ ਅੰਦਰ ਡਿਊਨ ਦੀ ਰੋਸ਼ਨੀ ਹੋਈ। ਉਸ ਨੇ ਮੇਰੇ ਹੱਥ ਚੁੰਮੇ ਅਤੇ ਆਪਣੀ ਕੁੰਧ ਭਰੀ ਕਰੋਕਲ ਭਾਸ਼ਾ ਲਈ ਖਿਮਾ ਮੰਗੀ। ਇਹ ਜੋ ਕੁਝ ਵੀ ਹੋਇਆ ਉਸ ਅੱਠ੍ਹਾ ਤੇ ਉਸ ਦੇ ਵਰੋਸਾਇਆ ਦੀਆਂ ਹਹਿਮਤਾਂ ਤੇ ਕਿਰਪਾ ਦ੍ਰਿਸ਼ਟੀ ਨਾਲ ਹੋਇਆ।"

moved my feet the Kaaba Sharif's moved. That Maulvi after seeing such a miracle was surprised and asked for forgiveness, his knowledge was enlightened and he kissed my (Guru Nanak's) hands and for his rudeness and asked for forgiveness. Everything that occurred was due to Allah's grace."

Bhai Gurdas has also recorded in detail, Guru Nanak's journey en-route to Mecca and also while he was in Mecca. It is recorded in Var 1 pauris 32-34.

### **Journey towards Mecca and first night in Mecca -Var 1, Pauri 32**

ਬਾਬਾ ਫਿਰਿ ਮਕੇ ਗਇਆ ਨੀਲ ਬਸਤ੍ਰ ਧਾਰੇ ਬਨਵਾਰੀ ॥

Donning blue attire then Baba (Nanak) went to Mecca.

ਆਸਾ ਹਥਿ ਕਿਤਾਬ ਕਛਿ ਕੂਜਾ ਬਾਂਗ ਮੁਸਲਾ ਧਾਰੀ ॥

He held staff in his one hand, pressed a book under his armpit, and caught hold of a metal pot and mattress in the other hand.

ਬੈਠਾ ਜਾਇ ਮਸੀਤ ਵਿਚਿ ਜਿਥੇ ਹਾਜੀ ਹਜ ਗੁਜਾਰੀ ॥

Now he sat in a mosque where the pilgrims (Hajjis) had gathered.

ਜਾ ਬਾਬਾ ਸੁਤਾ ਰਾਤਿ ਨੋ ਵਲਿ ਮਹਿਰਾਬੇ ਪਾਇ ਪਸਾਰੀ ॥

When Baba (Nanak) slept in the night spreading his legs towards the alcove of mosque at Kaaba.

ਜੀਵਣਿ ਮਾਰੀ ਲਤਿ ਦੀ ਕੇਹੜਾ ਸੁਤਾ ਕੁਫਰ ਕੁਫਾਰੀ ॥

The qazi named Jivan kicked him and asked who was this infidel enacting blasphemy.

ਲਤਾਂ ਵਲਿ ਖੁਦਾਇ ਦੇ ਕਿਉ ਕਰ ਪਇਆ ਹੋਇ ਬਜਿਗਾਰੀ ॥

Why this sinner is sleeping his legs spread towards Khuda (God).

ਟੰਗੇ ਪਕੜਿ ਘਸੀਟਿਆ ਫਿਰਿਆ ਮਕਾ ਕਲਾ ਦਿਖਾਰੀ ॥

Catching hold of the legs, he moved Baba (Guru Nanak), and behold the miracle, the whole of Mecca seemed to be revolving (Mecca moved, whichever direction Jivan pulled Guru Nanak's legs)

ਹੋਇ ਹੈਰਾਨ ਕਰੇਨਿ ਜੁਹਾਰੀ ॥੩੨॥

All got surprised and they all bowed.(32)

### **Inside Mecca: Var 1, Pauri 33**

ਪੁਛਨਿ ਗਲ ਈਮਾਨ ਦੀ ਕਾਜੀ ਮੁਲਾਂ ਇਕਠੇ ਹੋਈ ॥

Qazi and maulvis got together and began discussing religion with Guru Nanak



ਵਡਾ ਸਾਂਗ ਵਰਤਾਇਆ ਲਖਿ ਨ ਸਕੈ ਕੁਦਰਤਿ ਕੋਈ ॥

A great fantasy has been created and no one could understand its mystery.

ਪੁਛਨਿ ਫੋਲਿ ਕਿਤਾਬ ਨੋ ਹਿੰਦੂ ਵਡਾ ਕਿ ਮੁਸਲਮਾਨੋਈ ॥

They asked Baba Nanak to open and search in his book whether Hindu is great or the Muslim.

ਬਾਬਾ ਆਖੇ ਹਾਜੀਆਂ ਸੁਭਿ ਅਮਲਾ ਬਾਝਹੁ ਦੋਨੋ ਰੋਈ ॥

Baba replied to the pilgrim Hajis, that, without good deeds both will have to weep and wail.

ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਦੁਇ ਦਰਗਹ ਅੰਦਰਿ ਲਹਣਿ ਨ ਢੋਈ ॥

By being a Hindu or a Muslim one cannot get accepted in the court of the Master.

ਕਚਾ ਰੰਗੁ ਕੁਸੁੰਭ ਦਾ ਪਾਣੀ ਧੋਏ ਥਿਰ ਨ ਰਹੋਈ ॥

As the colour of safflower is impermanent and is washed away in water, likewise the colours of religiosity are also temporary.

ਕਰਨ ਬਖੀਲੀ ਆਪਿ ਵਿਚਿ ਰਾਮ ਰਹੀਮ ਇਕ ਥਾਇ ਖਲੋਈ ॥

(Followers of both the religions) In their expositions, denounce Ram and Rahim.

ਰਾਹਿ ਸੈਤਾਨੀ ਦੁਨੀਆ ਗੋਈ ॥੩੩॥

The whole of the world is following the ways of the Devil.(33)

**Guru Nanak left Mecca, leaving his wooden sandals as a memory relic:**

**(Var 1, pauri 34)**

ਧਰੀ ਨੀਸਾਣੀ ਕਉਸ ਦੀ ਮਕੇ ਅੰਦਰਿ ਪੂਜ ਕਰਾਈ ॥

Wooden sandal (of Baba Nanak) was kept as a memory and he was worshipped in Mecca.

ਜਿਥੇ ਜਾਇ ਜਗਤਿ ਵਿਚਿ ਬਾਬੇ ਬਾਝੁ ਨ ਖਾਲੀ ਜਾਈ ॥

Go anywhere in the world, you would not find a place bereft of the name of Baba Nanak.

ਘਰਿ ਘਰਿ ਬਾਬਾ ਪੂਜੀਐ ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਗੁਆਈ ॥

Without discrimination of Hindu or Muslim, in every house, the Baba is revered.

ਛਪੇ ਨਾਹਿ ਛਪਾਇਆ ਚੜਿਆ ਸੂਰਜੁ ਜਗੁ ਰੁਸਨਾਈ ॥

When the sun rises it cannot be covered and it lightens the whole world.

ਬੁਕਿਆ ਸਿੰਘ ਉਜਾੜ ਵਿਚਿ ਸਭਿ ਮਿਰਗਾਵਲਿ ਭੰਨੀ ਜਾਈ ॥

When the lion roared in the jungle the flocks of deer ran away.

ਚੜ੍ਹਿਆ ਚੰਦੁ ਨ ਲੁਕਈ ਕਢਿ ਕੁਨਾਲੀ ਜੋਤ ਛਪਾਈ ॥

If someone wants to conceal moon by putting before it a platter, it cannot be hidden.

ਉਗਵਣਹੁ ਤੇ ਆਥਵਣੋ ਨਉ ਖੰਡ ਪ੍ਰਿਥਮੀ ਸਭ ਝੁਕਾਈ ॥

From rising to setting directions i.e. from east to west, all the nine divisions of earth bowed before Baba Nanak.

ਜਗ ਅੰਦਰਿ ਕੁਦਰਤ ਵਰਤਾਈ ॥੩੪॥

He diffused his power in whole of the world. (34)

In addition to writings by Bhai Gurdas, the history has ample other proofs of Guru Nanak's visit to Mecca. The following are the Sikh and Non Sikh historical books and manuscripts which serve as sufficient evidence of Guru Nanak's visit to Mecca:

- Siyatho Baba Nanak Shah Fakhir - By Haaji Taajudin Naqshbandhi: He met Guru Nanak in Iran; while he was on Hajj pilgrimage. He recorded his travels in his manuscript.
- Twarikh Arab - By Khwaja Jain-u-Labdeen: He was present in Mecca during Nanak's travel. He mentioned the discourse of Nanak and Rukn-ud-din.
- History of Punjab - Syad Muhamad Latif: He acknowledged Guru Nanak travel to Mecca. (page 243)
- Guru Nanak. Harbans Singh, pages 165-166
- History of the Sikhs - Hari Ram Gupta; who mentioned Nanak dressed as Hajji and went to Mecca. (Volume 1, pages 65-66)
- Sau Sakhi - Manuscript regarded by Namdharis sect of Sikhs also mentioned two sections called Karni Nama and Raj Nama mentioning Guru Nanak's visit to Mecca.
- Janamsakhis - Early Sikh manuscripts; All Janam Sakhis by different writers mentioned Guru Nanak's visit to Mecca

## VISIT TO BAGDAD (IRAQ)

Guru Nanak visited Bagdad in 1520-21, and a memorial was built by Mohamad Pasha Amoot, a follower of Pir Bakol. Later in time, a room was constructed over the platform, and a stone slab with inscription in Turki was installed in it. The inscription read: "the great Provident has fulfilled the wish. A new building for Baba Nanak Darvesh has been constructed. Seven holy men have extended their help in the construction." Its date as reckoned comes to 927 Hijri, 1520 AD. The inscription stone measured 21 feet 14 inches.

Sikh soldiers who went to Iraq during the First World War, 1914-18, found the inscription and raised a Gurdwara over there, but now only the room exists which is visited by Sikh and non-Sikh Punjabis who have gone to the oil-rich Iraq as workmen.

In the chaos following the 2003 invasion of Iraq looters stripped the monument of religious texts. The Monument still exists but condition of the structure is not good. People reside nearby call this Baba Nanak Shrine, it is close to Al Muthunna near to Baghdad.

### **Bhai Gurdas has recorded Guru Nanak's visit to Bagdad, in Var 1, pauris 35-37**

ਫਿਰਿ ਬਾਬਾ ਗਿਆ ਬਗਦਾਦ ਨੇ ਬਾਹਰ ਜਾਇ ਕੀਆ ਅਸਥਾਨਾ ॥

From Mecca Baba went to Bagdad and stayed outside the city.

ਇਕ ਬਾਬਾ ਅਕਾਲ ਰੂਪੁ ਦੂਜਾ ਰਬਾਬੀ ਮਰਦਾਨਾ ॥

Firstly, Baba himself was in the form of Timeless and secondly, he had his companion Mardana, the rebeck player.

ਦਿਤੀ ਬਾਂਗਿ ਨਿਵਾਜਿ ਕਰਿ ਸੁੰਨ ਸਮਾਨਿ ਹੋਆ ਜਹਾਨਾ ॥

For Namaz (in his own style), Baba gave the call, listening to which the whole Bagdad went into absolute silence.

ਸੁੰਨ ਸੁੰਨਿ ਨਗਰੀ ਭਈ ਦੇਖਿ ਫਰਿ ਭਇਆ ਹੈਰਾਨਾ ॥

The whole city became quiet and the Pir (of the town) also got wonderstruck.

ਵੇਖੈ ਧਿਆਨ ਲਗਾਇ ਕਰਿ ਇਕੁ ਫਕੀਰੁ ਵਡਾ ਮਸਤਾਨਾ ॥

Observing minutely he found (in the form of Baba Nanak) an elated Faqir (holy man)

ਪੁਛਿਆ ਫਿਰਕੈ ਦਸਤਗੀਰ ਕਉਨ ਫਕੀਰੁ ਕਿਸਕਾ ਘਰਿਆਨਾ ॥

Pir Dastgir asked him, which category of Faqirs you belong to and what is your parentage.

ਨਾਨਕ ਕਲਿ ਵਿਚਿ ਆਇਆ ਰਬੁ ਫਕੀਰੁ ਇਕੋ ਪਹਿਚਾਨਾ ॥  
(Mardana told) He is Nanak, who has come into Kalyug, and, he recognises  
God and His Faqirs as one.

ਧਰਤ ਅਕਾਸ ਚਹੂ ਦਿਸ ਜਾਨਾ ॥੩੫॥  
He is known in all the directions besides Earth and Sky.(35)

#### **Pir Dastgir's dialogue with Guru Nanak (Var 1, pauri 36)**

ਪੁਛੇ ਫਰਿ ਤਕਰਾਰ ਕਰਿ ਏਹ ਫਕੀਰ ਵਡਾ ਅਤਾਈ॥  
The Pir debated and came to know that this Faqir is much more powerful.

ਏਥੇ ਵਿਚਿ ਬਗਦਾਦ ਦੇ ਵਡੀ ਕਰਾਮਾਤਿ ਦਿਖਲਾਈ॥  
Here in Baghdad he has shown a great miracle.

ਪਾਤਾਲਾ ਆਕਾਸ ਲਖ ਓੜਕਿ ਭਾਲੀ ਖਬਰੁ ਸੁਣਾਈ ॥  
Meanwhile he (Baba Nanak) talked about multitudes of netherworlds and  
skies. (Whereas Qoran states only 7 skies and 7 netherlands)

ਫੇਰਿ ਦੁਰਾਇਣ ਦਸਤਗੀਰ ਅਸੀ ਭਿ ਵੇਖਾਂ ਜੋ ਤੁਹਿ ਪਾਈ ॥  
Pir Dastgir asked (the Baba) to show him whatever he has seen.

ਨਾਲਿ ਲੀਤਾ ਬੋਟਾ ਫਰਿ ਦਾ ਅਖੀ ਮੀਟਿ ਗਇਆ ਹਾਵਾਈ ॥  
Guru Nanak taking along with him the son of the Pir, melted into the thin  
air.

ਲਖ ਅਕਾਸ ਪਤਾਲ ਲਖ ਅਖਿ ਫੁਰਕ ਵਿਚਿ ਸਭਿ ਦਿਖਲਾਈ ॥  
And in a wink of eye visualized him the upper and lower worlds.

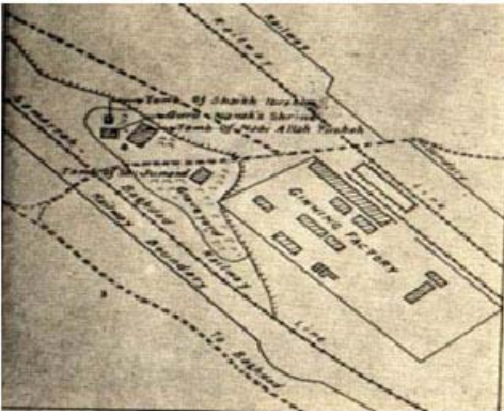
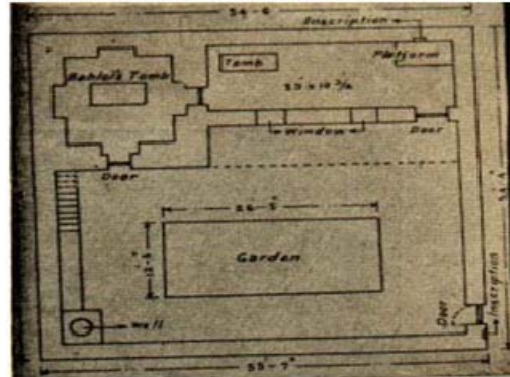
ਭਰਿ ਕਚਕੋਲ ਪ੍ਰਸਾਦਿ ਦਾ ਧੁਰੇ ਪਤਾਲੇ ਲਈ ਕੜਾਈ ॥  
From the nether world he brought a bowl full of sacred food and handed it  
over to the Pir.

ਜਾਹਰ ਕਲਾ ਨ ਛਪੈ ਛਪਾਈ ॥੩੬॥  
This manifest power (of the Guru) cannot be made to hide. (36)

#### **Guru Nanak visit's Medina (Var 1, pauri 37)**

ਗੜ ਬਗਦਾਦੁ ਨਿਵਾਇਕੈ ਮਕਾ ਮਦੀਨਾ ਸਭੇ ਨਿਵਾਇਆ॥  
After making Baghdad, the citadel (of Pirs) bow, Mecca, Medina, and, all were  
humbled.

## A View of Inscriptions, Map and Photo of Gurdwara in Bagdad



## GURDWARAS IN SRI LANKA

Various authors on Guru Nanak's visit to Sri Lanka are as follows:

In the SikhSpectrum.com / Quarterly, Issue No.17, August 2004 M.S. Ahluwalia, in his article titled, Guru Nanak in Ceylon, writes:

"Recent researches have led to the discovery of an inscription mentioning the name of "Nanak Acharya" about which further investigations are being carried out. It is however certain the very name (Nanak) mentioned in the inscription testify to the theory that Guru Nanak, the founder of Sikh religion, visited Sri Lanka during his last Udasi."

An historian and archaeologist Karunaratna, has examined an inscription in Sanskrit written on a slab, preserved in the Archaeological Museum at Anuradhapura (Sri Lanka) which testifies to the visit of Jananacharya (Nanak Acharya) to Jayavardhanapura during the rule of king Dharmaparakarambahu, a contemporary of Guru Nanak.

Thus these two inscriptions prove that Guru Nanak visited first Batticaloa (Kurukallmadam) under Kingdom of Shiv Nabh (Vijaybahu VII) and then visited

Kotte(Jaywerdhenpur) under kingdom of Parakarambahu IX. According to referred site, Shiv Nabh was the old name of the King and is same as Vijaybahu VII, as there was a tradition to adopt kingdom name after coronation prevailing at that time.

Ashok Kumar Kainth, a Punjabi historian working in Sri Lanka, who claimed that he, along with other researchers, had recovered a 16th century inscription having reference to Guru Nanak's visit to Sri Lanka in 1511.

Syad Muhammad Latif ( History of Punjab), page 245, also mentions, Guru Nanak's visit to Ceylon and conversion of raja Shiv Nabh to Nanak's faith.. He also mentions that the hymns composed by Guru Nanak over there were later collected and bound in a book called 'Pran Sangali'. (Guru Arjan, while compiling Granth Sahib, looked into this book, but rejected the hymns contained therein, as not of Guru Nanak.).

### Gurdwara in Colombo

There is a very beautiful Gurdwara in Colombo, though there is no mention of Guru Nanak visiting Colombo. It is famous shrine, and Sikhs from all over the world go to visit this Gurdwara.



The address of Gurdwara is: Gurdwara Sri Guru Nanak Darbar,  
14 Sagara Road, Bamblapittiya, Colombo 04. Tel: 011-2507450;  
[gurdwaracolombo@gmail.com](mailto:gurdwaracolombo@gmail.com).

Guru Nanak did not visit Colombo. The three places he visited in Ceylon and stayed therein were near the seashore.

However, the places related to Guru Nanak in Ceylon (Sri Lanka) are as follows:

### **Gurdwara Pehli Patshahi (Battikola) (This place is about 137 km away from Colombo)**

BATTIKOLA- A town in Sri Lanka, visited by Guru Nanak accompanied by Bhai Mardana. At the time of the visit, Baticulla was known as Matiakullam. Raja Shiv Nabh ruled it.

Batticoloa, according to the monograph published by Sri Lanka Government, was one of the earliest Aryan settlements in Sri Lanka with its history going back to the epic age. Investigations of the ruins and inscriptions in the neighborhood, supported by local traditions, leave no doubt about the early Indian traditions. There is a Gurdwara called Gurdwara Pehli Patshahi,

### **Gurdwara Pehli Patshahi (Kotee)**

**The distance of Kotee from Colombo is 7.8 kilometres**

KOTEE -It is a town in Sri Lanka, visited by Guru Nanak. At the time of the visit, Koti was an independent State ruled by Dharma Parkarma Bahu IX (1489-1513), who warmly welcomed Guru Nanak to his kingdom. In his court Guru Nanak participated in a debate with the Buddhist and Hindu mendicants of Koti. The Raja was very much impressed by the strong arguments of Guru Nanak and touched his feet. The founder of Kotee is Parakrama Bahu VI, and Dharma Parakramabahu IX was his brother.

### **Gurdwara Pehli Patshahi (Kurukal Mandap)**

**Distance from Colombo is 84 kilometres**

KURUKAL MANDAP - A village in Sri Lanka, visited by Guru Nanak. The village which grew up after the Guru had camped here owes its name to Guru Nanak.

The name of the village Kurukal Mandap is a Tamil name which means "Guru's Village." Recent researches have led to the discovery of an inscription mentioning the name of "Nanak Acharya" about which further investigations are being carried out. It is however certain the very name (Nanak) mentioned in the inscription testify to the theory that Guru Nanak visited Sri Lanka during his last journey.

### **GURU NANAK IN LEH (LADAKH) 1517**

#### **A Story about the Sanctity of the Place**

In the late 1970s, during the construction of the Leh-Nimu road, a large boulder was found by Lamas in the middle of the road bed covered with Buddhists prayer flags.

The bulldozer driver tried to push the huge stone to the side, but it refused to move. Gunning the engine he pushed the powerful machine to its limits, but the boulder refused



to give way. Suddenly, with a large snap, the blade broke and the work stopped. That night the driver had a dream in which a voice told him not to move the stone.

In the morning he narrated his dream to one of the army officers who guard the mountain passes of Ladakh. The soldier told him, not to give any importance to the dream. When all efforts to remove the boulder had failed, it was decided to blow it apart with dynamite, the next day. That night the army officer also had a dream not to remove the stone. He too decided the dream should be ignored, but early that morning, being Sunday, he and the workers were visited by several Lamas and other Ladhakhis who came to tell them the story of a holy Saint they called Nanak Lama and the un-yielding boulder.

### **The Background of the Story:**

Listening to the locals, they learned that the boulder, the road crew had been having so much trouble with, was a 'mould' with a negative impression, of their revered Lama Nanak that contained a hollow imprint of his shoulders, head and backside.



*Footprint in the rock*

The army officer was told that during the period of 1515-18 when Guru Nanak was returning to Punjab after travelling to Sikkim, Nepal and Tibet, he had rested at this place. Today the site and the Gurdwara that now covers the boulder is revered by both the local Lamas and Sikh Sangat. Currently the Army is looking after the Gurdwara.

According to a local legend, once a wicked demon lived in the area who terrorised the people where the Gurdwara is now situated.



*A view of present day Gurdwara*



The people prayed to the Almighty for help. It is said that Guru Nanak heard their woes and came to their aid. The locals called him Nanak Lama. Seeing this the demon got into a rage and decided to kill Guru Nanak. One morning when the Guru was sitting in meditation, the demon pushed a large pathar (boulder), down from the hilltop, with the intention of killing the Guru. The boulder gained speed as it rumbled down the hillside, but when it touched the Guru's body, it softened like warm wax and came to a halt against Guru Nanak's back.

Guru Nanak thereafter continued his holy journey towards Srinagar via Kargil. The pathar pushed down by the demon, with the imprint of the body of Guru Nanak and the footprint of the demon, is at present on display in Gurdwara Pathar Sahib. It is said that since the visit of Guru Nanak (in 1517) to the building of the roadway in 1965, the local Lamas had held the pathar sacred and offered prayers to it as, no doubt, they do to this day.

## GURU NANAK IN NEPAL 1516

### Gurdwaras in Nepal



Guru Nanak, visited Kathmandu in 1516 AD during his third journey. He stayed the first night on the banks of Bishnumati river and started a "sangat" over there. The king of Nepal, Jaya Jagat Malia, donated land in the name of Guru Nanak, which is still in his name. Guru Nanak spent more than a year in Nepal meditating on a site now known as Nanak Math, located in Balaju, Kathmandu.

The Gurdwara is not on the tourist map. No coaches park below the small forested hill by the river on the road to Balaju. The Gurdwara is left to bird song and the occasional visitor who either knows it is there or by chance comes upon the small weathered sign which says, "Guru Nanak Math" An arching stairway leads through trees and bamboo to the small building which from the outside

looks like any Nepali farmhouse

Majority of the Sikhs first entered Nepal in the 18th century. Today, there is a small community of Sikhs living in Nepal, totaling around 7,000 people according to the 2011 census.

Maharani Jind Kaur, the youngest wife of Maharaja Ranjit Singh, managed to escape from the Punjab, under the nose of British authorities, disguised as a servant girl, and came to Nepal via Nepalgunj on 29 April, 1849. The Nepalese government gave her shelter. Later, she went to London and died there, but those Sikhs who remained in Nepal started their livelihood there.

There are in all five historical Gurdwaras here. The most famous being “Nanak Math” situated on the bank of river Bishnumati. It is said that Guru Nanak actually stayed here for sometime and mediated at this serene sight.

The community services include Langer on Saturday afternoons. There are about 400 members of the Sikh community in the area.

#### GURU NANAK IN SIKKIM



It is believed Guru Nanak visited this place during his trip (Udasi) to China and Tibet. He dug his walking stick at a place where eventually the stick has grown into a tree which has trunk in stick shape and leaves are below the rounded trunk which looks like handle of stick. An amrit kund was also made to appear there by Guru Nanak.



Many people from the Karma pa Nying ma pa sect became the followers of Guru Nanak, as their Head Lama became Guru Nanak’s followers in Kailash Mansarovar area after being impressed by Guru Nanak’s discussions with the famous Sidhas of the time.

A historical Gurdwara is situated in Chungthang, which is a town in North Sikkim. It is located at a distance of 95 kilometres from the capital Gangtok,

It is also believed that Guru Nanak had come across this place and vanquished two demons here before proceeding. The footprints of that battle were believed to be still left on that cordoned off rock.

Guru Nanak’s footprints, a robe and a water-carrying utensil (kamandal) are preserved in Lachen Gompha, Sikkim, commemorating his visit to the place. From Gurudongmar, Guru Nanak went to Thangu, Lachen, Chungthang, Lachung, Yumthang and Pyakochin.

The present Gurdwara structure was built by officers of the Assam Rifles and Army personnel with the help of the local lepcha tribe in the early eighties. The

area was restricted to service personnel and local people due to its strategic location near the border with China from the early eighties to 2005.

Legend has it that, in 1516, Guru Nanak visited what is now north-eastern India. On his way from Chungthang to Bhutan, he passed through the eastern Himalayas. As he travelled past a frozen lake, yak grazers approached him with a prayer: All water sources in the region were frozen during winter. Could the guru help them, please? Guru Nanak struck the lake with his staff, and the waters have remained ice-free ever since. In honour of the miracle, the lake was named Gurudongmar.

Reports say that British colonial maps also refer to the lake and the area by this name. Sikh sources say that local Buddhists referred to the Guru as Nanak lama. Apparently, it was common for lamas from the region to visit the Golden Temple, In the 1960s, an eponymous Gurdwara was built by the lake. The initiative came from Sikhs in the Indian Army. Later, the shrine was expanded. Today, it is a Buddhist monastery. The Guru Granth Sahib (holy book) has been moved out; the relics of Guru Nanak are not on public view anymore.

Sources said that a strong Tibetan Buddhist upsurge, allegedly fomented by Chinese agents, influenced local tribes to convert the gurdwara in August 2017. Allegedly, they have now dared the Army to re-convert the shrine.



*A panoramic view of the Gurudongmar lake and the Buddhist shrine, Salil Bera*



*Under threat: The Chungthang Gurdwara, Salil Bera*

**Matter of Faith:** The crystal clear Gurudongmar lake (above) near the place of worship which is said to be a Gurdwara as well as a Monastery.

The Shiromani Gurdwara Parbandhak Committee (SGPC) sent a three-member team to Gurudongmar. It was led by Dr Balwinder Singh Jaura, head of the SGPC's religious propagation committee. But, the team was denied entry.



## Guru Nanak's Missionary Journey Part II: Meeting with Mughal Emperor Babar, Raja Shivnabh of Ceylon and Pir Dastgir of Bagdad

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### GURU NANAK MEETS MUGHAL INVADER BABAR

Babar was the founder of the Mughal dynasty in India. He was born on 14 February 1483, thus he was 14 years younger than Guru Nanak. He was descending in the fifth generation of Timur who was the founder of the Timurid Dynasty. Timur was the conqueror of Western, South and Central Asia in the 14th century, he is known in history for his barbaric conquests of India and Russia.

In 1504, Babur made himself master of Kabul. From 1517-1524, he made 3 attacks on India, entering India through the plains of Punjab. In his first invasion, he came as far as Peshawar, in the second he crossed the river Indus and, conquering Sialkot without resistance, marched on Saidpur (now Eminabad). This is where he met Guru Nanak. The town was ransacked, innocent killed and many carried into captivity. According to the Puratan Janam Sakhi (Sakhi no. 35, and also Gost 139-140 in Mehrvan vali Janam Sakhi), Guru Nanak and Mardana, were also arrested. Guru Nanak was given a heavy load to carry on his head and a stone grinder (Chakki) to grind corn, and Bhai Mardana was given a horse to lead. But the jailor Mir Khan and other prison inmates saw that the Guru's bundle was hanging many inches above his head and the grinder was grinding automatically, while Guru Nanak was singing the hymns in the praise of the Almighty. Bhai Mardana's horse was also following him without the reins. These miraculous events were reported to Babar, who immediately rushed to the prison to see the marvel. The Janam Sakhis confirm that Babar kissed Guru Nanak's feet and gave immediate orders to release the Guru and on Guru Nanak's recommendation all other captives.

The meeting of Guru Nanak with Babar is not recorded in the 'Babar Nama', an autobiography of Babar, or was recorded and later deleted by an unknown historian.

Babar's next invasion was on Lahore, and his final invasion was launched

during the winter of 1525-26 and he became the master of Delhi. The Battle was fought between the invading forces of Babur and the Lodi Kingdom.

Babar died on 26 December 1530 at Agra. Several years later his body was moved to its present grave in one of the gardens of Kabul.

### **GURU NANAK MEETS RAJA SHIVNABH (SECOND JOURNEY 1510-1515)**

Guru Nanak visited Ceylon, when it was divided in small kingdoms, during the rule of Portuguese. At that time there existed three independent Kingdom and seven princedoms. The independent kingdoms were as follows:

1. The Kingdom of Kotte (visited by Guru Nanak, around 1510)
2. The Kingdom of Kandy
3. The Kingdom of Jaffna

Guru Nanak first went to the domain of Raja Shivnabh' and chose a barren garden to take rest. It is said that the garden became greener on the Guru's arrival. The gardener reported the incident to the raja who came with his queens to meet the Guru..

Earlier Shivnabh's ministers had tried to test Guru Nanak by offering him gold and beautiful damsels, which Guru had very politely refused.

Shivnabh's queen had also come in disguise of a maid, whom Guru Nanak recognised amongst many. Shivnabh, then became Guru Nanak's follower.

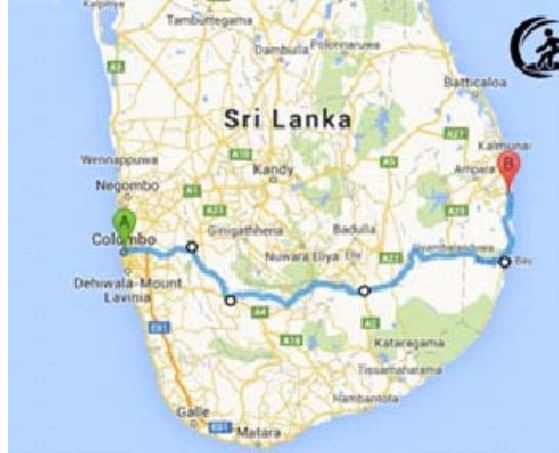


According to Puranatan Janam Sakhi (Sakhi no. 47), while in Ceylon, Guru Nanak composed a hymn titled 'Pran Sangli' of twenty one stanzas describing the state of true religious judgement. A written script was made by Saido and left with Raja Shivnabh.

When Guru Arjan, began to collect the writings of previous Gurus for inclusion in the Pothi Sahib (now called, Guru Granth Sahib). He sent one Bhai Paira to Ceylon in search of Guru Nanak's composition. The copy that he brought back was not regarded as authentic by Guru Arjan and was rejected. Bhai Banno, however included it under the tile of Haqiqat Rah Maqam Shivnabh Raje Ki, in his copy of the Pothi Sahib.

### **GURU NANAK IN CEYLON**

After Guru Nanak left the island, Raja Shivnabh along with his family and many subjects followed the teachings of the Guru. He also set up a dharamsala (an inn/ guest house) for prayer and meditation.



*An image of Gurdwara in Colombo*

Original Gurwara, called Gurdwara Pehli Patshahi, was built in his kingdom at Matiakullam (now named Baticulla). This place is about 137 km away from Colombo, the capital of Sri Lanka. This Gurdwara is now being rebuilt and decorated for 550 birth anniversary of Guru Nanak, which falls in November 2019.

In Colombo, there is a small Gurdwara, the sewa of which has been done by Karan Singh Thakral of Thakral groups of Singapore. At present (Jan 2019) 3 sewadars are looking after the Gurdwara. There are very few families living in Colombo. On Sundays and other important days, the Sikh resident families and Sikhs working in corporate bodies make a number of about 40.

### **GURU NANAK MEETS PIR DASTGIR (BAGDAD, IRAQ)**

The Sikh scholars, in their various articles, have confirmed the meeting of Guru Nanak and Pir Dastgir, though some scholar disagree and say that Pir Dastgir had died long before Guru Nanak's arrival in Bagdad.

However Bhai Gurdas's evidence cannot be denied. He states, the following, in his First Var (pauri 35):

ਫਿਰਿ ਬਾਬਾ ਗਿਆ ਬਗਦਾਦ ਨੇ ਬਾਹਰ ਜਾਇ ਕੀਆ ਅਸਥਾਨਾ ॥

From Mecca Baba went to Baghdad and stayed outside the city.

ਇਕ ਬਾਬਾ ਅਕਾਲ ਰੂਪੁ ਦੂਜਾ ਰਬਾਬੀ ਮਰਦਾਨਾ ॥

Firstly, Baba himself was in the form of Timeless and secondly, he had his companion Mardana, the rebeck player with him.

ਦਿਤੀ ਬਾਂਗਿ ਨਿਵਾਜਿ ਕਰਿ ਸੁੰਨ ਸਮਾਨਿ ਹੋਆ ਜਹਾਨਾ ॥

For Namaz (in his own style), Baba gave the call (azan), listening to which the whole area (Bagdad) went into absolute silence.

ਸੁੰਨ ਮੁੰਨਿ ਨਗਰੀ ਭਈ ਦੇਖਿ ਫਰਿ ਭਇਆ ਹੈਰਾਨਾ ॥

The whole city became quiet and the Pir (religious head of the town) also got wonderstruck.

ਵੇਖੈ ਧਿਆਨ ਲਗਾਇ ਕਰਿ ਇਕੁ ਫਕੀਰੁ ਵਡਾ ਮਸਤਾਨਾ ॥

Observing minutely he found (in the form of Baba Nanak) an exhilarated holyman (Faqir).

ਪੁਛਿਆ ਫਿਰਕੈ ਦਸਤਗੀਰ ਕਉਨਿ ਫਕੀਰੁ ਕਿਸਕਾ ਘਰਿਆਨਾ ॥

Pir Dastgir asked him, which category of holy-men you belong to and what is your parentage.

ਨਾਨਕ ਕਲਿ ਵਿਚਿ ਆਇਆ ਰਬੁ ਫਕੀਰੁ ਇਕੋ ਪਹਿਚਾਨਾ ॥

(Mardana told) He is Nanak, who has come into Kalyug, and, he recognises God and His faqirs as one.

ਧਰਤ ਅਕਾਸ ਚਹੁ ਦਿਸ ਜਾਨਾ ॥੩੫॥

He is known in all the directions of earth and Sky.(35)

During World War, Sikh soldiers discovered slabs with the name Nanak inscribed on them. They reported that:

“There was a stone not far away from the Tigris, on which Guru Nanak sat everyday and delivered his inspiring sermons. Every day, the Dastgir Pir, and Bahlol Dana, another Sufi saint, sat near the Master, listened very carefully every word of his wisdom. There were illuminating discussions, inspiring songs, and mystic communion between the Master and his admirers. When Guru Nanak left Bagdad, Pir Bahlol Dana never forgot that the vision and mystic illumination of the Guru and he sat there in front of the stone with a few personal relics that the Guru had left, for sixty long summers and winters. When he died he asked to be buried near the place sanctified by the holy feet of his Master, Baba Nanak. On the stone his disciples engraved the story. There were two inscriptions one

outside the shrine and one on the stone. The one on the stone is still there and the other has faded away or gone with the demolition of the wall.”

The above two evidences are very strong pieces of confirmation to prove Guru Nanak’s meeting with Pir Dastgir.

Authors, who believe that Dastgir had died many centuries before Guru Nanak arrived in Bagdad say that, though Guru Nanak did not meet Pir Dastgir, however, there is every possibility that Guru Nanak had dialogue with the custodian of the shrine of Dastgir in Baghdad.

*What is right or wrong, only further historical research can tell. But, unfortunately, Guru Nanak met Pir Dastgir is not the only question which needs an answer, there are many other questions which are haunting historians e.g., the date of birth of Guru Nanak; duration of Guru Nanak’s life in Talwandi and Sultanpur; place from where Guru Nanak’s wedding party left for his marriage; the place where Bhai Mardana died and many more. Sometimes, we have to depend on the traditions rather than history, for according to jurisprudence, a strong tradition is also a source of law.*

*For example, the tradition sets full moon of the month of Kartik as the date of birth of Guru Nanak, whereas many Janam Sakhis mention that the month of Guru Nanak’s birth was Vasaikh. Similarly, tradition is that Bhai Marada died in Kartarpur, though many historians say it was Bagdad. Regarding Guru Nanak’s marriage, tradition is that the marriage party left from Talwandi, though, many history book quote Sultanpur. Again, regarding the number of years, Guru Nanak lived in Sultanpur Lodhi, the historians count different number of years.*

*The past is always unclear to all, including historians and scholars. The research of one scholar is nullified by others and the cycle of this battle moves on, and, perhaps, will remain so forever.*

### **RAI BULAR BHATTI (1425–1515) AND GURU NANAK**

Rai Bular Bhatti of Muslim descent was the resident headman of village Talwandi, now Nankana Pakistan, where Guru Nanak was born to Hindu parents. Rai Bular was one of the first to recognize the spiritual disposition of Guru Nanak after witnessing several miraculous events:

- Restoration of crops damaged by cattle the Guru tended.
- Shadow of a tree remains fixed while shading the Guru.
- Cobra shades the sleeping Guru with its hood.



Rai Bular became one of the Guru's earliest devotees, intervening on his behalf when the young Guru incurred his father's wrath, and arranging for Nanak Dev to attend school. A gift of more 18,000 acres from Rai Bular Bhatti to Guru Nanak's family is the site of historic Gurdwaras commemorating the gurus' childhood.

### **Guru Nanak Meets Head of Hindu, Muslim, Buddhists and Jain Religious Chiefs**

During his journeys in all four directions, and visiting shrines of all religions, Guru Nanak had met leader of almost all beliefs and had a lengthy discourse with them. At many places he composed hymns to educate the care takers of the shrines. In Jagannath Puri, Guru Nanak composed one of his most popular composition titled 'Arti', to educate Brahmins of the Mandir, the meaning of 'Arti'. Noble laureate Rabinder Nath Tagore has called this composition as 'International National Anthem'. The hymn reads:

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

*Raga Dhanasri Mehla 1*

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥

Upon that cosmic plate of the sky, the sun and the moon are the lamps. The stars and their orbits are the studded pearls.

ਪੂਪੁ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੇ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੂਲੰਤ ਜੋਤੀ ॥੧॥

The fragrance of sandalwood in the air is the temple incense, and the wind is the fan. All the plants of the world are the altar flowers in offering to You, O luminous Master. ||1||

ਕੈਸੀ ਆਰਤੀ ਹੋਇ ॥ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥

What a beautiful (Aarti), lamp-lit worship service this is! O destroyer of fear, this is Your Aarti.

ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥੧॥ ਰਹਾਉ ॥

The unstruck sound-current of the Shabad (hymn) is the vibration of the temple drums. ||1||rahau||

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥

You have thousands of eyes, and yet You have no eye. 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॥  
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 marvels me. | | 2 | |

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥  
Amongst all is the light and, in fact, You are that Light.

ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥  
By this Illumination, that light is radiant within all.

ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥  
Through the Divine teachings, the light shines forth.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥੩॥  
That, which is pleasing to You is the real lamp-lit worship service. | | 3 | |

ਹਰਿ ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ ਅਨਦਿਨੋ ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥  
My mind is enticed by the honey-sweet lotus feet of the Master. Day and night, I thirst for them.

ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਇ ਵਾਸਾ ॥੪॥੩॥  
Bestow the water of Your mercy upon Nanak, the thirsty song-bird, so that he may come to dwell within Your Name. | | 4 | | 3 |

### The Coverage of Areas in the Missionary Journeys (Total Mileage 13,400 and Total Time Period (14/15 years) 1507-1521

Below is a brief summary of the confirmed places which Guru Nanak visited and a selected Sakhis which go by them:

- **First Journey:** (age range 30-36) (7 years, 1500-1506 AD) Lasted about 7 years and covered the following important places: Sultanpur, Tulamba (modern Makhdumpur, **(Multan)**, Panipat, Delhi, Banaras (Varanasi), **Nanakmata** ( Nainital), Tanda Vanjara (zila Rampur), **Kamrup (Assam)**, **Asa Desh (Assam)**, **Saidpur** (modern Eminabad, Pakistan), Pasrur (Pakistan), Sialkot (Pakistan).
- **In Multan:** (*Sakhi 13, Puratan Janam Sakhi, Gost 73 of Mehrban wali Janam Sakhis*)

In Multan, Guru Nanak stayed in an inn run by one Sheikh Sajjan, who was a highway robber and had killed many hundred people who had stayed in his

inn. Guru Nanak had, in fact, come there to reform him. At night fall, when Sajjan was getting ready to kill Guru Nanak and Mardana and to rob them of their belongings, Guru Nanak sang a hymn in his most melodious voice. The hymn was directed towards Sajjan and had a message about his sins and the ultimate punishment, which he was going to get in the Divine realm. Listening the hymn, the Sajjan got completely frozen, he realized his immoralities and fell at Guru Nanak's feet for forgiveness.

The hymn Guru Nanak recited is recorded on page 729 of Guru Granth Sahib. It is in raga Suhi.

ਉਜਲੁ ਕੈਹਾ ਚਿਲਕਣਾ ਘੋਟਿਮ ਕਾਲੜੀ ਮਸੁ ॥

Bronze is bright and shiny, but when it is rubbed, its blackness appears.

ਧੋਤਿਆ ਜੂਠਿ ਨ ਉਤਰੈ ਜੇ ਸਉ ਧੋਵਾ ਤਿਸੁ ॥੧॥

Washing it, its impurity is not removed, even if it is washed a hundred times.  
||1||

ਸਜਣ ਸੇਈ ਨਾਲਿ ਮੈ ਚਲਦਿਆ ਨਾਲਿ ਚਲੰਨਿ ॥

They alone are my friends, who travel along with me;

ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਖੜੇ ਦਿਸੰਨਿ ॥੧॥ ਰਹਾਉ ॥

and in that place, where the accounts are called for, they appear standing with me. ||1||rahau||

#### **In Nanakmata (Sakhi 18, Puratan Janam Sakhi)**

The place was a Nath centre, and the Siddhs who were there at the time of Guru Nanak's visit, observed that a Banyan tree which had stood withered for many years suddenly came to life, when Guru Nanak sat under the tree.

#### **In Kamrup (modern Oddisa)(Sakhi 23, Puratan Janam Sakhi)**

During those days, the place was known as a land of magicians. When, Mardana went in the village, a female magician turned him into a lamb. Later, when Guru Nanak came to the village, almost every single magician, including their leader Noor Shah, tried to do their magic on him, but failed miserably. Finally, they realised Guru Nanak's divinity and submitted.

#### **In Saidpur (Sakhi 35, Puratan Janam Sakhis; Gost 139-140 Mehrban wali Janamsakhis)**

It is here, Guru Nanak met Babar and had a religious discourse with him

- **Second Journey:**(age range 37-43) 7 years, (1506-1513 AD) Lasted about 7 years and covered the following important places: Dhanasri Valley, Sangladip (Ceylon).

### In Ceylon (*Sakhi 47, Puratan Janam Sakhi*)

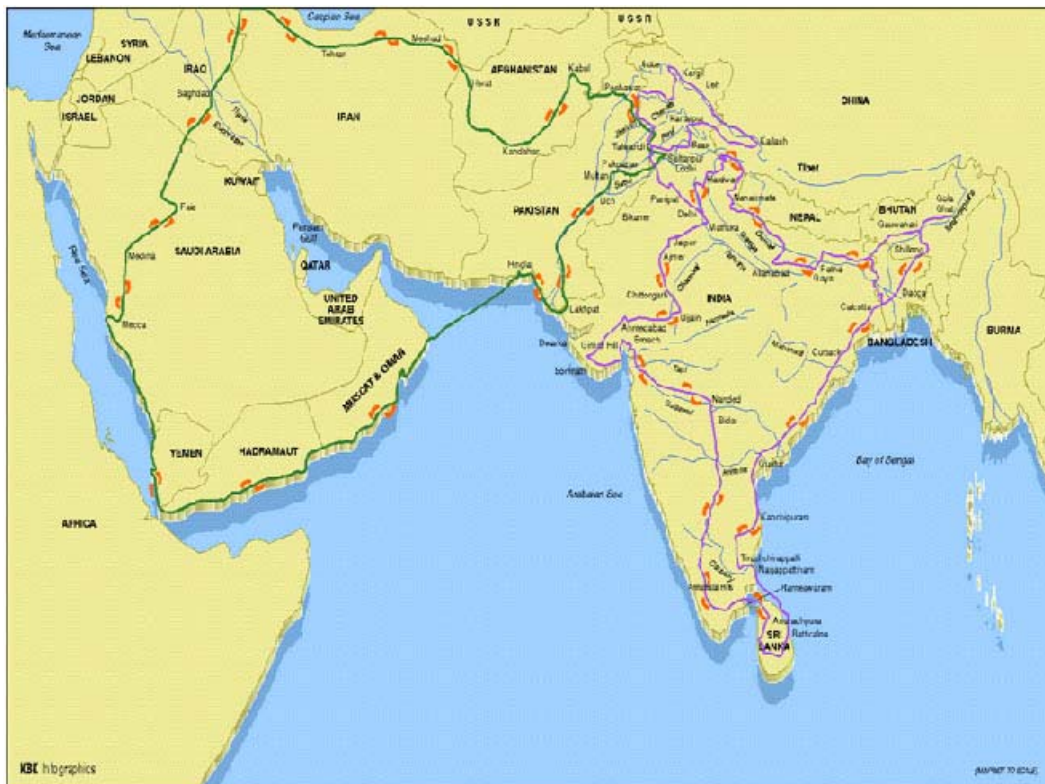
It is here in Ceylon that Guru Nanak met raja Shivnab and showed him the path of salvation.

- **Third Journey:** (age range 45-49) (5 yrs, 1514-1518 AD) Lasted about 5 years and covered the following important places: Kashmir, Sumer Parbat, Nepal, Sikkim, Tibet.
- **At Sumer Parbat** (*Sakhi 50, Puratan Janam Sakhi, Gost 117 of Mehrban wali Janam Sakhi and Var (pauris 28-31 of Varan Bhai Gurdas)*)

Here a lengthy discourse took place between Guru Nanak and the Sidhs. The Sidhs, showed a lot of miracles to Guru Nanak and asked Nanak to perform one. In reply, Guru Nanak, said that his miracle is the Divine Shabd and he does not take aid of ridhis and sidhis.

### IN LEH (LADAKH)

Guru Nanak stayed in Leh and there is a Gurdwara in his memory. Local people call him Nanak Lama.

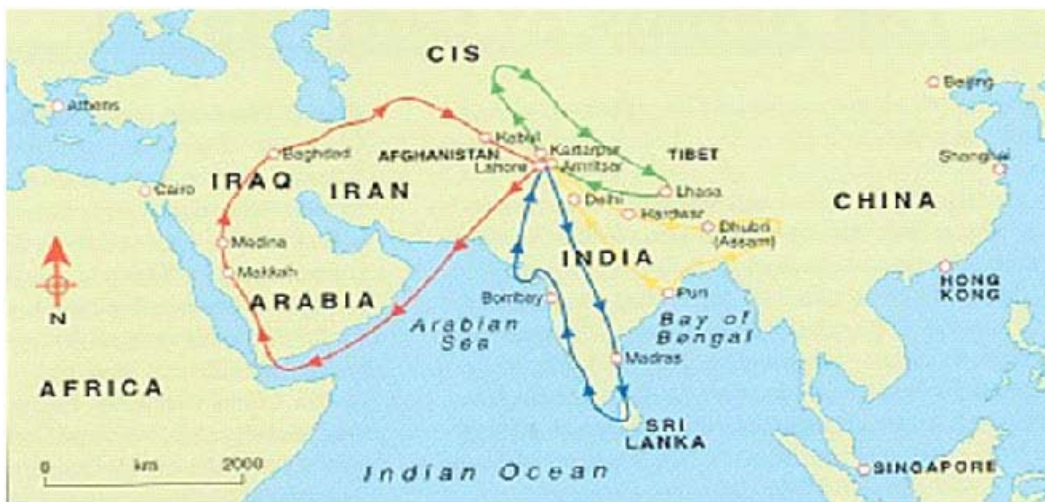


*The map, above, gives the visual impression of Guru Nanak's missionary journeys*

- Fourth Journey:(age range 49-52) (1519-1521 AD) Lasted about **3 years** and covered the following important places: Mecca, Medina, Bagdad and the Arab countries.
- **In Mecca, Medina and Bagdad** (Sakhi 51, Puratan Janam Sakhi; Gost 135-136, Mehrvan vali Janaam Sakhi and Var 1, pauris 32-34, Varan Bhai Gurdas.)
- Fifth Journey (age range 54-56) (1523-1524 AD) Lasted about **2 years** and covered important places in Punjab.

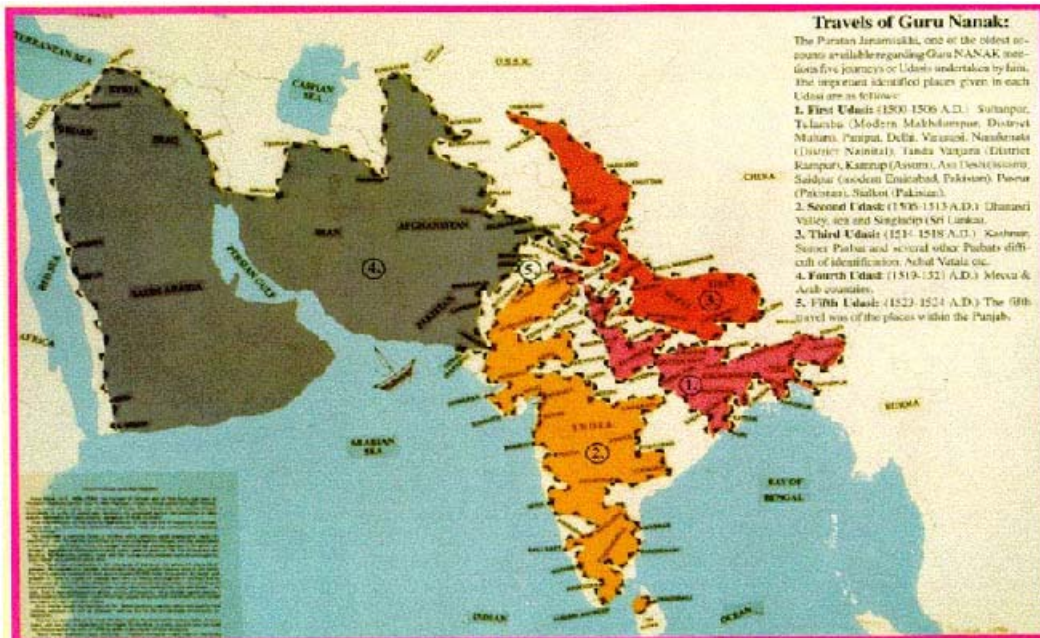
Between journeys, when Guru Nanak will come back, he will meet his parent in Talwandi and then go to **Pakho-Ke-Randhawa**, now called Dera Baba Nanak to be with his wife and children.

After the journeys, Guru Nanak, with his parents and family, settled in a new town established by him at the banks of river Ravi. He named the new town Kartarpur, the place of the Almighty.



*The map, above, also gives pictorial description of Guru Nanak's 5 journeys*

According to Puratan Janam Sakhi the route of Guru Nanak's journeys is illustrated in the following map:



ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀਆਂ ਯਾਤਰਾਵਾਂ

Travels of Guru Nanak Dev Ji



## Gurdwaras Associated with Guru Nanak

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Guru Nanak is the most travelled Prophet in history. Sikhs have built Gurdwaras at every place which has a touch of his feet. The number of Gurdwaras are countless, but some of them have history buried in them. The visitors must know, at least, the name and history of such Gurdwaras.



### A. GURDWARAS ASSOCIATED WITH GURU NANAK IN TALWANDI (NANKANA SAHIB)

#### Gurdwara Nankana Sahib - Janam Asthan

Gurdwara Nankana - Janam Asthan is built at the site of Guru Nanak Dev's birthplace and childhood home. It is the most prominent of all the gurdwaras located in the town of Nankana, Pakistan. During Guru Nanak's time this place was known as Rai Bho's Talwandi. Now it is located in district Shekupura of Pakistan. There are eight more Gurdwaras connected with Guru Nanak's childhood in Nankana Sahib. The gurdwaras are surrounded by 18,750 acres of land bestowed to Guru Nanak by Rai Bular Bhatti, the Muslim headman of Talwandi village. His descendants have revered Guru Nanak through the centuries.



#### Gurdwara Bal Lilah

Gurdwara Bal Lilah is located in an area where Guru Nanak used to play as a boy with his friends.

### **Gurdwara Kiara Sahib**

Gurdwara stands on the site of the former pasture where a miraculous incident occurred when Guru Nanak's cattle destroyed a farmer's crops while he meditated and they were, later, miraculously restored.

### **Gurdwara Mall Ji Sahib**

Gurdwara Mall Ji Sahib is built on the site of the former meadow where both the incident of the Jal tree (tree covering Nanak's face from scorching heat), and Guru Nanak's encounter with a cobra (cobra covering Guru Nanak's to prevent direct sun rays) took place.

### **Gurdwara Saccha Sauda (True Trade)**

The Gurdwara is located in village Chuharkana at a distance of about 20 km from Nankana Sahib. **Guru Nanak** as a young man was sent by his father to make some business deals. He gave him 50 rupees and advised him to convert them into at least 100 rupees, making a handsome profit. Guru Nanak, no doubt, bought the provisions but instead of selling them at 100% profit used them to feed the hungry people.



On the spot where **Guru Nanak** fed the hungry sadhus, now stands a magnificent Gurdwara that was built by **Maharaja Ranjit Singh**. On the occasion of **Baisakhi** in April 1993, the **Sikh sangats** were allowed to once again, pay homage to the Gurdwara, some 46 years after the Partition of 1947.

## **B. GURDWARAS ASSOCIATED WITH GURU NANAK IN SULTANPUR LODHI**

Sultanpur Lodhi is a place where Guru Nanak spent 14 years of his life. It is in district Kapurthala of Punjab. Guru Nanak worked here at the Nawab's inventory store. Sultanpur is also one of the most ancient cities in India which was established in the 1st century AD. Also from the 1st to 6th century AD, Sultanpur Lodhi was



a prominent place for meditation. Buddhism was at its heights in Sultanpur Lodhi during that period. Later when Mahmud of Ghazni invaded the city he ordered to burn the city (earlier named Sarwmanpur) to ashes, as it was a place of Hindu Buddhism. Many saints from time to time visited the city and so it was also known by the name 'Perran Puri' which means 'city of monks'.

Sultanpur Lodhi is one of the cities in Punjab which is the most related to Guru Nanak alongwith Talwandi and Kartarpur.. There are many prominent historical Gurdwaras in Sultanpur Lodhi dedicated to Guru Nanak and his sister Bebe Nanki Ji.

### **Gurdwara Ber Sahib**

This is the main gurdwara in Sultanpur which is located on the bank of Kali Bein (a rivulet). It is the place where Guru Nanak used to meditate under a Ber tree after his morning ablution in the Kali Bein. This Beri tree is still present in the Gurdwara, which is green and bears fruits. Devotees sit under the Ber tree and listen to kirtan. It is said that at this place Guru Nanak had direct communication with the Divine. One morning while doing his morning ablutions, Guru Nanak disappeared in the Bein and reappeared at a place 2 km away upstream after 3 days. The first words he uttered were 'No one is Hindu. No one is Musalman'.



### **Gurdwara Hatt Sahib**

Guru Nanak worked as an accountant for Nawab Daulat Khan Lodhi at Sultanpur Lodhi. Gurdwara Hatt Sahib is built on the spot where Guru Nanak used to work for the Nawab. One can see the measuring weights (stones) used by Guru Nanak. These are on display in a glass cabinet inside the Gurdwara.

### **Gurdwara Kothri Sahib**

While working for the Nawab, some bad people who were jealous of Guru Nanak made a complaint to the Nawab that Guru Nanak was stealing from the store's inventory. Guru Nanak on the orders of Nawab was temporarily kept locked at this place. Later on when the inventory was checked it was found that everything was intact and was infact making a profit. The Nawab apologized and offered a promotion which was declined by Guru Nanak.

### **Gurdwara Guru Ka Bagh**

Gurdwara Guru Ka Bagh is at a place which used to be the home of Guru Nanak. It is the same place where his two sons Baba Sri Chand and Baba Lakhmi Chand

were born. A well from that time is also present, whose water was used for cooking the langar. (Some authors are of the opinion that Sri Chand and Lakhmi Chand were born in Talwandi).

### **Gurdwara Sant Ghat**

Gurdwara Sant Ghat is on the bank of the Bein and is built on the place where Guru Nanak re-emerged after 3 days.



### **Gurdwara Antarymata**

While staying at Sultanpur Lodhi, one day Guru Nanak was asked by a Muslim whether he was a Hindu or a Muslim? To this he replied that he was common to all of them. Then they asked him to offer namaz at a nearby mosque, Guru Nanak went there and while everyone was offering Namaz, Guru Nanak stood straight. Everyone who saw this got very angry and asked him why he didn't bow down during the namaz. Guru Nanak said that no one was truly offering prayers, the Nawab was thinking of getting horses from Kandhar and the Mulla was thinking about the new born female calf at home. Since everyone was only physically present, so was he. Everyone was surprised by this and said that Guru Nanak, indeed, has divine powers. This is where the Gurdwara Antarymata has been constructed.

## **C. GURDWARAS ASSOCIATED WITH GURU NANAK IN DELHI**

### **Gurdwara Nanak Piau**

Gurdwara Nanak Piau- North of Sabzi mandi along the Grand Trunk Road is where Guru Nanak first arrived near a well. He drew water from the well which he served to travellers. The place, therefore, came to be called Nanak Piau.



### **Gurdwara Majnu Da Tilla**



Gurdwara Majnu Da Tilla - is on the banks of Yamuna River near Chandraval village. When Guru Nanak Dev came to Delhi, a Muslim ascetic lived here. His intense yearning for a glimpse of God and lean physique famished with austerities had earned him the popular name Majnu after a lover of Persian folklore. Guru Nanak held

long discourses with him and converted him to the path of balanced devotion to God rather than of renunciation and self-immolation. Majnu's hermitage thereafter became a missionary centre of Sikh faith. Guru Hargobind also stayed here before and after his confinement in Gwalior Fort.

At this place Guru Nanak also advised Sikandar Lodhi and got hundreds of prisoners released.

#### D. GURDWARAS ASSOCIATED WITH GURU NANAK IN UTTAR PRADESH

- **Gurdwara Sidh Math**, Kurukshetr (Haryana)- In this place Guru Nanak had held discourses with celibates.
- **Gurdwara Manji Sahib**, Karnal (Haryana)- Here Guru Nanak gave counsel to a fakir Kalandar Shah, who frequently used his ridhi and sidhi powers showing miracles.
- **Gurdwara Nanakwara**, Haridwar- At this place Guru Nanak had exposed the fallacy of Brahmins offering water in the eastern direction by throwing water to the west to his fields.
- **Gurdwara Guru Ka Bagh**, Varanasi. The Gurdwara is at the place when Guru Nanak had discussion with Pandit Chattar Das. The ninth Guru Tegh Bahadur also visited the place.

#### E. GURDWARAS ASSOCIATED WITH GURU NANAK OUTSIDE INDIA AND/OR IN BORDER COUNTRIES

The important Gurdwaras associated with Guru Nanak, where he stayed during his journeys and had discussions with the local state head (Raja) and religious head (Imam, Pundit/Pujari), which are in foreign countries are as follows:

- i. Gurdwara in Bagdad (Iraq)
- ii. Gurdwara in Ceylon (Sri Lanka)
- iii. Gurdwara in Nepal
- iv. Gudwara in Ladhakh
- v. Gurdwara in Sikkim

#### F. GURDWARAS ASSOCIATED WITH GURU NANAK IN PAKISTAN

Though there are numerous Gurdwaras in Pakistan, in addition to Gurdwaras in Nanakana Sahib, but the most important one are as follows:

- i. Gurdwara Hasan Abdal (Punja Sahib)
- ii. Gurdwara Kartarpur Ravi, Narowal
- iii. Gurdwara Rori Sahib- This Gurdwara is situated in Eimnabad, district Gujrat in



Pakistan. Here Guru Nanak had shared Bhai Lalo's simple food but had refused Malak Bhago's lavish feast.

- iv. Gurdwara Babe di Ber- This one is located in district Sialkot in Pakistan. Here Guru Nanak stayed under a Ber tree and made Peer Hamaz Gauns his follower.

#### G. OTHER IMPORTANT GURDWARAS ASSOCIATED WITH GURU NANAK IN INDIA AND ALL OTHER PLACES.

##### Gurdwara Kandh Sahib, Batala, Dist. Gurdaspur



During a discussion between the Brahmins and Guru Nanak, Guru Nanak was given a seat near a crooked decaying mud-wall which was about to fall. The idea was to bury Nanak under the mud wall by giving it a little push. Despite efforts the wall did not fall. The will of God prevailed. Centuries have passed. The wall (Kandh) still stands intact, shielded in glass, within Gurdwara Kandh Sahib.

##### Gurdwara Achal Sahib, Dist. Gurdaspur

The Gurdwara Achal Sahib is situated on the Batala—Baba Bakala road. Achal Batala has been the most important centre of Nathpanthi yogis their leader Bhangar Nath had a debate with Guru Nanak and told he the yogi that they were all hypocrites. Though outwardly they had renounced the world being ascetics, yet they go to the houses of the worldly people to beg their food. Bhangar Nath, who had shown people and his devotees a lot of miracles of black magic and occult powers lost the power to show his miracle in the presence of the Guru.

##### Gurdwara Dera Baba Nanak, Dist. Gurdaspur



This Gurdwara is on the other side of the river Ravi, connected with Gurdwara Kartarpur by a bridge. (The bridge was made in 1927, destroyed in 1971 and is now being built again to commemorate the 550<sup>th</sup> anniversary of Guru Nanak's birth). The place was important for Mata

Sulakhni's parents, who lived there and Guru Nanak frequently visited the place.

**Gurdwara Gau Ghat (Patna):** Gurdwara GAU GHAT is situated in Patna City, Bihar. It is situated on Ashok Rajpath Near to Mahatma Gandhi Setu (Bridge) in Alamganj area.

### **Gurdwara Gau Ghat (Ludhiana)**

*The Gurdwara is located at Buddha Nala, Gau Shala Road, Division Number 3, Ludhiana*

When Sri Guru Nanak visited here the river Sutlej, which was close by, would regularly flood the city.

Jalaluddin, the older brother of Sultan Ibrahim Khan Lodi, paid homage to Guru Nanak and asked him to save the city from further floods.

Guru Nanak said that if Jalaluddin served his people with good justice the river would move miles away and the city would prosper.

As there was a nearby Gau Shala the name of the Gurdwara became Gurdwara Gau Ghat.



### **Gurdwara Nanakmata, Pilibhit, Gurdwara Retha Sahib**

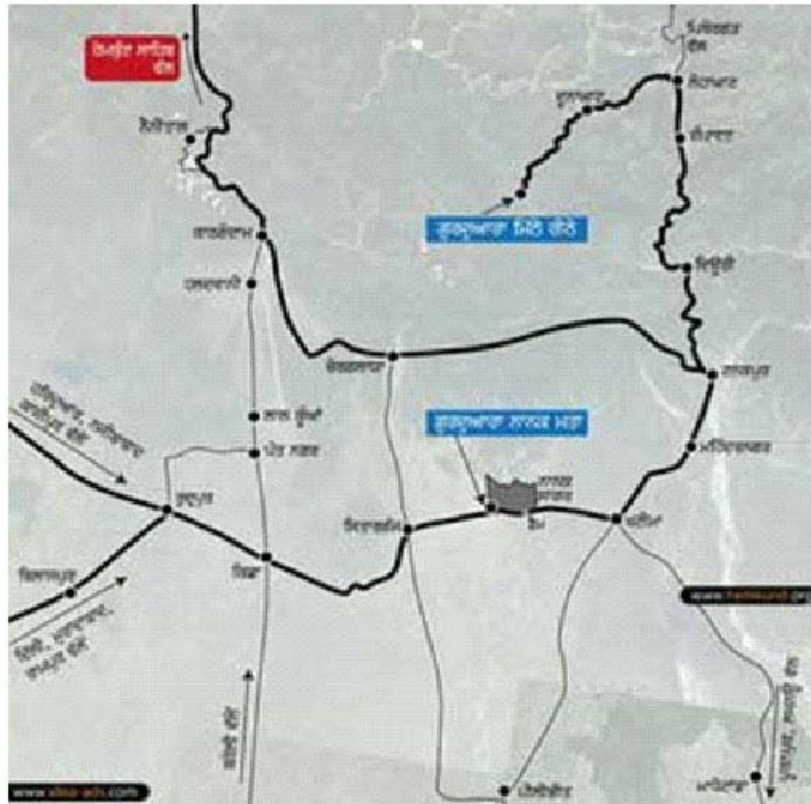
Guru Nanak Dev, on his way to Kailash Parbat, passed through Pilibhit, centre of yogis, called Gorakh Mata. Here Guru Nanak had prolonged discussion with the yogis. He stayed with Yogis for a few days and gave them some lessons on true religion. The place was later called Nanak Matta. The place was also visited by Guru Hargobind.



### **Gurdwara Retha Sahib**

**Gurdwara Reetha sahib** is located in the District Champawat of Uttarakhand in India. It is about 170 Kilometers from Gurdwara Gorakh Mata. It is only 60 kms. by flying distance north of Nanak Mata.





When Guru Nanak along with Mardana visited this place, he took rest under a Soapnut (Retha) tree. Mardana felt hungry. Guru Nanak asked him to pluck and eat the fruit from the soapnut tree. Soapnuts are bitter in taste but there on that particular branch they are sweet even today.

#### GURDWARA NANAK JHIRA: DURING HIS SECOND UDASI



(Second missionary tour) of South India, Guru Nanak after sojourning through Nagpur and Khandwa visited the ancient Hindu Temple of Om Kareswar on the Narbada and reached Nanded (where 200 years later Guru Gobind Singh spent his last days). From Nanded he proceeded towards **Hyderabad** and Golkonda where he met Muslim saints and then came to

Bidar to meet Pir Jalaluddin and Yakoob Ali.

The Guru accompanied by Mardana stayed in the outskirts of the Bidar town where 'Nanak Jhira' Gurdwara is now located.

## GURDWARAS ASSOCIATED WITH GURU NANAK AT HINDU'S 4 DHAMS

Guru Nanak visited all important Hindu pilgrimage places, and later in history, Gurdwaras have been established over there to commemorate his visit. The important one's are as follows:

### i. Gurdwara at Badrinath (Gurdwara Hemkunt near Badrinath)



### ii. Gurdwara in Rameshwaram



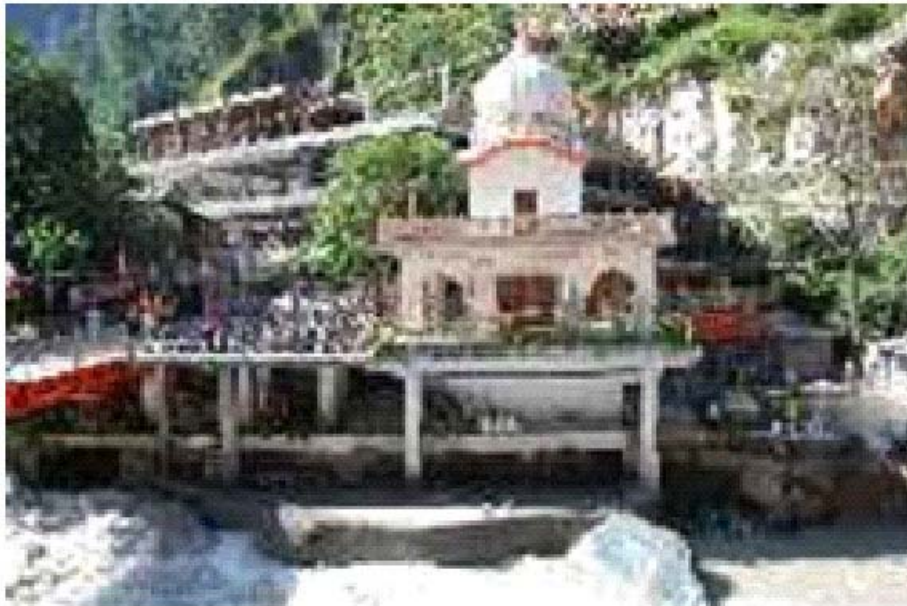
### iii. Gurdwara in Dwarka



iv. Gurdwara at Jagannath Puri



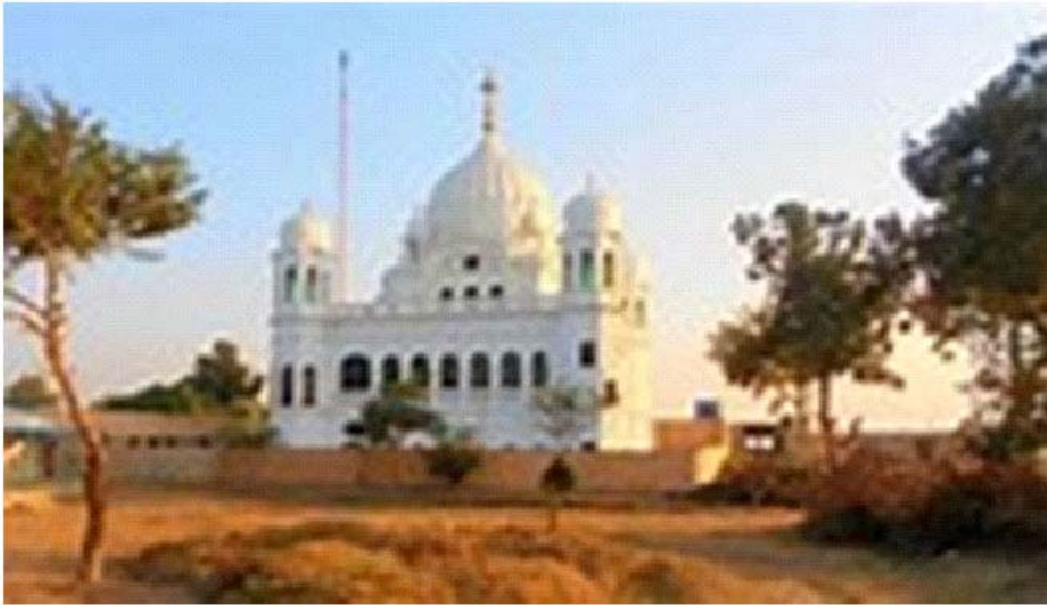
**Manikaran Gurdwara** is located near Manali and is a very popular Gurdwara. The most important thing about this place is that the water of the spring is so hot that even food can be cooked in it in a few minutes. The water also has some healing properties as well.





**Gurdwara Kartarpur Sahib with its white dome is, at present, a lonely structure.**

Gurdwara Kartarpur is at the place, where Guru Nanak spent last 17 years of his life.



These days, there are only a handful of devotees at the shrine, most of them Muslims, who for generations have revered Guru Nanak.

It is believed that after Guru Nanak's departure from this earth, a disagreement broke out between his Muslim and Hindu devotees. While the Muslims wanted to bury him, the Hindus wanted to cremate him.

They let the matter be for a night, only to discover a pile of flowers where his body had been when they returned the following morning.

Equally distributed among the two sets of devotees, half of the flowers were buried and the other half cremated, thus giving Guru Nanak both a Hindu *smadh* and a Muslim grave.

While the main shrine was built on the *smadh*, the grave lies in the courtyard outside.

But for Muslims living in villages around the shrine, it continued to hold significance.



## Guru Nanak's Hymns in Guru Granth Sahib Part I: Japji

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All hymns included in Guru Granth Sahib are called Divine hymns grouped under: Gurbani (hymns of Sikh Gurus), Bhagat Bani (hymns of Bhagats) and hymns of Bhattas, hymns of Baba Sundar, Satta & Balwand and Bhai Mardana. The total composers are 6 Gurus, 15 Bhagats + 11 Bhattas + 4 other devotees = 25. *Please note that the count of Bhattas differs from author to author.*

The hymns of different composers are counted as follows:

### **Gurbani:**

Guru Arjan = 2218, Guru Nanak = 974, Guru Amardas = 907, Guru Ramdas = 697, Guru Tegh Bahadur = 115 and Guru Angad = 63; Total = 4956

### **Bhagat Bani:**

Kabir = 541, Farid = 134, Namdev = 60, Ravidas = 41, Dhanna = 4, Tirlochan = 4, Beni = 3, Bhikehn = 2, Jaidev = 2

Parmanand, Pipa, Ramanand, Sadhna, Sain and Surdas = 1 each; Total = 802

### **Others:**

Baba Sundar = 1 shabad, Bhai Mardana = 3 sloaks, and Satta and Balwand = 1 var.

**Guru Nanak's** compositions are clustered in the form of 974 lyrical hymns. His most popular and well read hymns include: Japji Sahib, Asa di Var, Baramah and the Sidh-Ghost.

Guru Nanak's hymns reflect Authority (command and power), Inspiration (motivation and stimulus) and Trust (belief and confidence). The reader, studying Divine hymns with heartfelt emotions, finds himself, very close to God.

It is the Sikh belief that the spirit of Guru Nanak's divinity descended upon the succeeding Gurus when the Guruship was devolved upon them, thus the hymns of all Guru composers reflect the philosophy, values and belief of Guru Nanak.

## THEME OF GURU NANAK'S MOST POPULAR HYMNS:

### A. Mool Mantar & Japji (Sahib)

It is believed that Jap Ji along with 'Mool Mantar' were personally handed to Guru Nanak, by the Almighty, when he went to meet Him, in Sach-Khand at His call. The story is, that while living in Sultanpur Lodhi, one day, early in the morning, when Guru Nanak went for a bath in the nearby stream called 'Bein', he dived in and did not come out. His companions and relations thought, as if he had drowned. A thorough search was made and he or his body could not be found anywhere in the stream. Exactly three days after the above incident, the Guru emerged from the stream. As history books say, those three days, he was with the Almighty discussing his future mission. The two dossiers he brought with him were Mool Mantar (description of the Almighty) and Jap (ji) (the ways of God realisation).

### MOOL MANTAR

#### The Basic Sikh Doctrine (Prayer)

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ

*Ik ongkar satnam kartapurkh nirbhau nirver akalmurat ajuni sebhong gurparsad*

O! God you are the sole Master of the Universe. You lived in all ages and times. You are the source of all Cosmic Energy. You are the Creator and manifest in your Creation. You are the Sovereign and all powerful (you have no fear). You are Benevolent and Merciful (You have no enmity). You are Eternal and Immortal (You yourself are beyond death). You are the Cause of births and deaths and You yourself are not entangled in them (You are not born). You are Self Illuminated and Self Revealing. It is Your Grace which gives us health, wealth and prosperity.

#### Word Meaning

The Syllables	The Meaning
Ik ongkar is made up of three syllables: <b>Ik + Ong + Kar</b>	<b>Ik</b> = God is one, the whole universe has one God <b>Ong</b> = One who has no parallel. Who is the Saviour of the universe. <b>Kar</b> = He is the sole Designer of the universe and has been there in all eras. He was there before the start of time, he was there when the time had started, he is there now and he will always be there in all the times to come.

Satnam is made up of two syllables <b>Sat + Nam</b>	<b>Sat</b> = Truth, unchangeable, permanent <b>Nam</b> = Cosmological Energy, power He is the Truth and source of power of the whole cosmology.
Kartapurkh is made up of two syllables <b>Karta + Purkh</b>	<b>Karta</b> = the Creator <b>Purkh</b> = Omnipresent He is the Creator and is Omnipresent
Nirbhau is made up of two syllables <b>Nir + Bhau</b>	<b>Nir</b> = devoid of <b>Bhau</b> = fear He is devoid of all fears viz., the fears of death, destruction, loss of power, loss of status, loss of treasures, loss of kith and kin etc.
Nirver is made up of two syllables <b>Nir + ver</b>	<b>Nir</b> = devoid of <b>Ver</b> = enmity He is devoid of enmity. He looks after good and bad alike. He supplies provisions to the whole creation even to a tiny insect which lives in stones.
Aakal is made up of two syllables <b>Aa + kal</b>	<b>Aa</b> = Beyond, not <b>Kal</b> = death He is beyond death. He is immortal and has lived in all ages and time periods.
Aajuni is made up of two syllables <b>Aa + juni</b>	<b>Aa</b> = Beyond, not <b>Juni</b> = birth, lives He is beyond births. He is not born/made of procreation processes.
Sebhang is made up of two syllables <b>Se + bhang</b>	<b>Se</b> = self <b>Bhnag</b> = illuminated He himself started the pendulum of the time. He is self illuminated.
Gurparsad is made up of two syllables <b>Gur = parsad</b>	<b>Gur</b> = God himself <b>Parsad</b> = Grace All our possess are with His blessings and Grace. <i>(To invoke His blessing we must pray, meditate and do noble deeds)</i>

The hymn read on the day of the first installation of Guru Granth Sahib in 1604

It is believed that the following hymn was the first composition to be read on the day of the installation of the Adi Granth, in Harmandir (Golden Temple) on 31<sup>st</sup> August 1604.

### Raga Suhi, Mehla 5, Page 783

ਸੂਹੀ ਮਹਲਾ ੫ ॥ ਸੰਤਾ ਕੇ ਕਾਰਜਿ ਆਪਿ ਖਲੋਇਆ ਹਰਿ ਕੰਮੁ ਕਰਾਵਣਿ ਆਇਆ ਰਾਮ ॥ ਧਰਤਿ ਸੁਹਾਵੀ ਤਾਲੁ ਸੁਹਾਵਾ ਵਿਚਿ ਅੰਮ੍ਰਿਤ ਜਲੁ ਛਾਇਆ ਰਾਮ ॥ ਅੰਮ੍ਰਿਤ ਜਲੁ ਛਾਇਆ ਪੂਰਨ ਸਾਜੁ ਕਰਾਇਆ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥ ਜੈ ਜੈ ਕਾਰੁ ਭਇਆ ਜਗ ਅੰਤਰਿ ਲਾਥੇ ਸਗਲ ਵਿਸੁਰੇ ॥ ਪੂਰਨ ਪੁਰਖ ਅਚੁਤ ਅਬਿਨਾਸੀ ਜਸੁ ਵੇਦ ਪੁਰਾਣੀ ਗਾਇਆ ॥ ਅਪਨਾ ਬਿਰਦੁ ਰਖਿਆ ਪਰਮੇਸਰਿ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥ ੧ ॥

**Suhi Mehla 5:** God himself has stood up to resolve the affairs of the holy; He has come to complete their tasks. The land is beautiful, and the pool is beautiful; within it is contained the ambrosial water. The ambrosial water is filling it, and my job is perfectly complete; all my desires are fulfilled. Congratulations are pouring in from all over; all my sorrows are eliminated. The Vedas and the Puranas sing the praises of the Perfect Almighty, unchanging, imperishable primal Waheguru. The transcendent Waheguru has kept His promise, and confirmed His nature; Nanak meditates on the Nam, the name of God. || 1 ||

### JAP (JI)

#### a. Structure of Japji:

The composition has two sloaks (couplets) and 38 stanzas (Pauris). First sloak is the prologue and the second sloak is the epilogue.

The first sloak describes the nature and power of true love:

It states that true love does not change with time. If it is true, it will stay unchanged and will stay for ever.

The analogy is that God represents true love and God is present in all ages and has not changed. The first sloak reads as follows:

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

*aadh sach jugaadh sach |*

Truth (God) existed before the start of time. Truth existed when the time started.

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

*hai bhee sach naanak hosee bhee sach |1|*

Truth exists today, and will be there forever in the future. ||1||

Thus the above sloak confirms that God existed in all times, and will be there in all times to come, unchanged and unaffected.

After the first sloak, the Jap (Ji) is recorded in 38 stanzas. Here, Jap Ji means meditation, remembering God from heart and being with Him as water mingles

with water, and light blends with light. The object of meditation, according to Guru Nanak, is to realise God while singing His glories. That is the way shown by Guru Nanak. He did not do any rigorous tap or wandered in forests or mountains to find God. He found Him while leading a family life and singing His beauties.

The theme stanza, in Jap Ji is the very first stanza (pauri 1), here, Guru Nanak raises two important questions:

“How is the Truth (God) to be attained? and  
How the veil of falsehood is to be torn apart?”  
The Guru says in Jap Ji (Pauri 1)

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

*kiv sachiaaraa hoeei kiv koorrai thuttai paal |*

How can one become truthful? And how can the veil of illusion be torn away?

These questions show all dimensions of human life and the whole Jap Ji revolves around the answer to these queries.

Guru Nanak gives a key to these questions in the next line of the above hymn, as follows:

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

*hukam rajaaee chalanaa naanak likhiana naal |1|*

It is written that you must obey His commands (Hukam), and walk in the Way of His Will (which is engraved in everyone’s conscious).

(This will make you truthful and will rupture the veil of deceit) ||1||

To expand and illustrate the meaning of Hukam, Guru Nanak oscillates this concept throughout Japji by giving examples and case studies.

### In Jap Ji, Guru Nanak –

- Condemns the existing religious practices (pauri 1).  
He rejects the rituals of fasting (ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ- pauri 1), oath of remaining silence (ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ- pauri 1), monopoly of learning scriptures (ਸਹਸ ਸਿਆਨਪਾ pauri 1), the piety of visiting holy places (ਤੀਰਥਿ ਨਾਵਾ – pauri 6) and the caste distinctions.
- Gives the three modes of meditation: singing hymns (ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ), listening (ਸੁਣਿਐ) hymns (kirtan) and believing (ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਵਾਰ) in the Shabad, (pauris 3, 8-15)
- Shows around numerous paths of bhagti (meditation) (ਅਨੰਖ ਜਪੁ), takes us to pass through successfully countless roads leading to falsehood and deceit (ਅਸੰਖ ਕੂੜਿਆਰ...), and unfolds the knowledge of several languages (ਅਖਰੀ ਗਿਆਨ) to learn scriptures (pauris 17-19)

- Takes us in the courtyard of the Almighty (ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ), naming and pointing to all that exists there in Divine realm (pauri 27) (ਗਾਵਹਿ ਤੁਹਨੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰ...)
- Sets the knowledge bench marks, Dharam (duty) (ਧਰਮ ਖੰਡ), Gyan (Awareness) (ਗਿਆਨ ਖੰਡ), Saram (Effort) (ਸਰਮ ਖੰਡ), and Karam (Grace) (ਕਰਮ ਖੰਡ), to understand the concept of Hukam (pauris 35-37), and then gives the destination as 'Sach Khand' (ਸਚ ਖੰਡ), the abode of the Almighty.

**First benchmark** is 'Duty'. Every person must carry out his/her duty for the fulfilment of the grand design of the Master, e.g., duties of a devotee, a parent, a teacher, a doctor, a brother, a sister, a lover, a beloved and so on.

**Second benchmark** is where a person's intellect grasps the reality and starts perceiving cosmos and wonders of the world (ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ – pauri 22).

**The third benchmark** is the human effort to perform duties and explore the movement of cosmos and the laws of nature (ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਿਣੁ ਨ ਅੰਤ... pauri 24), and,

**The fourth benchmark** brings you to the judgment room of the Almighty, where His grace can condone your wrongs and sends you to a special chamber in the Sach Khand (ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰ).

- Gives us the address of the Almighty, the Sachkhand, to be with Him (pauri 37). (ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰ- pauri 37)

The life of every specie has to go through many hurdles and obstacles in life. In fact the world is an ocean of fire and each one of us has to try to go through it, unscathed and unhurt, and that can be done, only, if we walk hand in hand with the Almighty.

The Japji shows us the way. It tells us, how we can strengthen our bond with the Almighty? How can we tear apart the veil of ego and dishonesty and be with Him?

Jap Ji, suggeststo submit to His command (Hukam) and if one follows the Hukam then his/her inner ego will be burnt and the way to 'Sach-Khand will become clearer (Pauri 2).

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਰੈ ਨ ਕੋਇ ॥੨॥

*naanak hukamai jae bujhai th houmai kehai n koe |2|*

O Nanak, one who submits to His Command, his ego is eradicated. | | 2 | |

Thus Jap Ji sets the goal to climb steps to reach the Almighty. It says, that while talking of Sach Khand, even the smallest insect tries to reach the home of the Master, then why not the humans, whom, He has made in His own image and to whom He has given the worldly kingdom, and has made them the king

over all species? Jap Ji asserts in pauri 32 as follows:

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

*eaeth raahi path pavarreeaa charreeai hoe eikees |*

Along this path which leads to Master's residence, we climb the steps of the ladder, and come to merge with Him.

ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥

*sun galaa aakaas kee keettaa aae rees |*

Hearing of the Divine residence, even smallest worm longs to climb up.

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥੩੨॥

*naanak nadharee paeeai koorree koorrai thees |32|*

Only by His Grace His audience is obtained. The false are unable to reach Him. ||32||

Jap Ji suggests (pauri 20) that for the cleaning of mind the antidote of Naam is required. By taking baths in srovars (pools) one can wash only the external filth, but the mind can be cleaned only by the medicine of Naam. Jap Ji records:

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥

*bhareeai hath pair than dhaeh |*

When hands, feet and the body get dirty,

ਪਾਣੀ ਧੋੜੈ ਉਤਰਸੁ ਖੇਹ ॥

*paanee dhothai outharas khaeh |*

water can wash away the dirt.

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥

*mooth paleethee kaparr hoe |*

When the clothes are soiled and stained,

ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

*dhae saaboon leelai ouhu dhoe |*

a detergent can wash them clean.

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥

*bhareeai math paapaa kai sang |*

But when the intellect is stained and polluted by sin,



ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

*ouhu dhopai naavai kai rang |*

Then, it can only be cleansed only by the medicine of Naam.

Japji establishes the unity of God which makes Sikhism one of the strongest monistic religion. There is no place of gods and goddesses in Sikhism, like Hinduism. There is also no place of Devil in Sikhism like Judaism, Christianity and Islam.

Mentioning about Hindu Avatars, the Jap Ji states that there are numerous Krishan, Shiv, Brama and Vishnu in the universe. In Pauri 35 it says:

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥

*kaethae pavan paanee vaisanthar kaethae kaan mehaes |*

So many breezes, waters and fires; so many Krishnas and Shivas.

ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥

*kaethae baramae ghaarrath gharreeahi roop rang kae vaes |*

So many Brahmas, fashioning forms of great beauty, adorned and dressed in many colours.

**In Pauri 5 it again confirms:**

ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥

*gur eesar gur gorakh baramaa gur paarabathee maaee |*

The Shiva, the Vishnu and Brahma; Paarvati and Lakhshmi are all teachers (gurus)

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥

*jae ho jaanaa aakhaa naahee kehanaa kathan n jaaee |*

God is beyond all of them, He cannot be described in words.

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

*guraa eik dhaehi bujhaee |*

There is only one truth

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥

*sabhanaa jeeaa kaa eik dhaathaa so mai visar n jaaee |5|*

That there is only one God, the moulder of all souls. May we never forget Him! ||5||

In pauri (30) it makes it clear that the trinity of Hindu gods: Brahma (creator), Vishnu (sustainer) and Shiv (destroyer) are also entangled with Maya and work

under the influence of the three gunas: rajas, sattav and tamas gunas:

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥

*eaekaa maaee jugath viaaee thin chaelae paravaan |*

Maya conceived and gave birth to the three deities.

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥

*eik sansaaree eik bhanddaaree eik laaeae dheebaan |*

One, the creator; one, the sustainer; and one, the destroyer.

Jap Ji strongly sets the right path for wandering yogis and sanyasis. It suggests that instead of rubbing ash (ਬਿਭੂਤਿ) all over the body, wearing long earrings (ਸੁੰਦਾ), holding a begging bowl, hanging around shoulders a long bag (ਝੋਲੀ) and holding a staff (ਡੰਡਾ) in hand, they should practise contentment, modesty and faith and make efforts to believe in the powers of the Almighty. (Pauri 28).

Jap Ji, then studying a case of a goldsmith, who uses a special stand (ਅਹਰਣਿ), loose tools (ਹਥੀਆਰੁ), air pump (ਖਲਾ), fire (ਅਗਨਿ) and an iron pot (ਭਾਂਡਾ) to mould gold, suggests that to realise God, one must practise his/her intelligence to read scriptures, have fear of the power of the Almighty, do meditation, love humanity and share his/her possessions with others (pauri 38)

Jap Ji conveys a message that God's creation is absolutely perfect. Whatever was needed to run the universe, the Almighty has put that in at the start of the creation. It also suggests that the dates of the creation and destruction of the universe is a classified information and only God knows it, even prophets and scriptures have no knowledge of it. It reads in pauri 31 as follows:

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥

*aasan loe loe bhanddaar |*

In this vast universe, where there are numerous worlds. God has His seats, Authority and storehouses all over.

ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥

*jo kish paaeiaa s eaekaa vaar |*

Whatever was put into them, was put there once and for all.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥

*kar kar vaekhai sirajanehaar |*

Having created the creation, the Creator watches over it.

ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥

*naanak sachae kee saachee kaar |*

True is the Creation and True is the great Master.

Again it (Jap Ji) says in pauri 21  
ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥  
*kavan s vaelaa vakhath kavan kavan thith kavan vaar |*  
What was that time, and what was that moment? What was that day, and  
what was that date?

ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥  
*kavan s ruthee maahu kavan jith hoaa aakaar |*  
What was that season, and what was that month, when the universe was  
created?

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥  
*vael n paaeaa panddathee j hovai laekh puraana |*  
The Pandits, the religious scholars, cannot find that time, even if they read  
Puranas, again & again.

ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥  
*vakhath n paaeiou kaadheaa j likhan laekh kuraan |*  
That time is not known to the Qazis, who study the Koran.

ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥  
*thith vaar naa jogee jaanai ruth maahu naa koe |*  
The day and the date are not known to the Yogis, nor the month or the season.

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥  
*jaa karathaa sirathee ko saajae aapae jaanai soee |*  
The Creator who created this vast universe, only He, Himself knows the date  
of the creation (and when will it end)

Jap Ji has repeatedly recorded that one reaps whatever one sows. We all are  
answerable for our karmas, which are grouped as: past karmas and present  
karmas, shadowed by the parental karmas and the environmental karmas. It  
records in pauri 20

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥  
*aapae beej aapae hee khaahu |*  
You shall harvest what you plant.

ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥  
*naanak hukamee aavahu jaahu |20|*  
By God's Hukam (as a judgment of karmas) we come and go in reincarnation.  
| |20| |

Jap Ji sets the goal of God realisation and states that to achieve it one must (pauri 4):

- rise early in the morning,
- repeat the name of God,
- sing God's glories,
- do noble deeds, and
- raise hands to beg for God's grace.

The above instructions circles around two questions posted before citing the above answers:

- i. What should we offer to have a glimpse of Divine court?
- ii. What should we recite to have the love of the Almighty?

Referring to Karmas (noble deeds), the Jap Ji asserts that nothing positive can be achieved without noble karmas (pauri 6):

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥

*jaethee sirath oupaee vaekhaa vin karamaa k milai lee |*

I gaze upon all the created beings: without the noble karma, nothing good can be achieved.

It further asserts that union and separation are also result of our own karmas who, in their turn, are the major input of our destiny (pauri 29): It says:

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥

*sanjog vijog dhue kaar chalaavehi laekhae aavehi bhaag |*

Union with God, and separation from Him, come by His Will. We come to receive what is written in our destiny which is moulded by our karmas.

And one must invoke the grace of God to live a reputed life. Without His grace, life is a heap of shambles. (pauri 7).

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥

*jae this nadhar n aavee th vaath n pushai kae |*

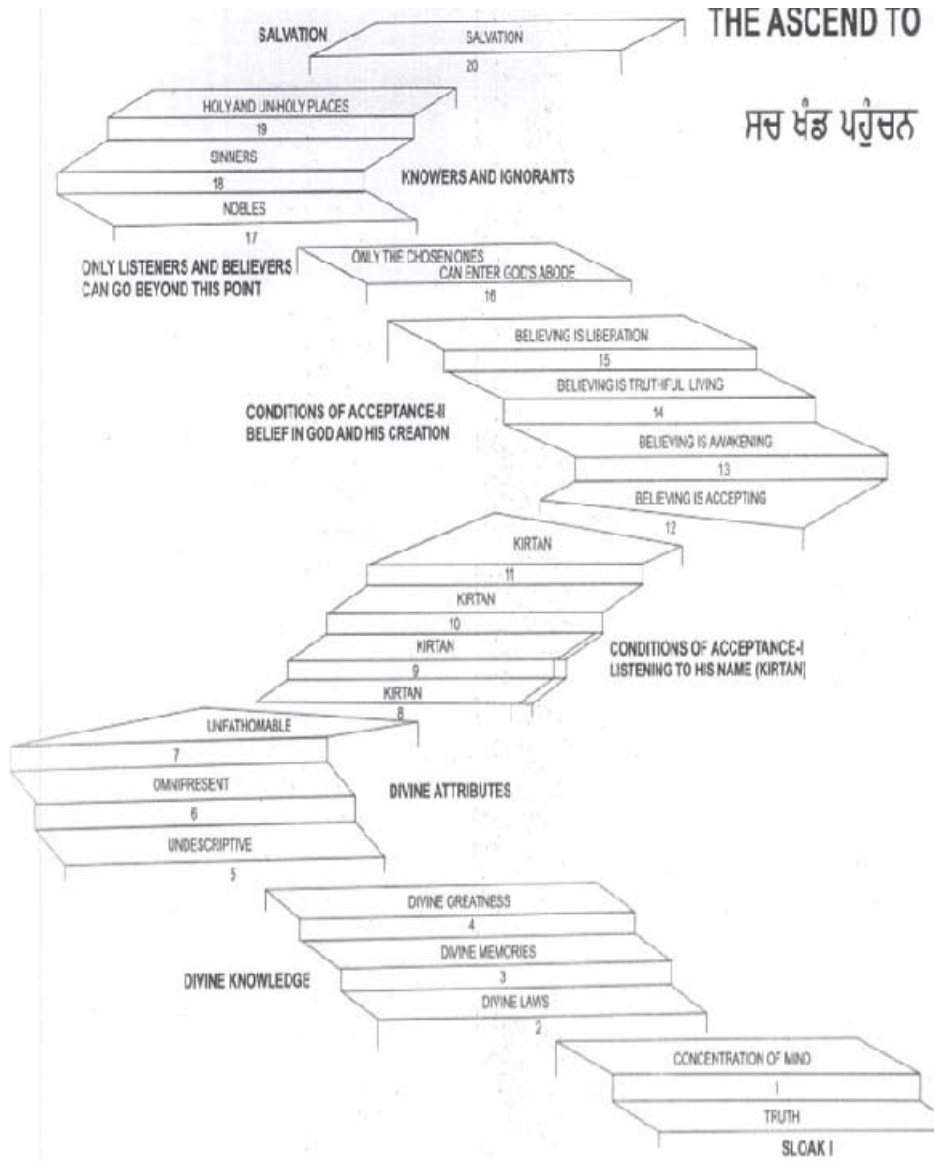
If the Master does not bless with His Grace, then the life is nothing but a fiasco.

God showers His grace upon those who love Him, who are honest, who are meek, who help the needy, who feed the hungry, who clothe the naked, who remember Him day and night and who are pure from their heart. One who gets the grace, of the greatest of the great, then he/she is, surely, the happiest of human beings (pauri 25), Jap ji says:

ਜਿਸ ਨੇ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥  
*jis no bakhasae sifath saalaah |*  
 One who is blessed by the greatest of the great

ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥  
*Naanak paathisaahee paathisaahu |25|*  
 He becomes the king of kings. He happiest of all | |25| |

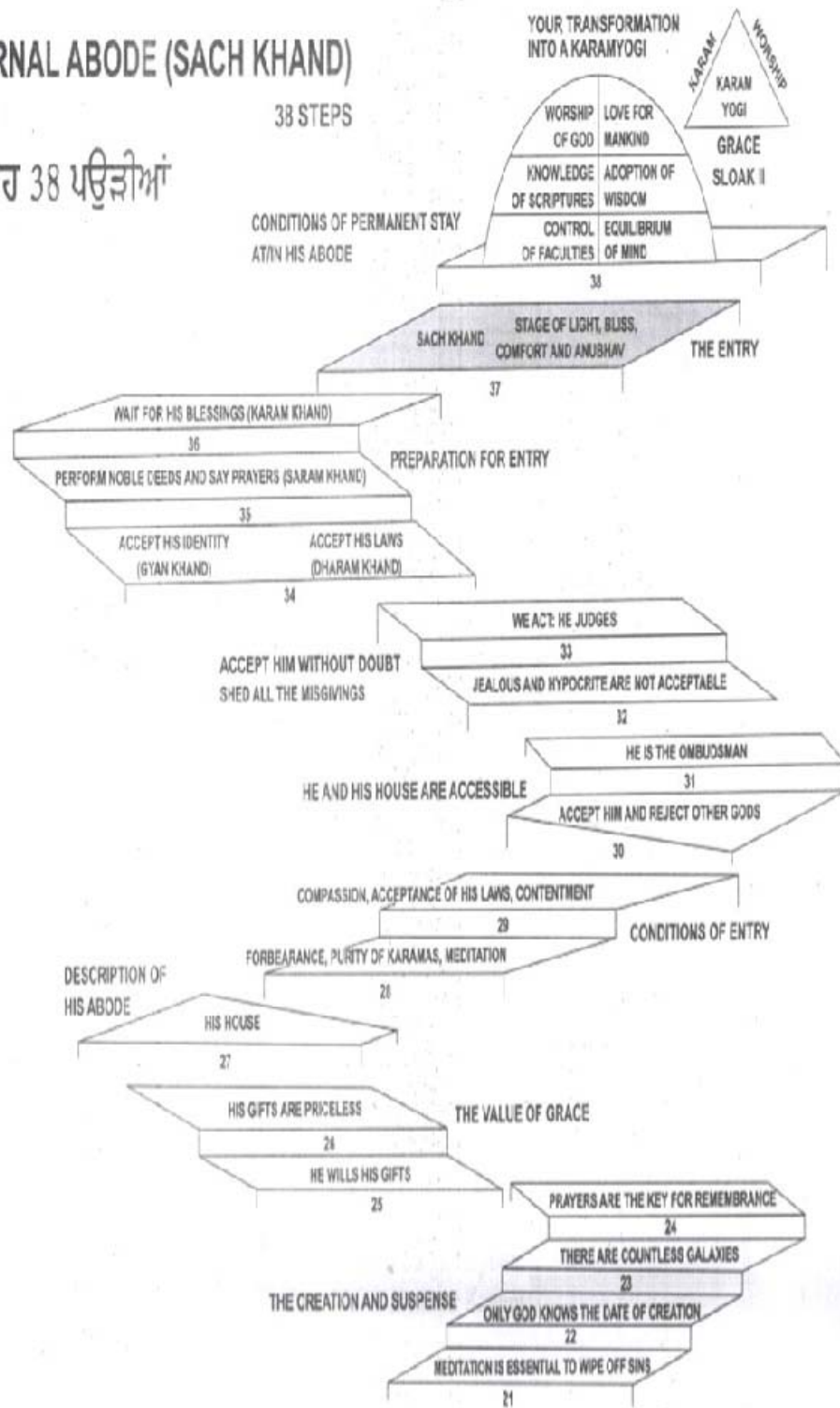
**The Steps to Ascend to the Eternal Abode**



# ETERNAL ABODE (SACH KHAND)

38 STEPS

ਦਾ ਗਰ 38 ਪਉੜੀਆਂ



## **GURU GRANTH SAHIB IN THE EYES OF NON-SIKH WRITERS**

### **Dr. Arnold J. Toynbee – A British Historian<sup>1</sup>**

“Mankind’s religious future may be obscure; yet, one thing can be foreseen: the living higher religions are going to influence each other more than ever before, in these days of increasing communication between all parts of the world and all branches of the human race. In this religious debate, the Sikh religion, and its scripture the Adi Granth, will have something of special value to say the rest.”

### **Pearl S. Buck (USA) – An American Noble Prize Laureate<sup>2</sup>**

“I have studied the scriptures of other great religions, but I do not find elsewhere the same power of appeal to the heart and mind as I feel here, in the words of Guru Granth Sahib”.

### **J.C. Archer – A Prominent British Writer<sup>4</sup>**

“The religion of Guru Granth Sahib, is a universal and practical religion. The world needs to day its message of peace and love”.

### **Dr. Duncam Greenlees – An Eminent British Scholar<sup>3</sup>**

“Guru Granth Sahib is Guru’s (God’s) own book through which he has been talking to his devotees for ages”.

### **Rabindra Nath Tagore – An Indian Noble Prize Laureate<sup>6</sup>**

“What makes the songs of Guru Granth Sahib a great poetry, is the whole radiance and purity of their emotion, absolutely un-trammelled by the pettifogging dogmas of conventional theology.”

### **Dr. S Radhakrishnan – An Eminent Philosopher and President of India<sup>4</sup>**

“The word of the guru is the music which the seers hear in their moments of ecstasy: the word of the guru is the highest scripture. By communion with the word we attain the vision unattainable. ....we find in the Adi Granth a wide range of mystical emotion, intimate expressions of the personal realization of God and rapturous hymns of divine love...”

### **Swami Ram Tirath – An Eminent Indian Saint<sup>5</sup>**

“...Nowhere, in the other scriptures, I have come across the hymns of the quality matching the hymns of Guru Granth Sahib...”

### **Professor T Krishna Nathan – Professor at Madurai Kamaraj University Madurai, Chennai, India<sup>6</sup>**

“Guru Granth Sahib, the religious scripture of the Sikhs is the ocean of spiritual

and human values entrusted to the Sikhs to celebrate and cherish to learn and follow, to spread and educate the humanity. It glorifies God and the world, makes people aware of the socio-cultural situations into which the people are thrown. Guru Granth Sahib renders valuable guidelines to lie and better the world.....It contains a unique philosophy of post medieval period that had withstood the challenges of even the modern period.”

**Professor Abdul Majid Khan<sup>10</sup> – Vice Chancellor Aligarh Muslim University, India**

“Baba Nanak was a prophet of universal love, a light-house for the whole humanity, a redeemer of all mankind.....The message in Guru Granth Sahib deals with the task of emancipating human beings from the yoke of oppression, injustice, superstition and falsehood...and Guru Nanak, the Divine Master, was revealed this word...”

**Dr. Mohammed Iqbal – A Great Muslim Poet and Philosopher**

“Call for uncompromising monotheistic renaissance has again risen from Punjab A supreme being (Guru Nanak) has awakened India from slumber.”

ਫਿਰ ਉਠੀ ਆਖਰ ਸਦਾ ਤੌਹੀਦ ਕੀ ਪੰਜਾਬ ਸੇ  
ਹਿੰਦ ਕੇ ਇੱਕ ਮਰਦਿ-ਕਾਮਲ ਨੇ ਜਗਾਇਆ ਖਾਬ ਸੇ ॥

“Sikhism, in fact, is higher Islam for it endlessly glorifies the Merciful aspect of God...”

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1. Selection from the Sacred Writings of the Sikhs, page 9
  2. Introduction - Translation of Guru Granth Sahib by Dr. Gopal Singh, page XIX
  4. A study in comparative religion.
  3. Abstracts of Sikh Studies Volume V, Issue I, page 86
  6. Autobiography.
  4. Indian Philosophy
  5. The supreme Scripture Adi Sri Guru Granth Sahib
  6. Importance of the teachings of Sri Guru Granth Sahib in Present Era
  10. The Punjab of Guru Nanak





## Guru Nanak's Hymns in Guru Granth Sahib Part II: Asa-di-Var

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All hymns included in Guru Granth Sahib are called Divine hymns grouped under:

- Gurbani (hymns of Sikh Gurus),
- Bhagat Bani (hymns of Bhagats), and
- Hymns of Bhatts, Baba Sundar, Satta & Balwand and Bhai Mardana.

The total composers are 6 Gurus, 15 Bhagats, 11 Bhatts and 4 other devotees= 25. *Please note that the count of Bhatts differs from author to author.*

The hymns of different composers are counted as follows:

### **Gurbani:**

Guru Arjan = 2218, Guru Nanak = 974, Guru Amardas = 907, Guru Ramdas = 697, Guru Tegh Bahadur = 115 and Guru Angad = 63; Total = 4956

### **Bhagat Bani:**

Kabir = 541, Farid = 134, Namdev = 60, Ravidas = 41, Dhanna = 4, Tirlochan = 4, Beni = 3, Bhikhan = 2, Jaidev = 2

Parmanand, Pipa, Ramanand, Sadhna, Sain and Surdas = 1 each; Total = 802

### **Others:**

Baba Sundar = 1 shabad, Bhai Mardana = 3 sloaks, and Satta and Balwand = 1 var.

**Guru Nanak's** compositions are clustered in the form of 974 lyrical hymns. His most popular and well read hymns include: **Japji Sahib, Asa di Var, Baramah, Dakhi Onkar** and the **Sidh-Ghost**.

Guru Nanak's hymns reflect Authority (command and power), Inspiration (motivation and stimulus) and Trust (belief and confidence). The reader, studying Divine hymns with heartfelt emotions, finds himself, very close to God.

It is the Sikh belief that the spirit of Guru Nanak's divinity descended upon

the succeeding Gurus when the Guruship was devolved upon them, thus the hymns of all Guru composers reflect the philosophy, values and belief of Guru Nanak.

### **Theme of Guru Nanak's most popular hymns (2) Asa Di Var:**

**Asa Di Var** (Ballad composed in raga Asa) is also called a ballad of hope.

The actual title of the composition in Guru Granth Sahib reads: Asa Mehla 1, Var with sloaks and sloaks of Guru Nanak added

*This Var* is the most popular of all the Vars recorded in Guru Granth Sahib. It is one the masterpiece compositions of Guru Nanak and is sung by *raagis* (musicians) at Sikh congregations during the early morning service, usually during fourth quarter of night (3am -6am).

**Its Probable Origin:** Bhai Mani Singh, who was a contemporary of Guru Gobind Singh and the scribe of the second version of Adi Granth, compiled by Guru Gobind Singh at Damdama Sahib in 1705/1706, has written in his book titled 'Gian Ratnawli' that Guru Nanak composed this ballad at the request of a Muslim saint, Sheikh Brahm, when he met Guru Nanak and was impressed by his philosophy and understanding of the Almighty.

While In the *Puratan Janamsakhi*, this composition is attributed to two possible occasions. In sakhi number 32 there is a reference of first nine stanzas of the composition, which according to tradition, were recited by Guru Nanak when he met Sheikh Kamal, an heir of Sheikh Farid of Pak Pattan. In these stanzas there is a dual between two rival forces of good and evil and Waheguru presiding and watching it. In sakhi number 37 there is a reference of other fifteen stanzas being addressed to Duni Chand of Lahore. In these stanzas the Guru has highlighted the futility of hoarding wealth instead of sharing it with needy people.

### **First Sung, in full, by Guru Angad**

It is believed that Guru Angad started singing regularly, every morning, this composition during his Guru period; later followed by other Gurus during their time period. Guru Arjan, during the compilation of the Adi Granth, added sloaks of both Guru Nanak and Guru Angad, and Chhants of Guru Ramdas to be read along with the stanzas composed by Guru Nanak. Where sloaks of both Guru Nanak (44 sloaks) and Guru Angad (15 sloaks) are now recorded as a part of Asa di var in Guru Granth Sahib. The 24 padas of six chhants, composed by Guru Ramdas, are only sung along with the Var and are not recoded as a part of the Var.

### **Today, in all Gurdwaras**

Since Guru period this ballad is sung in all places of Sikh worship in the early hours of the morning as the very first service of the day. In Harmandir Sahib,

Amritsar, it starts about 4.30 a.m. (The time changes with the change of seasons)

In its present form, as recorded in Guru Granth Sahib, it contains 24 stanzas called pauris and 59 (60) couplets called sloaks. All Pauris are composed by Guru Nanak whereas, out of 59 sloaks 44 sloaks are composed by Guru Nanak and 15 by Guru Angad.

The construction of the ballad is as follows:

1. Three sloaks, two of Guru Nanak and one of Guru Angad precede the first and second pauris.
2. Two sloaks, both of Guru Nanak precede pauris: 3,4,6,8,9,10,13,14,16,17,19 and 20
3. Two sloaks, one of Guru Nanak and one of Guru Angad precede 7, 24<sup>th</sup> pauris
4. Three sloaks of Guru Nanak precede the 11<sup>th</sup> pauri.
5. Four sloaks, two of Guru Nanak and two of Guru Angad precede the 12<sup>th</sup> pauri.
6. Four sloaks of Guru Nanak precede the 15<sup>th</sup> pauri.
7. Three sloaks of Guru Nanak precede the 18<sup>th</sup> pauri.
8. Two sloaks of Guru Angad precede 21 and 23<sup>rd</sup> pauris.
9. Four sloaks of Guru Angad precede the 22<sup>nd</sup> pauri.

The counting of the total sloaks is summarised as follows:

1. Pauris 1, 2, 11 and 18 are preceded by three sloaks each = 12 sloaks.
  2. Pauris 12 and 15 are preceded by four sloaks each= 8 sloaks
  3. Pauri 22 is preceded by five sloaks= 5 sloaks
  4. Other 17 pauris are preceded by two sloaks each=34 sloaks
- Grand total of all sloaks = 59

Many writer count sloak "Dukh Daru..." which precedes pauri twelve as two sloaks and thus count total sloaks as 60 rather than 59.

Regarding the construction of vars in Guru Granth Sahib, two different schools of thought exist. The first school affirms that the original vars consisted only of pauris and the sloaks were added by Guru Arjan when he compiled Guru Granth Sahib. According to this school Guru Arjan had collected and collated sloaks separately from the other banis and distributed them amongst, Vars, Chhants (Chhants of Guru Arjan) and Specialist compositions (e.g., Jap ji, Sukhmani, Bawan Akhri, Thithe and Ruti etc) where appropriate. The sloaks which could not be so distributed and fitted were then assembled and put in the concluding section of Guru Granth Sahib under the caption of 'Sloak varan te vadeek'.

The second school affirms that the tradition of both pauris and sloaks formed the structure of the vars from the times of Guru Nanak and continued until Guru Arjan. The description of the vars in Guru Granth Sahib can be described in the

following tables:

In total there are 22 vars in Guru Granth Sahib, of which 21 are composed by the Sikh Gurus and one jointly by minstrels Satta & his son Balwand.

Where 20 vars have a format of sloaks and pauris, one var of Guru Arjan, in raga Basant, and a var of Satta & Balwand, in raga Ramkali, have no sloaks and stanzas are also without any caption of 'pauris'.

The composers of the Guru-vars in the ascending order are:

Guru Nanak = 3, Guru Amardas = 4, Guru Arjan = 6, Guru Ramdas = 8

Only 17 raga-chapters have vars in them.

Four ragas (Gauri, Gujri, Ramkali and Maru) have 2 vars each.

16 vars have a comment 'Shud' at the end.

1 var has a comment of 'Shud kechay' at the end.

4 vars have no comment – Shud/Shud Keechay- at the end.

Guru Arjan's vars have only his own sloaks in them.

There are also banis which have a format of sloaks and pauris but which are not titled as vars e.g., Bawan Akhri and Thithe in raga Gauri.

<b>Seven Vars where the composer of the var and of the sloaks, inserted therein, is the same</b>	<b>Raga</b>		
Five vars of Guru Arjan	Gauri, Gujri, Ramkali, Maru, JaitSri	Sixth var of Guru Arjan in raga Basant has only three pauris and has no sloaks. The title of 'pauri' on the stanzas is also missing	
One var of Guru Amardas	Raga Gujri		
One var of Guru Ramdas	Raga Kanra		
<b>Four Ragas with two vars</b>	<b>First var</b>	<b>Second var</b>	<b>Remarks</b>
Raga Gauri	Guru Ramdas	Guru Arjan	Sudh, Sudh keechey
Raga Gujri	Guru Amardas	Guru Arjan	Sudh, Sudh
Raga Ramkali	Guru Amardas	Guru Arjan	Sudh, Sudh
Raga Maru	Guru Amardas	Guru Arjan	Sudh, no remarks

<b>Three Vars where Guru Arjan's pauris appear with the pauris of the main composer</b>			
Raga Gauri	Var Guru Ramdas	Pauris 27-31, pages 315-317	Pauri 31 titled as 'Pauri M: 5' is similar to pauri 12 composed by Guru Ramdas page 306. There is remark 'Sudh at the end'
Raga Sarang	Var Guru Ramdas	Pauri 35 (page 1251)	Sudh
Raga Malhar	Var Guru Nanak	Pauri 27 (page 1291)	Pauri is titled as 'Pauri navin (new) M: 5. There is a remark 'Shud' at the end.
<b>The spelling of the word Pauri</b>			
Generally the heading is 'Pauri'	Exceptionally it is headed as 'Pavri'	See pages: 139 (pauri 4), pages 142, 143, 1097	Pages 250, 251, 253, 255, 259 (in Bawan Akhri)
<b>Longest and shortes Guru-Vars</b>			
Longest var is of Guru Ramdas in raga Sarang It has 36 pauris and 72 sloaks	Shortest var (in addition to var in raga Basant which has only 3 pauris) is also of Guru Ramdas in raga Bilawal. It has 13 pauris with 27 sloaks		

One explanation of the comment 'shud' is that gurbani recorded in this raga, selected at random, was found to be correct on the first proof reading.

At another place the comment 'shud keechey' has been used. It means that there were some errors in the first proof reading and were corrected in the subsequent proof reading.

The ragas where there is a recording of such comments were probably chosen at random. Thus ragas which have no comments were not so chosen.

The other point of view regarding the above remarks is that the comments 'Shud' and 'Shud keechey' relate only to the proof reading of the 'Vars' and not to the whole Guru Bani of that raga.

The overall theme of the Asa di var can be summarised as:

<b>Number of Pauri</b>	<b>Theme</b>
1	Waheguru is witnessing the great play after creating the universe
2	Human are sent in this world to meditate on the name of God and to live a truthful life.
3	Those who love only material things, they waste their lives
4.	Those who are blessed, they are freed from transmigration and come in the union of Waheguru
5	Waheguru's name is the greatest liberator
6	God is all bountiful
7	Only those people can meditate on God who are meek and are devoid of vices.
8	Thos who are blessed, Waheguru dwells in their hearts
9	Waheguru's saints are humble and God fearing.
10	The dust of saints' feet be put on the devotees' forehead.
11	Human efforts are important, but God's intervention and blessings are far more important.
12	The people are judged according to their karmas
13	The world is compared with a vast ocean, where the tides of vices are rising all the time. The teacher-Guru helps devotees to cross that ocean
14	The facial beauty is transitory. Only good karmas accompany one into the next world.
15	God's blessings are required for His ultimate acceptance.
16	God is the only sustainer of the universe.
17	Always remember that the ultimate goal of all of us is union with God.
18	The real honours of a person are his good and noble deeds

19	The people are slave of their desires.
20	The life of a person is very short. One must live an honest life and should remain engrossed in the meditation of God.
21	A person harvests whatever he sows
22	Those who live within God's laws, they are honoured by him.
23	God himself is the creator, sustainer and the destroyer.
24	God is the real support of all of us.

The summary of the above is that God has created this world in his own image and had sent human to meditate on His name and live an honest life. The majority of them (human beings), on the other hand, have indulged themselves in vices and have forgotten the Commands of Waheguru.

The goal of all human is liberation from transmigration and people have to change their lives to achieve that goal. People need to meditate on the name of God and to perform noble deeds to attain *Mukti*. The blessings of God are required for liberation from worldly tangles. But alas the man has forgotten all laws of morality, ethics and religion.



# Guru Nanak's Hymns in Guru Granth Sahib Part III: Baramah

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## BARAMAH – RAGA TUKHARI

**Baramah (twelve months)** is a folk poem in which the emotions of the human heart are expressed in terms of the changing moods of Nature over the months and their seasons.

The history of the Barah Maha poetry is traceable to the classical times. In English literature, a few compositions of Shakespeare, Tennyson, Wordsworth and many others do touch season's poetry.

In Sanskrit, Kalidas's Ritu Sanhar is popular. In this, the Barah Maha has the form of shad ritu varnan, i.e. description of the six seasons (shad = six; ritu = season; varnan = description).

In Hindi (Hindustani language of Awadhi, and originally in the Persian Nastalīq scrip) the first instance of this poetic form occurs in Malik Muhammad Jayasi's Padmavat.

In Punjabi, **Guru Nanak's** Barah Maha in the raga Tukhari is the oldest composition in this field and also the first in which the theme of love poetry has been transformed into that of spiritual realm. Guru Arjan, then added to this trail, his composition on Baramah composed in raga Majh.

Muslim Sufi poets, including Bulleh Shah, Hasham, Ali Haidar and Hafiz Barkhurdar, all have also written on Baramah.

The theme of all composers revolves around the pang of separation from the beloved. Where in the compositions of worldly poets the beloved is an anthropological figure. In the Guru Nanak and Guru Arjan's compositions the beloved is Waheguru Himself.

Gurbani says that Waheguru is Immanent as well as Transcendent. He is omnipresent. It also confirms that He is all over on the land, in the waters, in the air and in and around forests.

Therefore the Sikh understanding of 'separation from Waheguru' is only an symbolic. In this thought, there is no essential gap between Him and His creation, but because of the illusionary vision and the human ego, the self is seen apart



from its ontological core. The soteriological goal thus is the “unity” which rather than being a physical merging is fundamentally a realization of that One within oneself.

### The Twelve Months and the Seasons therein (Play of Nature)

Month	The Play of Nature – the Seasons
<p><b>Chet:</b> Mid March-mid April  <b>Aries:</b> March 21 to April 19  Aries demonstrates strong personality.</p>	<p>It is a month of splendour. Flowers in the woods are in bloom, the bumblebee hums rapturously, the koel (singer bird) sings on the mango tree, the bee hovers around the bush fully in blossom.  <b>Birds:</b> Waterfowl migration peaks by mid-March; Early nesting species begin breeding; Great horned owl and Bald eagles may already be nesting; A few raptors migrate early; keep your bird feeders out as food is scarce in spring and seeds won't be ready until summer;  <b>Flowers:</b> In bloom  <b>Trees:</b> Tree buds swell, pollen released</p>
<p><b>Vaisakh:</b> Mid April-mid May  <b>Taurus:</b> April 20 - May 20  Taurusreans are noted for their determination and zeal</p>	<p>In this month, the tree branches get covered with fresh leaf.  <b>Birds:</b> Year-round resident birds begin nesting; bird northward migration begins, early northward migration of shorebirds; bird lovers fill humming-birds feeders by end of April; Waterfowl mostly moved northward;  <b>Butterflies:</b> in flight  <b>Insects:</b> In flight  <b>Flowers:</b> In bloom</p>
<p><b>Jeth:</b> Mid May-mid June  <b>Gemini:</b> May 21 - June 21  Geminis are full of duality, confused character.</p>	<p>In the heat of Jeth, the earth burns like a furnace. This external heat drives all beings to inwardness in search of the cool, all creatures are on the lookout for the farthest interior.  <b>Birds:</b> Peak of Spring northward migration of land birds,  <b>Flowers:</b> In bloom –</p>
<p><b>Asaar:</b> Mid June-mid July  <b>Cancer:</b> June 21 - July 22  Cancerians are emotional.</p>	<p>In the scorching month of Asar, the sun blazes in the skies. Its fire sucks the energy of the earth. The earth roasts and suffers. Even the crickets wail, but the chariot of the sun marches on.  <b>Birds:</b> Peak of Nesting Season</p>

<p><b>Savan:</b> Mid July- mid August  <b>Leo:</b> July 23 - August 22  Leos are warm spirited</p>	<p><b>Birds:</b> Young birds begin fledgling; Shorebirds begin their southward migration  <b>Butterflies:</b> Many butterflies in flight  A season of swings and poetry</p>
<p><b>Bhadon:</b> Mid August – mid September  <b>Virgo:</b> August 23 - September 22  Virgos have a keen sense of good and bad and for that they are highly discriminating.</p>	<p>Both land and rivers are in flood. During the entire dark nights it rains.  Birds and animals feel refreshed. They shriek as if they cannot contain the fullness within: peacocks sing, the frogs croak, the <i>papiha</i> cries forth, “priu priu Love O' my Love.” Overflowing with life, the snakes sneak out to bite; the mosquitoes swarm out to sting. And the pools overflow with water.  <b>Birds:</b> The autumn migration begins  <b>Flowers:</b> In bloom  <b>Trees:</b> Leaves begin to change colour</p>
<p><b>Asu:</b> Mid September – mid October  <b>Libra:</b> September 23 - October 22  The Libra sign are endowed with high energy.</p>	<p>On the ground, the country shrubs bearing white flowers are in bloom  <b>Birds:</b> Peak time for the southward migration of land birds; Ruby-throated Humming-birds depart by October 15th  <b>Hawks:</b> Peak of migration for American Kestrel, Broad-winged Hawk, Osprey</p>
<p><b>Katak:</b> Mid October – mid November  <b>Scorpio:</b> October 23 - November 21  Scorpios hold grudge and would wait patiently for the right moment to strike. They are not likely to forget any act of betrayal or treachery</p>	<p>In the month of Katak the days begin to get shorter. Lamps are lit earlier in the evenings. The lamp becomes in the poem a symbol rich in shade. It represents the refined emotional and intellectual faculties of the bride which eventually lead her to apprehend the Divine  <b>Birds:</b> Peak of southward migration of waterfowl and,  <b>Hawks:</b> Peak of migration  <b>Butterflies:</b> Mammals: Squirrels are frantically gather food for winter, they may dig in your flower pots. Male White-tailed deer are eager to mate.  <b>Trees/Shrubs:</b> Fall foliage peaks third week in October  <b>Flowers:</b> Asters and Goldenrods in bloom</p>

<p><b>Maghar:</b> Mid November-mid December  <b>Sagittarius:</b> November 22 - December 21  Sagittarians are the incurable optimists. They are always looking at the positive side of a thing.</p>	<p>It is the month of song, music, and poetry,  <b>Birds:</b> Winter birds arrive, shorebirds move along coast  <b>Hawks:</b> Peak of migration</p>
<p><b>Poh:</b> Mid December-mid January  <b>Capricorn:</b> December 22 - January 19  Members of this sign has an insatiable desire to climb higher and during this course they can also become selfish and might not hesitate to sacrifice other's interests in fulfilling their goals.</p>	<p>The snow falls, draining the rasa from woods and grass  <b>Birds:</b> Watching winter birds in action</p>
<p><b>Magh:</b> Mid January-mid February  <b>Aquarius:</b> January 20 - February 18  Aquarians are extremely vulnerable and sensitive.</p>	<p>In Magh, the month of pilgrimage, the bride realises that the place of pilgrimage is within herself. The sacredness of all holy places and of all time would be hers, if her beautiful Groom was pleased with her.  <b>Birds:</b> Watching water birds, Mating season for Great Horned Owls</p>
<p><b>Phagun:</b> Mid February - Mid March  <b>Pisces:</b> February 19 – March 20  Pisceans live in their imaginary world that barely has a connection with the reality.</p>	<p>Even night and day are conjoined and what is experienced continuously is in complete ecstasy:  <b>Birds:</b> Feeder watching, winter birds</p>

## THE LITERAL MEANING OF GURU NANAK'S BARAMAH

**Chet – Key line:** ਪਿਰੁ (ਪਤੀ) ਘਰਿ ਨਹੀ ਆਵੈ ਧਨ (ਵਹੁਟੀ) ਕਿਉ ਸੁਖੁ ਪਾਵੈ

ਚੇਤੁ ਬਸੰਤੁ ਭਲਾ ਭਵਰ ਸੁਹਾਵੜੇ ॥

In the month of Chet, the lovely spring has come, and the bumble bees hum with joy.

ਬਨ ਫੂਲੇ ਮੰਝ ਬਾਰਿ ਮੈ ਪਿਰੁ (ਪਿਆਰ) ਘਰਿ ਬਾਹੁੜੈ ॥

The plantation is blossoming in front of my door; if only my Beloved would return too. my home!

ਪਿਰੁ ਘਰਿ ਨਹੀ ਆਵੈ ਧਨ ਕਿਉ ਸੁਖੁ ਪਾਵੈ ਬਿਰਹਿ ਬਿਰੋਧ (ਖਿਚੋਤਾਨ) ਤਨੁ ਡੀਜੈ ॥

If her Husband does not return home, how can the soul-bride find peace? Her body is wasting away with the sorrow of separation.

ਕੋਕਿਲ ਅੰਬਿ ਸੁਹਾਵੀ ਬੋਲੈ ਕਿਉ ਦੁਖੁ ਅੰਕਿ (ਮਨ) ਸਹੀਜੈ ॥

The beautiful song-bird sings, perched on the mango tree; but how can I endure the pain of separation in the depths of my being?

ਭਵਰੁ ਭਵੰਤਾ ਫੂਲੀ ਡਾਲੀ ਕਿਉ ਜੀਵਾ ਮਰੁ ਮਾਏ ॥

The bumble bee is buzzing around the flowering branches; but how can I survive? I am dying, O my mother!

ਨਾਨਕ ਚੇਤਿ ਸਹਜਿ ਸੁਖੁ ਪਾਵੈ ਜੇ ਹਰਿ ਵਰੁ ਘਰਿ ਧਨ ਪਾਏ ॥੫॥

In Chet, peace is easily obtained, if the soul-bride obtains the Master as her Husband, within the home of her own heart. ||5||

**Vaisakh – Key line:** ਘਰਿ ਆਉ ਪਿਆਰੇ ਦੁਤਰ (ਔਖਾ) ਤਾਰੇ ਤੁਧੁ ਬਿਨੁ ਅਢੁ ਨ ਮੋਲੋ

ਵੈਸਾਖੁ ਭਲਾ ਸਾਖਾ (ਸ਼ਾਖਾਂ, ਟਹਿਣੀਆਂ) ਵੇਸ ਕਰੇ ॥

Vaisakhi is so pleasant; the branches blossom with new leaves.

ਧਨ ਦੇਖੈ ਹਰਿ ਦੁਆਰਿ ਆਵਹੁ ਦਇਆ ਕਰੇ ॥

The soul-bride yearns to see the Master at her door. Come, O Master, and take pity on me!

ਘਰਿ ਆਉ ਪਿਆਰੇ ਦੁਤਰ (ਔਖਾ) ਤਾਰੇ ਤੁਧੁ ਬਿਨੁ ਅਢੁ (ਕੋਡੀ, ਪੈਨੀ) ਨ ਮੋਲੋ ॥

Please come home, O my Beloved; carry me across the treacherous world-ocean. Without You, I am not worth even a penny.

ਕੀਮਤਿ ਕਉਣ ਕਰੇ ਤੁਧੁ ਭਾਵਾਂ ਦੇਖਿ ਦਿਖਾਵੈ ਢੋਲੇ ॥  
Who can estimate my worth, if I am pleasing to You? I see You, and inspire others to see You, O my Love.

ਦੂਰਿ ਨ ਜਾਨਾ ਅੰਤਰਿ ਮਾਨਾ ਹਰਿ ਕਾ ਮਹਲੁ ਪਛਾਨਾ ॥  
I know that You are not far away; I believe that You are deep within me, and I realize Your presence.

ਨਾਨਕ ਵੈਸਾਖੀ ਪ੍ਰਭੁ ਪਾਵੈ ਸੁਰਤਿ ਸਬਦਿ ਮਨੁ ਮਾਨਾ ॥੬॥  
O Nanak, finding Master in Vaisakhi, the consciousness is filled with the Word of the Shabad, and the mind comes to believe. ||6||

**Jeth – Key line:** ਸਾਚੈ ਮਹਲਿ ਰਹੈ ਬੈਰਾਗੀ ਆਵਣ ਦੇਹਿ ਤ ਆਵਾ

ਮਾਹੁ ਜੇਠੁ ਭਲਾ ਪ੍ਰੀਤਮੁ ਕਿਉ ਬਿਸਰੈ ॥  
The month of Jeth is so sublime. How could I forget my Beloved?

ਥਲ ਤਾਪਹਿ ਸਰ ਭਾਰ ਸਾ ਧਨ ਬਿਨਉ ਕਰੈ ॥  
The earth burns like a furnace, and the soul-bride offers her prayers.

ਧਨ ਬਿਨਉ ਕਰੇਦੀ ਗੁਣ ਸਾਰੇਦੀ ਗੁਣ ਸਾਰੀ ਪ੍ਰਭ ਭਾਵਾ ॥  
The bride offers her prayer, and sings praises; singing His Praises, she becomes pleasing to God.

ਸਾਚੈ ਮਹਲਿ ਰਹੈ ਬੈਰਾਗੀ ਆਵਣ ਦੇਹਿ ਤ ਆਵਾ ॥  
The unattached Master dwells in His true mansion. If He allows me, then I will go to Him and join Him.

ਨਿਮਾਣੀ ਨਿਤਾਣੀ ਹਰਿ ਬਿਨੁ ਕਿਉ ਪਾਵੈ ਸੁਖ ਮਹਲੀ ॥  
The bride is dishonoured and powerless; how will she find peace without her Master?

ਨਾਨਕ ਜੇਠਿ ਜਾਣੈ ਤਿਸੁ ਜੈਸੀ ਕਰਮਿ ਮਿਲੈ ਗੁਣ ਗਹਿਲੀ ॥੭॥  
O Nanak, in Jeth, she who knows her Master becomes just like Him; grasping virtue, she meets with the Merciful Master. ||7||

**Asar – Key line:** ਅਵਗਣ ਬਾਧਿ ਚਲੀ ਦੁਖੁ ਆਗੈ ਸੁਖੁ ਤਿਸੁ ਸਾਚੁ ਸਮਾਲੇ ॥

ਆਸਾੜੁ ਭਲਾ ਸੂਰਜੁ ਗਗਨਿ ਤਪੈ ॥  
The month of Asar is upright; the sun blazes in the sky.

ਧਰਤੀ ਦੁਖ ਸਹੈ ਸੋਖੈ ਅਗਨਿ ਭਖੈ ॥

The earth suffers in pain, parched and roasted in the fire.

ਅਗਨਿ ਰਸੁ ਸੋਖੈ ਮਰੀਐ ਧੋਖੈ ਭੀ ਸੋ ਕਿਰਤੁ ਨ ਹਾਰੇ ॥

The fire dries up the moisture, and she dies in agony. But even then, the sun does not grow tired.

ਰਬੁ ਫਿਰੈ ਛਾਇਆ ਧਨ ਤਾਕੈ ਟੀਡੁ ਲਵੈ ਮੰਝਿ ਬਾਰੇ ॥

Sun's chariot moves on, and the soul-bride seeks shade; the crickets are chirping in the forest.

ਅਵਗਣ ਬਾਧਿ ਚਲੀ ਦੁਖੁ ਆਗੈ ਸੁਖੁ ਤਿਸੁ ਸਾਚੁ ਸਮਾਲੇ ॥

She ties up her bundle of faults and demerits, and suffers in the world hereafter. But dwelling only on the True Master, she finds peace.

ਨਾਨਕ ਜਿਸ ਨੇ ਇਹੁ ਮਨੁ ਦੀਆ ਮਰਣੁ ਜੀਵਣੁ ਪ੍ਰਭ ਨਾਲੇ ॥੮॥

I have given this mind to the Master; and now my death and life rest with Him. ||8||

**Savan – Key line:** ਪਿਰੁ (ਪਿਆਰਾ) ਘਰਿ ਨਹੀ ਆਵੈ ਮਰੀਐ ਹਾਵੈ ਦਾਮਨਿ (ਬਿਜਲੀ) ਚਮਕਿ ਡਰਾਏ

ਸਾਵਣਿ ਸਰਸ ਮਨਾ ਘਣ ਵਰਸਹਿ ਰੁਤਿ ਆਏ ॥

In Sawan, be happy, O my mind. The rainy season has come, and the clouds have burst into showers.

ਮੈ ਮਨਿ ਤਨਿ ਸਹੁ ਭਾਵੈ ਪਿਰ ਪਰਦੇਸਿ ਸਿਧਾਏ ॥

My mind and body are pleased by my Master, but my Beloved has gone away.

ਪਿਰੁ ਘਰਿ ਨਹੀ ਆਵੈ ਮਰੀਐ ਹਾਵੈ ਦਾਮਨਿ (ਬਿਜਲੀ) ਚਮਕਿ ਡਰਾਏ ॥

My Beloved has not come home, and I am dying of the sorrow of separation. The lightning flashes, and I am scared.

ਸੋਜ ਇਕੋਲੀ ਖਰੀ ਦੁਹੋਲੀ ਮਰਣੁ ਭਇਆ ਦੁਖੁ ਮਾਏ ॥

My bed is lonely, and I am suffering in agony. I am dying in pain, O my mother!

ਹਰਿ ਬਿਨੁ ਨੀਦ ਭੂਖ ਕਹੁ ਕੈਸੀ ਕਾਪੜੁ ਤਨਿ ਨ ਸੁਖਾਵਏ ॥

Tell me - without the Master, how can I sleep, or feel hungry? Even my fancy clothes give no comfort to my body.

ਨਾਨਕ ਸਾ ਸੋਹਾਗਣਿ ਕੰਤੀ ਪਿਰ ਕੈ ਅੰਕਿ ਸਮਾਵਏ ॥੯॥

She alone is a happy soul-bride, who merges in her Beloved and eliminates the distance between the two. ||9||

**Bhadon – Key line:** ਨਾਨਕ ਪੂਛਿ ਚਲਉ ਗੁਰ ਅਪੁਨੇ ਜਹ ਪ੍ਰਭੁ ਤਹ ਹੀ ਜਾਈਐ

ਭਾਦਉ ਭਰਮਿ ਭੁਲੀ ਭਰਿ ਜੋਬਨਿ ਪਛੁਤਾਣੀ ॥

In Bhaadon, the young woman is confused by doubt; later, she regrets and repents.

ਜਲ ਥਲ ਨੀਰਿ ਭਰੇ ਬਰਸ ਰੁਤੇ ਰੰਗੁ ਮਾਣੀ ॥

The lakes and fields are overflowing with water; the rainy season has come - the time to celebrate!

ਬਰਸੈ ਨਿਸਿ ਕਾਲੀ ਕਿਉ ਸੁਖੁ ਬਾਲੀ ਦਾਦਰ (ਡੱਡੂ) ਮੋਰ ਲਵੰਤੇ ॥

In the dark of night it rains; how can the young bride find peace? The frogs and peacocks send out their noisy calls.

ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਚਵੈ ਬਬੀਹਾ ਬੋਲੇ ਭੁਇਅੰਗਮ ਫਿਰਹਿ ਡਸੰਤੇ ॥

“Pri-o! Pri-o! beloved! beloved!” cries the *rainbird*, while the snakes slither around, biting.

ਮਛਰ ਡੰਗ ਸਾਇਰ (ਟੋਬੇ) ਭਰ ਸੁਭਰ ਬਿਨੁ ਹਰਿ ਕਿਉ ਸੁਖੁ ਪਾਈਐ ॥

The mosquitoes bite and sting, and the ponds are filled to overflowing; without the Master, how can she find peace?

ਨਾਨਕ ਪੂਛਿ ਚਲਉ ਗੁਰ ਅਪੁਨੇ ਜਹ ਪ੍ਰਭੁ ਤਹ ਹੀ ਜਾਈਐ ॥੧੦॥

I will go and ask my Guru-teacher; wherever God is, there I will go. ||10||

**Asu – Key line:** ਆਗੈ ਘਾਮ (ਸਰਦ ਰੁਤ) ਪਿਛੈ ਰੁਤਿ ਜਾਡਾ (ਗਰਮ ਰੁਤ) ਦੇਖਿ ਚਲਤ ਮਨੁ ਡੋਲੇ॥

ਅਸੁਨਿ ਆਉ ਪਿਰਾ ਸਾ ਧਨ ਝੂਰਿ ਮੁਈ ॥

In Asu, come, O! my Beloved; the bride is grieving to death.

ਤਾ ਮਿਲੀਐ ਪ੍ਰਭ ਮੇਲੇ ਦੂਜੈ ਭਾਇ ਖੁਈ (ਬਰਬਾਦ) ॥

She can only meet the Master, when He leads her to meet Him; she is ruined by the love of duality.

ਝੂਠਿ ਵਿਗੁਤੀ ਤਾ ਪਿਰ ਮੁਤੀ ਕੁਕਹ ਕਾਹ ਸਿ ਫੁਲੇ ॥

If she is plundered by falsehood, then her beloved forsakes her. Then, the white flowers of old age blossom in her hair.

ਆਗੈ ਘਾਮ (ਸਰਦੀਆਂ) ਪਿਛੈ ਰੁਤਿ ਜਾਡਾ (ਗਰਮੀਆਂ) ਦੇਖਿ ਚਲਤ ਮਨੁ ਡੋਲੇ ॥

Summer is now behind us, and the winter season is ahead. Gazing upon this play, my shaky mind wavers.

ਦਹ ਦਿਸਿ ਸਾਖ ਹਰੀ ਹਰੀਆਵਲ ਸਹਜਿ ਪਕੈ ਸੋ ਮੀਠਾ ॥  
In all ten directions, the branches are green and alive. That which ripens slowly, is sweet.

ਨਾਨਕ ਅਸੁਨਿ ਮਿਲਹੁ ਪਿਆਰੇ ਸਤਿਗੁਰ ਭਏ ਬਸੀਠਾ ॥੧੧॥  
In Asu, please meet me, my beloved. The Teacher-Guru has become my advocate and friend. ||11||

**Katak – Key line:** ਦੀਪਕ ਰਸ (ਪਿਆਰ) ਤੇਲੇ (ਤੇਲ) ਧਨ (ਪਿਆਰੀ) ਪਿਰ (ਪਿਆਰਾ) ਮੇਲੇ ਧਨ ਓਮਾਹੈ (ਖੁਸ਼ੀ) ਸਰਸੀ (ਖਿੜਨਾ)

ਕਤਕਿ ਕਿਰਤੁ ਪਇਆ ਜੋ ਪ੍ਰਭ ਭਾਇਆ ॥  
In Katak, that alone comes to pass, which is pleasing to the Will of God.

ਦੀਪਕੁ ਸਹਜਿ ਬਲੈ ਤਤਿ ਜਲਾਇਆ ॥  
The lamp of intuition burns, lit by the essence of reality.

ਦੀਪਕ ਰਸ (ਪਿਆਰ) ਤੇਲੇ (ਤੇਲ) ਧਨ (ਪਿਆਰੀ) ਪਿਰ (ਪਿਆਰਾ) ਮੇਲੇ ਧਨ ਓਮਾਹੈ (ਖੁਸ਼ੀ) ਸਰਸੀ (ਖਿੜਨਾ)॥  
Love is the oil in the lamp, which unites the soul-bride with her Master. The bride is delighted, in ecstasy.

ਅਵਗਣ ਮਾਰੀ ਮਰੈ ਨ ਸੀਝੈ ਗੁਣਿ ਮਾਰੀ ਤਾ ਮਰਸੀ ॥  
One who dies in faults and demerits - her death is not successful. But one who dies in glorious virtue, really truly dies.

ਨਾਮੁ ਭਗਤਿ ਦੇ ਨਿਜ ਘਰਿ ਬੈਠੇ ਅਜਹੁ ਤਿਨਾੜੀ ਆਸਾ ॥  
Those who are blessed with devotional worship of the Naam, sit in the home of their own inner being. They place their hopes in You, O! Master.

ਨਾਨਕ ਮਿਲਹੁ ਕਪਟ ਦਰ ਖੋਲਹੁ ਏਕ ਘੜੀ ਖਟੁ ਮਾਸਾ ॥੧੨॥  
Nanak: please open the shutters of Your Door, O Master and meet me. A single moment is like six months to me. ||12||

**Maghar – Key line:** ਨਾਨਕ ਸਾ (ਉਹ) ਧਨ (ਵਹੁਟੀ) ਨਾਹ (ਪਤੀ) ਪਿਆਰੀ ਅਭ (ਦਿਲ ਨਾਲ) ਭਗਤੀ ਪਿਰ (ਪਿਆਰਾ) ਆਗੈ (ਸਾਹਮਨੇ)

ਮੰਘਰ ਮਾਹੁ ਭਲਾ ਹਰਿ ਗੁਣ ਅੰਕਿ ਸਮਾਵਏ ॥  
The month of Maghar is blessed, for those who sing the praises of the Master, and merge in His Being.

ਗੁਣਵੰਤੀ ਗੁਣ ਰਵੈ ਮੈ ਪਿਰੁ ਨਿਹਚਲੁ ਭਾਵਏ ॥  
The virtuous wife utters His Praises; my Beloved HusbandMaster is Eternal and unchanging.



ਨਿਹਚਲੁ ਚਤੁਰੁ ਸੁਜਾਣੁ ਬਿਧਾਤਾ ਚੰਚਲੁ ਜਗਤੁ ਸਬਾਇਆ ॥  
The Primal Master is unmoving and unchanging, clever and wise; whereas the world is wavering.

ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਣ ਅੰਕਿ ਸਮਾਣੇ ਪ੍ਰਭ ਭਾਣੇ ਤਾ ਭਾਇਆ ॥  
By virtue of spiritual wisdom and meditation, she merges in His Being; she is pleasing to Master, and He is pleasing to her.

ਗੀਤ ਨਾਦ ਕਵਿਤ ਕਵੇ ਸੁਣਿ ਰਾਮ ਨਾਮਿ ਦੁਖੁ ਭਾਗੈ ॥  
I have heard the songs and the music, and the poems of the poets; but only the Name of the Master takes away my pain.

ਨਾਨਕ ਸਾ (ਉਹ) ਧਨ(ਵਹੁਟੀ) ਨਾਹ (ਪਤੀ) ਪਿਆਰੀ ਅਭ (ਦਿਲ ਨਾਲ) ਭਗਤੀ ਪਿਰ (ਪਿਆਰਾ) ਆਗੈ (ਸਾਹਮਨੇ) ॥੧੩॥  
Only that soul-bride is pleasing to her Husband Master, who performs His loving devotional worship. ||13||

**Poh – Key line:** ਮਨਿ ਤਨਿ ਰਵਿ ਰਹਿਆ ਜਗਜੀਵਨੁ ਗੁਰ ਸਬਦੀ ਰੰਗੁ ਮਾਣੀ ॥

ਪੋਖਿ ਤੁਖਾਰੁ ਪੜੈ ਵਣੁ ਤਿਉਣੁ ਰਸੁ ਸੋਖੈ ॥

In Poh, the snow falls, and the sap of the trees and the fields dry up.

ਆਵਤ ਕੀ ਨਾਹੀ ਮਨਿ ਤਨਿ ਵਸਹਿ ਮੁਖੇ ॥

Why have You not come? I keep You in my mind, and in every other part of my body

ਮਨਿ ਤਨਿ ਰਵਿ ਰਹਿਆ ਜਗਜੀਵਨੁ ਗੁਰ ਸਬਦੀ ਰੰਗੁ ਮਾਣੀ ॥

He is permeating and pervading my mind and body; He is the life of the World. Through the Word of the Shabad, I enjoy His Love.

ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਉਤਭੁਜ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮਾਣੀ ॥

His Light fills all those born of eggs, born from the womb, born of sweat and born of the earth, each and every heart.

ਦਰਸਨੁ ਦੇਹੁ ਦਇਆਪਤਿ ਦਾਤੇ ਗਤਿ ਪਾਵਉ ਮਤਿ ਦੇਹੋ ॥

Grant me the blessed vision, O Master of mercy and compassion. O great giver, grant me understanding, that I might find salvation.

ਨਾਨਕ ਰੰਗਿ ਰਵੈ ਰਸਿ ਰਸੀਆ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਸਨੇਹੋ ॥੧੪॥

The Master enjoys, savours and ravishes the bride who is in love with Him. ||14||

**Magh – Key line:** ਸਾਜਨ ਸਹਜਿ ਮਿਲੇ ਗੁਣ ਗਹਿ (ਗਾਨਾ ਗਾ ਕੇ) ਅੰਕਿ (ਸਰੀਰ) ਸਮਾਨਿਆ ॥  
ਮਾਘਿ ਪੁਨੀਤ ਭਈ ਤੀਰਥੁ ਅੰਤਰਿ ਜਾਨਿਆ ॥

In Magh, I become pure; I know that the sacred shrine of pilgrimage is within me.

ਸਾਜਨ ਸਹਜਿ ਮਿਲੇ ਗੁਣ ਗਹਿ (ਗਾਨਾ ਗਾ ਕੇ) ਅੰਕਿ (ਸਰੀਰ) ਸਮਾਨਿਆ ॥  
I have met my friend with intuitive ease; I grasp His virtues, and merge in His Being.

ਪ੍ਰੀਤਮ ਗੁਣ ਅੰਕੇ ਸੁਣਿ ਪ੍ਰਭ ਬੰਕੇ ਤੁਧੁ ਭਾਵਾ ਸਰਿ ਨਾਵਾ ॥  
O my beloved, beautiful Master, please listen: I sing Your glories, and merge in Your Being. If it is pleasing to Your Will, I bathe in the sacred pool within.

ਗੰਗ ਜਮੁਨ ਤਹ ਬੇਣੀ ਸੰਗਮ ਸਾਤ ਸਮੁੰਦ ਸਮਾਵਾ ॥ ਪੁੰਨ ਦਾਨ ਪੂਜਾ ਪਰਮੇਸੁਰ ਜੁਗਿ ਜੁਗਿ ਏਕੇ ਜਾਤਾ ॥  
The Ganges, Jamuna (and the Sarswati), the sacred meeting place of the three rivers, the seven seas, charity, donations, adoration and worship all rest in the Transcendent Master; throughout the ages, I realize the One.

ਨਾਨਕ ਮਾਘਿ ਮਹਾ ਰਸੁ ਹਰਿ ਜਪਿ ਅਠਸਠਿ ਤੀਰਥ ਨਾਤਾ ॥੧੫॥  
In Magh, the most sublime essence is meditation on the Master; this is the cleansing bath of the sixty-eight sacred (Hindu) shrines of pilgrimage. ||15||

**Phagun – Key line:** ਨਾਨਕ ਮੇਲਿ ਲਈ ਗੁਰਿ ਅਪਣੈ ਘਰਿ (ਦਿਲ ਦੇ ਅੰਦਰ) ਵਰੁ ਪਾਇਆ ਨਾਰੀ  
ਫਲਗੁਨਿ ਮਨਿ ਰਹਸੀ ਪ੍ਰੇਮੁ ਸੁਭਾਇਆ ॥

In Phalgun, her mind is enraptured, pleased by the love of her beloved.

ਅਨਦਿਨੁ ਰਹਸੁ ਭਇਆ ਆਪੁ ਗਵਾਇਆ ॥  
Night and day, she is enraptured, and her selfishness is gone.

ਮਨ ਮੋਹੁ ਚੁਕਾਇਆ ਜਾ ਤਿਸੁ ਭਾਇਆ ਕਰਿ ਕਿਰਪਾ ਘਰਿ ਆਓ ॥  
Emotional attachment is eradicated from her mind, when it pleases Him; in His Mercy, He comes to my home.

ਬਹੁਤੇ ਵੇਸ ਕਰੀ ਪਿਰ ਬਾਝਹੁ ਮਹਲੀ ਲਹਾ ਨ ਥਾਓ ॥  
I dress in various designer clothes, but without my beloved, I shall not find a place in the Mansion of His presence.

ਹਾਰ ਡੋਰ ਰਸ ਪਾਟ ਪਟੰਬਰ ਪਿਰਿ ਲੋੜੀ ਸੀਗਾਰੀ ॥  
I have adorned myself with garlands of flowers, pearl necklaces, scented oils and silk robes.

ਨਾਨਕ ਮੇਲਿ ਲਈ ਗੁਰਿ ਅਪਣੈ ਘਰਿ (ਦਿਲ ਦੇ ਅੰਦਰ) ਵਰੁ ਪਾਇਆ ਨਾਰੀ ॥੧੬॥  
The Master has united me with Him. The soul-bride has found her Husband, within the home of her own heart. ||16||

# 12

## Guru Nanak's Hymns in Guru Granth Sahib Part IV: Sidh Gosht

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Sidh Gohst is a collection of discourses made, between Guru Nanak and Siddhs, at different places named Nanakmata (first journey), Kailash Mountain (second journey) and Achal Batala (after all journeys). The composition was compiled in Kartarpur in 1539 after Guru Nanak's last discourse with the Siddhs at Achal Batala. The important names of the Siddhs mentioned in the Sidh Gohst are: Charpatnath and Luhairipaaa, and Bhangarnath mentioned by Bhai Gurdas.

Composition is recorded at pages 938-946 of Guru Granth Sahib and has 73 stanzas.

The Sidh Gohst (discourses/ dialogues with the Siddhs) is Guru Nanak's composition that recounts his meetings with different groups of famous Hindu ascetics (siddhs/yogis). The Siddhs believed that one must withdraw from all family and social commitments and retire into caves, hill tops or forests to find the traces of the Almighty and gain power of ridhis and sidhis.



But Guru Nanak's philosophy was simple and straight forward. He believed that God lives in a happy home and one has not to wander in wilderness to find Him and gain the Divine powers. In his own life, he found God by singing His glories.

The siddhs also believed that mental and physical exercises (to some extent- the torturing of body) were necessary for acquiring the magical power, which lead to the attainment of their supremacy and authority, and perhaps a union with the Almighty. The title Siddh may also refer to one who has attained a siddhi, the paranormal capabilities, and broadly speaking the name Sidh refers to siddhars, naths, ascetics, sadhus, and yogis because they all practice sâdhanâ.

## THE MEETINGS OF GURU NANAK WITH SIDHS



First meeting with Sidhs (first journey 1507-1510):-First meeting of Guru Nanak with the Sidhs was at Nanakmata. It is in the town also named Nanak Mata in the district Udham Singh Nagar, Uttarakhand, northern India. A magnificent Gurdwara called Gurdwara Nanak Mata stands at this historical place. The Uttarakhand borders Tibet to the north, Nepal to the east, and the states of Himachal Pradesh and Uttar Pradesh in the west and south respectively.

The second meeting with Siddhs (third journey 1515-1517) – Mount Kailash: Mount Kailash and its vicinity are cited as the prime location where Guru Nanak had one of his meetings with the Siddhs. Kailash mountain, at a

height of 6,638 metres, stands isolated on the Tibetan plateau. Its four sides are so regular that it appears to be the dome of a temple, rising from the base of the Tibetan plateau at 4,572 metres.

To Hindus, Mount Kailash is the seat of lord Shiva, the third in the Hindu trinity. Shiva destroys ignorance and illusion and is the most worshipped god amongst Hindus. It is on this mountain that he sits in a state of infinite meditation.

The third and last meeting with Sidhs was after all journeys: The third and the last place, where Guru Nanak had an encounter with the Sidhs was Achal Batala (now called Batala). It is located on the boundary of Salho and Chahal villages along the Jalandhar Batala road, 6 km south of Batala in Gurdaspur district of Punjab. An historical Gurdwara called Achal Sahib Gurdwara stands at this place.

The composition, Sidh Gohst was perhaps compiled (finalised) in April-May 1539 at Kartarpur, though it was written in pieces at other places of meetings. Guru Nanak settled in Kartarpur in 1522, and went to Achal Batala in February - March 1539, at the time of the festival of Shivratri. After the festival, he went to Multan and then returned to Kartarpur. Thus, the belief that the composition 'Sidh Gohst' might have been compiled in April-May 1539 seems to be correct, as Guru Nanak left for heavenly abode in September 1539. This composition could be the Guru's last long composition. It has 73 stanzas spread over 9 pages of Guru Granth Sahib, from pages 938-946.



*Guru Nanak at Achal Batala addressing the Sidhs*

A detailed account of the history and back drop of Guru Nanak's visit at Achal Batala is found in the 'Varan Bhai Gurdas in pauris 39-45 of Var 1. The relevant excerpts of the pauris are produced hereunder:

### **Pauri 39**

ਮੇਲਾ ਸੁਣਿ ਸਿਵਰਾਤਿ ਦਾ ਬਾਬਾ ਅਚਲ ਵਟਾਲੇ ਆਈ ॥

Hearing about the Shivratri fair, Baba (Nanak) came to Achal Batala.

ਦਰਸਨ ਵੇਖਣਿ ਕਾਰਨੇ ਸਗਲੀ ਉਲਟ ਪਈ ਲੋਕਾਈ ॥

To have his glimpse the whole public swarmed the place.

ਲਗੀ ਬਰਸਣਿ ਲਛਮੀ ਰਿਧਿ ਸਿਧਿ ਨਉ ਨਿਧਿ ਸਵਾਈ ॥

More than riddhis and siddhis, the money started pouring in like rain.

ਜੋਗੀ ਵੇਖਿ ਚਲਿਤੁ ਨੋ ਮਨ ਵਿਚਿ ਰਿਸਕਿ ਘਨੇਰੀ ਖਾਈ ॥

Seeing this miracle, the Yogis anger was aroused.

ਭਗਤੀਆ ਪਾਈ ਭਗਤਿ ਆਣਿ ਲੋਟਾ ਜੋਗੀ ਲਇਆ ਛੁਪਾਈ ॥

When some of the devotees paid obeisance (before Guru Nanak), the Yogis ire deepened and they hid their metal pot (where money was collected)

ਭਗਤੀਆਂ ਗਈ ਭਗਤਿ ਭੁਲਿ ਲੋਟੇ ਅੰਦਰਿ ਸੁਰਤਿ ਭੁਲਾਈ ॥

The devotees having lost their pot forgot their devotion because their attention now was in the pot.

ਬਾਬਾ ਜਾਣੀ ਜਾਣ ਪੁਰਖ ਕਢਿਆ ਲੋਟਾ ਜਹਾ ਲੁਕਾਈ ॥

The omniscient Baba discovered (and handed over) the pot (to devotees).

ਵੇਖਿ ਚਲਿਤ੍ਰਿ ਜੋਗੀ ਖੁਣਿਸਾਈ ॥੩੯॥

Witnessing this the Yogis were further enraged

Some historian write that there were initially two camps, one of Yogis and one of minstrels, who will sing for Yogis and collect money in a metal pot. This was later handed to the Yogis for distribution. When Guru reached the venue and erected his third camp, the devotees start assembling over there. The minstrels with the money box (lota) also came to the Guru's camp. Yogis, out of jealousy, hid the money box, which disturbed the concentration of the minstrels and they stopped singing. Watching this trick of Yogis, the Guru asked Bhai Marada to find the money box and told him where it was hidden. This power of conviction of the Guru humbled the Yogis.

#### Pauri 40

ਖਾਧੀ ਖੁਣਿਸਿ ਜੋਗੀਸਰਾਂ ਗੋਸਟਿ ਕਰਨਿ ਸਭੇ ਉਠਿ ਆਈ ॥

All the Yogis getting irritated grouped together and came forward to have a debate.

ਪੁਛੇ ਜੋਗੀ ਭੰਗਰ ਨਾਥੁ ਤੁਹਿ ਦੁਧ ਵਿਚਿ ਕਿਉਂ ਕਾਂਜੀ ਪਾਈ ॥

Yogi Bhangar Nath asked, "Why have you put vinegar in milk?"

ਫਿਟਿਆ ਚਾਟਾ ਦੁਧ ਦਾ ਰਿੜਕਿਆਂ ਮਖਣੁ ਹਥਿ ਨ ਆਈ ॥

The spoiled milk cannot be churned into butter.

ਭੇਖੁ ਉਤਾਰ ਉਦਾਸਿ ਦਾ ਵਤਿ ਕਿਉਂ ਸੰਸਾਰੀ ਰੀਤਿ ਚਲਾਈ ॥

How have you put off Yogic garb and attired yourself in a household way.

ਨਾਨਕ ਆਖੇ ਭੰਗੁਨਾਥ ਤੇਰੀ ਮਾਉ ਕੁਚਜੀ ਆਈ ॥

Said Nanak, "O Bhangar Nath, perhaps, your mother's teaching has been impolite".

ਭਾਂਡਾ ਧੋਇ ਨ ਜਾਤਿਓਨਿ ਭਾਇ ਕੁਚਜੇ ਫੁਲੁ ਸੜਾਈ ॥

She has not cleansed the inner self of your body-pot and your clumsy thoughts have burnt your flower (of knowledge which was to become fruit).

ਹੋਇ ਅਤੀਤੁ ਗ੍ਰਿਹਸਤਿ ਤਜਿ ਫਿਰ ਉਨਕੇ ਘਰ ਮੰਗਣਿ ਜਾਈ ॥  
You, while distancing and repudiating house hold life, go again to those  
householders for begging.

ਬਿਨ ਦਿਤੇ ਕਿਛੁ ਹਥਿ ਨ ਆਈ ॥੪੦॥  
Except their offerings you don't get anything.(40)

The Yogis had left their homes, farms, businesses and families and were living in wilderness. They were wearing special garb made for Yogis. But, still for food, they were going back and knocking at the doors of ordinary men. Guru Nanak cautioned them about their irrationality and craziness.

#### Pauri 41

ਏਹ ਸੁਣਿ ਬਚਨ ਜੁਗੀਸਰਾ ਮਾਰਿ ਕਿਲਕ ਬਹੁ ਰੂਇ ਉਠਾਈ ॥  
Listening to this, the Yogis snarled loudly and invoked many spirits.

ਖਟ ਦਰਸਨ ਕਉ ਖੇਦਿਆ ਕਲਿਜੁਗਿ ਨਾਨਕ ਬੇਦੀ ਆਈ ॥  
They said, "In Kalyug, Bedi Nanak has trampled and driven away the six  
schools of Indian philosophy".

ਸਿਧਿ ਬੋਲਨਿ ਸਭਿ ਅਵਖਧੀਆਂ ਤੰਤ੍ਰ ਮੰਤ੍ਰ ਕੀ ਧੁਨੋ ਚੜ੍ਹਾਈ ॥  
Saying thus, the Siddhs counted all sorts of medicines and started making  
tantric sounds of the mantras.

ਰੂਪ ਵਟਾਏ ਜੋਗੀਆਂ ਸਿੰਘ ਬਾਘਿ ਬਹੁ ਚਲਿਤ ਦਿਖਾਈ ॥  
Yogis changed themselves into the forms of lions and tigers and performed  
many actions.

ਇਕਿ ਫਰਿ ਕਰਿਕੇ ਉਡਰਨਿ ਪੰਖੀ ਜਿਵੈ ਰਹੈ ਲੀਲਾਈ ॥  
Some of them became winged and flew like birds.

ਇਕਨਾ ਨਾਗ ਹੋਇ ਪਉਨ ਛੋੜਿਆ ਇਕਨਾ ਵਰਖਾ ਅਗਨਿ ਵਸਾਈ ॥  
Some started hissing like cobra and some poured out fire.

ਤਾਰੇ ਤੋੜੇ ਭੰਗਰਿ ਨਾਥ ਇਕ ਚੜਿ ਮਿਰਗਾਨੀ ਜਲੁ ਤਰਿ ਜਾਈ ॥  
Bhangar Nath plucked the stars and many upon deer skin started floating on  
water.

ਸਿਧਾਂ ਅਗਨਿ ਨ ਬੁਝੈ ਬੁਝਾਈ ॥੪੧॥  
The fire (of desires) of the Siddhs was unextinguishable.(41)

The yogis, with their meditation had gained many mystic powers, which they showed to Guru Nanak and asked him to show his own supremacy, which the Guru refuse to demonstrate.

#### Pauri 42

ਸਿਧਿ ਬੋਲਨਿ ਸੁਣਿ ਨਾਨਕਾ ਤੁਹਿ ਜਗ ਨੋ ਕਰਾਮਾਤਿ ਦਿਖਾਈ ॥

Siddhs spoke, Listen O Nanak! You have shown miracles to the world.

ਕੁਝ ਵਿਖਾਲੇਂ ਅਸਾਂ ਨੋ ਤੁਹਿ ਕਿਉ ਢਿਲ ਅਵੇਹੀ ਲਾਈ ॥

Why are you late in showing some to us.

ਬਾਬਾ ਬੋਲੇ ਨਾਥ ਜੀ ਅਸਾਂ ਤੇ ਵੇਖਣਿ ਜੋਗੀ ਵਸਤੁ ਨ ਕਾਈ ॥

Baba replied, O respected Nath! I have nothing worth showing to you.

ਗੁਰ ਸੰਗਤਿ ਬਾਣੀ ਬਿਨਾ ਦੂਜੀ ਓਟ ਨਹੀ ਹੈ ਰਾਈ ॥

I have no support except of the Guru (God), Holy Congregation, and the Word (bani).

ਸਿਵ ਰੂਪੀ ਕਰਤਾ ਪੁਰਖੁ ਚਲੇ ਨਾਹੀ ਧਰਤਿ ਚਲਾਈ ॥

That Paramatman (God) who is all full of benedictions (sivam) for all is stable and the earth (and material over it) is transitory.

ਸਿਧ ਤੰਤ੍ਰ ਮੰਤ੍ਰ ਕਰਿ ਝਵਿ ਪਏ ਸਬਦਿ ਗੁਰੂ ਕੇ ਕਲਾ ਛਪਾਈ ॥

The Siddhs exhausted themselves with the tantra-mantras but the world of Master did not allow their powers to come up.

ਦਦੇ ਦਾਤਾ ਗੁਰੂ ਹੈ ਕਕੇ ਕੀਮਤ ਕਿਨੇ ਨ ਪਾਈ ॥

The Guru is the giver and no one can gauge his bounties.

ਸੋ ਦੀਨ ਨਾਨਕ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥੪੨॥

Ultimately, the humbled Yogis submitted before the True Guru Nanak.(42)

#### Pauri 43

ਬਾਬਾ ਬੋਲੇ ਨਾਥ ਜੀ ਸਬਦੁ ਸੁਨਹੁ ਸਚੁ ਮੁਖਹੁ ਅਲਾਈ ॥

Baba (further) said, O respected Nath! Please listen to the Truth that I utter.

ਬਾਝੋ ਸਚੇ ਨਾਮ ਦੇ ਹੋਰ ਕਰਾਮਾਤਿ ਅਸਾਂ ਤੇ ਨਾਹੀ ॥

Without the True Name no else miracle I have.



ਬਸਤਰਿ ਪਹਿਰੇ ਅਗਨਿ ਕੈ ਬਰਫ ਹਿਮਾਲੇ ਮੰਦਰ ਛਾਈ ॥  
I may wear the clothes of fire and build my house in the Himalayas.

ਕਰੋ ਰਸੋਈ ਸਾਰ ਦੀ ਸਗਲੀ ਧਰਤੀ ਨਥਿ ਚਲਾਈ ॥  
I may eat the iron and make earth move to my orders.

ਏਵਡੁ ਕਰੀ ਵਿਥਾਰ ਕਉ ਸਗਲੀ ਧਰਤੀ ਹਕੀ ਜਾਈ ॥  
I may expand myself so much that I could push the earth.

ਤੋਲੀ ਧਰਤਿ ਅਕਾਸਿ ਦੁਇ ਪਿਛੇ ਛਾਬੇ ਟੰਕੁ ਚੜਾਈ ॥  
I may weigh the earth and the sky against few grams of weight.

ਏਹ ਬਲੁ ਰਖਾ ਆਪਿ ਵਿਚਿ ਜਿਸੁ ਆਖਾ ਤਿਸੁ ਪਾਸਿ ਕਰਾਈ ॥  
I may have so much of power that I push aside anybody by sheer words.

ਸਤਿਨਾਮ ਬਿਨੁ ਬਾਦਰਿ ਛਾਈ ॥੪੩॥

But without the True name, these all (powers) are momentary like the shadow of the clouds.(43)

#### Pauri 44

ਬਾਬੇ ਕੀਤੀ ਸਿਧ ਗੋਸਟਿ ਸਬਦ ਸਾਂਤਿ ਸਿਧਾਂ ਵਿਚ ਆਈ ॥

Baba has discussions with the Siddhs and because of the energy of the Shabad those Siddhs attained peace.

ਜਿਣਿ ਮੇਲਾ ਸਿਵਰਾਤਿ ਦਾ ਖਟ (ਛੇ) ਦਰਸਨ ਆਦੇਸਿ ਕਰਾਈ ॥

Conquering the Sivratri fair Baba made the followers of six philosophies bow.

ਸਿਧਿ ਬੋਲਨਿ ਸੁਭ ਬਚਨ ਧਨੁ ਨਾਨਕ ਤੇਰੀ ਵਡੀ ਕਮਾਈ ॥

Now, speaking benign words, the Siddhs said, Nanak, your achievement is great.

ਵਡਾ ਪੁਰਖੁ ਪਰਗਟਿਆ ਕਲਿਜੁਗ ਅੰਦਰ ਜੋਤਿ ਜਗਾਈ ॥

You, emerging like a great man in Kalyug have brighten the light (of knowledge) all around.

ਮੇਲਿਓ ਬਾਬਾ ਉਠਿਆ ਮੁਲਤਾਨੇ ਦੀ ਜਾਰਤਿ ਜਾਈ ॥

Getting up from that fair, Baba went to the pilgrimage of Multan.

ਅਗੋਂ ਫਰਿ ਮੁਲਤਾਨ ਦੇ ਦੁਧਿ ਕਟੋਰਾ ਭਰਿ ਲੈ ਆਈ ॥

In Multan, the Pir presented a bowl of milk filled up to brims (which means That Faqirs here are already in plenty).

ਬਾਬੇ ਕਢਿ ਕਰਿ ਬਗਲ ਤੇ ਚੰਬੋਲੀ ਦੁਧ ਵਿਚਿ ਮਿਲਾਈ ॥  
Baba took out a jasmine flower from his bag and floated it on the milk (which meant that he was not going to put anybody to trouble).

ਜਿਉ ਸਾਗਰ ਵਿਚ ਗੰਗ ਸਮਾਈ ॥੪੪॥

It was such a scene as if the Ganges were merging into the sea

As the Guru arrived in Multan, the pirs (Muslim religious heads) of Multan brought to him a bowl overflowing to the brim with milk. By this gesture they meant to say that the place was already full of religious teachers.

Guru Nanak laid upon the milkbowl a petal of jasmine flower indicating thereby that he would still find room for himself without displacing anyone. And the Guru, says Bhai Gurdas, mingled there as do the waters of the Ganges and the sea

#### Pauri 45

ਜਾਰਤਿ ਕਰਿ ਮੁਲਤਾਨ ਦੀ ਫਿਰਿ ਕਰਤਾਰ ਪੁਰੇ ਨੋ ਆਇਆ ॥

After the journey of Multan, Guru Nanak again turned towards Kartarpur.

ਚੜ੍ਹੇ ਸਵਾਈ ਦਿਹਿ ਦਿਹੀ ਕਲਿਜੁਗ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥

His impact increased by leaps and bounds and he made people of Kalyug remember Naam.

ਵਿਣੁ ਨਾਵੈ ਹੋਰੁ ਮੰਗਣਾ ਸਿਰਿ ਦੁਖਾ ਦੇ ਦੁਖ ਸਬਾਇਆ ॥

DeSring anything except the Naam of the Master, is invitation to multiplying sufferings.

ਮਾਰਿਆ ਸਿਕਾ ਜਗਤਿ ਵਿਚਿ ਨਾਨਕ ਨਿਰਮਲ ਪੰਥ ਚਲਾਇਆ ॥

In the world, he established the authority (of his doctrines) and started a religion, devoid of any impurity (niramala panth).

ਬਾਪਿਆ ਲਹਿਣਾ ਝਵਿਦੇ ਗੁਰਿਆਈ ਸਿਰਿ ਛੜ੍ਹ ਫਿਰਾਇਆ ॥

During his life time he waved the canopy of Guru-seat on the head of Lehna (Guru Angad) and merged his own light into him.

ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇਕੈ ਸਤਿਗੁਰ ਨਾਨਕ ਰੂਪ ਵਟਾਇਆ ॥

Guru Nanak now transformed himself.

ਲਖਿ ਨ ਕੋਈ ਸਕਈ ਆਚਰਜੇ ਆਚਰਜ ਦਿਖਾਇਆ ॥

This mystery is incomprehensible for anybody that awe inspiring (Guru Nanak) accomplished a wonderful task.

ਕਾਇਆ ਪਲਟਿ ਸਰੂਪ ਬਣਾਇਆ ॥੪੫॥

He converted (his body) into a new form.(45)

The above 5 stanzas (pauris) of Bhai Gurdas give a number of stories associated with the Guru Nanak's visit to Achal Batala and the dialogue with the Sidhs.

Siddhs and Yogis are all worshippers of Master Shiva. They normally wear a mala (chain) made of beads called 'rudrakhs'. They also wear large earrings made of special wood.

A list of eighty-four siddhas is found in a manuscript (manuscript no 48/34 of the Asiatic Society of Bengal) dated Lakshmana Samvat 388 (1506) of a medieval Maithili work, the Varnana) ratnâkara written by Jyotirishwar Thakur, the court poet of King Harisimhadeva of Mithila (reigned 1300–1321)

In another grouping, the names of 9 famous Naths are given as follows:

Gorakh Nath, Machinder Nath, Santokh Nath, Kambar Nath, Satah Nath, Ad Nath, Udai Nath, Kambar Nath, Achamb Nath and Chaurangi Nath.

### SUMMARY OF SIDH GHOST

A variety of intriguing questions were asked by the Sidhs at the three places, Guru Nanak, met them, and in his own wisdom, he answered all of them. In addition to answering questions, Guru Nanak also explained to Sidhs, many concepts of spirituality on which, they were either unaware or confused.

The questions of the Sidhs circled around the following areas, and Guru Nanak's answers to those are in the stanzas, in the Sidh Gost, given in the brackets.

- How to live a pure life (stanzas 4-5)
- Why can't Guru Nanak join the group of the Sidhs? (Stanzas 6-7)
- Guru Nanak rejected the offer (Stanzas 8-9)
- What is the origin of the creation (Stanzas 21-22)
- The world ocean is hard to cross, how could the other side of the bank be found? (stanza 43, 49, 58, 59)
- The concept of Gurmukh and Manmukh explained (Stanzas 23-42)
- How to reach and realise The Almighty? (Stanzas 48, 50-54)
- What is the source of Divine knowledge? (Stanzas 61-64)
- What is importance of Nam? (Stanzas 72-73)

Other areas of questions, whose answers are spread all over the Gohst:

- What technique you used to eliminate wishes and desires?
- How to eradicate the fear and pain of death?
- How so to adopt calm and composure?
- From where we have come and where we will go?
- How to so find the truth?
- How to find true love?
- How can ego be killed?

## APPENDIX A

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਸਿਧ ਗੋਸਟਿ  
*Ramkali Mehla 1 Sidh Gohst*

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

The meeting starts, the Sadhs sit crossed legs for discussion

ਸਿਧ ਸਭਾ ਕਰਿ ਆਸਣਿ ਬੈਠੇ ਸੰਤ ਸਭਾ ਜੈਕਾਰੋ ॥

The Siddhas formed an assembly; sitting in their Yogic postures, they shouted,  
“Salute this gathering of Saints.”

ਤਿਸੁ ਆਗੈ ਰਹਰਾਸਿ ਹਮਾਰੀ ਸਾਚਾ ਅਪਰ ਅਪਾਰੋ ॥

I offer my salutation to the One who is true, infinite and incomparably beautiful.

ਮਸਤਕੁ ਕਾਟਿ ਧਰੀ ਤਿਸੁ ਆਗੈ ਤਨੁ ਮਨੁ ਆਗੈ ਦੇਉ ॥

I cut off my head, and offer it to Him; I dedicate my body and mind to Him.

ਨਾਨਕ ਸੰਤੁ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਸਹਜ ਭਾਇ ਜਸੁ ਲੇਉ ॥ ੧ ॥

O Nanak, meeting with the Saints, Truth is obtained, and one is spontaneously blessed with distinction. ||1||

Guru Nanak says that Waheguru lives in a happy home, and Sidhs asks the questions

ਕਿਆ ਭਵੀਐ ਸਚਿ ਸੂਚਾ ਹੋਇ ॥

What is the use of wandering around? Purity comes only through Truth.

ਸਾਚ ਸਬਦ ਬਿਨੁ ਮੁਕਤਿ ਨ ਕੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥

Without the True Word of the Shabad, no one finds liberation. ||1|| rahau ||

ਕਵਨ ਤੁਮੇ ਕਿਆ ਨਾਉ ਤੁਮਾਰਾ ਕਉਨੁ ਮਾਰਗੁ ਕਉਨੁ ਸੁਆਓ ॥

“Who are you? What is your name? What is your way? What is your goal?

ਸਾਚੁ ਕਹਉ ਅਰਦਾਸਿ ਹਮਾਰੀ ਹਉ ਸੰਤ ਜਨਾ ਬਲਿ ਜਾਓ ॥

We pray that you will answer us truthfully; we are a sacrifice to the humble Saints.

ਕਹ ਬੈਸਹੁ ਕਹ ਰਹੀਐ ਬਾਲੇ ਕਹ ਆਵਹੁ ਕਹ ਜਾਹੋ ॥

Where is your seat? Where do you live, boy? Where did you come from, and where are you going?

ਨਾਨਕੁ ਬੋਲੈ ਸੁਣਿ ਬੈਰਾਗੀ ਕਿਆ ਤੁਮਾਰਾ ਰਾਹੋ ॥ ੨ ॥

Tell us, Nanak - the detached Siddhas wait to hear your reply. What is your path?" | 2 | |

ਘਟਿ ਘਟਿ ਬੈਸਿ ਨਿਰੰਤਰਿ ਰਹੀਐ ਚਾਲਹਿ ਸਤਿਗੁਰ ਭਾਏ ॥

He dwells deep within the nucleus of each and every heart. This is my seat and my home. I walk in harmony with the Will of the True Guru.

ਸਹਜੇ ਆਏ ਹੁਕਮਿ ਸਿਧਾਏ ਨਾਨਕ ਸਦਾ ਰਜਾਏ ॥

I came from the Celestial Master; I go wherever He orders me to go. I am Nanak, forever under the Command of His Will.

ਆਸਣਿ ਬੈਸਣਿ ਥਿਰੁ ਨਾਰਾਇਣੁ ਐਸੀ ਗੁਰਮਤਿ ਪਾਏ ॥

I sit in the posture of the eternal, imperishable Master. These are the Teachings I have received from the Guru.

ਗੁਰਮੁਖਿ ਬੁਝੈ ਆਪੁ ਪਛਾਣੈ ਸਚੇ ਸਚਿ ਸਮਾਏ ॥ ੩ ॥

As Gurmukh, I have come to understand and realize myself; I merge in the Truest of the True. | 3 | |

ਦੁਨੀਆ ਸਾਗਰੁ ਦੁਤਰੁ ਕਹੀਐ ਕਿਉ ਕਰਿ ਪਾਈਐ ਪਾਰੇ ॥

"The world-ocean is treacherous and impassable; how can one cross over?

ਚਰਪਟੁ ਬੋਲੈ ਅਉਧੁ ਨਾਨਕ ਦੇਹੁ ਸਚਾ ਬੀਚਾਰੇ ॥

Charpat the Yogi says, O Nanak, think it over, and give us your true reply.""

ਆਪੇ ਆਖੈ ਆਪੇ ਸਮਝੈ ਤਿਸੁ ਕਿਆ ਉਤਰੁ ਦੀਜੈ ॥

What answer can I give to someone, who claims to understand himself?

ਸਾਚੁ ਕਹਹੁ ਤੁਮ ਪਾਰਗਰਾਮੀ ਤੁਝੁ ਕਿਆ ਬੈਸਣੁ ਦੀਜੈ ॥ ੪ ॥

I speak the Truth; if you have already crossed over, how can I argue with you? | 4 | |

ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ ॥

The lotus flower floats untouched upon the surface of the water, and the duck swims through the stream;

ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥

With one's consciousness focused on the Word of the Shabad, one crosses over the terrifying world-ocean. O Nanak, chant the Naam, the Name of the Master.

ਰਹਿ ਇਕਾਂਤਿ ਏਕੋ ਮਨਿ ਵਸਿਆ ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੋ ॥  
One who lives alone, as a hermit, enshrining the One Master in his mind,  
remaining unaffected by hope in the midst of hope,

ਅਗਮੁ ਅਗੋਚਰੁ ਦੇਖਿ ਦਿਖਾਏ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੋ ॥ ੫ ॥  
Sees and inspires others to see the inaccessible, unfathomable Master. Nanak  
is his slave. ||5||

ਸੁਣਿ ਸੁਆਮੀ ਅਰਦਾਸਿ ਹਮਾਰੀ ਪੁਛਉ ਸਾਚੁ ਬੀਚਾਰੋ ॥  
“Listen, Master, to our prayer. We seek your true opinion. Shabad View Verse  
View

ਰੋਸੁ ਨ ਕੀਜੈ ਉਤਰੁ ਦੀਜੈ ਕਿਉ ਪਾਈਐ ਗੁਰ ਦੁਆਰੋ ॥  
Don't be angry with us - please tell us: How can we find the Guru's Door?"  
ਇਹੁ ਮਨੁ ਚਲਤਉ ਸਚ ਘਰਿ ਬੈਸੈ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੋ ॥  
This fickle mind sits in its true home, O Nanak, through the Support of the  
Naam, the Name of the Master.

ਆਪੇ ਮੇਲਿ ਮਿਲਾਏ ਕਰਤਾ ਲਾਗੈ ਸਾਚਿ ਪਿਆਰੋ ॥ ੬ ॥  
The Creator Himself unites us in Union, and inspires us to love the Truth.  
||6||

ਹਾਟੀ ਬਾਟੀ ਰਹਿ ਨਿਰਾਲੇ ਰੂਖਿ ਬਿਰਖਿ ਉਦਿਆਨੇ ॥  
“Away from stores and highways, we live in the woods, among plants and  
trees. Shabad View Verse View

ਕੰਦ ਮੂਲੁ ਅਹਾਰੋ ਖਾਈਐ ਅਉਧੂ ਬੋਲੈ ਗਿਆਨੇ ॥  
For food, we take fruits and roots. This is the spiritual wisdom spoken by  
the renunciates.

ਤੀਰਥਿ ਨਾਈਐ ਸੁਖੁ ਫਲੁ ਪਾਈਐ ਮੈਲੁ ਨ ਲਾਗੈ ਕਾਈ ॥  
We bathe at sacred shrines of pilgrimage, and obtain the fruits of peace; not  
even an iota of filth sticks to us.

ਗੋਰਖ ਪੂਤੁ ਲੋਹਾਰੀਪਾ ਬੋਲੈ ਜੋਗ ਜੁਗਤਿ ਬਿਧਿ ਸਾਈ ॥ ੭ ॥  
Luhaareepaa, the disciple of Gorakh says, this is the Way of Yoga.”” ||7||

ਹਾਟੀ ਬਾਟੀ ਨੀਦ ਨ ਆਵੈ ਪਰ ਘਰਿ ਚਿਤੁ ਨ ਡੁਲਾਈ ॥  
In the stores and on the road, do not sleep; do not let your consciousness  
covet anyone else's home.

ਬਿਨੁ ਨਾਵੈ ਮਨੁ ਟੇਕ ਨ ਟਿਕਈ ਨਾਨਕ ਭੁਖ ਨ ਜਾਈ ॥  
Without the Name, the mind has no firm support; O Nanak, this hunger never  
departs.

ਹਾਟੁ ਪਟਣੁ ਘਰੁ ਗੁਰੂ ਦਿਖਾਇਆ ਸਹਜੇ ਸਚੁ ਵਾਪਾਰੋ ॥  
The Guru has revealed the stores and the city within the home of my own  
heart, where I intuitively carry on the true trade.

ਖੰਡਿਤ ਨਿਦ੍ਰਾ ਅਲਪ ਅਹਾਰੰ ਨਾਨਕ ਤਤੁ ਬੀਚਾਰੋ ॥ ੮ ॥  
Sleep little, and eat little; O Nanak, this is the essence of wisdom. ||8||

ਦਰਸਨੁ ਭੇਖ ਕਰਹੁ ਜੋਗਿੰਦ੍ਰਾ ਮੁੰਦ੍ਰਾ ਝੋਲੀ ਖਿੰਥਾ ॥  
“Wear the robes of the sect of Yogis who follow Gorakh; put on the ear-rings,  
begging wallet and patched coat.

ਬਾਰਹ ਅੰਤਰਿ ਏਕੁ ਸਰੇਵਹੁ ਖਟੁ ਦਰਸਨ ਇਕ ਪੰਥਾ ॥  
Among the twelve schools of Yoga, ours is the highest; among the six schools  
of philosophy, ours is the best path.

ਇਨ ਬਿਧਿ ਮਨੁ ਸਮਝਾਈਐ ਪੁਰਖਾ ਬਾਹੁੜਿ ਚੋਟ ਨ ਖਾਈਐ ॥  
This is the way to instruct the mind, so you will never suffer beatings again.”

ਨਾਨਕੁ ਬੋਲੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥ ੯ ॥  
Nanak speaks: the Gurmukh understands; this is the way that Yoga is attained.  
||9||

ਅੰਤਰਿ ਸਬਦੁ ਨਿਰੰਤਰਿ ਮੁਦ੍ਰਾ ਹਉਮੈ ਮਮਤਾ ਦੂਰਿ ਕਰੀ ॥  
Let constant absorption in the Word of the Shabad deep within be your ear-  
rings; eradicate egotism and attachment. Shabad View Verse View

ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਨਿਵਾਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁ ਸਮਝ ਪਰੀ ॥  
Discard sexual desire, anger and egotism, and through the Word of the  
Guru’s Shabad, attain true understanding.

ਖਿੰਥਾ ਝੋਲੀ ਭਰਿਪੁਰਿ ਰਹਿਆ ਨਾਨਕ ਤਾਰੈ ਏਕੁ ਹਰੀ ॥  
For your patched coat and begging bowl, see the Master God pervading and  
permeating everywhere; O Nanak, the One Master will carry you across.

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੀ ਨਾਈ ਪਰਖੈ ਗੁਰ ਕੀ ਬਾਤ ਖਰੀ ॥ ੧੦ ॥  
True is our Master and Master, and True is His Name. Analyze it, and you  
shall find the Word of the Guru to be True. ||10||

ਉੱਧਉ ਖਪਰੁ ਪੰਚ ਭੂ ਟੋਪੀ ॥

Let your mind turn away in detachment from the world, and let this be your begging bowl. Let the lessons of the five elements be your cap.

ਕਾਂਇਆ ਕੜਾਸਣੁ ਮਨੁ ਜਾਗੋਟੀ ॥

Let the body be your meditation mat, and the mind your loin cloth.

ਸਤੁ ਸੰਤੋਖੁ ਸੰਜਮੁ ਹੈ ਨਾਲਿ ॥

Let truth, contentment and self-discipline be your companions.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਲਿ ॥ ੧੧ ॥

O Nanak, the Gurmukh dwells on the Naam, the Name of the Master. ||11||

ਕਵਨੁ ਸੁ ਗੁਪਤਾ ਕਵਨੁ ਸੁ ਮੁਕਤਾ ॥

“Who is hidden? Who is liberated?”

ਕਵਨੁ ਸੁ ਅੰਤਰਿ ਬਾਹਰਿ ਜੁਗਤਾ ॥

Who is united, inwardly and outwardly?

ਕਵਨੁ ਸੁ ਆਵੈ ਕਵਨੁ ਸੁ ਜਾਇ ॥

Who comes, and who goes?

ਕਵਨੁ ਸੁ ਤ੍ਰਿਭਵਣਿ ਰਹਿਆ ਸਮਾਇ ॥ ੧੨ ॥

Who is permeating and pervading the three worlds? ||12||

ਘਟਿ ਘਟਿ ਗੁਪਤਾ ਗੁਰਮੁਖਿ ਮੁਕਤਾ ॥

He is hidden within each and every heart. The Gurmukh is liberated. Shabad  
View Verse View

ਅੰਤਰਿ ਬਾਹਰਿ ਸਬਦਿ ਸੁ ਜੁਗਤਾ ॥

Through the Word of the Shabad, one is united, inwardly and outwardly.

ਮਨਮੁਖਿ ਬਿਨਸੈ ਆਵੈ ਜਾਇ ॥

The self-willed manmukh perishes, and comes and goes.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਇ ॥ ੧੩ ॥

O Nanak, the Gurmukh merges in Truth. ||13||



ਕਿਉ ਕਰਿ ਬਾਧਾ ਸਰਪਨਿ ਖਾਧਾ ॥

“How is one placed in bondage, and consumed by the serpent of Maya?

ਕਿਉ ਕਰਿ ਖੋਇਆ ਕਿਉ ਕਰਿ ਲਾਧਾ ॥

How does one lose, and how does one gain?

ਕਿਉ ਕਰਿ ਨਿਰਮਲੁ ਕਿਉ ਕਰਿ ਅੰਧਿਆਰਾ ॥

How does one become immaculate and pure? How is the darkness of ignorance removed?

ਇਹੁ ਤਤੁ ਬੀਚਾਰੈ ਸੁ ਗੁਰੂ ਹਮਾਰਾ ॥ ੧੪ ॥

One who understands this essence of reality is our Guru.”” | 14 |

ਦੁਰਮਤਿ ਬਾਧਾ ਸਰਪਨਿ ਖਾਧਾ ॥

Man is bound by evil-mindedness, and consumed by Maya, the serpent.

ਮਨਮੁਖਿ ਖੋਇਆ ਗੁਰਮੁਖਿ ਲਾਧਾ ॥

The self-willed manmukh loses, and the Gurmukh gains.

ਸਤਿਗੁਰੁ ਮਿਲੈ ਅੰਧੇਰਾ ਜਾਇ ॥

Meeting the True Guru, darkness is dispelled.

ਨਾਨਕ ਹਉਮੈ ਮੋਟਿ ਸਮਾਇ ॥ ੧੫ ॥

O Nanak, eradicating egotism, one merges in the Master. | 15 |

ਸੁੰਨ ਨਿਰੰਤਰਿ ਦੀਜੈ ਬੰਧੁ ॥

Focused deep within, in perfect absorption,

ਉਡੈ ਨ ਹੰਸਾ ਪੜੈ ਨ ਕੰਧੁ ॥

The soul-swan does not fly away, and the body-wall does not collapse.

ਸਹਜ ਗੁਫਾ ਘਰੁ ਜਾਣੈ ਸਾਚਾ ॥

Then, one knows that his true home is in the cave of intuitive poise.

ਨਾਨਕ ਸਾਚੇ ਭਾਵੈ ਸਾਚਾ ॥ ੧੬ ॥

O Nanak, the True Master loves those who are truthful. | 16 |

ਕਿਸੁ ਕਾਰਣਿ ਗ੍ਰਿਹੁ ਤਜਿਓ ਉਦਾਸੀ ॥

“Why have you left your house and become a wandering Udaasee?

ਕਿਸੁ ਕਾਰਣਿ ਇਹੁ ਭੇਖੁ ਨਿਵਾਸੀ ॥  
Why have you adopted these religious robes?

ਕਿਸੁ ਵਖਰ ਕੇ ਤੁਮ ਵਣਜਾਰੇ ॥  
What merchandise do you trade?

ਕਿਉ ਕਰਿ ਸਾਥੁ ਲੰਘਾਵਹੁ ਪਾਰੇ ॥ ੧੭ ॥  
How will you carry others across with you? ||17||

ਗੁਰਮੁਖਿ ਖੋਜਤ ਭਏ ਉਦਾਸੀ ॥  
I became a wandering Udaasee, searching for the Gurmukhs.

ਦਰਸਨ ਕੈ ਤਾਈ ਭੇਖ ਨਿਵਾਸੀ ॥  
I have adopted these robes seeking the Blessed Vision of the Master's Darshan.

ਸਾਚ ਵਖਰ ਕੇ ਹਮ ਵਣਜਾਰੇ ॥  
I trade in the merchandise of Truth.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰੇ ॥ ੧੮ ॥  
O Nanak, as Gurmukh, I carry others across. ||18||

ਕਿਤੁ ਬਿਧਿ ਪੁਰਖਾ ਜਨਮੁ ਵਟਾਇਆ ॥  
"How have you changed the course of your life?

ਕਾਹੇ ਕਉ ਤੁਝੁ ਇਹੁ ਮਨੁ ਲਾਇਆ ॥  
With what have you linked your mind?

ਕਿਤੁ ਬਿਧਿ ਆਸਾ ਮਨਸਾ ਖਾਈ ॥  
How have you subdued your hopes and desires?

ਕਿਤੁ ਬਿਧਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪਾਈ ॥  
How have you found the Light deep within your nucleus?

ਬਿਨੁ ਦੰਤਾ ਕਿਉ ਖਾਈਐ ਸਾਰੁ ॥  
Without the great giver, how will we survive

ਨਾਨਕ ਸਾਚਾ ਕਰਹੁ ਬੀਚਾਰੁ ॥ ੧੯ ॥  
Give us your true opinion, Nanak. ||19||

ਸਤਿਗੁਰ ਕੈ ਜਨਮੇ ਗਵਨੁ ਮਿਟਾਇਆ ॥

Born into the House of the True Guru, my wandering in reincarnation ended.

ਅਨਹਤਿ ਰਾਤੇ ਇਹੁ ਮਨੁ ਲਾਇਆ ॥

My mind is attached and attuned to the unstruck sound current.

ਮਨਸਾ ਆਸਾ ਸਬਦਿ ਜਲਾਈ ॥

Through the Word of the Shabad, my hopes and desires have been burnt away.

ਗੁਰਮੁਖਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪਾਈ ॥

As Gurmukh, I found the Light deep within the nucleus of my self.

ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਖਾਈਐ ਸਾਰੁ ॥

Eradicating the three qualities, one eats iron.

ਨਾਨਕ ਤਾਰੇ ਤਾਰਣਹਾਰੁ ॥ ੨੦ ॥

O Nanak, the Emancipator emancipates. | |20| |

ਆਦਿ ਕਉ ਕਵਨੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਕਹਾ ਘਰ ਵਾਸੇ ॥

“What can you tell us about the beginning? In what home did the absolute dwell then?”

ਗਿਆਨ ਕੀ ਮੁਦਾ ਕਵਨ ਕਥੀਅਲੇ ਘਟਿ ਘਟਿ ਕਵਨ ਨਿਵਾਸੇ ॥

What are the ear-rings of spiritual wisdom? Who dwells in each and every heart?

ਕਾਲ ਕਾ ਠੀਗਾ ਕਿਉ ਜਲਾਈਅਲੇ ਕਿਉ ਨਿਰਭਉ ਘਰਿ ਜਾਈਐ ॥

How can one avoid the attack of death? How can one enter the home of fearlessness?

ਸਹਜ ਸੰਤੋਖ ਕਾ ਆਸਣੁ ਜਾਣੈ ਕਿਉ ਛੇਦੇ ਬੈਰਾਈਐ ॥

How can one know the posture of intuition and contentment, and overcome one's adversaries?”

ਗੁਰ ਕੈ ਸਬਦਿ ਹਉਮੈ ਬਿਖੁ ਮਾਰੈ ਤਾ ਨਿਜ ਘਰਿ ਹੋਵੈ ਵਾਸੇ ॥

Through the Word of the Guru's Shabad, egotism and corruption are conquered, and then one comes to dwell in the home of the self within.

ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਤਿਸੁ ਸਬਦਿ ਪਛਾਣੈ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੋ ॥ ੨੧ ॥  
One who realizes the Shabad of the One who created the creation - Nanak  
is his slave. ||21||

ਕਹਾ ਤੇ ਆਵੈ ਕਹਾ ਇਹੁ ਜਾਵੈ ਕਹਾ ਇਹੁ ਰਹੈ ਸਮਾਈ ॥  
“Where did we come from? Where are we going? Where will we be absorbed?  
ਏਸੁ ਸਬਦ ਕਉ ਜੋ ਅਰਥਾਵੈ ਤਿਸੁ ਗੁਰ ਤਿਲੁ ਨ ਤਮਾਈ ॥  
One who reveals the meaning of this Shabad is the Guru, who has no greed  
at all.

ਕਿਉ ਤਤੈ ਅਵਿਗਤੈ ਪਾਵੈ ਗੁਰਮੁਖਿ ਲਗੈ ਪਿਆਰੇ ॥  
How can one find the essence of the unmanifest reality? How does one  
become Gurmukh, and enshrine love for the Master?

ਆਪੇ ਸੁਰਤਾ ਆਪੇ ਕਰਤਾ ਕਹੁ ਨਾਨਕ ਬੀਚਾਰੇ ॥  
He Himself is consciousness, He Himself is the Creator; share with us,  
Nanak, your wisdom.”

ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਵੈ ਹੁਕਮੇ ਰਹੈ ਸਮਾਈ ॥  
By His Command we come, and by His Command we go; by His Command,  
we merge in absorption.

ਪੂਰੇ ਗੁਰ ਤੇ ਸਾਚੁ ਕਮਾਵੈ ਗਤਿ ਮਿਤਿ ਸਬਦੇ ਪਾਈ ॥ ੨੨ ॥  
Through the Perfect Guru, live the Truth; through the Word of the Shabad,  
the state of dignity is attained. ||22||

ਆਦਿ ਕਉ ਬਿਸਮਾਦੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਨਿਰੰਤਰਿ ਵਾਸੁ ਲੀਆ ॥  
We can only express a sense of wonder about the beginning. The absolute  
abided endlessly deep within Himself then.

ਅਕਲਪਤ ਮੁਦ੍ਰਾ ਗੁਰ ਗਿਆਨੁ ਬੀਚਾਰੀਅਲੇ ਘਟਿ ਘਟਿ ਸਾਚਾ ਸਰਬ ਜੀਆ ॥  
Consider freedom from desire to be the ear-rings of the Guru’s spiritual  
wisdom. The True Master, the Soul of all, dwells within each and every heart.

ਗੁਰ ਬਚਨੀ ਅਵਿਗਤਿ ਸਮਾਈਐ ਤਤੁ ਨਿਰੰਜਨੁ ਸਹਜਿ ਲਹੈ ॥  
Through the Guru’s Word, one merges in the absolute, and intuitively receives  
the immaculate essence.

ਨਾਨਕ ਦੂਜੀ ਕਾਰ ਨ ਕਰਣੀ ਸੇਵੈ ਸਿਖੁ ਸੁ ਖੋਜਿ ਲਹੈ ॥

O Nanak, that Sikh who seeks and finds the Way does not serve any other.

ਹੁਕਮੁ ਬਿਸਮਾਦੁ ਹੁਕਮਿ ਪਛਾਣੈ ਜੀਅ ਜੁਗਤਿ ਸਚੁ ਜਾਣੈ ਸੋਈ ॥

Wonderful and amazing is His Command; He alone realizes His Command and knows the true way of life of His creatures.

ਆਪੁ ਮੋਟਿ ਨਿਰਾਲਮੁ ਹੋਵੈ ਅੰਤਰਿ ਸਾਚੁ ਜੋਗੀ ਕਹੀਐ ਸੋਈ ॥ ੨੩ ॥

One who eradicates his self-conceit becomes free of desire; he alone is a Yogi, who enshrines the True Master deep within. ||23||

ਅਵਿਗਤੇ ਨਿਰਮਾਇਲੁ ਉਪਜੇ ਨਿਰਗੁਣ ਤੇ ਸਰਗੁਣੁ ਥੀਆ ॥

From His state of absolute existence, He assumed the immaculate form; from formless, He assumed the supreme form.

ਸਤਿਗੁਰੁ ਪਰਚੈ ਪਰਮ ਪਦੁ ਪਾਈਐ ਸਾਚੈ ਸਬਦਿ ਸਮਾਇ ਲੀਆ ॥

By pleasing the True Guru, the supreme status is obtained, and one is absorbed in the True Word of the Shabad.

ਏਕੇ ਕਉ ਸਚੁ ਏਕਾ ਜਾਣੈ ਹਉਮੈ ਦੂਜਾ ਦੂਰਿ ਕੀਆ ॥

He knows the True Master as the One and only; he sends his egotism and duality far away.

ਸੋ ਜੋਗੀ ਗੁਰੁ ਸਬਦੁ ਪਛਾਣੈ ਅੰਤਰਿ ਕਮਲੁ ਪ੍ਰਗਾਸੁ ਥੀਆ ॥

He alone is a Yogi, who realizes the Word of the Guru's Shabad; the lotus of the heart blossoms forth within.

ਜੀਵਤੁ ਮਰੈ ਤਾ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ਅੰਤਰਿ ਜਾਣੈ ਸਰਬੁ ਦਇਆ ॥

If one remains dead while yet alive, then he understands everything; he knows the Master deep within himself, who is kind and compassionate to all.

ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਆਪੁ ਪਛਾਣੈ ਸਰਬੁ ਜੀਆ ॥ ੨੪ ॥

O Nanak, he is blessed with glorious greatness; he realizes himself in all beings. ||24||

ਸਾਚੋ ਉਪਜੈ ਸਾਚਿ ਸਮਾਵੈ ਸਾਚੇ ਸੂਚੇ ਏਕੁ ਮਇਆ ॥

We emerge from Truth, and merge into Truth again. The pure being merges into the One True Master.

ਝੂਠੇ ਆਵਹਿ ਠਵਰ ਨ ਪਾਵਹਿ ਦੂਜੈ ਆਵਾ ਗਉਣੁ ਭਇਆ ॥

The false come, and find no place of rest; in duality, they come and go.

ਆਵਾ ਗਉਣੁ ਮਿਟੈ ਗੁਰ ਸਬਦੀ ਆਪੇ ਪਰਥੈ ਬਖਸਿ ਲਇਆ ॥

This coming and going in reincarnation is ended through the Word of the Guru's Shabad; the Master Himself analyzes and grants His forgiveness.

ਏਕਾ ਬੇਦਨ ਦੂਜੈ ਬਿਆਪੀ ਨਾਮੁ ਰਸਾਇਣੁ ਵੀਸਰਿਆ ॥

One who suffers from the disease of duality, forgets the Naam, the source of nectar.

ਸੋ ਬੂਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁ ਮੁਕਤੁ ਭਇਆ ॥

He alone understands, whom the Master inspires to understand. Through the Word of the Guru's Shabad, one is liberated.

ਨਾਨਕ ਤਾਰੇ ਤਾਰਣਹਾਰਾ ਹਉਮੈ ਦੂਜਾ ਪਰਹਰਿਆ ॥ ੨੫ ॥

The Naam is a raft to swim the world ocean, whereas pride drowns one in the world ocean. | 25 |

ਮਨਮੁਖਿ ਭੂਲੈ ਜਮ ਕੀ ਕਾਣਿ ॥

The self-willed manmukhs are deluded, under the shadow of death.

ਪਰ ਘਰੁ ਜੋਹੈ ਹਾਣੇ ਹਾਣਿ ॥

They look into the homes of others, and lose.

ਮਨਮੁਖਿ ਭਰਮਿ ਭਵੈ ਬੇਬਾਣਿ ॥

The manmukhs are confused by doubt, wandering in the wilderness.

ਵੇਮਾਰਗਿ ਮੂਸੈ ਮੰਤ੍ਰਿ ਮਸਾਣਿ ॥

Having lost their way, they are plundered; they chant their mantras at cremation grounds.

ਸਬਦੁ ਨ ਚੀਨੈ ਲਵੈ ਕੁਬਾਣਿ ॥

They do not think of the Shabad; instead, they utter obscenities.

ਨਾਨਕ ਸਾਚਿ ਰਤੇ ਸੁਖੁ ਜਾਣਿ ॥ ੨੬ ॥

O Nanak, those who are attuned to the Truth know peace. | 26 |

ਗੁਰਮੁਖਿ ਸਾਚੇ ਕਾ ਭਉ ਪਾਵੈ ॥

The Gurmukh lives in the Fear of God, the True Master.

ਗੁਰਮੁਖਿ ਬਾਣੀ ਅਘੜੁ ਘੜਾਵੈ ॥

Through the Word of the Guru's Bani, the Gurmukh refines the unrefined.

ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥

The Gurmukh sings the immaculate, Glorious Praises of the Master.

ਗੁਰਮੁਖਿ ਪਵਿਤ੍ਰੁ ਪਰਮ ਪਦੁ ਪਾਵੈ ॥

The Gurmukh attains the supreme, sanctified status.

ਗੁਰਮੁਖਿ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਧਿਆਵੈ ॥

The Gurmukh meditates on the Master with every hair of his body.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਵੈ ॥ ੨੭ ॥

O Nanak, the Gurmukh merges in Truth. ||27||

ਗੁਰਮੁਖਿ ਪਰਚੈ ਬੇਦ ਬੀਚਾਰੀ ॥

The Gurmukh is pleasing to the True Guru; this is contemplation on the Vedas.

ਗੁਰਮੁਖਿ ਪਰਚੈ ਤਰੀਐ ਤਾਰੀ ॥

Pleasing the True Guru, the Gurmukh is carried across.

ਗੁਰਮੁਖਿ ਪਰਚੈ ਸੁ ਸਬਦਿ ਗਿਆਨੀ ॥

Pleasing the True Guru, the Gurmukh receives the spiritual wisdom of the Shabad.

ਗੁਰਮੁਖਿ ਪਰਚੈ ਅੰਤਰ ਬਿਧਿ ਜਾਨੀ ॥

Pleasing the True Guru, the Gurmukh comes to know the path within.

ਗੁਰਮੁਖਿ ਪਾਈਐ ਅਲਖ ਅਪਾਰੁ ॥

The Gurmukh attains the unseen and infinite Master.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਦੁਆਰੁ ॥ ੨੮ ॥

O Nanak, the Gurmukh finds the door of liberation. ||28||

ਗੁਰਮੁਖਿ ਅਕਥੁ ਕਥੈ ਬੀਚਾਰਿ ॥  
The Gurmukh speaks the unspoken wisdom.

ਗੁਰਮੁਖਿ ਨਿਬਹੈ ਸਪਰਵਾਰਿ ॥  
In the midst of his family, the Gurmukh lives a spiritual life.

ਗੁਰਮੁਖਿ ਜਪੀਐ ਅੰਤਰਿ ਪਿਆਰਿ ॥  
The Gurmukh lovingly meditates deep within.

ਗੁਰਮੁਖਿ ਪਾਈਐ ਸਬਦਿ ਅਚਾਰਿ ॥  
The Gurmukh obtains the Shabad, and righteous conduct.

ਸਬਦਿ ਭੇਦਿ ਜਾਣੈ ਜਾਣਾਈ ॥  
He knows the mystery of the Shabad, and inspires others to know it.

ਨਾਨਕ ਹਉਮੈ ਜਾਲਿ ਸਮਾਈ ॥ ੨੯ ॥  
O Nanak, burning away his ego, he merges in the Master. ||29||

ਗੁਰਮੁਖਿ ਧਰਤੀ ਸਾਚੈ ਸਾਜੀ ॥  
The True Master fashioned the earth for the sake of the Gurmukhs.

ਤਿਸ ਮਹਿ ਓਪਤਿ ਖਪਤਿ ਸੁ ਬਾਜੀ ॥  
There, he set in motion the play of creation and destruction.

ਗੁਰ ਕੈ ਸਬਦਿ ਰਪੈ ਰੰਗੁ ਲਾਇ ॥  
One who is filled with the Word of the Guru's Shabad enshrines love for the Master.

ਸਾਚਿ ਰਤਉ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਇ ॥  
Attuned to the Truth, he goes to his home with honor.

ਸਾਚ ਸਬਦ ਬਿਨੁ ਪਤਿ ਨਹੀ ਪਾਵੈ ॥  
Without the True Word of the Shabad, no one receives honor.

ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਕਿਉ ਸਾਚਿ ਸਮਾਵੈ ॥ ੩੦ ॥  
O Nanak, without the Name, how can one be absorbed in Truth? ||30||

ਗੁਰਮੁਖਿ ਅਸਟ ਸਿਧੀ ਸਭਿ ਬੁਧੀ ॥  
The Gurmukh obtains the eight miraculous spiritual powers, and all wisdom.



ਗੁਰਮੁਖਿ ਭਵਜਲੁ ਤਰੀਐ ਸਚ ਸੁਧੀ ॥  
The Gurmukh crosses over the terrifying world-ocean, and obtains true understanding.

ਗੁਰਮੁਖਿ ਸਰ ਅਪਸਰ ਬਿਧਿ ਜਾਣੈ ॥  
The Gurmukh knows the ways of truth and untruth.

ਗੁਰਮੁਖਿ ਪਰਵਿਰਤਿ ਨਰਵਿਰਤਿ ਪਛਾਣੈ ॥  
The Gurmukh knows worldliness and renunciation.

ਗੁਰਮੁਖਿ ਤਾਰੇ ਪਾਰਿ ਉਤਾਰੇ ॥  
The Gurmukh crosses over, and carries others across as well.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਨਿਸਤਾਰੇ ॥ ੩੧ ॥  
O Nanak, the Gurmukh is emancipated through the Shabad. ||31||

ਨਾਮੇ ਰਾਤੇ ਹਉਮੈ ਜਾਇ ॥  
Attuned to the Naam, the Name of the Master, egotism is dispelled.

ਨਾਮਿ ਰਤੇ ਸਚਿ ਰਹੇ ਸਮਾਇ ॥  
Attuned to the Naam, they remain absorbed in the True Master.

ਨਾਮਿ ਰਤੇ ਜੋਗ ਜੁਗਤਿ ਬੀਚਾਰੁ ॥  
Attuned to the Naam, they contemplate the Way of Yoga.

ਨਾਮਿ ਰਤੇ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ ॥  
Attuned to the Naam, they find the door of liberation.

ਨਾਮਿ ਰਤੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਇ ॥  
Attuned to the Naam, they understand the three worlds.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ੩੨ ॥  
O Nanak, attuned to the Naam, eternal peace is found. ||32||

ਨਾਮਿ ਰਤੇ ਸਿਧ ਗੋਸਟਿ ਹੋਇ ॥  
Attuned to the Naam, they attain Sidh Gosht - conversation with the Siddhas.

ਨਾਮਿ ਰਤੇ ਸਦਾ ਤਪੁ ਹੋਇ ॥  
Attuned to the Naam, they practice intense meditation forever.

ਨਾਮਿ ਰਤੇ ਸਚੁ ਕਰਣੀ ਸਾਰੁ ॥

Attuned to the Naam, they live the true and excellent lifestyle.

ਨਾਮਿ ਰਤੇ ਗੁਣ ਗਿਆਨ ਬੀਚਾਰੁ ॥

Attuned to the Naam, they contemplate the Master's virtues and spiritual wisdom.

ਬਿਨੁ ਨਾਵੈ ਬੋਲੈ ਸਭੁ ਵੇਕਾਰੁ ॥

Without the Name, all that is spoken is useless.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਕਉ ਜੈਕਾਰੁ ॥ ੩੩ ॥

O Nanak, attuned to the Naam, their victory is celebrated. ||33||

ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਪਾਇਆ ਜਾਇ ॥

Through the Perfect Guru, one obtains the Naam, the Name of the Master.

ਜੋਗ ਜੁਗਤਿ ਸਚਿ ਰਹੈ ਸਮਾਇ ॥

The Way of Yoga is to remain absorbed in Truth.

ਬਾਰਹ ਮਹ ਜੋਗੀ ਭਰਮਾਏ ਸੰਨਿਆਸੀ ਛਿਅ ਚਾਰਿ ॥

The Yogis wander in the twelve schools of Yoga; the Sannyasis in six and four.

ਗੁਰ ਕੈ ਸਬਦਿ ਜੋ ਮਰਿ ਜੀਵੈ ਸੋ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥

One who remains dead while yet alive, through the Word of the Guru's Shabad, finds the door of liberation.

ਬਿਨੁ ਸਬਦੈ ਸਭਿ ਦੂਜੈ ਲਾਗੇ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰਿ ॥

Without the Shabad, all are attached to duality. Contemplate this in your heart, and see.

ਨਾਨਕ ਵਡੇ ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ ਸਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ ॥ ੩੪ ॥

O Nanak, blessed and very fortunate are those who keep the True Master enshrined in their hearts. ||34||

ਗੁਰਮੁਖਿ ਰਤਨੁ ਲਹੈ ਲਿਵ ਲਾਇ ॥

The Gurmukh obtains the jewel, lovingly focused on the Master.

ਗੁਰਮੁਖਿ ਪਰਖੈ ਰਤਨੁ ਸੁਭਾਇ ॥  
he Gurmukh intuitively recognizes the value of this jewel.

ਗੁਰਮੁਖਿ ਸਾਚੀ ਕਾਰ ਕਮਾਇ ॥  
The Gurmukh practices Truth in action.

ਗੁਰਮੁਖਿ ਸਾਚੇ ਮਨੁ ਪਤੀਆਇ ॥  
The mind of the Gurmukh is pleased with the True Master.

ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਏ ਤਿਸੁ ਭਾਵੈ ॥  
The Gurmukh sees the unseen, when it pleases the Master.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਚੋਟ ਨ ਖਾਵੈ ॥ ੩੫ ॥  
O Nanak, the Gurmukh does not have to endure punishment. ||35||

ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ॥  
The Gurmukh is blessed with the Name, charity and purification.

ਗੁਰਮੁਖਿ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥  
The Gurmukh centers his meditation on the celestial Master.

ਗੁਰਮੁਖਿ ਪਾਵੈ ਦਰਗਹ ਮਾਨੁ ॥  
The Gurmukh obtains honor in the Court of the Master.

ਗੁਰਮੁਖਿ ਭਉ ਭੰਜਨੁ ਪਰਧਾਨੁ ॥  
The Gurmukh obtains the Supreme Master, the Destroyer of fear.

ਗੁਰਮੁਖਿ ਕਰਣੀ ਕਾਰ ਕਰਾਏ ॥  
The Gurmukh does good deeds, and inspires others to do so.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ ॥ ੩੬ ॥  
O Nanak, the Gurmukh unites in the Master's Union. ||36||

ਗੁਰਮੁਖਿ ਸਾਸਤ੍ਰੁ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ॥  
The Gurmukh understands the Simritees, the Shaastras and the Vedas.

ਗੁਰਮੁਖਿ ਪਾਵੈ ਘਟਿ ਘਟਿ ਭੇਦ ॥  
The Gurmukh knows the secrets of each and every heart.

ਗੁਰਮੁਖਿ ਵੈਰ ਵਿਰੋਧ ਗਵਾਵੈ ॥  
The Gurmukh eliminates hate and envy.

ਗੁਰਮੁਖਿ ਸਗਲੀ ਗਣਤ ਮਿਟਾਵੈ ॥  
The Gurmukh erases all accounting.

ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਾਤਾ ॥  
The Gurmukh is imbued with love for the Master's Name.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਖਸਮੁ ਪਛਾਤਾ ॥ ੩੭ ॥  
O Nanak, the Gurmukh realizes his Master and Master. ||37||

ਬਿਨੁ ਗੁਰ ਭਰਮੈ ਆਵੈ ਜਾਇ ॥  
Without the Guru, one wanders, coming and going in reincarnation.

ਬਿਨੁ ਗੁਰ ਘਾਲ ਨ ਪਵਈ ਥਾਇ ॥  
Without the Guru, one's work is useless.

ਬਿਨੁ ਗੁਰ ਮਨੁਆ ਅਤਿ ਡੋਲਾਇ ॥  
Without the Guru, the mind is totally unsteady.

ਬਿਨੁ ਗੁਰ ਤ੍ਰਿਪਤਿ ਨਹੀ ਬਿਖੁ ਖਾਇ ॥  
Without the Guru, one is unsatisfied, and eats poison.

ਬਿਨੁ ਗੁਰ ਬਿਸੀਅਰੁ ਡਸੈ ਮਰਿ ਵਾਟ ॥  
Without the Guru, one is stung by the poisonous snake of Maya, and dies.

ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਘਾਟੇ ਘਾਟ ॥ ੩੮ ॥  
O Nanak without the Guru, all is lost. ||38||

ਜਿਸੁ ਗੁਰੁ ਮਿਲੈ ਤਿਸੁ ਪਾਰਿ ਉਤਾਰੈ ॥  
One who meets the Guru is carried across.

ਅਵਗਣ ਮੇਟੈ ਗੁਣਿ ਨਿਸਤਾਰੈ ॥  
His sins are erased, and he is emancipated through virtue.

ਮੁਕਤਿ ਮਹਾ ਸੁਖ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿ ॥  
The supreme peace of liberation is attained, contemplating the Word of the  
Guru's Shabad.

ਗੁਰਮੁਖਿ ਕਦੇ ਨ ਆਵੈ ਹਾਰਿ ॥  
The Gurmukh is never defeated.

ਤਨੁ ਹਟੜੀ ਇਹੁ ਮਨੁ ਵਣਜਾਰਾ ॥  
In the store of the body, this mind is the merchant;

ਨਾਨਕ ਸਹਜੇ ਸਚੁ ਵਾਪਾਰਾ ॥ ੩੯ ॥  
O Nanak, it deals intuitively in Truth. ||39||

ਗੁਰਮੁਖਿ ਬਾਂਧਿਓ ਸੇਤੁ ਬਿਧਾਤੈ ॥  
The Gurmukh is the bridge, built by the Architect of Destiny.

ਲੰਕਾ ਲੂਟੀ ਦੈਤ ਸੰਤਾਪੈ ॥  
The demons of passion which plundered Sri Lanka - the body - have been conquered.

ਰਾਮਚੰਦਿ ਮਾਰਿਓ ਅਹਿ ਰਾਵਣੁ ॥  
Ram Chand - the mind - has slaughtered Raawan - pride;

ਭੇਦੁ ਬਭੀਖਣੁ ਗੁਰਮੁਖਿ ਪਰਚਾਇਣੁ ॥  
The Gurmukh understands the secret revealed by Babheekhan.

ਗੁਰਮੁਖਿ ਸਾਇਰਿ ਪਾਹਣੁ ਤਾਰੇ ॥  
The Gurmukh carries even stones across the ocean.

ਗੁਰਮੁਖਿ ਕੋਟਿ ਤੇਤੀਸ ਉਧਾਰੇ ॥ ੪੦ ॥  
The Gurmukh saves millions of people. ||40||

ਗੁਰਮੁਖਿ ਚੁਕੈ ਆਵਣੁ ਜਾਣੁ ॥  
The comings and goings in reincarnation are ended for the Gurmukh.

ਗੁਰਮੁਖਿ ਦਰਗਹ ਪਾਵੈ ਮਾਣੁ ॥  
The Gurmukh is honored in the Court of the Master.

ਗੁਰਮੁਖਿ ਖੋਟੇ ਖਰੇ ਪਛਾਣੁ ॥  
The Gurmukh distinguishes the true from the false.

ਗੁਰਮੁਖਿ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥  
The Gurmukh focuses his meditation on the celestial Master.

ਗੁਰਮੁਖਿ ਦਰਗਹ ਸਿਫਤਿ ਸਮਾਇ ॥

In the Court of the Master, the Gurmukh is absorbed in His Praises.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੰਧੁ ਨ ਪਾਇ ॥ ੪੧ ॥

O Nanak, the Gurmukh is not bound by bonds. ||41||

ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਰੰਜਨ ਪਾਏ ॥

The Gurmukh obtains the Name of the Immaculate Master.

ਗੁਰਮੁਖਿ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ ॥

Through the Shabad, the Gurmukh burns away his ego.

ਗੁਰਮੁਖਿ ਸਾਚੇ ਕੇ ਗੁਣ ਗਾਏ ॥

The Gurmukh sings the Glorious Praises of the True Master.

ਗੁਰਮੁਖਿ ਸਾਚੈ ਰਹੈ ਸਮਾਏ ॥

The Gurmukh remains absorbed in the True Master.

ਗੁਰਮੁਖਿ ਸਾਚਿ ਨਾਮਿ ਪਤਿ ਉਤਮ ਹੋਇ ॥

Through the True Name, the Gurmukh is honored and exalted.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਗਲ ਭਵਣ ਕੀ ਸੋਝੀ ਹੋਇ ॥ ੪੨ ॥

O Nanak, the Gurmukh understands all the worlds. ||42||

ਕਵਣ ਮੂਲੁ ਕਵਣ ਮਤਿ ਵੇਲਾ ॥

“What is the root, the source of all? What teachings hold for these times?

ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ ॥

Who is your guru? Whose disciple are you?

ਕਵਣ ਕਥਾ ਲੇ ਰਹਹੁ ਨਿਰਾਲੇ ॥

What is that speech, by which you remain unattached?

ਬੋਲੈ ਨਾਨਕੁ ਸੁਣਹੁ ਤੁਮ ਬਾਲੇ ॥

Listen to what we say, O Nanak, you little boy.

ਏਸੁ ਕਥਾ ਕਾ ਦੇਇ ਬੀਚਾਰੁ ॥

Give us your opinion on what we have said.

ਭਵਜਲੁ ਸਬਦਿ ਲੰਘਾਵਣਹਾਰੁ ॥ ੪੩ ॥

How can the Shabad carry us across the terrifying world-ocean?"" | 43 | |

ਪਵਨ ਅਰੰਭੁ ਸਤਿਗੁਰ ਮਤਿ ਵੇਲਾ ॥

From the air came the beginning. This is the age of the True Guru's Teachings.

ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥

The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple.

ਅਕਥ ਕਥਾ ਲੇ ਰਹਉ ਨਿਰਾਲਾ ॥

Speaking the Unspoken Speech, I remain unattached.

ਨਾਨਕ ਜੁਗਿ ਜੁਗਿ ਗੁਰ ਗੋਪਾਲਾ ॥

O Nanak, throughout the ages, the Master of the World is my Guru.

ਏਕੁ ਸਬਦੁ ਜਿਤੁ ਕਥਾ ਵੀਚਾਰੀ ॥

I contemplate the sermon of the Shabad, the Word of the One God.

ਗੁਰਮੁਖਿ ਹਉਮੈ ਅਗਨਿ ਨਿਵਾਰੀ ॥ ੪੪ ॥

The Gurmukh puts out the fire of egotism. | 44 | |

ਮੈਣ ਕੇ ਦੰਤ ਕਿਉ ਖਾਈਐ ਸਾਰੁ ॥

"With teeth of wax, how can one chew iron?

ਜਿਤੁ ਗਰਬੁ ਜਾਇ ਸੁ ਕਵਣੁ ਆਹਾਰੁ ॥

What is that food, which takes away pride?

ਹਿਵੈ ਕਾ ਘਰੁ ਮੰਦਰੁ ਅਗਨਿ ਪਿਰਾਹਨੁ ॥

How can one live in the palace, the home of snow, wearing robes of fire?

ਕਵਨ ਗੁਫਾ ਜਿਤੁ ਰਹੈ ਅਵਾਹਨੁ ॥

Where is that cave, within which one may remain unshaken?

ਇਤ ਉਤ ਕਿਸ ਕਉ ਜਾਣਿ ਸਮਾਵੈ ॥

Who should we know to be pervading here and there?

ਕਵਨ ਧਿਆਨੁ ਮਨੁ ਮਨਹਿ ਸਮਾਵੈ ॥ ੪੫ ॥

What is that meditation, which leads the mind to be absorbed in itself?"" | 45 | |

ਹਉ ਹਉ ਮੈ ਮੈ ਵਿਚਹੁ ਖੋਵੈ ॥  
Eradicating egotism and individualism from within,

ਦੂਜਾ ਮੋਟੈ ਏਕੋ ਹੋਵੈ ॥  
And erasing duality, the mortal becomes one with God.

ਜਗੁ ਕਰੜਾ ਮਨਮੁਖੁ ਗਵਾਰੁ ॥  
The world is difficult for the foolish, self-willed manmukh;

ਸਬਦੁ ਕਮਾਈਐ ਖਾਈਐ ਸਾਰੁ ॥  
Practicing the Shabad, one chews iron.

ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਣੈ ॥  
Know the One Master, inside and out.

ਨਾਨਕ ਅਗਨਿ ਮਰੈ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ॥ ੪੬ ॥  
O Nanak, the fire is quenched, through the Pleasure of the True Guru's Will.  
||46||

ਸਚ ਭੈ ਰਾਤਾ ਗਰਬੁ ਨਿਵਾਰੈ ॥  
Imbued with the True Fear of God, pride is taken away;

ਏਕੋ ਜਾਤਾ ਸਬਦੁ ਵੀਚਾਰੈ ॥  
Realize that He is One, and contemplate the Shabad.

ਸਬਦੁ ਵਸੈ ਸਚੁ ਅੰਤਰਿ ਹੀਆ ॥  
With the True Shabad abiding deep within the heart,

ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਰੰਗਿ ਰੰਗੀਆ ॥  
The body and mind are cooled and soothed, and colored with the Master's  
Love.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਬਿਖੁ ਅਗਨਿ ਨਿਵਾਰੇ ॥  
The fire of sexual desire, anger and corruption is quenched.

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਪਿਆਰੇ ॥ ੪੭ ॥  
O Nanak, the Beloved bestows His Glance of Grace. ||47||



ਕਵਨ ਮੁਖਿ ਚੰਦੁ ਹਿਵੈ ਘਰੁ ਛਾਇਆ ॥

“The moon of the mind is cool and dark; how is it enlightened?”

ਕਵਨ ਮੁਖਿ ਸੂਰਜੁ ਤਪੈ ਤਪਾਇਆ ॥

How does the sun blaze so brilliantly?

ਕਵਨ ਮੁਖਿ ਕਾਲੁ ਜੋਹਤ ਨਿਤ ਰਹੈ ॥

How can the constant watchful gaze of Death be turned away?

ਕਵਨ ਬੁਧਿ ਗੁਰਮੁਖਿ ਪਤਿ ਰਹੈ ॥

By what understanding is the honor of the Gurmukh preserved?

ਕਵਨੁ ਜੋਧੁ ਜੋ ਕਾਲੁ ਸੰਘਾਰੈ ॥

Who is the warrior, who conquers Death?

ਬੋਲੈ ਬਾਣੀ ਨਾਨਕੁ ਬੀਚਾਰੈ ॥ ੪੮ ॥

Give us your thoughtful reply, O Nanak.””” | 48 |

ਸਬਦੁ ਭਾਖਤ ਸਸਿ ਜੋਤਿ ਅਪਾਰਾ ॥

Giving voice to the Shabad, the moon of the mind is illuminated with infinity.

ਸਸਿ ਘਰਿ ਸੂਰੁ ਵਸੈ ਮਿਟੈ ਅੰਧਿਆਰਾ ॥

When the sun dwells in the house of the moon, the darkness is dispelled.

ਸੁਖੁ ਦੁਖੁ ਸਮ ਕਰਿ ਨਾਮੁ ਅਧਾਰਾ ॥

Pleasure and pain are just the same, when one takes the Support of the Naam, the Name of the Master.

ਆਪੇ ਪਾਰਿ ਉਤਾਰਣਹਾਰਾ ॥

He Himself saves, and carries us across.

ਗੁਰ ਪਰਚੈ ਮਨੁ ਸਾਚਿ ਸਮਾਇ ॥

With faith in the Guru, the mind merges in Truth,

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਕਾਲੁ ਨ ਖਾਇ ॥ ੪੯ ॥

And then, prays Nanak, one is not consumed by Death. | 49 |

ਨਾਮ ਤਤੁ ਸਭ ਹੀ ਸਿਰਿ ਜਾਪੈ ॥

The essence of the Naam, the Name of the Master, is known to be the most exalted and excellent of all.

ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਕਾਲੁ ਸੰਤਾਪੈ ॥  
Without the Name, one is afflicted by pain and death.

ਤਤੇ ਤਤੁ ਮਿਲੈ ਮਨੁ ਮਾਨੈ ॥  
When one's essence merges into the essence, the mind is satisfied and fulfilled.

ਦੂਜਾ ਜਾਇ ਇਕਤੁ ਘਰਿ ਆਨੈ ॥  
Duality is gone, and one enters into the home of the One Master.

ਬੋਲੈ ਪਵਨਾ ਗਗਨੁ ਗਰਜੈ ॥  
The breath blows across the sky of the Tenth Gate and vibrates.

ਨਾਨਕ ਨਿਹਚਲੁ ਮਿਲਣੁ ਸਹਜੈ ॥ ੫੦ ॥  
God meets with deep meditation

ਅੰਤਰਿ ਸੁੰਨੰ ਬਾਹਰਿ ਸੁੰਨੰ ਤ੍ਰਿਭਵਣ ਸੁੰਨ ਮਸੁੰਨੰ ॥  
The absolute Master is deep within; the absolute Master is outside us as well.  
The absolute Master totally fills the three worlds.

ਚਉਥੇ ਸੁੰਨੈ ਜੋ ਨਰੁ ਜਾਣੈ ਤਾ ਕਉ ਪਾਪੁ ਨ ਪੁੰਨੰ ॥  
One who knows the Master in the fourth state, is not subject to virtue or vice.

ਘਟਿ ਘਟਿ ਸੁੰਨ ਕਾ ਜਾਣੈ ਭੋਉ ॥  
One who knows the mystery of God the Absolute, who pervades each and every heart,

ਆਦਿ ਪੁਰਖੁ ਨਿਰੰਜਨ ਦੇਉ ॥  
Knows the Primal Being, the Immaculate Divine Master.

ਜੋ ਜਨੁ ਨਾਮ ਨਿਰੰਜਨ ਰਾਤਾ ॥  
That humble being who is imbued with the Immaculate Naam,

ਨਾਨਕ ਸੋਈ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥ ੫੧ ॥  
O Nanak, is himself the Primal Master, the Architect of Destiny. ||51||

ਸੁੰਨੋ ਸੁੰਨੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥  
"Everyone speaks of the Absolute Master, the unmanifest void.

ਅਨਹਤ ਸੁੰਨੁ ਕਹਾ ਤੇ ਹੋਈ ॥  
How can one find this absolute void?

ਅਨਹਤ ਸੁੰਨਿ ਰਤੇ ਸੇ ਕੈਸੇ ॥  
Who are they, who are attuned to this absolute void?""

ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸ ਹੀ ਜੈਸੇ ॥  
They are like the Master, from whom they originated.

ਓਇ ਜਨਮਿ ਨ ਮਰਹਿ ਨ ਆਵਹਿ ਜਾਹਿ ॥  
They are not born, they do not die; they do not come and go.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਹਿ ॥ ੫੨ ॥  
O Nanak, the Gurmukhs instruct their minds. ||52||

ਨਉ ਸਰ ਸੁਭਰ ਦਸਵੈ ਪੂਰੇ ॥  
By practicing control over the nine gates, one attains perfect control over the Tenth Gate.

ਤਹ ਅਨਹਤ ਸੁੰਨ ਵਜਾਵਹਿ ਤੂਰੇ ॥  
There, the unstruck sound current of the absolute Master vibrates and resounds.

ਸਾਚੈ ਰਾਚੇ ਦੇਖਿ ਹਜੂਰੇ ॥  
Behold the True Master ever-present, and merge with Him.

ਘਟਿ ਘਟਿ ਸਾਚੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥  
The True Master is pervading and permeating each and every heart.

ਗੁਪਤੀ ਬਾਣੀ ਪਰਗਟੁ ਹੋਇ ॥  
The hidden Bani of the Word is revealed.

ਨਾਨਕ ਪਰਖਿ ਲਏ ਸਚੁ ਸੋਇ ॥ ੫੩ ॥  
O Nanak, the True Master is revealed and known. ||53||

ਸਹਜ ਭਾਇ ਮਿਲੀਐ ਸੁਖੁ ਹੋਵੈ ॥  
Meeting with the Master through intuition and love, peace is found.

ਗੁਰਮੁਖਿ ਜਾਗੈ ਨੀਦ ਨ ਸੋਵੈ ॥

The Gurmukh remains awake and aware; he does not fall sleep.

ਸੁੰਨ ਸਬਦੁ ਅਪਰੰਪਰਿ ਧਾਰੈ ॥

He enshrines the unlimited, absolute Shabad deep within.

ਕਹਤੇ ਮੁਕਤੁ ਸਬਦਿ ਨਿਸਤਾਰੈ ॥

Chanting the Shabad, he is liberated, and saves others as well.

ਗੁਰ ਕੀ ਦੀਖਿਆ ਸੇ ਸਚਿ ਰਾਤੇ ॥

Those who practice the Guru's Teachings are attuned to the Truth.

ਨਾਨਕ ਆਪੁ ਗਵਾਇ ਮਿਲਣ ਨਹੀ ਭ੍ਰਾਤੇ ॥ ੫੪ ॥

O Nanak, those who eradicate their self-conceit meet with the Master; they do not remain separated by doubt. ||54||

ਕੁਬੁਧਿ ਚਵਾਵੈ ਸੇ ਕਿਤੁ ਠਾਇ ॥

"Where is that place, where evil thoughts are destroyed?"

ਕਿਉ ਤਤੁ ਨ ਬੂਝੈ ਚੋਟਾ ਖਾਇ ॥

The mortal does not understand the essence of reality; why must he suffer in pain?"

ਜਮ ਦਰਿ ਬਾਧੇ ਕੋਇ ਨ ਰਾਖੈ ॥

No one can save one who is tied up at Death's door.

ਬਿਨੁ ਸਬਦੈ ਨਾਹੀ ਪਤਿ ਸਾਖੈ ॥

Without the Shabad, no one has any credit or honor.

ਕਿਉ ਕਰਿ ਬੂਝੈ ਪਾਵੈ ਪਾਰੁ ॥

"How can one obtain understanding and cross over?"

ਨਾਨਕ ਮਨਮੁਖਿ ਨ ਬੂਝੈ ਗਵਾਰੁ ॥ ੫੫ ॥

O Nanak, the foolish self-willed manmukh does not understand. ||55||

ਕੁਬੁਧਿ ਮਿਟੈ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿ ॥

Evil thoughts are erased, contemplating the Word of the Guru's Shabad.

ਸਤਿਗੁਰੁ ਭੇਟੈ ਮੋਖ ਦੁਆਰ ॥

Meeting with the True Guru, the door of liberation is found.

ਤਤੁ ਨ ਚੀਨੈ ਮਨਮੁਖੁ ਜਲਿ ਜਾਇ ॥

The self-willed manmukh does not understand the essence of reality, and is burnt to ashes.

ਦੁਰਮਤਿ ਵਿਛੁੜਿ ਚੇਟਾ ਖਾਇ ॥

His evil-mindedness separates him from the Master, and he suffers.

ਮਾਨੈ ਹੁਕਮੁ ਸਭੇ ਗੁਣ ਗਿਆਨ ॥

Accepting the Hukam of the Master's Command, he is blessed with all virtues and spiritual wisdom.

ਨਾਨਕ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ॥ ੫੬ ॥

O Nanak, he is honored in the Court of the Master. ||56||

ਸਾਚੁ ਵਖਰੁ ਧਨੁ ਪਲੈ ਹੋਇ ॥

One who possesses the merchandise, the wealth of the True Name,

ਆਪਿ ਤਰੈ ਤਾਰੇ ਭੀ ਸੋਇ ॥

Crosses over, and carries others across with him as well.

ਸਹਜਿ ਰਤਾ ਬੂਝੈ ਪਤਿ ਹੋਇ ॥

One who intuitively understands, and is attuned to the Master, is honored.

ਤਾ ਕੀ ਕੀਮਤਿ ਕਰੈ ਨ ਕੋਇ ॥

No one can estimate his worth.

ਜਹ ਦੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਇ ॥

Wherever I look, I see the Master permeating and pervading.

ਨਾਨਕ ਪਾਰਿ ਪਰੈ ਸਚ ਭਾਇ ॥ ੫੭ ॥

O Nanak, through the Love of the True Master, one crosses over. ||57||

ਸੁ ਸਬਦ ਕਾ ਕਹਾ ਵਾਸੁ ਕਥੀਅਲੇ ਜਿਤੁ ਤਰੀਐ ਭਵਜਲੁ ਸੰਸਾਰੇ ॥

"Where is the Shabad said to dwell? What will carry us across the terrifying world-ocean?"

ਤੈ ਸਤ ਅੰਗੁਲ ਵਾਈ ਕਹੀਐ ਤਿਸੁ ਕਹੁ ਕਵਨ ਅਧਾਰੇ ॥  
The breath, when exhaled, extends out ten finger lengths; what is the support of the breath?

ਬੋਲੈ ਖੋਲੈ ਅਸਥਿਰੁ ਹੋਵੈ ਕਿਉ ਕਰਿ ਅਲਖੁ ਲਖਾਏ ॥  
Speaking and playing, how can one be stable and steady? How can the unseen be seen?""

ਸੁਣਿ ਸੁਆਮੀ ਸਚੁ ਨਾਨਕੁ ਪ੍ਰਣਵੈ ਅਪਣੇ ਮਨ ਸਮਝਾਏ ॥  
Listen, O master; Nanak prays truly. Instruct your own mind.

ਗੁਰਮੁਖਿ ਸਬਦੇ ਸਚਿ ਲਿਵ ਲਾਗੈ ਕਰਿ ਨਦਰੀ ਮੇਲਿ ਮਿਲਾਏ ॥  
The Gurmukh is lovingly attuned to the True Shabad. Bestowing His Glance of Grace, He unites us in His Union.

ਆਪੇ ਦਾਨਾ ਆਪੇ ਬੀਨਾ ਪੂਰੈ ਭਾਗਿ ਸਮਾਏ ॥ ੫੮ ॥  
He Himself is all-knowing and all-seeing. By perfect destiny, we merge in Him. ||58||

ਸੁ ਸਬਦ ਕਉ ਨਿਰੰਤਰਿ ਵਾਸੁ ਅਲਖੰ ਜਹ ਦੇਖਾ ਤਹ ਸੋਈ ॥  
That Shabad dwells deep within the nucleus of all beings. God is invisible; wherever I look, there I see Him.

ਪਵਨ ਕਾ ਵਾਸਾ ਸੁੰਨ ਨਿਵਾਸਾ ਅਕਲ ਕਲਾ ਧਰ ਸੋਈ ॥  
The air is the dwelling place of the absolute Master. He has no qualities; He has all qualities.

ਨਦਰਿ ਕਰੇ ਸਬਦੁ ਘਟ ਮਹਿ ਵਸੈ ਵਿਚਹੁ ਭਰਮੁ ਗਵਾਏ ॥  
When He bestows His Glance of Grace, the Shabad comes to abide within the heart, and doubt is eradicated from within.

ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਨਾਮੋ ਮੰਨਿ ਵਸਾਏ ॥  
The body and mind become immaculate, through the Immaculate Word of His Bani. Let His Name be enshrined in your mind.

ਸਬਦਿ ਗੁਰੁ ਭਵਸਾਗਰੁ ਤਰੀਐ ਇਤ ਉਤ ਏਕੋ ਜਾਣੈ ॥  
The Shabad is the Guru, to carry you across the terrifying world-ocean. Know the One Master alone, here and hereafter.

ਚਿਹਨੁ ਵਰਨੁ ਨਹੀ ਛਾਇਆ ਮਾਇਆ ਨਾਨਕ ਸਬਦੁ ਪਛਾਣੈ ॥ ੫੯ ॥  
He has no form or color, shadow or illusion; O Nanak, realize the Shabad.  
||59||

ਤੈ ਸਤ ਅੰਗੁਲ ਵਾਈ ਅਉਧੂ ਸੁੰਨ ਸਚੁ ਆਹਾਰੋ ॥  
O reclusive hermit, the True, Absolute Master is the support of the exhaled  
breath, which extends out ten finger lengths.

ਗੁਰਮੁਖਿ ਬੋਲੈ ਤਤੁ ਬਿਰੋਲੈ ਚੀਨੈ ਅਲਖ ਅਪਾਰੋ ॥  
The Gurmukh speaks and churns the essence of reality, and realizes the  
unseen, infinite Master.

ਤੈ ਗੁਣ ਮੇਟੈ ਸਬਦੁ ਵਸਾਏ ਤਾ ਮਨਿ ਚੂਕੈ ਅਹੰਕਾਰੋ ॥  
Eradicating the three qualities, he enshrines the Shabad within, and then, his  
mind is rid of egotism.

ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਣੈ ਤਾ ਹਰਿ ਨਾਮਿ ਲਗੈ ਪਿਆਰੋ ॥  
Inside and out, he knows the One Master alone; he is in love with the Name  
of the Master.

ਸੁਖਮਨਾ ਇੜਾ ਪਿੰਗੁਲਾ ਬੂਝੈ ਜਾ ਆਪੇ ਅਲਖੁ ਲਖਾਏ ॥  
He understands the Sushmana, Ida and Pingala, when the unseen Master  
reveals Himself.

ਨਾਨਕ ਤਿਹੁ ਤੇ ਉਪਰਿ ਸਾਚਾ ਸਤਿਗੁਰੁ ਸਬਦਿ ਸਮਾਏ ॥ ੬੦ ॥  
O Nanak, the True Master is above these three energy channels. Through the  
Word, the Shabad of the True Guru, one merges with Him. ||60||

ਮਨ ਕਾ ਜੀਉ ਪਵਨੁ ਕਥੀਅਲੇ ਪਵਨੁ ਕਹਾ ਰਸੁ ਖਾਈ ॥  
“The air is said to be the soul of the mind. But what does the air feed on?”

ਗਿਆਨ ਕੀ ਮੁਦਾ ਕਵਨ ਅਉਧੂ ਸਿਧ ਕੀ ਕਵਨ ਕਮਾਈ ॥  
What is the way of the spiritual teacher, and the reclusive hermit? What is  
the occupation of the Siddha?”

ਬਿਨੁ ਸਬਦੈ ਰਸੁ ਨ ਆਵੈ ਅਉਧੂ ਹਉਮੈ ਪਿਆਸ ਨ ਜਾਈ ॥  
Without the Shabad, the essence does not come, O hermit, and the thirst of  
egotism does not depart.

ਨਬਦਿ ਰਤੇ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਾਇਆ ਸਾਚੇ ਰਹੇ ਅਘਾਈ ॥  
Imbued with the Shabad, one finds the ambrosial essence, and remains fulfilled with the True Name.

ਕਵਨ ਬੁਧਿ ਜਿਤੁ ਅਸਥਿਰੁ ਰਹੀਐ ਕਿਤੁ ਭੋਜਨਿ ਤ੍ਰਿਪਤਾਸੈ ॥  
“What is that wisdom, by which one remains steady and stable? What food brings satisfaction?”

ਨਾਨਕ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਜਾਪੈ ਸਤਿਗੁਰ ਤੇ ਕਾਲੁ ਨ ਗ੍ਰਾਸੈ ॥ ੬੧ ॥  
O Nanak, when one looks upon pain and pleasure alike, through the True Guru, then he is not consumed by Death. ||61||

ਰੰਗਿ ਨ ਰਾਤਾ ਰਸਿ ਨਹੀ ਮਾਤਾ ॥  
If one is not imbued with the Master’s Love, nor intoxicated with His subtle essence,

ਬਿਨੁ ਗੁਰ ਸਬਦੈ ਜਲਿ ਬਲਿ ਤਾਤਾ ॥  
Without the Word of the Guru’s Shabad, he is frustrated, and consumed by his own inner fire.

ਬਿੰਦੁ ਨ ਰਾਖਿਆ ਸਬਦੁ ਨ ਭਾਖਿਆ ॥  
He does not preserve his semen and seed, and does not chant the Shabad.

ਪਵਨੁ ਨ ਸਾਧਿਆ ਸਚੁ ਨ ਅਰਾਧਿਆ ॥  
He does not control his breath; he does not worship and adore the True Master.

ਅਕਥ ਕਥਾ ਲੇ ਸਮ ਕਰਿ ਰਹੈ ॥  
But one who speaks the Unspoken Speech, and remains balanced,

ਤਉ ਨਾਨਕ ਆਤਮ ਰਾਮ ਕਉ ਲਹੈ ॥ ੬੨ ॥  
O Nanak, attains the Master, the Supreme Soul. ||62||

ਗੁਰ ਪਰਸਾਦੀ ਰੰਗੇ ਰਾਤਾ ॥  
By Guru’s Grace, one is attuned to the Master’s Love.

ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਸਾਚੇ ਮਾਤਾ ॥  
Drinking in the Ambrosial Nectar, he is intoxicated with the Truth.



ਗੁਰ ਵੀਚਾਰੀ ਅਗਨਿ ਨਿਵਾਰੀ ॥  
Contemplating the Guru, the fire within is put out.

ਅਪਿਉ ਪੀਓ ਆਤਮ ਸੁਖ ਧਾਰੀ ॥  
Drinking in the Ambrosial Nectar, the soul settles in peace.

ਸਚੁ ਅਰਾਧਿਆ ਗੁਰਮੁਖਿ ਤਰੁ ਤਾਰੀ ॥  
Worshipping the True Master in adoration, the Gurmukh crosses over the river of life.

ਨਾਨਕ ਬੁਝੈ ਕੋ ਵੀਚਾਰੀ ॥ ੬੩ ॥  
O Nanak, after deep contemplation, this is understood. ||63||

ਇਹੁ ਮਨੁ ਮੈਗਲੁ ਕਹਾ ਬਸੀਅਲੇ ਕਹਾ ਬਸੈ ਇਹੁ ਪਵਨਾ ॥  
“Where does this mind-elephant live? Where does the breath reside?

ਕਹਾ ਬਸੈ ਸੁ ਸਬਦੁ ਅਉਧੂ ਤਾ ਕਉ ਚੂਕੈ ਮਨ ਕਾ ਭਵਨਾ ॥  
Where should the Shabad reside, so that the wanderings of the mind may cease?”

ਨਦਰਿ ਕਰੇ ਤਾ ਸਤਿਗੁਰਿ ਮੇਲੇ ਤਾ ਨਿਜ ਘਰਿ ਵਾਸਾ ਇਹੁ ਮਨੁ ਪਾਏ ॥  
When the Master blesses one with His Glance of Grace, he leads him to the True Guru. Then, this mind dwells in its own home within.

ਆਪੈ ਆਪੁ ਖਾਇ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਏ ॥  
When the individual consumes his egotism, he becomes immaculate, and his wandering mind is restrained.

ਕਿਉ ਮੂਲੁ ਪਛਾਣੈ ਆਤਮੁ ਜਾਣੈ ਕਿਉ ਸਸਿ ਘਰਿ ਸੂਰੁ ਸਮਾਵੈ ॥  
“How can the root, the source of all be realized? How can the soul know itself? How can the sun enter into the house of the moon?”

ਗੁਰਮੁਖਿ ਹਉਮੈ ਵਿਚਹੁ ਖੋਵੈ ਤਉ ਨਾਨਕ ਸਹਜਿ ਸਮਾਵੈ ॥ ੬੪ ॥  
The Gurmukh eliminates egotism from within; then, O Nanak, the sun naturally enters into the home of the moon. ||64||

ਇਹੁ ਮਨੁ ਨਿਹਚਲੁ ਹਿਰਦੈ ਵਸੀਅਲੇ ਗੁਰਮੁਖਿ ਮੂਲੁ ਪਛਾਣਿ ਰਹੈ ॥  
When the mind becomes steady and stable, it abides in the heart, and then the Gurmukh realizes the root, the source of all.

ਨਾਭਿ ਪਵਨੁ ਘਰਿ ਆਸਣਿ ਬੈਸੈ ਗੁਰਮੁਖਿ ਖੋਜਤ ਤਤੁ ਲਹੈ ॥  
The breath is seated in the home of the navel; the Gurmukh searches, and finds the essence of reality.

ਸੁ ਸਬਦੁ ਨਿਰੰਤਰਿ ਨਿਜ ਘਰਿ ਆਛੈ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਸੁ ਸਬਦਿ ਲਹੈ ॥  
This Shabad permeates the nucleus of the self, deep within, in its own home; the Light of this Shabad pervades the three worlds.

ਖਾਵੈ ਦੂਖ ਭੂਖ ਸਾਚੇ ਕੀ ਸਾਚੇ ਹੀ ਤ੍ਰਿਪਤਾਸਿ ਰਹੈ ॥  
Hunger for the True Master shall consume your pain, and through the True Master, you shall be satisfied.

ਅਨਹਦ ਬਾਣੀ ਗੁਰਮੁਖਿ ਜਾਣੀ ਬਿਰਲੇ ਕੇ ਅਰਥਾਵੈ ॥  
Only Gurmukhs know the Shabad, other don't know it.

ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਭਾਥੈ ਸਚਿ ਰਪੈ ਰੰਗੁ ਕਬਹੂ ਨ ਜਾਵੈ ॥ ੬੫ ॥  
Says Nanak, one who speaks the Truth is dyed in the color of Truth, which will never fade away. ||65||

ਜਾ ਇਹੁ ਹਿਰਦਾ ਦੇਹ ਨ ਹੋਤੀ ਤਉ ਮਨੁ ਕੈਨੈ ਰਹਤਾ ॥  
“When this heart and body did not exist, where did the mind reside?

ਨਾਭਿ ਕਮਲ ਅਸਥੰਭੁ ਨ ਹੋਤੇ ਤਾ ਪਵਨੁ ਕਵਨ ਘਰਿ ਸਹਤਾ ॥  
When there was no support of the navel lotus, then in which home did the breath reside?

ਰੂਪੁ ਨ ਹੋਤੇ ਰੇਖ ਨ ਕਾਈ ਤਾ ਸਬਦਿ ਕਹਾ ਲਿਵ ਲਾਈ ॥  
When there was no form or shape, then how could anyone lovingly focus on the Shabad?

ਰਕਤੁ ਬਿੰਦੁ ਕੀ ਮਤੀ ਨ ਹੋਤੀ ਮਿਤਿ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥  
When there was no dungeon formed from egg and sperm, who could measure the Master's value and extent?

ਵਰਨੁ ਭੇਖੁ ਅਸਰੂਪੁ ਨ ਜਾਪੀ ਕਿਉ ਕਰਿ ਜਾਪਸਿ ਸਾਚਾ ॥  
When color, dress and form could not be seen, how could the True Master be known?""

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਇਬ ਤਬ ਸਾਚੇ ਸਾਚਾ ॥ ੬੬ ॥  
O Nanak, those who are attuned to the Naam, the Name of the Master, are detached. Then and now, they see the Truest of the True. ||66||

ਹਿਰਦਾ ਦੇਹ ਨ ਹੋਤੀ ਅਉਧੂ ਤਉ ਮਨੁ ਸੁੰਨਿ ਰਹੈ ਬੈਰਾਗੀ ॥  
When the heart and the body did not exist, O hermit, then the mind resided  
in the absolute, detached Master.

ਨਾਭਿ ਕਮਲੁ ਅਸਥੰਭੁ ਨ ਹੋਤੋ ਤਾ ਨਿਜ ਘਰਿ ਬਸਤਉ ਪਵਨੁ ਅਨਰਾਗੀ ॥  
When there was no support of the lotus of the navel, the breath remained in  
its own home, attuned to the Master's Love.

ਰੂਪੁ ਨ ਰੇਖਿਆ ਜਾਤਿ ਨ ਹੋਤੀ ਤਉ ਅਕੁਲੀਣਿ ਰਹਤਉ ਸਬਦੁ ਸੁ ਸਾਰੁ ॥  
When there was no form or shape or social class, then the Shabad, in its  
essence, resided in the unmanifest Master.

ਗਉਨੁ ਗਗਨੁ ਜਬ ਤਬਹਿ ਨ ਹੋਤਉ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਆਪੇ ਨਿਰੰਕਾਰੁ ॥  
When the world and the sky did not even exist, the Light of the Formless  
Master filled the three worlds.

ਵਰਨੁ ਭੇਖੁ ਅਸਰੂਪੁ ਸੁ ਏਕੋ ਏਕੋ ਸਬਦੁ ਵਿਡਾਣੀ ॥  
Colour, dress and form were contained in the One Master; the Shabad was  
contained in the One, Wondrous Master.

ਸਾਚ ਬਿਨਾ ਸੂਚਾ ਕੇ ਨਾਹੀ ਨਾਨਕ ਅਕਥ ਕਹਾਣੀ ॥ ੬੭ ॥  
Without the True Name, no one can become pure; O Nanak, this is the  
Unspoken Speech. ||67||

ਕਿਤੁ ਕਿਤੁ ਬਿਧਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਕਿਤੁ ਕਿਤੁ ਦੁਖਿ ਬਿਨਸਿ ਜਾਈ ॥  
“How, in what way, was the world formed, O man? And what disaster will  
end it?”

ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ ॥  
In egotism, the world was formed, O man; forgetting the Naam, it suffers and  
dies.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਗਿਆਨੁ ਤਤੁ ਬੀਚਾਰੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ ॥  
One who becomes Gurmukh contemplates the essence of spiritual wisdom;  
through the Shabad, he burns away his egotism.

ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲੁ ਬਾਣੀ ਸਾਚੈ ਰਹੈ ਸਮਾਏ ॥  
His body and mind become immaculate, through the Immaculate Bani of the  
Word. He remains absorbed in Truth.

ਨਾਮੇ ਨਾਮਿ ਰਹੈ ਬੈਰਾਗੀ ਸਾਚੁ ਰਖਿਆ ਉਰਿ ਧਾਰੇ ॥  
Through the Naam, the Name of the Master, he remains detached; he enshrines  
the True Name in his heart.

ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਜੋਗੁ ਕਦੇ ਨ ਹੋਵੈ ਦੇਖਹੁ ਰਿਚੈ ਬੀਚਾਰੇ ॥ ੬੮ ॥  
O Nanak, without the Name, Yoga is never attained; reflect upon this in your  
heart, and see. ||68||

ਗੁਰਮੁਖਿ ਸਾਚੁ ਸਬਦੁ ਬੀਚਾਰੈ ਕੋਇ ॥  
The Gurmukh is one who reflects upon the True Word of the Shabad.

ਗੁਰਮੁਖਿ ਸਚੁ ਬਾਣੀ ਪਰਗਟੁ ਹੋਇ ॥  
The True Bani is revealed to the Gurmukh.

ਗੁਰਮੁਖਿ ਮਨੁ ਭੀਜੈ ਵਿਰਲਾ ਬੁਝੈ ਕੋਇ ॥  
The mind of the Gurmukh is drenched with the Master's Love, but how rare  
are those who understand this.

ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥  
The Gurmukh dwells in the home of the self, deep within.

ਗੁਰਮੁਖਿ ਜੋਗੀ ਜੁਗਤਿ ਪਛਾਣੈ ॥  
The Gurmukh realizes the Way of Yoga.

ਗੁਰਮੁਖਿ ਨਾਨਕ ਏਕੋ ਜਾਣੈ ॥ ੬੯ ॥  
O Nanak, the Gurmukh knows the One Master alone. ||69||

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜੋਗੁ ਨ ਹੋਈ ॥  
Without serving the True Guru, Yoga is not attained;

ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਕੋਈ ॥  
Without meeting the True Guru, no one is liberated.

ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਨਾਮੁ ਪਾਇਆ ਨ ਜਾਇ ॥  
Without meeting the True Guru, the Naam cannot be found.

ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਦੁਖੁ ਪਾਇ ॥  
Without meeting the True Guru, one suffers in terrible pain.

ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਗਰਬਿ ਗੁਬਾਰਿ ॥  
Without meeting the True Guru, there is only the deep darkness of egotistical pride.

ਨਾਨਕ ਬਿਨੁ ਗੁਰ ਮੁਆ ਜਨਮੁ ਹਾਰਿ ॥ ੨੦ ॥  
O Nanak, without the True Guru, one dies, having lost the opportunity of this life. ||70||

ਗੁਰਮੁਖਿ ਮਨੁ ਜੀਤਾ ਹਉਮੈ ਮਾਰਿ ॥  
The Gurmukh conquers his mind by subduing his ego.

ਗੁਰਮੁਖਿ ਸਾਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ ॥  
The Gurmukh enshrines Truth in his heart.

ਗੁਰਮੁਖਿ ਜਗੁ ਜੀਤਾ ਜਮਕਾਲੁ ਮਾਰਿ ਬਿਦਾਰਿ ॥  
The Gurmukh conquers the world; he knocks down the Messenger of Death, and kills it.

ਗੁਰਮੁਖਿ ਦਰਗਹ ਨ ਆਵੈ ਹਾਰਿ ॥  
The Gurmukh does not lose in the Court of the Master.

ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ ਸੁੇ ਜਾਣੈ ॥  
The Gurmukh is united in God's Union; he alone knows.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਪਛਾਣੈ ॥ ੨੧ ॥  
O Nanak, the Gurmukh realizes the Word of the Shabad. ||71||

ਸਬਦੈ ਕਾ ਨਿਬੇੜਾ ਸੁਣਿ ਤੂ ਅਉਧੂ ਬਿਨੁ ਨਾਵੈ ਜੋਗੁ ਨ ਹੋਈ ॥  
This is the essence of the Shabad - listen, you hermits and Yogis. Without the Name, there is no Yoga.

ਨਾਮੇ ਰਾਤੇ ਅਨਦਿਨੁ ਮਾਤੇ ਨਾਮੈ ਤੇ ਸੁਖੁ ਹੋਈ ॥  
Those who are attuned to the Name, remain intoxicated night and day; through the Name, they find peace.

ਨਾਮੈ ਹੀ ਤੇ ਸਭੁ ਪਰਗਟੁ ਹੋਵੈ ਨਾਮੇ ਸੋਝੀ ਪਾਈ ॥  
Through the Name, everything is revealed; through the Name, understanding is obtained.

ਬਿਨੁ ਨਾਵੈ ਭੇਖ ਕਰਹਿ ਬਹੁਤੇਰੇ ਸਚੈ ਆਪਿ ਖੁਆਈ ॥  
Without the Name, people wear all sorts of religious robes; the True Master  
Himself has confused them.

ਸਤਿਗੁਰ ਤੇ ਨਾਮੁ ਪਾਈਐ ਅਉਧੂ ਜੋਗ ਜੁਗਤਿ ਤਾ ਹੋਈ ॥  
The Name is obtained only from the True Guru, O hermit, and then, the Way  
of Yoga is found.

ਕਰਿ ਬੀਚਾਰੁ ਮਨਿ ਦੇਖਹੁ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਮੁਕਤਿ ਨ ਹੋਈ ॥ ੭੨ ॥  
Reflect upon this in your mind, and see; O Nanak, without the Name, there  
is no liberation. ||72||

ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਤੂਹੈ ਜਾਣਹਿ ਕਿਆ ਕੇ ਆਖਿ ਵਖਾਣੈ ॥  
You alone know Your state and extent, Master; What can anyone say about  
it?

ਤੂ ਆਪੇ ਗੁਪਤਾ ਆਪੇ ਪਰਗਟੁ ਆਪੇ ਸਭਿ ਰੰਗ ਮਾਣੈ ॥  
You Yourself are hidden, and You Yourself are revealed. You Yourself enjoy  
all pleasures.

ਸਾਧਿਕ ਸਿਧ ਗੁਰੂ ਬਹੁ ਚੇਲੇ ਖੋਜਤ ਫਿਰਹਿ ਫੁਰਮਾਣੈ ॥  
The seekers, the Siddhas, the many gurus and disciples wander around  
searching for You, according to Your Will.

ਮਾਗਹਿ ਨਾਮੁ ਪਾਇ ਇਹ ਭਿਖਿਆ ਤੇਰੇ ਦਰਸਨ ਕਉ ਕੁਰਬਾਣੈ ॥  
They beg for Your Name, and You bless them with this charity. I am a sacrifice  
to the Blessed Vision of Your Darshan.

ਅਬਿਨਾਸੀ ਪ੍ਰਭਿ ਖੇਲੁ ਰਚਾਇਆ ਗੁਰਮੁਖਿ ਸੋਝੀ ਹੋਈ ॥  
The eternal imperishable Master God has staged this play; the Gurmukh  
understands it.

ਨਾਨਕ ਸਭਿ ਜੁਗ ਆਪੇ ਵਰਤੈ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥ ੭੩ ॥ ੧ ॥  
O Nanak, He extends Himself throughout the ages; there is no other than  
Him. ||73||1||



## Guru Nanak's Hymns in Guru Granth Sahib Part V: Patti Likhi

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### PATTI LIKHI RAGA ASA [GURU GRANTH SAHIB, PAGES 432-434]

Until a few years ago, the Patti used to be a flat wooden plate on which the children learnt writing in schools. These days, the wooden Patti has been replaced by modern plates, though in remote Indian villages, the old wooden plates are still being used.

The composition, Patti Likhi, is believed to be the first composition of Guru Nanak. In this composition, Guru Nanak draws spiritual meaning from each letter of the Panjabi (later called Gurmukhi) alphabet, then used in schools and households.

### PANJABI LANGUAGE, PANJABI LITERATURE AND GURMUKHI SCRIPT OUTLINE HISTORY AND DEVELOPMENT

#### Panjabi language and literature at a glance

- **Linguistic affiliation:** Indo-European, Indo-Iranian, Indo-Aryan
- **Number of speakers:** 130 million (approx.)
- **Spoken in:** India, Pakistan, the UK, USA, UAE, Canada, Saudi Arabia, Far East, New Zealand and Australia
- **First written:** 15th century
- **Current writing Script:** Gurmukhi in India and Shahmukhi (Urdu alphabet) in Pakistan
- **Status:** Official status in the Indian states of Punjab, Chandigarh, Haryana, and Delhi; secondary officially recognized language in Himachal Pradesh, Jammu & Kashmir, Rajasthan, Uttrakhand, and West Bengal; and in the Pakistani provinces of Punjab, Azad Kashmir, Islamabad;

Famous Panjabi poet Bulleh Shah, practised the Sufi tradition of Panjabi poetry, His verse-form, primarily employed, is called Kafi, popular in both Panjabi and Sindhi poetry. Bulleh Shah is believed to be a contemporary of Waris Shah

(1722–1798), of *Heer Ranjha* fame, and the Sindhi Sufi poet Abdul Wahab (1739–1829).

Historically, Panjabi developed from Sanskrit through Prakrit languages and later ApabhraCsa ( It iis a term used by grammarians, since Patanjali, to refer to languages spoken in north India before the rise of the modern languages). From 600 BC Sanskrit gave birth to many regional languages in different parts of India. All these languages are called Prakrit. The texts written in these languages date from the 3rd century BC to the 8th century AD.

Later, Panjabi emerged as an independent language in the 11th century. Many ancient Sufi mystics and later Guru Nanak and other Sikh Gurus, started the literary tradition in Panjabi. The early Panjabi literature has had a very rich oral tradition and was principally spiritual in nature. Muslim Sufis, Sikh and Hindu writers composed many works in Panjabi between 1400 and 1850. Baba Bulleh Shah and Sheikh Farid were the most famous Panjabi Sufi poets who added spiritual value to the Panjabi Language

### GURMUKHI [SCRIPT TO WRITE PANJABI] AT A GLANCE

When Guru Nanak was born in 1469, the people of Punjab had been speaking Panjabi for over many hundred years, but there was no organised script to write the language. A crude script of 27 letters, called Takri, without vowels or mattras (symbol vowels) was used by people to note down accounts, record family events and to send messages. The words were also joined together and the meaning could only be understood by a very few. Gujarati and Kashmiri alphabet are also very close to Gurmukhi script.

Many scholars believe that Gurmukhi script is a member of the Brahmi family, and Brahmi is an Aryan script which was developed by the Aryans and adapted to local needs

#### Example of Takri Alphabet





## VOWELS

### Independent vowels

ક	ક̄	ઃ	ઃ̄	ઉ	ઉ̄	૨	૨̄	ઊ	ઊ̄
a	ā	i	ī	u	ū	e	ai	o	au

### Vowel diacritics

ક	ક̄	કિ	કી	કુ	કૂ	કે	કૈ	કો	કૌ
ka	kā	ki	kī	ku	kū	ke	kai	ko	kau

### Examples of Gujarati alphabet

ક	ખ	ગ	ઘ	ઙ	ચ	છ	જ	ઝ	ઞ
ka	kha	ga	gha	ṅa	ca	cha	ja	jha	ña
[kə]	[kʰə]	[gə]	[gʰə]	[ŋə]	[tʃə]	[tʃʰə]	[dʒə]	[dʒʰə]	[ɲə]
ટ	ઠ	ડ	ઢ	ણ	ત	થ	દ	ધ	ન
ṭa	ṭha	ḍa	ḍha	ṇa	ta	tha	da	dha	na
[ʈə]	[ʈʰə]	[ɖə]	[ɖʰə]	[ɳə]	[tə]	[tʰə]	[də]	[dʰə]	[nə]
પ	ફ	બ	ભ	મ	ય	ર	લ	વ	
pa	pha	ba	bha	ma	ya	ra	la	va	
[pə]	[fə]	[bə]	[bʰə]	[mə]	[jə]	[rə]	[lə]	[və]	
શ	ષ	સ	હ	ળ	ક્ષ	ગ્ન			
śa	ṣa	sa	ha	ḷa	kṣa	gña			
[ʃə]	[ʃə]	[sə]	[ɦə]	[lə]	[kʃə]	[gɳə]			

Examples of Shahmukhi

Shah Mukhi Alphabet (Arabic > Perso-Arabic > Urdu - Shah Mukhi)

dʒ-ਜ	s-ਸ	t-ਟ	t-ਤ	p-ਪ	b-ਬ	a-ਆ-ਅ
ج	ش	ٹ	ت	پ	ب	ا
r-ਰ	z-ਜ਼	q-ق	q-د	x-خ	h-ح	ʃ-چ
ر	ذ	ق	د	خ	ح	چ
z-ज़	s-س	ʃ-ش	s-س	z-ज़	z-ज़	ʃ-ش
ض	ص	ش	س	ز	ز	ر
k-ک	q-ق	f-ف	y-غ	a-ا	z-ज़	t-ت
ک	ق	ف	ع	ع	ط	ط
	h-ه	u-و-و-و-و-و	n-ن	m-م	l-ل	g-گ
ه	و	و	ن	م	ل	گ
ʃ-dʒʰ-ڄ	tʰ-ٹ	tʰ-ث	pʰ-پ	bʰ-p-پ	j-ج-ج	j-ج-ج
ڄ	ٹ	ث	پ	پ	ج	ج
		gʰ-k-ک	kʰ-ک	t-dʰ-د	dʰ-t-د	ʃʰ-چ
		ک	ک	د	د	چ

### Observations:

Difference between Shahmukhi, Arabic, and Urdu alphabet.

- Urdu alphabet has a total 38 letter/consonants
- Shahmukhi alphabet has a total of 47 letters/consonants
- Arabic alphabet has a total of 28 letters/consonants

**Example:** A word **ਰਬ** (God) written in different scripts.

**Word:**

Gurmukhi = **ਰਬ**

Shahmukhi = **بر**

Taakri =

Gujarati = **રબ**

The word Gurmukhi actually means spoken from the mouth of the Guru. The above examples show that the letters of Gurmukhi script, no doubt, existed before the time of Guru Nanak as they had their origin in the Brahmi, but the origin of the script, as it exists today, is attributed to Guru Angad. He not only modified and rearranged certain letters but also shaped them into a proper script and gave it a needed grammar.

### A Basic Example of Grammar used in Guru Granth Sahib

**Word:** Kuldip

- **ਕੁਲਦੀਪ** = number of Kuldip = singular; gender of Kuldip = masculine
- **ਕੁਲਦੀਪ** = number of Kuldip = plural, gender of Kuldip = masculine
- **ਕੁਲਦੀਪਿ** = number of Kuldip = plural, gender of Kuldip = feminine

**Explanation:** the symbol (ੴ) makes a noun singular, and symbol (ੴਿ) makes it feminine.

**Patti Likhi** is a composition of Guru Nanak, recorded in raga Asa. It comprises thirty five stanzas, each stanza introduced with a letter of the Gurmukhi alphabet. From stanza nine (9) to thirtythree (33), the order followed in Patti Likhi is exactly that of the alphabet currently used today; elsewhere there are deviations.

The themes touched upon in Patti Likhi are the oneness of the God, the human ego, karma, the law of destiny and so on.

Guru Nanak's mission was revealed when he was taken to his first school to learn 'Lande' alphabet. Guru Nanak, at that time was 7 years old. The teacher put letter 'Sa' s on the wooden slate and asked Nanak to write it a few times. Then the teacher wrote the second letter 'Iri' e and asked Guru Nanak to practise writing it. At that time Nanak asked the teacher as to what letter 'Sa' meant. The teacher seemed little puzzled and had no answer. The child Nanak then recited the following couplet: (page 432 of GGS)

ਸੈ ਸੋਇ ਸ੍ਰਿਸਟਿ ਜਿਨਿ ਸਾਜੀ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ਭਇਆ ॥  
Sassa: He who created the world, is the Master of all.

ਸੇਵਤ ਰਹੇ ਚਿਤੁ ਜਿਨ੍ ਕਾ ਲਾਗਾ ਆਇਆ ਤਿਨ੍ ਕਾ ਸਫਲੁ ਭਇਆ ॥੧॥  
Those whose consciousness remains committed to God's service - blessed is their birth and their coming into the world. ||1||

The second letter was 'iri' e, and Guru Nanak made the following couplet on this letter:

ਈਵੜੀ ਆਦਿ ਪੁਰਖੁ ਹੈ ਦਾਤਾ ਆਪੇ ਸਚਾ ਸੋਈ ॥  
Eevree: The primal God is the giver; He alone is True.

ਏਨਾ ਅਖਰਾ ਮਹਿ ਜੋ ਗੁਰਮੁਖਿ ਬੂਝੈ ਤਿਸੁ ਸਿਰਿ ਲੇਖੁ ਨ ਹੋਈ ॥੨॥  
No accounting (of karma) is due from the true devotee who understands the Master through these letters. ||2||

Guru Nanak, then composed a couplet for each letter of the alphabet. The sequence of the letters of alphabet, in Patti Likhi, and a short explanation given by Guru Nanak is as follows:

**He is the Creator**

ਸੈ ਸੋਇ ਸ੍ਰਿਸਟਿ ਜਿਨਿ ਸਾਜੀ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ਭਇਆ ॥  
Sassa: He, who created the world, is the Master of all.

**He is the Giver**

ਈਵੜੀ ਆਦਿ ਪੁਰਖੁ ਹੈ ਦਾਤਾ ਆਪੇ ਸਚਾ ਸੋਈ ॥  
Eevree: The primal God is the giver; He alone is True.

**His limits cannot be measured**

ਉਝੈ ਉਪਮਾ ਤਾ ਕੀ ਕੀਜੈ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥  
Ooraa: Sing the praises of the One whose limit cannot be found.

**Religious scholar knows spiritual wisdom**

ਝੰਕੈ ਛਿਆਨੁ ਬੂਝੈ ਜੋ ਕੋਈ ਪੜਿਆ ਪੰਡਿਤੁ ਸੋਈ ॥  
Nganga: One who understands spiritual wisdom is called a Pandit (a religious scholar).

**Wisdom needs no proof**

ਕਕੈ ਕੇਸ ਪੁੰਡਰ ਜਬ ਹੁਏ ਵਿਣੁ ਸਾਬੂਣੈ ਉਜਲਿਆ ॥  
Kakka: When the hair grows grey, then it shines without shampoo.

**He is the sustainer**

ਖੈ ਖੁੰਦਕਾਰੁ ਸਾਹ ਆਲਮੁ ਕਰਿ ਖਰੀਦਿ ਜਿਨਿ ਖਰਚੁ ਦੀਆ ॥

Khakha: The Creator is the king of the world; He looks after all by giving nourishment.

**Remember Him by singing His shabads**

ਗਗੈ ਗੋਇ ਗਾਇ ਜਿਨਿ ਛੋਡੀ ਗਲੀ ਗੋਬਿਦੁ ਗਰਬਿ ਭਇਆ ॥

Gagga: One who renounces the singing of the songs of the Master of the universe, becomes arrogant in his speech.

**Importance of service- Service is as important as meditation**

ਘਘੈ ਘਾਲ ਸੇਵਕੁ ਜੇ ਘਾਲੈ ਸਬਦਿ ਗੁਰੂ ਕੈ ਲਾਗਿ ਰਹੈ ॥

Ghagha: The servant who performs service, remains attached to the Word of the Divine Shabad.

**He is the author of all scriptures and controller of time**

ਚਚੈ ਚਾਰਿ ਵੇਦ ਜਿਨਿ ਸਾਜੇ ਚਾਰੇ ਖਾਣੀ ਚਾਰਿ ਜੁਗਾ ॥

Chacha: He created the four Vedas, the four sources of creation, and the four ages

**Doubtful mind is one's enemy**

ਛਛੈ ਛਾਇਆ ਵਰਤੀ ਸਭ ਅੰਤਰਿ ਤੇਰਾ ਕੀਆ ਭਰਮੁ ਹੋਆ ॥

Chhachha: Ignorance exists within everyone; doubt is also Your doing, O Master.

**The karma results in incarnating in the cycle of 8.4 million lives**

ਜਜੈ ਜਾਨੁ ਮੰਗਤ ਜਨੁ ਜਾਚੈ ਲਖ ਚਉਰਾਸੀਹ ਭੀਖ ਭਵਿਆ ॥

Jajja: That humble being who begs for wisdom has wandered begging through 8.4 million incarnations.

**God's treasures are unlimited**

ਝਝੈ ਝੂਰਿ ਮਰਹੁ ਕਿਆ ਪ੍ਰਾਣੀ ਜੋ ਕਿਛੁ ਦੇਣਾ ਸੁ ਦੇ ਰਹਿਆ ॥

Jhajha: O mortal being, why are you dying of anxiety? Whatever the Master is to give, He shall keep on giving.

**His Grace is all powerful**

ਞਞੈ ਨਦਰਿ ਕਰੇ ਜਾ ਦੇਖਾ ਦੂਜਾ ਕੋਈ ਨਾਹੀ ॥

Nyanya: When the Master bestows His glance of Grace, then I do not behold any other.

**The tenure of life is uncertain and it is covered with the shadow of ego**

ਟੈ ਟੰਚੁ ਕਰਹੁ ਕਿਆ ਪ੍ਰਾਣੀ ਘੜੀ ਕਿ ਮੁਹਤਿ ਕਿ ਉਠਿ ਚਲਣਾ ॥

Tatta: Why do you practise hypocrisy, O mortal? In a moment, in an instant, you shall have to get up and depart.

**The Naam is the source of peace and harmony**

ਠਠੈ ਠਾਢਿ ਵਰਤੀ ਤਿਨ ਅੰਤਰਿ ਹਰਿ ਚਰਣੀ ਜਿਨ੍ ਕਾ ਚਿਤੁ ਲਾਗਾ ॥

T'hat'ha: Peace pervades within those who link their consciousness to the Master's lotus Feet.

**Everything that exists is transitory**

ਡਡੈ ਡੰਫੁ ਕਰਹੁ ਕਿਆ ਪ੍ਰਾਣੀ ਜੋ ਕਿਛੁ ਹੋਆ ਸੁ ਸਭੁ ਚਲਣਾ ॥

Dadda: Why do you make such flamboyant shows, O mortal? Whatever exists, shall all pass away.

**He himself is the Creator and the Destroyer**

ਢਢੈ ਢਾਹਿ ਉਸਾਰੈ ਆਪੇ ਜਿਉ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਕਰੇ ॥

Dhadha: He Himself establishes and disestablishes; as it pleases His Will, so does He act.

**To join Him and be with Him, sing His glories**

ਣਾਣੈ ਰਵਤੁ ਰਹੈ ਘਟ ਅੰਤਰਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੋਈ ॥

Nanna: One whose heart is filled with the Master, sings His glorious Praises.

**World ocean is indeed dreadful and very difficult to cross (without the help of Naam**

ਤਤੈ ਤਾਰੂ ਭਵਜਲੁ ਹੋਆ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥

Tatta: The terrible world-ocean is so very deep; its limits cannot be found.

**He is the master of all spaces: earth, sky and netherland (*pataal*)**

ਥਥੈ ਥਾਨਿ ਥਾਨੰਤਰਿ ਸੋਈ ਜਾ ਕਾ ਕੀਆ ਸਭੁ ਹੋਆ ॥

T'hat'ha: In all places and inter-spaces, God is; everything which exists, is by His doing.

**Karmas are the input of our destiny**

ਦਦੈ ਦੇਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੇਸੁ ਕਰਮਾ ਆਪਣਿਆ ॥

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

**Whatever we put in, that is what we get back, don't blame others**

ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੇਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥ ੨੧ ॥

Whatever I did, for that I have suffered; I do not blame anyone else. ||21||

**God is all powerful, He is omnipotent**

ਪੈ ਧਾਰਿ ਕਲਾ ਜਿਨਿ ਛੋਡੀ ਹਰਿ ਚੀਜੀ ਜਿਨਿ ਰੰਗ ਕੀਆ ॥

Dhadha: His power establishes and upholds the earth; the Master has imparted His colour to everything.

**He is beyond comprehension**

ਨੰਨੈ ਨਾਹ ਭੋਗ ਨਿਤ ਭੋਗੈ ਨਾ ਡੀਠਾ ਨਾ ਸੰਮੁਲਿਆ ॥

Nanna: The Master enjoys eternal pleasures, but He is not seen or understood.

**He creates and then regulates**

ਪੈ ਪਾਤਿਸਾਹੁ ਪਰਮੇਸਰੁ ਵੇਖਣ ਕਉ ਪਰਪੰਚੁ ਕੀਆ ॥

Pappa: The Supreme king, the transcendent Master, created the world, and watches over it.

**The whole creation is His slave**

ਫਠੈ ਫਾਹੀ ਸਭੁ ਜਗੁ ਫਾਸਾ ਜਮ ਕੈ ਸੰਗਲਿ ਬੰਧਿ ਲਇਆ ॥

Faffa: The whole world is caught in the noose of death, and all are bound by its chains.

He was there in all times: Satyayug, Tretayuga, Dwaparyuga and Kalyuga  
ਬਥੈ ਬਾਜੀ ਖੋਲਣ ਲਾਗਾ ਚਉਪੜਿ ਕੀਤੇ ਚਾਰਿ ਜੁਗਾ ॥

Babba: God has set out the game plan, on the chess-board of the four ages.

**Karmas are both rewarded (good karmas) and punished (bad karmas)**

ਭਭੈ ਭਾਲਹਿ ਸੇ ਫਲੁ ਪਾਵਹਿ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨੁ ਕਉ ਭਉ ਪਇਆ ॥

Bhabha: Those who search, find the fruits of their rewards; by Divine Grace, they live in the fear of God.

**Death is imminent. Anytime, it will knock at some designated door**

ਮੰਮੈ ਮੋਹੁ ਮਰਣੁ ਮਧੁਸੂਦਨੁ ਮਰਣੁ ਭਇਆ ਤਬ ਚੇਤਵਿਆ ॥

Mamma: In emotional attachment, one dies; and only thinks of the Master,

**Believer are released from the cycle of reincarnation**

ਯਯੈ ਜਨਮੁ ਨ ਹੋਵੀ ਕਦ ਹੀ ਜੇ ਕਰਿ ਸਚੁ ਪਛਾਣੈ ॥

Yaya: He is never reincarnated again, who recognizes the True Master.

**Master, sitting in His chamber, watches all of us**

ਰਾਰੈ ਰਵਿ ਰਹਿਆ ਸਭ ਅੰਤਰਿ ਜੇਤੇ ਕੀਏ ਜੰਤਾ ॥

Rarra: The Master is contained among all; He created all beings.

**Everyone has to play his/her role in life. The wicked Maya will try to hunt them, to spoil their role.**

ਲਲੈ ਲਾਇ ਧੰਧੈ ਜਿਨਿ ਛੋਡੀ ਮੀਠਾ ਮਾਇਆ ਮੋਹੁ ਕੀਆ ॥

Lalla: He has assigned people to their tasks, and made the love of Maya seem sweet to them.

**The Almighty observes, minutely, the doing of all of us**

ਵਵੈ ਵਾਸੁਦੇਉ ਪਰਮੇਸਰੁ ਵੇਖਣ ਕਉ ਜਿਨਿ ਵੇਸੁ ਕੀਆ ॥

Wawa: The all-pervading transcendent Master beholds the world; He also created various form garbs which human wear.

**Avoid petty fights and love each other**

ੜਾੜੈ ਰਾੜਿ ਕਰਹਿ ਕਿਆ ਪ੍ਰਾਣੀ ਤਿਸਹਿ ਧਿਆਵਹੁ ਜਿ ਅਮਰੁ ਹੋਆ ॥

Rarra: Why do you quarrel, O mortal? Meditate on the imperishable Master,

**God is the sustainer and nourisher of all of us.**

ਹਾਹੈ ਹੋਰੁ ਨ ਕੋਈ ਦਾਤਾ ਜੀਅ ਉਪਾਇ ਜਿਨਿ ਰਿਜਕੁ ਦੀਆ ॥

Haha: There is no other Giver apart from Him; having created all variety of creatures, He gives them nourishment.

**God's judgments are beyond questions**

ਆਇੜੈ ਆਪਿ ਕਰੇ ਜਿਨਿ ਛੋਡੀ ਜੇ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ ॥

Airaa: He Himself created the world; whatever He has to do, He continues to do.

#### THE SEQUENCE OF PRESENT GURMUKHI ALPHABET

ੳ	ਅ	ੲ	ਸ	ਹ	ਕ	ਖ	ਗ
URHA	ERHA	EERHI	SUSSA	HAHA	KUKKA	KHUKKA	GUGGA
ਘ	ਙ	ਚ	ਛ	ਜ	ਝ	ਞ	ਟ
GHUGGA	UNGGGA	CHUCHA	CHHUCHA	JUJJA	JHJJA	YANZA	TANNA
ਠ	ਡ	ਢ	ਣ	ਤ	ਥ	ਦ	ਧ
THUTHA	DUDDA	DHUUDDA	NAHHHA	TUTTA	THUTHA	DUDA	DHUDA
ਨ	ਪ	ਫ	ਬ	ਭ	ਮ	ਯ	ਰ
HUNNA	PUPPA	PHUPHA	BUBBA	BHUBBA	MUMMA	YAIYYA	RARA
ਲ	ਵ	ੜ	ਸ਼	ਖ਼	ਗ਼	ਜ਼	ਫ਼
LULLA	VAVA	RAIRHA	SHUSHA	KHUKHA	GUGGA	ZUZZA	FUFFA



The sequence of alphabet used by Guru Nanak in his composition 'Patti Likhi.'

ਸ ਏ ਉ ਙ ਕ ਖ ਗ

SUSSA EERHI URHA UNGGA KUKKA KHUKHA GUGGA

ਘ ਚ ਛ ਜ ਝ ਵ ਟ ਠ

GHUGGA CHUCHA <sup>CHHUC-</sup> HHA JUJJA JHUJJA YANZA TAINKA THUTHA

ਡ ਢ ਠ ਤ ਥ ਦ ਧ

DUDDA DHUDDA NAHHHA TUTTA THUTHA DUDA DHUDA

ਨ ਪ ਫ ਬ ਭ ਮ ਯ

NUNNA PUPPA PHUPHA BUBBA BHUBBA MUMMA YAIYYA

ਰ ਲ ਵ ੜ ਚ ਞ

RARA LULLA VAVA RAHRHA HANA ERHA



## Guru Nanak's Hymns in Guru Granth Sahib Part VI: Dakhni Onkar

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Dakhni Onkar is a composition of 54 stanza in raga Ramkali, pages 929-938 of Guru Granth Sahib. Different authors have mentioned diverse places, where the composition might have been composed by Guru Nanak. But, irrespective of the place of this composition, it is agreed by all that the composition is a dialogue between Guru Nanak and the high priest of a temple. A few varied views are as follows:

1. **Mahan Kosh:** This is a dialogue between Guru Nanak and the Priest of a famous temple named 'Omkar' on an island in Central India.
2. **Bhai Dr Veer Singh (Punj-granthi Steek):** This is a dialogue between Guru Nanak and a Pundit of Banaras (Varanasi).
3. **Giani Gian Singh (Twarikh Guru Khalsa):** This is a discussion between Guru Nanak and Pundit Brij Nath.
4. **Dr Sahib Singh:** This is an utterance of Guru Nanak in raga Ramakali Dakhni. The name of the Composition is 'Omkar' and not Dakhni Onkar. Ramkali Dakhni is a ragini of raga Ramkali..
5. **Sampardai Teeka:** Sant Kirpal Singh:..At the banks of river Narbada, there is a Shiv temple called Omkareshwar. It is a river island in the Narmada about 4 km by 2 km in size. When Guru Nanak reached there, a teacher was teaching the Sanskrit alphabet to his students. Guru Nanak joined the class and asked the teacher to explain the meaning of the letters of the alphabet. The teacher showed his inability. The head priest (Pundit Brij Nath) of the temple, who had come out to welcome Guru Nanak, then, requested the Guru to explain the meaning of the alphabet to all those present. Guru Nanak then composed this composition 'Omkar' addressing it to Pundit Brij Nath and explaining its meaning to the teacher and the students.

According to Hindu belief Onkar (Omkar) refers to Trinity of God, whereas Guru Nanak's interpretation of Onkar is God Himself and not Shiva and his associates.

Dakhni Onkar is a commentary on this view by Guru Nanak. It is believed that the composition was composed during Guru Nanak's return from Sri Lanka (second journey), around early 1515.



*Omkareshwar Temple along the Narmada River*

There are also different views on the interpretation title of the Bani as 'Dakhni Onkar'. According to a few authors it was named

as *ॐकार* (Omkar) after the name of Omkar Temple where one of the nine Lingas of Shiva or Idol of Shiva (called Omkar) is installed for worshipping, and it is here that the composition was composed. The title *दखनी* Dakhni, however, refers to the geographical location of the temple i.e. the south. Thus the word "Dakhan" means "south" and "Onkar" means "The Creator".

According to a few scholars, the composition Dakhni Oankar is composed in the form of an acrostic, based on the letters of the Sanskrit alphabet (Sanskrit has 33 simple consonants, and 11 vowels. Thus, in total, it has 44 phonemes). However, some of the sounds of the Sanskrit alphabet do not exist in the Gurmukhi language used by Guru Nanak. In such cases, prevalent equivalent sounds are used to represent the letters of the old script. For example, 'j' is used for 'y' and 'b' for 'v'.

## A VIEW OF DEVANĀGARĪ ALPHABET FOR SANSKRIT

### Vowels and Vowel Diacritics

अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ औ अं अँ अः

a ā i ī u ū ṛ ṝ ḷ ḹ ए ऐ ओ औ अं अँ अः  
[ʌ] [a:] [i] [i:] [u] [u:] [r] [r:] [l] [l:] [e:] [a:i] [o] [a:u] [aŋ] [ə] [əh]

प पा पि पी पु पू पृ पृ पू पू पे पै पो पौ पं पाँ पः

pa pā pi pī pu pū pṛ pṝ pḷ pḹ पे पै पो पौ पं पाँ पः

### Consonants (vyajjana)

क	ka [kʌ]	ख	kha [kʰʌ]	ग	ga [gʌ]	घ	gha [gʱʌ]	ङ	ṅa [ŋʌ]
च	ca [cʌ]	छ	cha [cʰʌ]	ज	ja [ʃʌ]	झ	jha [ʃʱʌ]	ञ	ña [ɟʌ]
ट	ṭa [ʈʌ]	ठ	ṭha [ʈʰʌ]	ड	ḍa [ɖʌ]	ढ	ḍha [ɖʱʌ]	ण	ṇa [ɳʌ]
त	ta [tʌ]	थ	tha [tʰʌ]	द	da [dʌ]	ध	dha [dʱʌ]	न	na [nʌ]
प	pa [pʌ]	फ	pha [pʰʌ]	ब	ba [vʌ]	भ	bha [bʱʌ]	म	ma [mʌ]
य	ya [jʌ]	र	ra [rʌ]	ल	la [lʌ]	व	va [vʌ]		
श	śa [ʃʌ]	ष	ṣa [ʃʰʌ]	स	sa [sʌ]				
ह	ha [ɦʌ]	ळ	ḷa [ɭʌ]						

### The subject matter of the composition

This Bani, in fact, is a lengthy discourse between Guru Nanak and Pundit of Omkar Temple, and the class teacher and learners were in attendance. In the long composition, Guru Nanak is explaining to all

- The right meaning of Ongkar
- The true concept of God.
- There is only one Entity (God, Brahman) which can manifest in any form and at any place and can manifest at numerable places in different forms at the same time.
- That God is Omnipotent, Omnipresent and Omniscient and is beyond description in words or numbers. He is both Transcendent and Manifest.
- That there are 8.4 million types of lives, through some of which the soul has to travel before attaining liberation (mukti).
- That the main enemies of the humans are 'Maya' and 'Attachment'.
- That the most sincere friend of all of us is God himself.
- That the power of the Shabad is the supreme authority.
- That we all must meditate on 'Naam'.
- That the world ocean can be crossed only with the raft of Shabad
- That ego burns one's conscious.
- That God, distributes His bounties according to His will
- That humans have to qualify to have a share of Divine bounties.

- That the motto of our lives should be help the needy i.e., to feed the hungry, to clothe the naked and to give shelter to the homeless.
- That the world is only a transit lounge, where our stay is for only a limited period.
- That we all must respect our elders and care our younger.
- That the world is a vast stage of a drama and we all are actors performing roles given to us. The producer and director of the play is God himself.
- That in life, every one of us have to make a choice of our paths, the right path or the wrong path. The destination of right path is heaven and the destination of the wrong path is hell.
- That the human mind is, surely, uncontrollable and can result in numerous mishaps and accidents. It can, only be controlled by the expertise of Naam.
- That unlimited human desires wreck one's life and take one away from God.

### An Overview of the Composition

Dakhni Oankar opens with verses in praise of Almighty who is the Creator of the universe and who has designed all that exists; the Controller of time with all its different cycles; and Regulator of all galaxies and stars. The stanza reads as follows:

ਓਅੰਕਾਰਿ ਬ੍ਰਹਮਾ ਉਤਪਤਿ ॥

From Ongkar (the One universal Creator), Brahma was created.

ਓਅੰਕਾਰੁ ਕੀਆ ਜਿਨਿ ਚਿਤਿ ॥

Then Brahma kept Ongkaar (God) in his consciousness.

ਓਅੰਕਾਰਿ ਸੈਲ ਜੁਗ ਭਏ ॥

From Ongkaar, the mountains and the ages were created.

ਓਅੰਕਾਰਿ ਬੇਦ ਨਿਰਮਏ ॥

Ongkaar created the Vedas (religious scriptures)

ਓਅੰਕਾਰਿ ਸਬਦਿ ਉਧਰੇ ॥

Ongkaar saves the world through the power of the Shabad.

ਓਅੰਕਾਰਿ ਗੁਰਮੁਖਿ ਤਰੇ ॥

Ongkaar saves the true devotees.

ਓਨਮ ਅਖਰ ਸੁਣਹੁ ਬੀਚਾਰੁ ॥

Listen to the Message of the universal, imperishable Creator.

ਓਨਮ ਅਖਰੁ ਤ੍ਰਿਭਵਣ ਸਾਰੁ ॥੧॥

The Universal, Imperishable Creator is the essence of the three worlds (sky, earth and pataal). ||1||

### **The Start of the Dialogue [in presence are the Priest, the Teacher and the Learners]**

ਸੁਣੈ ਪਾਡੇ ਕਿਆ ਲਿਖਹੁ ਜੰਜਾਲਾ ॥

Listen, O Pandit (O religious scholar), why are you writing about worldly deliberations?

ਲਿਖੁ ਰਾਮ ਨਾਮ ਗੁਰਮੁਖਿ ਗੋਪਾਲਾ ॥੧॥ ਰਹਾਉ ॥

As a true devotee, write only the Name of the Master, who has sustained every creature of the World. ||1|| rahau ||

### **Theme of the Full Composition:**

The Composition: (only first lines of most of the stanzas are recorded here)

*[Onkar is omnipresent God. All others including Hindu trinity are only a tiny part of Him.2]*

ਸਸੈ ਸਭੁ ਜਗੁ ਸਹਜਿ ਉਪਾਇਆ ਤੀਨਿ ਭਵਨ ਇਕ ਜੋਤੀ ॥

**Sassa:** God created the entire universe with ease; His One light pervades the three worlds (sky, earth and pataal).

*[The shabad is a witness that God is omnipresent and is beyond time.3]*

ਧਯੈ ਧਰਮੁ ਧਰੇ ਧਰਮਾ ਪੁਰਿ ਗੁਣਕਾਰੀ ਮਨੁ ਧੀਰਾ ॥

**Dhadha:** Those who enshrine Dharmic (deep religious) faith and dwell in the City of Dharma are worthy; their minds are steadfast and stable.

*[Those who walk on the path of righteousness and meditate on God's Name, God loves them. Others, who follow duality, go astray and fall in the trap of wrongdoing.4]*

ਕਿਆਨੁ ਗਵਾਇਆ ਦੂਜਾ ਭਾਇਆ ਗਰਬਿ ਗਲੇ ਬਿਖੁ ਖਾਇਆ ॥

In love with duality, spiritual wisdom is lost; the mortal rots away in pride, and eats poison.

*[One cannot realise the Almighty and get united with Him, without killing his/her ego.5]*

ਏਕੋ ਏਕੁ ਕਹੈ ਸਭੁ ਕੋਈ ਹਉਮੈ ਗਰਬੁ ਵਿਆਪੈ ॥

Everyone says that God is One and only, but they are engrossed in egotism and pride.

*[We, the human are under God's absolute control. He is beyond our comprehension.6]*

ਇਸੁ ਕਰਤੇ ਕਉ ਕਿਉ ਗਹਿ ਰਾਖਉ ਅਫਰਿਓ ਤੁਲਿਓ ਨ ਜਾਈ ॥

How can you keep the Creator under your control? He cannot be seized or measured.

*[God is omnipresent. He may manifest in any form or colour. His treasures are filled with all types of bounties. He blesses those, whom He feels fit and worthy of the bounties.7]*

ਏਕੁ ਅਚਾਰੁ ਰੰਗੁ ਇਕੁ ਰੂਪੁ ॥

The One Master is in all actions, colours and forms.

*[God's light illuminates earth and sky. All oceans, vegetation and mountains also get their brightness from the Almighty.8]*

ਉਰਮ ਧੂਰਮ ਜੋਤਿ ਉਜਾਲਾ ॥

His Light illuminates the ocean and the earth and all around earth.

*[The power of the Divine Shabad kills all evil. One who believes in Shabad, he/she gets the union of God.9]*

ਉਗਵੈ ਸੂਰੁ ਅਸੁਰ ਸੰਘਾਰੈ ॥

When the sun rises, the demons are slain;

*[A person who is the ever helper of others and who loves all, can easily win over his/her mind and be one with the Almighty.10]*

ਰਾਜਨ ਰਾਮ ਰਵੈ ਹਿਤਕਾਰਿ ॥

One who is loving to others, and lovingly recites the Name of the Sovereign Master gets His union

*[This life is transitory. All rich and poor have to go from here, leaving all their belongings and relations behind. Only the Naam will go with them in the next world.11]*

ਰੋਸੁ ਨ ਕੀਜੈ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ਰਹਣੁ ਨਹੀ ਸੰਸਾਰੇ ॥  
Don't be angry - drink in the ambrosial Nectar; you shall not remain in this world forever.

*[The world is transitory, all being whether king or workers will, one day go]*

ਰਾਜੇ ਰਾਇ ਰੰਕ ਨਹੀ ਰਹਣਾ ਆਇ ਜਾਇ ਜੁਗ ਚਾਰੇ ॥ ੬  
The ruling kings and the paupers shall not remain; they come and go, throughout the four ages.

*[People have given away the respect and reverence of elders and have forgotten the power of the Shabad.12]*

ਲਾਜ ਮਰੰਤੀ ਮਰਿ ਗਈ ਘੁਘਟੁ ਖੋਲਿ ਚਲੀ ॥  
ਸਾਸੁ ਦਿਵਾਨੀ ਬਾਵਰੀ ਸਿਰ ਤੇ ਸੰਕ ਟਲੀ ॥  
The confusion and doubt from my crazy, insane mother-in-law has been removed from over my head.

ਪ੍ਰੇਮਿ ਬੁਲਾਈ ਰਲੀ ਸਿਉ ਮਨ ਮਹਿ ਸਬਦੁ ਅਨੰਦੁ ॥  
My Beloved has summoned me with joyful caresses; my mind is filled with the bliss of the Shabad.

ਲਾਲਿ ਰਤੀ ਲਾਲੀ ਭਈ ਗੁਰਮੁਖਿ ਭਈ ਨਿਚਿੰਦੁ ॥੧੨॥  
Imbued with the Love of the Beloved, I have become Gurmukh, and carefree.  
||12||

*[Maya is most notorious. She corrupts both rich and poor.14]*

ਆਇ ਵਿਗੁਣਾ ਜਗੁ ਜਮ ਪੰਥੁ ॥  
The world is ruined on the path of Death.

ਆਈ ਨ ਮੋਟਣ ਕੋ ਸਮਰਥੁ ॥  
No one has the power to erase Maya's influence.

*[No doubt, the whole creation is designed and made by God, but His main creation, the humans, have chosen the way of evil and have forgotten the creator. If humans long for comfort, they must meditate and remember Him. 15]*

ਜੁਗਿ ਜੁਗਿ ਥਾਪਿ ਸਦਾ ਨਿਰਵੈਰੁ ॥  
Throughout the ages, the Master is eternally established; He has no vengeance.



ਜਨਮਿ ਮਰਣਿ ਨਹੀ ਧੰਧਾ ਧੈਰੁ ॥

He is not subject to birth and death; He is not entangled in worldly affairs.

ਨਾਮ ਵਿਹੁਣਾ ਮੁਕਤਿ ਕਿਵ ਹੋਈ ॥੧੫॥

Without the Naam, the Name of the Master, how can anyone find liberation?

||15||

*[Forgetting Naam, all organs of one's body play foul and one earns nothing in his/her life.16]*

ਵਿਣੁ ਨਾਵੈ ਵੇਰੋਧੁ ਸਰੀਰ ॥

Without the Name, even one's own body is an enemy.

ਕਿਉ ਨ ਮਿਲਹਿ ਕਾਟਹਿ ਮਨ ਪੀਰ ॥

Why not meet the Master, and take away the pain of your mind?

*[A person who walks on the right path, he/she become closer to God and understand His play.17]*

ਗੁਣ ਵੀਚਾਰੇ ਗਿਆਨੀ ਸੋਇ ॥

One who contemplates the Master's Virtues is spiritually wise.

ਗੁਣ ਮਹਿ ਗਿਆਨੁ ਪਰਾਪਤਿ ਹੋਇ ॥

Through His Virtues, one receives spiritual wisdom.

*[Though Maya destroys the very existence of a person, but if he/she realises his/her folly and leaves the wrong path and comes to follow the right path, God forgives them and take them in His fold.18]*

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ ॥

Unfulfilled sexual desire and unresolved anger waste the body away,

ਜਿਉ ਕੰਚਨ ਸੋਹਾਗਾ ਢਾਲੈ ॥

as gold is dissolved by borax.

*[Divine research has proved that the worldly luxuries take you away from God, and His Naam brings you closer to Him.19]*

ਖੋਜਤ ਖੋਜਤ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ॥

Searching, searching, I drink in the ambrosial Nectar.

ਖਿਆ ਗਹੀ ਮਨੁ ਸਤਗੁਰਿ ਦੀਆ ॥

I have adopted the way of tolerance, and given my mind to the True Guru.

*[The teachings of Shabad is the right path. If a person walks on right path and performs noble deeds, he can be successful in killing the seed of Maya.20]*

ਗਗਨ ਗੰਭੀਰੁ ਗਗਨੰਤਰਿ ਵਾਸੁ ॥

The Profound Master dwells in the sky of the mind, the Tenth Gate;

ਗੁਣ ਗਾਵੈ ਸੁਖ ਸਹਜਿ ਨਿਵਾਸੁ ॥

singing His Glorious Praises, one dwells in intuitive poise and peace.

*[Leaving the righteous path, one wanders and fall in the pit of the cycle of reincarnation. Only the Naam can save him now.21]*

ਘਰ ਦਰ ਫਿਰਿ ਥਾਕੀ ਬਹੁਤੇਰੇ ॥

Wandering to countless doorsteps and homes, I have grown weary.

ਜਾਤਿ ਅਸੰਖ ਅੰਤ ਨਹੀ ਮੇਰੇ ॥

My incarnations are countless, without limit

ਕੇਤੇ ਮਾਤ ਪਿਤਾ ਸੁਤ ਧੀਆ ॥

I have had so many mothers and fathers, sons and daughters.

ਕੇਤੇ ਗੁਰ ਚੇਲੇ ਫੁਨਿ ਹੁਆ ॥

I have had so many gurus and disciples.

ਕਾਚੇ ਗੁਰ ਤੇ ਮੁਕਤਿ ਨ ਹੁਆ ॥

Through a false guru, liberation is not found.

ਕੇਤੀ ਨਾਰਿ ਵਰੁ ਏਕੁ ਸਮਾਲਿ ॥

There are so many brides of the One Husband Master - consider this.

ਗੁਰਮੁਖਿ ਮਰਣੁ ਜੀਵਣੁ ਪ੍ਰਭ ਨਾਲਿ ॥

The Gurmukh dies, and lives with God.

ਦਹ ਦਿਸ ਢੂਢਿ ਘਰੈ ਮਹਿ ਪਾਇਆ ॥

Searching in the ten directions, I found Him within my own home.

ਮੇਲੁ ਭਇਆ ਸਤਿਗੁਰੁ ਮਿਲਾਇਆ ॥੨੧॥

I have met Him; the True Guru has led me to meet Him. ||21||

*[The true believer always recites the Shabad of the Almighty, and keeps oneself aloof from vices. The high character is his/her pilgrimage. 22]*

ਗੁਰਮੁਖਿ ਗਾਵੈ ਗੁਰਮੁਖਿ ਬੋਲੈ ॥

The Gurmukh sings, and the Gurmukh speaks.

ਗੁਰਮੁਖਿ ਤੋਲਿ ਤੋਲਾਵੈ ਤੋਲੈ ॥

The Gurmukh evaluates the value of the Master, and inspires others to evaluate Him as well.

*[The uncontrolled and fickle mind tries to take one away from righteousness, but the power of Shabad brings the wrongdoer on the true path 23]*

ਚੰਚਲੁ ਚੀਤੁ ਨ ਰਹਈ ਠਾਇ ॥

The fickle consciousness does not remain stable.

ਚੋਰੀ ਮਿਰਗੁ ਅੰਗੂਰੀ ਖਾਇ ॥

The deer secretly nibbles at the green sprouts.

*[Everyday, the angel of death knocks at someone's door, the life passes and the end comes, but the mortal's love for Maya does not diminish 24]*

ਛੀਜੈ ਦੇਹ ਖੁਲੈ ਇਕ ਗੰਢਿ ॥

The body falls apart, when one knot is untied.

ਛੇਆ ਨਿਤ ਦੇਖਹੁ ਜਗਿ ਹੰਢਿ ॥

Behold, the world is on the decline; it will be totally destroyed.

*[If one walks on the way of Truth and sings His glories, he/she can certainly remain saved from the clutches of Maya 25]*

ਜਾਪੈ ਆਪਿ ਪ੍ਰਭੂ ਤਿਹੁ ਲੋਇ ॥

God Himself appears throughout the three worlds.

ਜੁਗਿ ਜੁਗਿ ਦਾਤਾ ਅਵਰੁ ਨ ਕੋਇ ॥

Throughout the ages, He is the Great Giver; there is no other at all.

*[The life which is spent to earn Maya, cannot be a purposeful life. Even, load of wealth becomes meaningless for a devotee. The wealth of Naam, is indeed, priceless. 26]*

ਝਖਿ ਬੋਲਣੁ ਕਿਆ ਜਗ ਸਿਉ ਵਾਦੁ ॥

Why do you speak such nonsense, and argue with the world?

ਝੂਰਿ ਮਰੈ ਦੇਖੈ ਪਰਮਾਦੁ ॥

You shall die repenting, when you see your own insanity.

*[To live within the boundaries of Guru's advice is the only way to have a meaningful life and to be one with God 27]*

ਵਿਆਨੋ ਬੋਲੈ ਆਪੇ ਬੁਝੈ ॥

He speaks spiritual wisdom, and He Himself understands it.

ਆਪੇ ਸਮਝੈ ਆਪੇ ਸੂਝੈ ॥

He Himself knows it, and He Himself comprehends it.

ਗੁਰ ਕਾ ਕਹਿਆ ਅੰਕਿ ਸਮਾਵੈ ॥ ੬

One who takes the Words of the Guru into his very fiber,

ਨਿਰਮਲ ਸੂਚੇ ਸਾਚੇ ਭਾਵੈ ॥

One who is immaculate and holy, is pleasing to the True Master.

*[Ego, evil mind, wavering faith and slander, all, dig a deep trench between humans and God. This distance can, only, be shortened with the power of the Shabad 28]*

ਟੂਟੈ ਨੇਹੁ ਕਿ ਬੋਲਹਿ ਸਹੀ ॥

Love is broken, when one speaks in defiance.

ਟੂਟੈ ਬਾਹ ਦੁਹੁ ਦਿਸ ਗਹੀ ॥

The arm is broken, when it is pulled from both sides.

ਟੂਟਿ ਪਰੀਤਿ ਗਈ ਬੁਰ ਬੋਲਿ ॥

Love breaks, when the speech goes sour.

ਦੁਰਮਤਿ ਪਰਹਰਿ ਛਾਡੀ ਢੋਲਿ ॥

The Husband Master abandons and leaves behind the evil-minded bride.

ਟੂਟੈ ਗੰਠਿ ਪੜੈ ਵੀਚਾਰਿ ॥

The broken knot is tied again, through contemplation and meditation.

*[Maya breeds hatred and enmity. The wandering mind can only be controlled through the command of the Shabad 29]*

ਠਾਕਹੁ ਮਨੁਆ ਰਾਖਹੁ ਠਾਇ ॥

Control your mind, and keep it in its place.

ਠਹਕਿ ਮੁਈ ਅਵਗੁਣਿ ਪਛੁਤਾਇ ॥

The world is destroyed by conflict, regretting its sinful mistakes.

*[The desire of Maya is the root cause of unhappiness and discomforts. The craving for Maya can only be subdued with Shabad 30]*

ਡੋਲਤ ਡੋਲਤ ਹੇ ਸਖੀ ਫਾਟੇ ਚੀਰ ਸੀਗਾਰ ॥

Wandering and roaming around, O my companion, your beautiful robes are torn.

In jealousy, the body is not at peace; without the fear of God, multitudes are ruined.

*[People who are overladen with the weight of desires, they fall prey to evil and can only be rescued from drowning with the support of the Almighty 31]*

ਢੰਢੋਲਤ ਢੂਢਤ ਹਉ ਫਿਰੀ ਢਹਿ ਢਹਿ ਪਵਨਿ ਕਰਾਰਿ ॥

Searching and seeking, I fell down and collapsed upon the bank of the river of life.

ਭਾਰੇ ਢਹਤੇ ਢਹਿ ਪਏ ਹਉਲੇ ਨਿਕਸੇ ਪਾਰਿ ॥

Those who are heavy with sin sink down, but those who are light swim across.

*[The real companion, in life, is God. Those who develop acquaintance with Maya, they wander meaninglessly. Those, who have been separated from God, they will have no flame of life left in them. Sing God's glories, not to find his vastness, but to unite the soul with Him. 32]*

ਣਾ ਕੇ ਮੇਰਾ ਕਿਸੁ ਗਰੀ ਣਾ ਕੇ ਹੋਆ ਨ ਹੋਗੁ ॥

No one is mine - whose gown should I grasp and hold? No one ever was, and no one shall ever be mine.

ਆਵਣਿ ਜਾਣਿ ਵਿਗੁਚੀਐ ਦੁਬਿਧਾ ਵਿਆਪੈ ਰੋਗੁ ॥

Coming and going, one is ruined, afflicted with the disease of dual-mindedness.

*[Maya and desires are our worst enemies. One who is imprisoned in these cages fails to remember God. One has to break these cages and fly out in the open sky and sing the glories of God.33]*

ਤਰਵਰੁ ਕਾਇਆ ਪੰਖਿ ਮਨੁ ਤਰਵਰਿ ਪੰਖੀ ਪੰਚ ॥

The body is the tree, and the mind is the bird; the birds in the tree are the five senses.

ਤਤੁ ਚੁਗਹਿ ਮਿਲਿ ਏਕਸੇ ਤਿਨ ਕਉ ਫਾਸ ਨ ਰੰਚ ॥

They peck at the essence of reality, and merge with One Master. They are never trapped at all.

ਉਡਹਿ ਤ ਬੇਗੁਲ ਬੇਗੁਲੇ ਤਾਕਹਿ ਚੋਗ ਘਣੀ ॥

But the others fly away in a hurry, when they see the food.

ਪੰਖ ਤੁਟੇ ਫਾਗੀ ਪੜੀ ਅਵਗੁਣਿ ਭੀੜ ਬਣੀ ॥

Their feathers are clipped, and they are caught in the noose; through their mistakes, they are caught in disaster.

ਬਿਨੁ ਸਾਚੇ ਕਿਉ ਛੂਟੀਐ ਹਰਿ ਗੁਣ ਕਰਮਿ ਮਣੀ ॥

Without the True Master, how can anyone find release? The jewel of the Master's praises comes by the karma of good actions.

ਆਪਿ ਛੁਡਾਏ ਛੂਟੀਐ ਵਡਾ ਆਪਿ ਧਣੀ ॥

When He Himself releases them, only then are they released. He Himself is the greatest of the great.

ਗੁਰ ਪਰਸਾਦੀ ਛੂਟੀਐ ਕਿਰਪਾ ਆਪਿ ਕਰੇਇ ॥

By God's Grace, they are released, when He Himself grants His Grace.

ਅਪਣੈ ਹਾਥਿ ਵਡਾਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥੩੩॥

Glorious greatness rests in His Hands. He blesses those with whom He is pleased. ||33||

*[Those, who leave the support of God, they live a tragic life. Only God, is the true support, who gives without asking. He is the great giver. 34]*

ਥਰ ਥਰ ਕੰਪੈ ਜੀਅੜਾ ਥਾਨ ਵਿਹੁਣਾ ਹੋਇ ॥

The soul trembles and shakes, when it loses its mooring and support.

ਥਾਨਿ ਮਾਨਿ ਸਚੁ ਏਕੁ ਹੈ ਕਾਜੁ ਨ ਫੀਟੈ ਕੋਇ ॥

Only the support of the True Master brings honour and glory. Through it, one's works are never in vain.

*[God is the knower of all hearts, those, who are blessed by Him they remain closer to Him and live a holy life. 35]*

ਦਇਆ ਦਾਨੁ ਦਇਆਲੁ ਤੂ ਕਰਿ ਕਰਿ ਦੇਖਣਹਾਰੁ ॥

O Merciful Master, You are the embodiment of mercy; creating the universe, You behold it.

ਦਇਆ ਕਰਹਿ ਪ੍ਰਭ ਮੇਲਿ ਲੈਹਿ ਖਿਨ ਮਹਿ ਢਾਹਿ ਉਸਾਰਿ ॥

Please shower Your Mercy upon me, O God, and unite me with Yourself. In an instant, You destroy and rebuild.

*[God, by creating the evil of ego, has himself drawn boundary lines between Him and His creation. We have to use our intellect to kill our ego and be with the Almighty. Only, His blessing can help us to kill our ego, no other power can. We have to beg Him for His blessings. 37]*

ਨਾਨਾ ਕਰਤ ਨ ਛੁਟੀਐ ਵਿਣੁ ਗੁਣ ਜਮ ਪੁਰਿ ਜਾਹਿ ॥

Through various rituals, one does not find release. Without virtue, one is sent to the City of Death.

ਨਾ ਤਿਸੁ ਏਹੁ ਨ ਓਹੁ ਹੈ ਅਵਗੁਣਿ ਫਿਰਿ ਪਛੁਤਾਹਿ ॥

One will not have this world or the next; committing sinful mistakes, one comes to regret and repent in the end.

*[Due to dire ignorance, people are destroying their lives and going away from the Master. Our sorrows are the result of this separation. Only God's closeness can bring back the lost happiness. 38]*

ਪਾਪੁ ਬੁਰਾ ਪਾਪੀ ਕਉ ਪਿਆਰਾ ॥

Sin is bad, but why sinner is dearer

ਪਾਪਿ ਲਦੇ ਪਾਪੇ ਪਾਸਾਰਾ ॥

Unfortunate loads himself with sin, and expands his world through sin.

*[This is a very weird world. One wrong pushes the sinner to commit another wrong, and this cycle then goes on. Only the support of God can pull one out from this nasty mud. 39]*

ਫਿਰਿ ਫਿਰਿ ਫਾਹੀ ਫਾਸੈ ਕਉਆ ॥

Again and again, the crow falls into the trap.

ਫਿਰਿ ਪਛੁਤਾਨਾ ਅਬ ਕਿਆ ਹੁਆ ॥

Then he regrets it, but what can he do now?

*[We all know that the life is only for four days. Why are we wasting it in practising duality and running after Maya? Let us meditate on the name of God and surrender ourselves to Him.40]*

ਬੀਰਾ ਬੀਰਾ ਕਰਿ ਰਹੀ ਬੀਰ ਭਏ ਬੈਰਾਇ ॥  
She calls out, ""Brother, O brother - stay, O brother!"" But he becomes a stranger.

ਬੀਰ ਚਲੇ ਘਰਿ ਆਪਣੈ ਬਹਿਣ ਬਿਰਹਿ ਜਲਿ ਜਾਇ ॥  
Her brother departs for his own home, and his sister burns with the pain of separation.

ਬਾਬੁਲ ਕੈ ਘਰਿ ਬੇਟੜੀ ਬਾਲੀ ਬਾਲੈ ਨੇਹਿ ॥  
In this world, her father's home, the daughter, the innocent soul bride, loves her Young Husband Master.

ਜੇ ਲੋੜਹਿ ਵਰੁ ਕਾਮਣੀ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਤੇਹਿ ॥  
If you long for your Husband Master, O soul bride, then serve the Master with love.

*[The world is like an ocean from where the waves of desire rise and fall. The people who are running after Maya, they will find it very difficult to cross it. Only the true devotee will be able to cross this dreadful ocean with the raft of Naam. 41]*

ਭਨਿ ਭਨਿ ਘੜੀਐ ਘੜਿ ਘੜਿ ਭਜੈ ਢਾਹਿ ਉਸਾਰੈ ਉਸਰੇ ਢਾਹੈ ॥  
Shattering and breaking apart, He creates and re-creates; creating, He shatters again. He builds up what He has demolished, and demolishes what He has built.

ਸਰ ਭਰਿ ਸੋਧੈ ਭੀ ਭਰਿ ਪੋਧੈ ਸਮਰਥ ਵੇਪਰਵਾਰੈ ॥  
He dries up the pools which are full, and fills the dried tanks again. He is all-powerful and independent.

ਭਭੈ ਭਉਜਲੁ ਮਾਰਗੁ ਵਿਖੜਾ ਆਸ ਨਿਰਾਸਾ ਤਰੀਐ ॥  
Bhabha: The way of the terrifying world-ocean is treacherous. Remain free of hope, in the midst of hope, and you shall cross over.

*[All life people run after 'Maya'. At death, though Maya remains behind in this world, but the evil deeds done to collect Maya go with the soul. Please remember, only the wealth of Naam will take us to the doorway of God. 42]*

ਮਾਇਆ ਮਾਇਆ ਕਰਿ ਮੁਏ ਮਾਇਆ ਕਿਸੈ ਨ ਸਾਥਿ ॥  
Crying out for the wealth and riches of Maya, they die; but Maya does not go along with them.



ਹੰਸੁ ਚਲੈ ਉਠਿ ਡੁਮਣੇ ਮਾਇਆ ਭੂਲੀ ਆਥਿ ॥

The soul-swan arises and departs, sad and depressed, leaving its wealth behind.

*[Attachment, also keeps human stuck to the cycle of reincarnation. Only the Shabad rescues one from inner vices and joins them with God. 43]*

ਜੋ ਆਵਹਿ ਸੇ ਜਾਹਿ ਫੁਨਿ ਆਇ ਗਏ ਪਛੁਤਾਹਿ ॥

Those who come, must go in the end; they come and go, regretting and repenting.

ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ਘਟੈ ਨ ਵਧੈ ਉਤਾਹਿ ॥

They will pass through 8.4 millions species; this number does not decrease or rise.

ਸੇ ਜਨ ਉਬਰੇ ਜਿਨ ਹਰਿ ਭਾਇਆ ॥

They alone are saved, who love the Master.

*[Whether one is rich or poor, the turn to go, to the other world, will come for all. In the journey of life both face difficulties and hardships and their goodness is overshadowed by evil. Only the Shabad is their rescue. 44]*

ਰਾਣਾ ਰਾਉ ਨ ਕੋ ਰਹੈ ਰੰਗੁ ਨ ਤੁੰਗੁ ਫਕੀਰੁ ॥

Neither the kings nor the nobles will remain; neither the rich nor the poor will remain.

ਵਾਰੀ ਆਪੇ ਆਪਣੀ ਕੋਇ ਨ ਬੰਧੈ ਧੀਰ ॥

When one's turn comes, no one can stay here.

ਰਾਹੁ ਬੁਰਾ ਭੀਹਾਵਲਾ ਸਰ ਡੂਗਰ ਅਸਗਾਹ ॥

The path is difficult and treacherous; the pools and mountains are impassable.

ਮੈ ਤਨਿ ਅਵਗਣ ਝੁਰਿ ਮੁਈ ਵਿਣੁ ਗੁਣ ਕਿਉ ਘਰਿ ਜਾਹ ॥

My body is filled with faults; I am dying of grief. Without virtue, how can I enter my home?

ਗੁਣੀਆ ਗੁਣ ਲੇ ਪ੍ਰਭ ਮਿਲੇ ਕਿਉ ਤਿਨ ਮਿਲਉ ਪਿਆਰਿ ॥

The virtuous take virtue, and meet God; how can I meet them with love?

ਤਿਨ ਹੀ ਜੈਸੀ ਥੀ ਰਹਾਂ ਜਪਿ ਜਪਿ ਰਿਦੈ ਮੁਰਾਰਿ ॥

If only I could be like them, reciting and meditating within my heart on the Master.

ਅਵਗੁਣੀ ਭਰਪੂਰ ਹੈ ਗੁਣ ਭੀ ਵਸਹਿ ਨਾਲਿ ॥  
He is overflowing with faults and demerits, but virtue dwells within him as well.

ਵਿਣੁ ਸਤਗੁਰ ਗੁਣ ਨ ਜਾਪਨੀ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਬੀਚਾਰੁ ॥੪੪॥  
Without the True Guru, he does not see God's Virtues; he does not recite the glorious Virtues of God. ||44||

*[World is a vast stage of Divine drama, where, one is to face numerous villains. Only walking under the strict direction of God, who is both producer and director of the play, one will be able to face all villains and come out victorious. 45]*

ਲਸਕਰੀਆ ਘਰ ਸੰਮਲੇ ਆਏ ਵਜਹੁ ਲਿਖਾਇ ॥  
God's soldiers take care of their homes; their pay is pre-ordained, before they come into the world.

ਕਾਰ ਕਮਾਵਹਿ ਸਿਰਿ ਧਣੀ ਲਾਹਾ ਪਲੈ ਪਾਇ ॥  
They serve their Supreme Master, and obtain the profit.

*[God lives in a happy home. Don't wander in forests and caves to find Him. Those, who walk on the righteous path will find Him at the end. 46]*

ਬੀਜਉ ਸੂਝੈ ਕੇ ਨਹੀ ਬਹੈ ਦੁਲੀਚਾ ਪਾਇ ॥  
I cannot conceive of any other, who could be seated upon the royal cushions.

ਨਰਕ ਨਿਵਾਰਣੁ ਨਰਹ ਨਰੁ ਸਾਚਉ ਸਾਚੈ ਨਾਇ ॥  
The Supreme Man of men (God) eradicates hell; He is True, and True is His Name.

*[Human mind is uncontrollable, and runs after immorality. Only the Shabad can rein one's mind and bring it on the path of truth. 47]*

ੜਾੜੈ ਰੂੜਾ ਹਰਿ ਜੀਉ ਸੋਈ ॥  
Rharha: The Dear Master is beautiful;

ਤਿਸੁ ਬਿਨੁ ਰਾਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥  
There is no other king, except Him.

ੜਾੜੈ ਗਾਰੁੜੁ ਤੁਮ ਸੁਣਹੁ ਹਰਿ ਵਸੈ ਮਨ ਮਾਹਿ ॥  
Rharha: Listen to the spell, and the Master will come to dwell in your mind.

*[Humans have taken birth in this world, to find the truth. But, unfortunately, they all have chosen the path of darkness. They have engaged themselves in selfish activities and wrong doings. They can become a true merchant, only, if they trade in the merchandise of Naam. 48]*

ਸੁਇਨਾ ਰੁਪਾ ਸੰਚੀਐ ਧਨੁ ਕਾਚਾ ਬਿਖੁ ਛਾਰੁ ॥

He hoards gold and silver, but this wealth is false and poisonous, nothing more than ashes. ||48||

*[When people get deeply involved in 'Maya', they normally become self-centred and their love for friends and relations diminishes day by day. The fire of selfishness burns their consciousness and they live a lonely life. 49].*

ਖਿਮਾ ਵਿਹੂਣੈ ਖਪਿ ਗਏ ਖੂਹਣਿ ਲਖ ਅਸੰਖ ॥

Without patience and forgiveness, countless hundreds of thousands have perished.

ਗਣਤ ਨ ਆਵੈ ਕਿਉ ਗਣੀ ਖਪਿ ਖਪਿ ਮੁਏ ਬਿਸੰਖ ॥

Their numbers cannot be counted; how could I count them? Bothered and bewildered, uncounted numbers have died.

ਖਸਮੁ ਪਛਾਣੈ ਆਪਣਾ ਖੂਲੈ ਬੰਧੁ ਨ ਪਾਇ ॥

ਸਬਦਿ ਮਹਲੀ ਖਰਾ ਤੂ ਖਿਮਾ ਸਚੁ ਸੁਖ ਭਾਇ ॥

Through the Word of the Shabad, enter the Mansion of the Master's presence; you shall be blessed with patience, forgiveness, truth and peace.

ਖਰਚੁ ਖਰਾ ਧਨੁ ਧਿਆਨੁ ਤੂ ਆਪੇ ਵਸਹਿ ਸਰੀਰਿ ॥

Partake of the true wealth of meditation, and the Master Himself shall abide within your body.

*[To accumulate wealth, people do all good and bad actions without caring about the ethics of their doings. They visit religious places, they go to various self-made (fake) saints, they rob people and they even do criminal deeds, but forget about the purity of life. Thus they ruin their birth and this precious life. Their saviour is, only, the Naam and the Shabad. 50]*

ਸ੍ਰਿਸਟੇ ਭੇਉ ਨ ਜਾਣੈ ਕੋਇ ॥

No one knows the mystery of the Creator of the World.

ਸ੍ਰਿਸਟਾ ਕਰੈ ਸੁ ਨਿਹਚਉ ਹੋਇ ॥

Whatever the Creator of the World does, is certain to occur.

*[With wealth comes the ego, and ego breeds discomfort and distress. Those who are seekers of happiness and comforts they must follow the path of truth and hold the fringe of God. 51]*

ਹੇਰਤ ਹੇਰਤ ਹੇ ਸਖੀ ਹੋਇ ਰਹੀ ਹੈਰਾਨੁ ॥

Seeing and perceiving, O my companions, I am wonder-struck and amazed.

ਹਉ ਹਉ ਕਰਤੀ ਮੈ ਮੁਈ ਸਬਦਿ ਰਵੈ ਮਨਿ ਗਿਆਨੁ ॥

My egotism, which proclaimed itself in possessiveness and self-conceit, is dead. My mind recites the Word of the Shabad, and attains spiritual wisdom.

*[Our destiny, made by our own karma, cannot be erased. The ego destroys one's conscious and one sinks deeper and deeper in wilderness. Only the blessings of God can save the drowned person. One needs good karma and meditation to invoke God's blessings. 52]*

ਲੇਖੁ ਨ ਮਿਟਈ ਹੇ ਸਖੀ ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ ॥

The inscription inscribed by the Creator Master cannot be erased, O my companions.

ਆਪੇ ਕਾਰਣੁ ਜਿਨਿ ਕੀਆ ਕਰਿ ਕਿਰਪਾ ਪਗੁ ਧਾਰਿ ॥

He who created the universe, in His Mercy, installs His Feet within us.

*[That teacher is knowledgeable, who with his/her intellect becomes unruffled minded and contacts himself and his learners with God. On the other hand, one, who walks on his own selfish path is termed as un-educated and illiterate. 53]*

ਪਾਧਾ ਪੜਿਆ ਆਖੀਐ ਬਿਦਿਆ ਬਿਚਰੈ ਸਹਜਿ ਸੁਭਾਇ ॥

That Pandit, that religious scholar, is said to be well-educated, if he contemplates knowledge with intuitive ease.

ਬਿਦਿਆ ਸੋਧੈ ਤਤੁ ਲਹੈ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਇ ॥

Considering his knowledge, he finds the essence of reality, and lovingly focuses his attention on the Name of the Master.

ਮਨਮੁਖੁ ਬਿਦਿਆ ਬਿਕ੍ਰਦਾ ਬਿਖੁ ਖਟੇ ਬਿਖੁ ਖਾਇ ॥

The self-willed manmukh sells his knowledge; he earns poison, and eats poison.

ਮੂਰਖੁ ਸਬਦੁ ਨ ਚੀਨਈ ਸੁਝ ਬੁਝ ਨਹ ਕਾਇ ॥੫੩॥

The fool does not think of the Word of the Shabad. He has no understanding, no comprehension. ||53||

*[That teacher is educated and intelligent, who walks on the righteous path and meditates on Naam, and makes his/her students also to worship God. He is a real teacher in the eyes of the Divine.54]*

ਪਾਧਾ ਗੁਰਮੁਖਿ ਆਖੀਐ ਚਾਟੜਿਆ ਮਤਿ ਦੇਇ ॥

That Pandit is called Gurmukh, who imparts understanding to his students.

ਨਾਮੁ ਸਮਾਲਹੁ ਨਾਮੁ ਸੰਗਰਹੁ ਲਾਹਾ ਜਗ ਮਹਿ ਲੇਇ ॥

Contemplate the Naam, the Name of the Master; gather in the Naam, and earn the true profit in this world.

ਸਚੀ ਪਟੀ ਸਚੁ ਮਨਿ ਪੜੀਐ ਸਬਦੁ ਸੁ ਸਾਰੁ ॥

With the true notebook of the true mind, study the most sublime Word of the Shabad.

ਨਾਨਕ ਸੋ ਪੜਿਆ ਸੋ ਪੰਡਿਤੁ ਬੀਨਾ ਜਿਸੁ ਰਾਮ ਨਾਮੁ ਗਲਿ ਹਾਰੁ ॥੫੪॥੧॥

O Nanak, he alone is learned, and he alone is a wise Pandit, who wears the necklace of the Master's Name. ||54||1||



## Guru Nanak's Hymns in Guru Granth Sahib Part VII: A Few Selected Shabads

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### SHABAD 1

Raga Gauri Cheti, Page 156

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥

*Gauri Cheti Mehla 1*

*We, the mortals are living with countless sins and due to these immoralities, we have to go through numerous lives. We don't know who was our father and who was our mother, in the previous lives. We also don't know where we lived in our past births.*

*We know, we were conceived in the mother's womb with the semen of the father, but don't know, what purpose we are reborn.*

*Due to our sins, we have gone through lives of a variety of trees and plants and numerous forms of animals and birds. Many times we are also born in the life of snakes, in their tiny holes.*

*Owing to our sins, we become thieves and robbers and rob shops and houses. We believe, as if, no one is watching us, but, be sure that, no one can hide from the watchful eyes of the Master.*

*On the way to wash our sins we visit holy places, but evil does not leave us.*

*In fact, our sins are so numerous as drops of water in an ocean. O! benevolent Master, be merciful and save us. You have the power even to float heavy stones in the water.*

*Our soul is burning like an inferno, inside us, the sharp blades of desires are cutting us severely. O! my Master, save us from drowning. We will always walk under your command. We beg, grant us few moments of happiness.*

ਕਤ (ਕੌਣ) ਕੀ ਮਾਈ ਬਾਪੁ ਕਤ ਕੇਰਾ ਕਿਦੂ ਥਾਵਹੁ ਹਮ ਆਏ ॥  
Who is our mother, and who is our father? Where did we come from?

ਅਗਨਿ ਬਿੰਬ (ਬੂੰਦ, ਤੁਪਕਾ) ਜਲ ਭੀਤਰਿ ਨਿਪਜੇ ਕਾਹੇ ਕੰਮਿ ਉਪਾਏ ॥੧॥  
We are formed from the fire of the womb within, and the bubble of water of the sperm. For what purpose are we born? ||1||

ਮੇਰੇ ਸਾਹਿਬਾ ਕਉਣੁ ਜਾਣੈ ਗੁਣ ਤੇਰੇ ॥  
O my Master, who can know Your virtues?

ਕਹੇ ਨ ਜਾਨੀ ਅਉਗਣ ਮੇਰੇ ॥੧॥ ਰਹਾਉ ॥  
My own demerits cannot be counted. ||1|| rahau ||

ਕੇਤੇ ਰੁਖ ਬਿਰਖ ((ਪੌਦੇ) ਹਮ ਚੀਨੇ (ਦੇਖਨਾ) ਕੇਤੇ ਪਸੂ ਉਪਾਏ ॥  
I took the form of so many plants and trees, and so many animals.

ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ ਕੇਤੇ ਪੰਖ ਉਡਾਏ ॥੨॥  
Many times I entered the families of snakes and flying birds. ||2||

ਹਟ (ਦੁਕਾਨ) ਪਟਣ (ਸ਼ਹਿਰ) ਬਿਜ (ਮਜ਼ਬੂਤ) ਮੰਦਰ (ਘਰ) ਭੰਨੈ ਕਰਿ ਚੋਰੀ ਘਰਿ ਆਵੈ ॥  
I broke into the shops of the city and well-guarded palaces; stealing from them, I came back home again.

ਅਗਹੁ ਦੇਖੈ ਪਿਛਹੁ ਦੇਖੈ ਤੁਝ ਤੇ ਕਹਾ ਛੁਪਾਵੈ ॥੩॥  
I looked in front of me, and I looked behind me, but where could I hide from You, O! Master? ||3||

ਤਟ ਤੀਰਥ ਹਮ ਨਵ ਖੰਡ (ਮਹਾਦੀਪ) ਦੇਖੇ ਹਟ ਪਟਣ ਬਾਜਾਰਾ ॥  
I saw the banks of sacred rivers, the nine continents, the shops and streets of the cities.

ਲੈ ਕੈ ਤਕੜੀ ਤੋਲਣਿ ਲਾਗਾ ਘਟ ਹੀ ਮਹਿ ਵਣਜਾਰਾ ॥੪॥  
Taking the scale, the Divine begins to weigh his actions within his own heart. ||4||

ਜੇਤਾ ਸਮੁੰਦੁ ਸਾਗਰੁ ਨੀਰਿ ਭਰਿਆ ਤੇਤੇ ਅਉਗਣ ਹਮਾਰੇ ॥  
As the seas and the oceans are overflowing with water, so vast are my own sins.

ਦਇਆ ਕਰਹੁ ਕਿਛੁ ਮਿਹਰ ਉਪਾਵਹੁ ਡੁਬਦੇ ਪਥਰ ਤਾਰੇ ॥੫॥  
Please, shower me with Your Mercy, and take pity upon me. I am a sinking  
stone - please carry me across! ||5||

ਜੀਅੜਾ (ਰੂਹ) ਅਗਨਿ ਬਰਾਬਰਿ ਤਪੈ ਭੀਤਰਿ ਵਗੈ ਕਾਤੀ (ਕੈਂਚੀ) ॥  
My soul is burning like fire, and the knife is cutting deep.

ਪ੍ਰਣਵਤਿ (ਬੇਨਤੀ ਕਰਨਾ)ਨਾਨਕੁ ਹੁਕਮੁ ਪਛਾਣੈ ਸੁਖੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ॥੬॥੫॥੧੭॥  
Prays Nanak, recognizing the Master's Command, I am at peace, day and  
night. ||6||5||17||

## SHABAD 2

### Raga Dhanasri, Page 663

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਆਰਤੀ  
*Dhanasri Mehla 1, Aarti*

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

*Anthem of the universe by Guru Nanak.*

*From an article in the Hindustan Times...*

*Balraj Sahni an Indian actor asked the nobel laureate Rabindranath Tagore that he had written the National Anthem for India and could he write an international anthem for the whole world? To this Rabindranath replied that it has already been written, not only international but for the entire universe, in the sixteenth century by Guru Nanak in his shabad 'Aarti.'*

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ (ਸੂਰਜ) ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥  
In the pllater of the sky, the sun and moon are the lamps; the stars in the  
constellations are the pearls.

ਪੂਪੁ ਮਲਆਨਲੋ (ਚੰਦਨ ਦੀ ਖੁਸ਼ਬੂ) ਪਵਣੁ ਚਵਰੋ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੁਲੰਤ ਜੋਤੀ ॥੧॥  
The fragrance of sandalwood is the incense, the wind is the fan, and all the  
vegetation are flowers in offering to You, O luminous Master. ||1||

ਕੈਸੀ ਆਰਤੀ ਹੋਇ ਭਵ (ਡਰ) ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥  
What a beautiful lamp-lit worship service this is! O destroyer of fear, this is  
Your Aarti, Your worship service.



ਅਨਹਤਾ (ਰੱਬੀ) ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ (ਟੱਲੀ, ਨਗਾਰਾ)॥੧॥ ਰਹਾਉ ॥  
The sound current of the Shabad is the sounding of the temple drums.  
||1||rahau||

ਸਹਸ (ਹਜ਼ਾਰਾਂ) ਤਵ (ਤੇਰੇ) ਨੈਨ ਨਨ (ਕੋਈ ਨਹੀਂ) ਨੈਨ ਹੈ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥  
Thousands are Your eyes, and yet You have no eyes. Thousands are Your forms, and yet You have not even one form.

ਸਹਸ ਪਦ ( ਪੈਰ) ਬਿਮਲ (ਪਵਿਤਰ) ਨਨ ਏਕ ਪਦ ਗੰਧ (ਨੱਕ) ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ (ਕੌਤਕ) ਮੋਹੀ (ਮੈਂ) ॥੨॥

Thousands are Your lotus feet, and yet You have no feet. Without a nose, thousands are Your noses. I am wonderstruck with Your play ||2||

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥  
The Divine Light which is within everyone, You are that light.

ਤਿਸ ਕੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥  
And Your light shines within everyone.

ਗੁਰ ਸਾਖੀ (ਸਿਖਿਆ) ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥  
By the Guru's Teachings, this Divine Light is revealed.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥੩॥  
That which pleases the Master is the true worship service. ||3||

ਹਰਿ ਚਰਣ ਕਮਲ ਮਕਰੰਦ ((ਸ਼ਹਦ) ਲੋਭਿਤ (ਖਿਚਣਾ) ਮਨੋ ਅਨਦਿਨੋ (ਦਿਨ ਰਾਤ) ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥  
My soul is enticed by the honey-sweet lotus feet of the Master; night and day, I long for them.

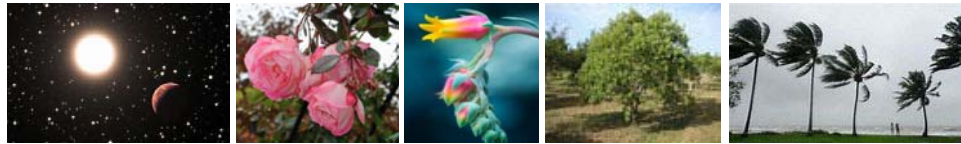
ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਮਿ ਵਾਸਾ ॥੪॥੧॥੭॥੯॥  
Bless Nanak, the thirsty song-bird, with the water of Your Mercy, that he may come to dwell in Your Name. ||4||1||7||9||



*A Hindu thali ready for Hindu Aarti*

**Guru Nanak Thali of Aarti has the following ingredients:**

- Guru Nanak's platter is = The vast sky
- The pearls in the platter are = sun, moon and countless stars
- The incense in the platter is = the trees of Sandalwood
- The flowers in the platter are = Flowers blossoming everywhere in the gardens of the earth..
- The wooden sticks in the platter are = The trees all over the land
- And this decorated 'Thali' is being moved around by the fresh breeze blowing in the atmosphere.



**SHABAD 3**

**Raga Srirag, Page 59**

This shabad has 10 padas, recorded under the title of Ashtpadis. It highlights the true love of various species, and perhaps is one of the strongest shabds to illustrate true love.

The examples in the shabad are:

*Love of Lotus flower with water*



*Love of song-bird with rain*



*Love of chakvoe duck with sun*



*Love of fish with sea water*



*Love of water with milk*



ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

*Sriraga Meha 1*

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਜਲ ਕਮਲੇਹਿ ॥

O mind, love the Master, as the lotus loves the water.

ਲਹਰੀ ਨਾਲਿ ਪਛਾੜੀਐ ਭੀ ਵਿਗਸੈ (ਕਿਲਣਾ) ਅਸਨੇਹਿ ॥

Tossed about by the waves, it still blossoms with love.

ਜਲ ਮਹਿ ਜੀਅ ਉਪਾਇ ਕੈ ਬਿਨੁ ਜਲ ਮਰਣੁ ਤਿਨੇਹਿ ॥੧॥

In the water, the creatures are created; outside of the water they die. ||1||

ਮਨ ਰੇ ਕਿਉ ਛੁਟਹਿ ਬਿਨੁ ਪਿਆਰ ॥

O mind, how can you be saved without love?

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਰਵਿ (ਪ੍ਰਮਾਤਮਾ) ਰਹਿਆ ਬਖਸੇ ਭਗਤਿ ਭੰਡਾਰ ॥੧॥ ਰਹਾਉ ॥

God permeates the inner beings of the Gurmukhs. They are blessed with the treasure of devotion. ||1|| rahau ||

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਮਛਲੀ ਨੀਰ ॥

O mind, love the Master, as the fish loves the water.

ਜਿਉ ਅਧਿਕਉ ਤਿਉ ਸੁਖੁ ਘਣੇ ਮਨਿ ਤਨਿ ਸਾਂਤਿ ਸਰੀਰ ॥

The more the water, the more the happiness, and the greater the peace of mind and body.

ਬਿਨੁ ਜਲ ਘੜੀ ਨ ਜੀਵਈ ਪ੍ਰਭੁ ਜਾਣੈ ਅਭ ਪੀਰ ॥੨॥

Without water, she cannot live, even for an instant. God knows the suffering of her mind. ||2||

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਚਾੜ੍ਹਕ ਮੇਹ ॥

O mind, love the Master, as the song-bird loves the rain.

ਸਰ ਭਰਿ ਥਲ ਹਰੀਆਵਲੇ ਇਕ ਬੂੰਦ ਨ ਪਵਈ ਕੇਹ ॥

The pools are overflowing with water, and the land is luxuriantly green, but what are they to her, if that single drop of rain does not fall into her mouth?

ਕਰਮਿ ਮਿਲੈ ਸੋ ਪਾਈਐ ਕਿਰਤੁ ਪਇਆ ਸਿਰਿ ਦੇਹ ॥੩॥

By His Grace, she receives it; otherwise, because of her past actions, she gives her head. ||3||

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਜਲ ਦੁਧ ਹੋਇ ॥  
O mind, love the Master, as the water loves the milk.

ਆਵਟਣੁ ਆਪੇ ਖਵੈ ਦੁਧ ਕਉ ਖਪਣਿ ਨ ਦੇਇ ॥  
The water, added to the milk, itself bears the heat, and prevents the milk from burning.

ਆਪੇ ਮੇਲਿ ਵਿਛੁੰਨਿਆ ਸਚਿ ਵਡਿਆਈ ਦੇਇ ॥੪॥  
God unites the separated ones with Himself again, and blesses them with true honour. ||4||

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਚਕਵੀ ਸੂਰ ॥  
O mind, love the Master, as the chakvee duck loves the sun.

ਖਿਨੁ ਪਲੁ ਨੀਦ ਨ ਸੋਵਈ ਜਾਣੈ ਦੂਰਿ ਹਜੂਰਿ ॥  
She does not sleep, for an instant or a moment; the sun is so far away, but she thinks that it is near.

ਮਨਮੁਖਿ ਸੋਝੀ ਨਾ ਪਵੈ ਗੁਰਮੁਖਿ ਸਦਾ ਹਜੂਰਿ ॥੫॥  
Understanding does not come to the self-willed Manmukh. But to the Gurmukh, the Master is always close. ||5||

ਮਨਮੁਖਿ ਗਣਤ ਗਣਾਵਣੀ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ ॥  
The self-willed Manmukhs make their calculations and plans, but only the actions of the Creator come to pass.

ਤਾ ਕੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥  
His value cannot be estimated, even though everyone may wish to do so.

ਗੁਰਮਤਿ ਹੋਇ ਤ ਪਾਈਐ ਸਚਿ ਮਿਲੈ ਸੁਖੁ ਹੋਇ ॥੬॥  
Through the Guru's Teachings, it is revealed. Meeting with the True One, peace is found. ||6||

ਸਚਾ ਨੇਹੁ ਨ ਤੁਟਈ ਜੇ ਸਤਿਗੁਰੁ ਭੇਟੈ ਸੋਇ ॥  
True love shall not be broken, if the True Guru is met.

ਗਿਆਨ ਪਦਾਰਥੁ ਪਾਈਐ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਇ ॥  
Obtaining the wealth of spiritual wisdom, the understanding of the three worlds is acquired.

ਨਿਰਮਲੁ ਨਾਮੁ ਨ ਵੀਸਰੈ ਜੇ ਗੁਣ ਕਾ ਗਾਹਕੁ ਹੋਇ ॥੭॥  
So become a customer of merit, and do not forget the Immaculate Naam  
||7||

ਖੋਲਿ ਗਏ ਸੇ ਪੰਖਣੂੰ ਜੋ ਚੁਗਦੇ ਸਰ ਤਲਿ ॥  
Those birds which peck at the shore of the pool have played and have  
departed.

ਘੜੀ ਕਿ ਮੁਹਤਿ ਕਿ ਚਲਣਾ ਖੋਲਣੁ ਅਜੁ ਕਿ ਕਲਿ ॥  
In a moment, in an instant, we too must depart. Our play is only for today  
or tomorrow.

ਜਿਸੁ ਤੂੰ ਮੇਲਹਿ ਸੋ ਮਿਲੈ ਜਾਇ ਸਚਾ ਪਿਤੁ ਮਲਿ ॥੮॥  
But those whom You unite, O! Master, are united with You; they obtain a seat  
in the arena of Truth. ||8||

ਬਿਨੁ ਗੁਰ ਪ੍ਰੀਤਿ ਨ ਉਪਜੈ ਹਉਮੈ ਮੈਲੁ ਨ ਜਾਇ ॥  
Without the Guru, love does not well up, and the filth of egotism does not  
depart.

ਸੋਹੰ ਆਪੁ ਪਛਾਣੀਐ ਸਬਦਿ ਭੇਦਿ ਪਤੀਆਇ ॥  
One who recognizes within himself that, ""He is me"", and who is pierced  
through by the Shabad, is satisfied.

ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣੀਐ ਅਵਰ ਕਿ ਕਰੇ ਕਰਾਇ ॥੯॥  
When one becomes Gurmukh and realizes his own self, what more is there  
left to do? ||9||

ਮਿਲਿਆ ਕਾ ਕਿਆ ਮੇਲੀਐ ਸਬਦਿ ਮਿਲੇ ਪਤੀਆਇ ॥  
Why speak of union to those who are already united with the Master?  
Receiving the Shabad, they are satisfied.

ਮਨਮੁਖਿ ਸੋਝੀ ਨਾ ਪਵੈ ਵੀਛੁੜਿ ਚੋਟਾ ਖਾਇ ॥  
The self-willed Manmukhs do not understand; separated from Him, they  
endure continuous beatings.

ਨਾਨਕ ਦਰੁ ਘਰੁ ਏਕੁ ਹੈ ਅਵਰੁ ਨ ਦੂਜੀ ਜਾਇ ॥੧੦॥੧੧॥  
O Nanak, there is only one door to enter His Home; there is no other place  
at all. ||10||11||

## SHABAD 4

### Raga Suhi, Page 762

ਰਾਗ ਸੂਹੀ ਮਹਲਾ ੧ ਕੁਚਜੀ [ungraceful wife]

**The Composition:** It is a one pada composition (chhant) of Guru Nanak [There are in total 5 one pada compositions in Guru Granth Sahib. Four other shabads are: ਸੋਦਰ (Sodar) - raga Asa, ਮੇਰੀ ਰੁਣ ਬੁਣ ਲਾਇਆ ਭੈਣੇ ਸਾਵਣੁ ਆਇਆ – raga Wadhansand Chhants Kuchchaji and Suchchji – raga Suhi]. Where four one pada compositions are of Guru Nanak, one composition 'Gunwanti', in raga Suhi, is of Guru Arjan.

### The Theme of Composition 'Kuchaji'

*It is a monologue of a woman, who is full of faults and has not learnt the correct way of living. Guru Nanak calls her 'kuchchji'.*

*She says, "...I have so many bad habits that I cannot dare to face my Master. At His door, are waiting a number of woman who are perfect in every respect, and also many of those who have already been granted entry into His realm. Indeed, all those are the most fortunate one.*

*I have no gifted abilities which please the Master. I cannot tell anyone these failures of mine.*

*My Master has all good qualities of life. People have given Him different names based on those qualities.*

*My dear friends, my Master gave me all luxuries of life. He gave me gold, silver, diamonds jewellery and countless other priceless objects. I, the unfortunate, became so much engrossed in enjoying these amenities that I forgot my Master. I put all my attention in doubling the number of my mansions and properties, and forgot the Master, who gave me all that.*

*Those who drown themselves in the pool of Maya, and possess only the impurities of life, what will they take with them, when they appear in the court of the Almighty?*

*I, too, have wasted my life, and now when, I am in the grip of the old age, I realise that, I have never lived a real happy life.*

*My Master, You forgive all sins of everyone. Please, also give me an opportunity to be with You for a few moments of my life. Please come and brighten the darkness of my life. My nights are very lonely and my days are very gloomy. Please give me an opportunity to embrace you and be with you."*

### Literal Meaning

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੰਝ (ਮੈਂ) ਕੁਚਜੀ (ਭੈੜੇ ਸੁਭਾ ਵਾਲੀ) ਅੰਮਾਵਣਿ (ਬੇਅੰਤ) ਡੋਸੜੇ (ਅਵਗੁਣ) ਹਉ ਕਿਉ ਸਹੁ ਰਾਵਣਿ (ਖੁਸ਼ੀ ਮਨਾਨਾ) ਜਾਉ ਜੀਉ ॥

I am ungraceful and ill-mannered, full of endless faults. How can I go to enjoy my husband Master?

ਇਕ ਦੂ ਇਕਿ ਚੜਦੀਆ (ਇਕ ਤੋਂ ਇਕ ਚੰਗੀ) ਕਉਣੁ ਜਾਣੈ ਮੇਰਾ ਨਾਉ ਜੀਉ ॥

Each of His soul-brides is better than the rest - who even knows my name?

ਜਿਨ੍ਹੀ ਸਖੀ ਸਹੁ ਰਾਵਿਆ ਸੇ ਅੰਬੀ ਛਾਵੜੀਏਹਿ (ਛਾਂ ਹੇਠਾਂ) ਜੀਉ ॥

Those brides who enjoy their Husband Master are very blessed, resting in the shade of the mango tree.

ਸੇ ਗੁਣ ਮੰਝ (ਮੇਰੇ ਵਿਚ) ਨ ਆਵਨੀ ਹਉ ਕੈ ਜੀ ਦੋਸ ਧਰੇਉ ਜੀਉ ॥

I do not have their virtues - who can I blame for this?

ਕਿਆ ਗੁਣ ਤੇਰੇ ਵਿਥਰਾ (ਵਰਣਨ ਕਰਨਾ) ਹਉ ਕਿਆ ਕਿਆ ਘਿਨਾ ਤੇਰਾ ਨਾਉ ਜੀਉ ॥

Which of Your virtues, O Master, should I speak of? Which of Your Names should I recite?

ਇਕਤੁ ਟੋਲਿ (ਨੇਕੀ) ਨ ਅੰਬੜਾ (ਪਹੁੰਚਨਾ) ਹਉ ਸਦ ਕੁਰਬਾਣੈ ਤੇਰੈ ਜਾਉ ਜੀਉ ॥

I cannot even reach one of Your virtues. I am forever a sacrifice to You.

ਸੁਇਨਾ ਰੁਪਾ (ਚਾਂਦੀ) ਰੰਗੁਲਾ ਮੋਤੀ ਤੈ ਮਾਣਿਕੁ (ਲਾਲ) ਜੀਉ ॥

Gold, silver, pearls and rubies are pleasing.

ਸੇ ਵਸਤੂ ਸਹਿ (ਪਤੀ) ਦਿਤੀਆ ਮੈ ਤਿਨ੍ ਸਿਉ ਲਾਇਆ ਚਿਤੁ ਜੀਉ ॥

My husband Master has blessed me with these things, and I have focused my thoughts on them.

ਮੰਦਰ ਮਿਟੀ ਸੰਦੜੇ (ਇਟਾਂ) ਪਥਰ ਕੀਤੇ ਰਾਸਿ ਜੀਉ ॥

Palaces of brick and mud are built and decorated with stones;

ਹਉ ਏਨੀ ਟੋਲੀ (ਸਜਾਵਟ) ਭੁਲੀਅਸੁ (ਕੁਰਾਹੇ ਪੈਨਾ) ਤਿਸੁ ਕੰਤ ਨ ਬੈਠੀ ਪਾਸਿ ਜੀਉ ॥

I have been fooled by these decorations, and I do not sit near my husband Master.

ਅੰਬਰਿ (ਆਕਾਸ਼) ਕੂੰਜਾ ਕੁਰਲੀਆ (ਬੋਲਨਾ, ਚੀਖਨਾ) ਬਗ (ਬਗਲੇ) ਬਹਿਠੇ ਆਇ ਜੀਉ ॥  
The cranes shriek overhead in the sky, and the herons have come to rest.

ਸਾ ਧਨ (ਵਹੁਟੀ) ਚਲੀ ਸਾਹੁਰੈ ਕਿਆ ਮੁਹੁ ਦੇਸੀ ਅਗੈ ਜਾਇ ਜੀਉ ॥  
The bride has gone to her father-in-law's house; in the world hereafter, what face will she show?

ਸੁਤੀ ਸੁਤੀ ਝਾਲੁ (ਸਵੇਰ) ਥੀਆ ਭੁਲੀ ਵਾਟੜੀਆਸੁ (ਸਫਰ) ਜੀਉ ॥  
She kept sleeping as the day dawned; she forgot all about her journey.

ਤੈ ਸਹ ਨਾਲਹੁ ਮੁਤੀਆਸੁ (ਵਿਛੋੜਾ) ਦੁਖਾ ਕੂੰ ਧਰੀਆਸੁ (ਇਕੱਠਾ ਕਰਨਾ) ਜੀਉ ॥  
She separated herself from her husband Master, and now she suffers in pain.

ਤੁਧੁ ਗੁਣ ਮੈ ਸਭਿ ਅਵਗਣਾ ਇਕ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਜੀਉ ॥  
Virtues are in You, O Master! I am totally without virtues. This is Nanak's only prayer:

ਸਭਿ ਰਾਤੀ ਸੋਹਗਣੀ ਮੈ ਡੋਹਗਣਿ (ਅਚਾਰਨ-ਹੀਨ) ਕਾਈ ਰਾਤਿ ਜੀਉ ॥੧॥  
You give all Your nights to the virtuous soul-brides. I know I am unworthy, but isn't there a night for me as well? ||1||

## SHABAD 5

### Raga Suhi, Page 762/63

ਸੂਹੀ ਮਹਲਾ ੧ ਸੁਚਜੀ ॥

This composition is also a one pada Chhant in raga Suhi. It is an antonym of the previous Shabad, titled 'Kuchchji'.

### The Theme

*This composition is also a monologue, where a woman who is perfect in every respect and is well organised. She says, "O! my Master, when you are with me, then everyone looks at me with honour and respect. You are my regulator and you are my wealth. When I feel that you are within me then all comforts and happiness descend on me.*

*It is Master's will that where, one is sitting on a throne as a king, and everyone show great honour to him, there is also one, who is wandering aimlessly in the wilderness. It is His will that fountain of water appears in dessert and lotus blossoms in the sky.*

*It is Master's will that we cross the awful world ocean with ease, and it is His will that some drown in the ocean without leaving a trail.*



*It is Master's will that one gets deep love of the Master, and it is also Master's will that one falls in the pit of fear and die an unworldly death.*

*O! my Master, you are unapproachable, you are limitless and you have unlimited virtues. I have come and fallen at your feet and you have blessed me with every bounty. Now, I need nothing more, just come and show me your vision. I know, I can reach you through the recitation of your Shabad.*

### Literal Meaning of the Shabad

ਜਾ ਤੂ ਤਾ ਮੈ ਸਭੁ ਕੋ ਤੂ ਸਾਹਿਬੁ ਮੇਰੀ ਰਾਸਿ (ਪੁੰਜੀ) ਜੀਉ ॥

When I have You, then I have everything. O my Master, You are my wealth and capital.

ਤੁਹੁ ਅੰਤਰਿ ਹਉ ਸੁਖਿ ਵਸਾ ਤੂੰ ਅੰਤਰਿ ਸਾਬਾਸਿ ਜੀਉ ॥

Within You, I abide in peace; within You, I am commended.

ਭਾਣੈ ਤਖਤਿ ਵਡਾਈਆ ਭਾਣੈ ਭੀਖ ਉਦਾਸਿ ਜੀਉ ॥

By the pleasure of Your Will, You bestow thrones and greatness. And by the pleasure of Your Will, You turn us into beggars and wanderers.

ਭਾਣੈ ਥਲ ਸਿਰਿ (ਉਪਰ) ਸਰੁ (ਸਮੁੰਦਰ) ਵਹੈ ਕਮਲੁ ਫੁਲੈ ਆਕਾਸਿ ਜੀਉ ॥

By the pleasure of Your Will, the ocean flows in the desert, and the lotus blossoms in the sky.

ਭਾਣੈ ਭਵਜਲੁ ਲੰਘੀਐ ਭਾਣੈ ਮੰਝਿ (ਡੁਬ ਜਾਨਾ) ਭਰੀਆਸਿ (ਪਾਪਾਂ ਨਾਲ ਭਰ ਜਾਨਾ) ਜੀਉ ॥

By the pleasure of Your Will, one crosses over the terrifying world-ocean; and by the pleasure of Your Will, one sinks down into it.

ਭਾਣੈ ਸੋ ਸਹੁ ਰੰਗੁਲਾ ਸਿਫਤਿ ਰਤਾ ਗੁਣਤਾਸਿ ਜੀਉ ॥

By the pleasure of Your Will, You have become my companion, and I am imbued with Yours praises, O! Master, the treasure of virtue.

ਭਾਣੈ ਸਹੁ ਭੀਹਾਵਲਾ (ਡਰਨਾ, ਭਿਆਨਕ) ਹਉ ਆਵਣਿ ਜਾਣਿ ਮੁਈਆਸਿ (ਮਰ ਜਾਨਾ) ਜੀਉ ॥

By the pleasure of Your Will, O my friend Master, I am afraid of You, and I come and go, and die.

ਤੂ ਸਹੁ ਅਗਮੁ (ਅਪਹੁੰਚ) ਅਤੋਲਵਾ (ਅਮਾਪ) ਹਉ ਕਹਿ ਕਹਿ ਢਹਿ ਪਈਆਸਿ (ਪੈਰਾਂ ਤੇ) ਜੀਉ ॥

You, O my partner Master, are inaccessible and immeasurable; talking and speaking of You, I have fallen at Your Feet.

ਕਿਆ ਮਾਗਉ ਕਿਆ ਕਹਿ ਸੁਣੀ ਮੈ ਦਰਸਨ ਭੂਖ ਪਿਆਸਿ ਜੀਉ ॥  
What should I beg for? What should I say and hear? I am hungry and thirsty  
for your blessed vision.

ਗੁਰ ਸਬਦੀ ਸਹੁ ਪਾਇਆ ਸਚੁ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਜੀਉ ॥੨॥  
Through the Shabad, I have found You, my Master. This is Nanak's true  
prayer. ||2||

## SHABAD 6

[The theme of the following Shabad is similar to the above two shabads.]

### Raga Tilang, Page 724

ਤਿਲੰਗ ਮਹਲਾ ੧ ਘਰੁ ੨  
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਦੇਖਿਆ ਕਿਆ ਕਹੀਐ ਰੇ ਭਾਈ ॥  
The One who created the world watches over it; what more can we say, O  
Siblings of destiny?

ਆਪੇ ਜਾਣੈ ਕਰੇ ਆਪਿ ਜਿਨਿ ਵਾੜੀ (ਬਾਗ) ਹੈ ਲਾਈ ॥੧॥  
He Himself knows, and He Himself acts; He, Himself laid out the garden of  
the world. ||1||

ਰਾਇਸਾ (ਅੱਛਾ ਲਗਨਾ) ਪਿਆਰੇ ਕਾ ਰਾਇਸਾ ਜਿਤੁ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥ ਰਹਾਉ ॥  
Enjoy the story, the story of the beloved Master, which brings a lasting peace.  
||rahau||

ਜਿਨਿ ਰੰਗਿ ਕੰਤੁ ਨ ਰਾਵਿਆ (ਮਜਾ ਆਨਾ) ਸਾ ਪਛੇ ਰੇ ਤਾਣੀ ॥  
She who does not enjoy the love of her beloved (Master), shall come to regret  
and repent in the end.

ਹਾਥ ਪਛੋੜੈ ਸਿਰੁ ਧੁਣੈ ਜਬ ਰੈਣਿ ਵਿਹਾਣੀ (ਚਲੇ ਜਾਨਾ) ॥੨॥  
She wrings her hands, and bangs her head, when the night of her life has  
passed away. ||2||

ਪਛੋਤਾਵਾ ਨਾ ਮਿਲੈ ਜਬ ਚੁਕੈਗੀ (ਖਤਮ ਹੋ ਜਾਨਾ) ਸਾਰੀ ॥  
Nothing comes from repentance, when the game is already finished.

ਤਾ ਫਿਰਿ ਪਿਆਰਾ ਰਾਵੀਐ ਜਬ ਆਵੈਗੀ ਵਾਰੀ ॥੩॥  
She shall have the opportunity to enjoy her beloved, only when her turn  
comes again. ||3||

ਕੰਤੁ ਲੀਆ ਸੋਹਾਗਣੀ ਮੈ ਤੇ ਵਧਵੀ (ਅੱਛੀ) ਏਹ ॥  
 The happy soul-bride attains her beloved - she is so much better than I am.

ਸੇ ਗੁਣ ਮੁਝੈ ਨ ਆਵਨੀ ਕੈ ਜੀ ਦੋਸੁ ਧਰੇਹ ॥੪॥  
 I have none of her merits or virtues; whom should I blame? | 4 |

ਜਿਨੀ ਸਖੀ ਸਹੁ ਰਾਵਿਆ ਤਿਨ ਪੁਛਉਗੀ ਜਾਏ ॥  
 I shall go and ask those friends who have enjoyed their beloved (Master).

ਪਾਇ ਲਗਉ ਬੇਨਤੀ ਕਰਉ ਲੇਉਗੀ ਪੰਥੁ ਬਤਾਏ ॥੫॥  
 I touch their feet, and ask them to show me the Path. | 5 |

ਹੁਕਮੁ ਪਛਾਣੈ ਨਾਨਕਾ ਭਉ ਚੰਦਨੁ ਲਾਵੈ ॥  
 She who understands the Hukam, O Nanak, take the fear of God as her  
 sandalwood oil;

ਗੁਣ ਕਾਮਣ ਕਾਮਣਿ ਕਰੈ ਤਉ ਪਿਆਰੇ ਕਉ ਪਾਵੈ ॥੬॥  
 She charms her beloved with her virtue, and so obtains Him. | 6 |

ਜੇ ਦਿਲਿ ਮਿਲਿਆ ਸੁ ਮਿਲਿ ਰਹਿਆ ਮਿਲਿਆ ਕਹੀਐ ਰੇ ਸੋਈ ॥  
 She who meets her beloved in her heart, remains united with Him; this is  
 truly called union.

ਜੇ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਬਾਤੀ ਮੇਲੁ ਨ ਹੋਈ ॥੭॥  
 As much as she may long for Him, she shall not meet Him through mere  
 words. | 7 |

ਧਾਤੁ ਮਿਲੈ ਫੁਨਿ ਧਾਤੁ ਕਉ ਲਿਵ ਲਿਵੈ ਕਉ ਧਾਵੈ ॥  
 As metal melts into metal again, so does love melts into love.

ਗੁਰ ਪਰਸਾਦੀ ਜਾਣੀਐ ਤਉ ਅਨਭਉ ਪਾਵੈ ॥੮॥  
 By Guru's grace, this understanding is obtained, and then, one obtains the  
 fearless Master. | 8 |

ਪਾਨਾ ਵਾੜੀ ਹੋਇ ਘਰਿ ਖਰੁ (ਖੋਤਾ) ਸਾਰ ਨ ਜਾਣੈ ॥  
 There may be an orchard of betel nut trees in the garden, but the donkey does  
 not appreciate its value.

ਰਸੀਆ ਹੋਵੈ ਮੁਸਕ ਕਾ ਤਬ ਫੂਲੁ ਪਛਾਣੈ ॥੯॥  
 If someone smells a fragrance, then she can truly appreciate its flowers.  
 | 9 |

ਅਪਿਉ (ਅੰਮ੍ਰਿਤ) ਪੀਵੈ ਜੋ ਨਾਨਕਾ ਭ੍ਰਮੁ ਭ੍ਰਮਿ ਸਮਾਵੈ ॥  
One who drinks in the ambrosia, O Nanak, abandons her doubts and wanderings.

ਸਹਜੇ ਸਹਜੇ ਮਿਲਿ ਰਹੈ ਅਮਰਾ ਪਦੁ ਪਾਵੈ ॥੧੦॥੧॥  
Easily and intuitively, she remains blended with the Master, and obtains the immortal status. ||10||1||

## SHABAD 7

### Raga Suhi Mehla 1 Chhant Ghar 2

In raga Suhi there are 8 chhants of Guru Nanak, and by tradition, the present, chhant is sung with dholak (drum), when the marriage party arrives at the door of the bride.



*Groom arrives*

*Bhai Sahib sings shabad, 'Hum Ghar Sajan aaye'*

## THEME OF THE SHABAD

### Spiritual Point of View

The Almighty has come at the threshold of my heart, and with extreme excitement I have welcomed Him. My mind is now at the seventh cloud. All my sensory organs have united to praise the most revered and honourable visitor, the Master. Now, I have become one with Him and all distances have ended.

O! my dear friends, let us sing the praises of the greatest of the great. Let us sing that song which will keep us united with Him. Let us sing that song which is utmost pleasing to Him.

With His arrival, all my wishes have been fulfilled. He is the knower of hearts. He knew about my dreams and desires. With His visit all my dreams have been fulfilled and all desires realised.

My Master, You are the designer, creator and builder of this vast universe. You are also the producer, script writer and the director of the great play of the universe. You are the greatest of the great and you are the knower of all minds. Your arrival in my heart has humbled me.

### **Worldly Point of View**

The marriage procession has reached in the arena of our house. With the blessing of the Almighty the two families has been united. We all are very happy and extremely pleased to have such great guests, who will be, soon, a part of our new family.

Let us all join together and sing the song of joy and happiness. We have been waiting, for long, to have such an auspicious and opportune occasion. Our worthy guests have come to honour us.

The Almighty has blessed us and have given us an opportunity to have a new bond with such a great and glorious family. They are all adorable and beautiful people. Let us all sing together the songs of joy.

Our union, is certainly the mysterious play of the Almighty, and only He knows what are the next lines in the script of our lives. He is the ultimate Judge of our destinies. His shabad is our greatest companion. Let us recite His shabads and strengthen our relationship bond.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੧ ਛੰਤੁ ਘਰੁ ੨

ਹਮ ਘਰਿ ਸਾਜਨ ਆਏ ॥

Our friends (the marriage party, the in-laws) have come into our house.

ਸਾਚੈ ਮੇਲਿ ਮਿਲਾਏ ॥

The True Master has united us with them.

ਸਹਜਿ ਮਿਲਾਏ ਹਰਿ ਮਨਿ ਭਾਏ ਪੰਚ ਮਿਲੇ ਸੁਖੁ ਪਾਇਆ ॥

The Master automatically united us with them when it pleased Him; and being with the chosen ones, we have found peace.

ਸਾਈ ਵਸਤੁ ਪਰਾਪਤਿ ਹੋਈ ਜਿਸੁ ਸੇਤੀ ਮਨੁ ਲਾਇਆ ॥

We have obtained whatever our mind had desired.

ਅਨਦਿਨੁ ਮੇਲੁ ਭਇਆ ਮਨੁ ਮਾਨਿਆ ਘਰ ਮੰਦਰ ਸੋਹਾਏ ॥

Meeting with them, last few days, our mind is pleased; and today, our home and lodge are glorified.

ਪੰਚ ਸਬਦ ਧੁਨਿ ਅਨਹਦ ਵਾਜੇ ਹਮ ਘਰਿ ਸਾਜਨ ਆਏ ॥੧॥

The unstruck sound current of the *panch* Shabad, the five primal sounds, vibrate and resound; our in-law friends have come into our house. ||1||

ਆਵਹੁ ਮੀਤ ਪਿਆਰੇ ॥ ਮੰਗਲ ਗਾਵਹੁ ਨਾਰੇ ॥

So come, my beloved friends, and my sisters sing the songs of joy.

ਸਚੁ ਮੰਗਲੁ ਗਾਵਹੁ ਤਾ ਪ੍ਰਭ ਭਾਵਹੁ ਸੋਹਿਲੜਾ ਜੁਗ ਚਾਰੇ ॥

Sing the true songs of joy and God will be pleased. You all shall be blessed throughout the four ages.

ਅਪਨੈ ਘਰਿ ਆਇਆ ਥਾਨਿ ਸੁਹਾਇਆ ਕਾਰਜ ਸਬਦਿ ਸਵਾਰੇ ॥

You have come into our house, and our place is adored and glorified. Through the Shabad, our affairs have been resolved.

ਗਿਆਨ ਮਹਾ ਰਸੁ ਨੇੜੀ ਅੰਜਨੁ ਤ੍ਰਿਭਵਣ ਰੂਪੁ ਦਿਖਾਇਆ ॥

Applying the ointment, the supreme essence, of divine wisdom to our eyes, we, all, see the Master's form all over.

ਸਖੀ ਮਿਲਹੁ ਰਸਿ ਮੰਗਲੁ ਗਾਵਹੁ ਹਮ ਘਰਿ ਸਾਜਨੁ ਆਇਆ ॥੨॥

So join with us, our sisters, and sing the songs of joy and delight; our in-law friends have come into our house. ||2||

ਮਨੁ ਤਨੁ ਅੰਮ੍ਰਿਤਿ ਭਿੰਨਾ ॥

Our minds and bodies are drenched with Nectar;

ਅੰਤਰਿ ਪ੍ਰੇਮੁ ਰਤੰਨਾ ॥

Deep within the nucleus of ourselves, is the jewel of the Master's true love.

ਅੰਤਰਿ ਰਤਨੁ ਪਦਾਰਥੁ ਮੇਰੈ ਪਰਮ ਤਤੁ ਵੀਚਾਰੇ ॥

This invaluable jewel is deep within us; We, all, contemplate the supreme essence of reality.

ਜੰਤ ਭੇਖ ਤੂ ਸਫਲਿਓ ਦਾਤਾ ਸਿਰਿ ਸਿਰਿ ਦੇਵਣਹਾਰੇ ॥

We all are mere beggars; You are the giver of rewards; You are the giver to each and every being.

ਤੂ ਜਾਨੁ ਗਿਆਨੀ ਅੰਤਰਜਾਮੀ ਆਪੇ ਕਾਰਣੁ ਕੀਨਾ ॥

You are wise and All-knowing, the Inner-knower; You Yourself created all relations and bond them together.

ਸੁਨਹੁ ਸਖੀ ਮਨੁ ਮੋਹਨਿ ਮੋਹਿਆ ਤਨੁ ਮਨੁ ਅੰਮ੍ਰਿਤਿ ਭੀਨਾ ॥੩॥  
So listen, O our sisters - the most beautiful one has enticed us. Our body and  
mind are drenched with Nectar of love. ||3||

ਆਤਮ ਰਾਮੁ ਸੰਸਾਰਾ ॥  
O Supreme Master of the World,

ਸਾਚਾ ਖੇਲੁ ਤੁਮਾਰਾ ॥  
Your play is true and wonderful.

ਸਚੁ ਖੇਲੁ ਤੁਮਾਰਾ ਅਗਮ ਅਪਾਰਾ ਤੁਧੁ ਬਿਨੁ ਕਉਣੁ ਬੁਝਾਏ ॥  
Your play is true, O Inaccessible and Infinite Master; without You, who can  
make us understand your grand show?

ਸਿਧ ਸਾਧਿਕ ਸਿਆਣੇ ਕੇਤੇ ਤੁਝ ਬਿਨੁ ਕਵਣੁ ਕਹਾਏ ॥  
There are millions of siddhas and enlightened seekers, but without You, who  
can call himself one like you?

ਕਾਲੁ ਬਿਕਾਲੁ ਭਏ ਦੇਵਾਨੇ ਮਨੁ ਰਾਖਿਆ ਗੁਰਿ ਠਾਏ ॥  
Death and rebirth drive the mind insane; only You can hold it in its balance.

ਨਾਨਕ ਅਵਗਣ ਸਬਦਿ ਜਲਾਏ ਗੁਣ ਸੰਗਮਿ ਪ੍ਰਭੁ ਪਾਏ ॥੪॥੧॥੨॥  
O Nanak, one who burns away his demerits and faults with the Shabad,  
accumulates virtue, and finds You (God). ||4||1||2||

## SHABAD 8

### Raga Asa – Sodar

There is a Sakhi in Sikh history books that Guru Nanak went to see the Master, on His invitation, and stayed with Him for 3 days. He was at the banks of the river Bein, when the Divine command came. Guru Nanak, immediately, dived in the river and disappeared in front the eyes of his people. After thorough search in the river, when Guru Nanak could not be found, his relations thought, if he had drowned. Guru Nanak, meantime went to see the Almighty. He stayed with Him for three days and was given by Him two dossiers called Mool Mantra and Jap (Ji). The Almighty asked Guru Nanak to go back to the world and gave him a detailed itinerary to visit the important world shrines and spread the Divine message. Guru Nanak came back, took leave from his family and parents and went on journeys to fulfil the task given to him by the Almighty.

Similar stories are also recorded in the books of Jews, Christians and Islam.



*View from the summit of Mount Sinai  
(Mohammed Moussa)*

According to Jewish history, when Moses was seventy six years old and was leading his flock of sheep and goats across the semi-arid desert to **Mt Horeb** (also called **Mt Sinai**). God called him at Mt Sinai and spoke to him from a burning bush and directed him to go and rescue his people from **Egypt** and lead them back to **Canaan (present day Israel)**, the land He promised to Abraham and his descendants.

Later, He called him, again, and gave him stone tablets that He (God) had prepared. This included the Ten Commandments, the Jewish law book.

### Site of Crucification



According to Christian tradition, Jesus was crucified, he died, and then rose from the dead and remained with his disciples and other villagers for forty days; then ascended to heavens to be with his Father. Ten days later the Holy Spirit came from heavens and entered in all disciples and they went to spread the message of Father God. Today Christianity is the largest religion in the world.

### Mosque El Aqsa, Jeresulum



According to Islamic chronicles, Muhammad ascended into heaven with the angel Gabriel and met different prophets at each of the seven levels of heaven; first **Adam**, then **John the Baptist** and **Jesus**, then **Joseph**, then **Idris**, then **Aaron**, then **Moses**, and lastly **Abraham**. After Muhammad met with Abraham, he continued on to meet God without Gabriel.

God told Muhammad that his people must pray 50 times a day, but as Muhammad descended back to Earth, he met Moses who told Muhammad to go back to God and ask for fewer prayers because 50 were too many. These were later reduced, by God, to five prayers (namaz) a day.



ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਘਰੁ ੧ ਸੋ ਦਰੁ ॥



*Gurdwara Ber Sahib (near river Bein)  
from where Guru Nanak went to the  
House of God*



*Gurdwara Sant Ghat – where Guru Nanak  
re-emerged from river Bein after returning  
from the Divine abode*

The Shabad 'Sodar' has been recorded, with little variations, at 3 different places in Guru Granth Sahib: first in Japji pauri 27, secondly, the first shabad in the cluster of shabads of Sodar in the Nitnem section of Guru Granth Sahib and thirdly and lastly as the first shabad in raga Asa.

In this shabad, the Guru has described in detail, what he did see in the forecourt of the Almighty, when he went to meet Him. The inside of God's residence is, perhaps, strictly classified (confidential)/restricted area and that is why, its description cannot be revealed and has not been revealed by any prophet.

The Shabad emphasises that in the Divine realm, music has a special place. The music refers to vocal or instrumental sounds (or both) combined in such a way as to produce beauty of harmony, and expression of emotions. Guru Nanak said that everyone on the Divine grounds was singing spiritual hymns.

The Shabad is recorded in raga Asa, which is recommended to be sung in the fourth pehr of the night ( 3am-6am). In Ragmala, it is mentioned as a ragini (wife) of raga Meg.

In the Divine expansion, the most heart rendering creation, of the Almighty, is Music. All around, birds are singing, when the wind touches the leaves of the trees, a music sound is produced, when water falls on stones, the melody of the music spreads and when clouds strike with each other, in that thunder a musical song takes birth.

#### **Transalation:**

ਸੋ ਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

Where is that Gate, and what appearance is that House, in which You sit and take care of all?

ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਵਣਹਾਰੇ ॥

Countless musical instruments of so many kinds vibrate there for You; and innumerable are the musicians there for You.

ਕੇਤੇ ਤੇਰੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ ॥

There are being sung so many ragas (musical measures), along with their accompanying harmonies; and so many minstrels sing to You in those ragas.

ਗਾਵਨਿ ਤੁਧਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮ ਦੁਆਰੇ ॥

The winds sing to You, as do water and fire; the righteous Judge of Dharma sings at Your Door.

ਗਾਵਨਿ ਤੁਧਨੋ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥

Chitar and Gupat, the recording angels of the conscious and the subconscious, sing to You; they know, and they write, and on the basis of what they write, the god of Dharma (Dharamraj) passes judgement.

ਗਾਵਨਿ ਤੁਧਨੋ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਸੋਹਨਿ ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ ॥

Shiva and Brahma and the goddess Parvaati, ever adorned by You, sing to You.

ਗਾਵਨਿ ਤੁਧਨੋ ਇੰਦ੍ਰੁ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥

The Indras, seated upon their celestial thrones, with all deities at Your gate, sing to You.

ਗਾਵਨਿ ਤੁਧਨੋ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਤੁਧਨੋ ਸਾਧ ਬੀਚਾਰੇ ॥

The Siddhas in meditative pose sing to You, and the Holy Saints, in their thoughtful meditation, sing to You.

ਗਾਵਨਿ ਤੁਧਨੋ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਨਿ ਤੁਧਨੋ ਵੀਰ ਕਰਾਰੇ ॥

The celibates, the truthful and the enduring devotees sing to You, and the mighty warriors sing to You.

ਗਾਵਨਿ ਤੁਧਨੋ ਪੰਡਿਤ ਪੜੇ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਬੇਦਾ ਨਾਲੇ ॥

The scholarly Pandits sing to You, along with the holy Rishis and the readers of the Vedas throughout the ages.

ਗਾਵਨਿ ਤੁਧਨੋ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ ॥

The Mohinis, the heavenly beauties who entice the heart in paradise, in this world and in the nether regions, sing to You.

ਗਾਵਨ੍ ਤੁਧਨੋ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਜੇਤੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥  
The fourteen priceless jewels created by You, and the sixty-eight holy places  
of pilgrimage, sing to You.

ਗਾਵਨ੍ ਤੁਧਨੋ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਨ੍ ਤੁਧਨੋ ਖਾਣੀ ਚਾਰੇ ॥  
The mighty warriors and the divine heroes sing to You, and the four sources  
of creation sing to You.

ਗਾਵਨ੍ ਤੁਧਨੋ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਤੇਰੇ ਧਾਰੇ ॥  
The continents, the worlds and the solar systems, created and installed by  
Your hand, sing to You.

ਸੇਈ ਤੁਧਨੋ ਗਾਵਨ੍ ਜੋ ਤੁਧੁ ਭਾਵਨ੍ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥  
They alone sing to You, who are pleasing to Your Will, and who are imbued  
with the nectar of Your devotional worship.

ਹੋਰਿ ਕੇਤੇ ਤੁਧਨੋ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਬੀਚਾਰੇ ॥  
So many others sing to You, but they do not come into my mind; how can  
Nanak think of all of them?

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥  
The Master is True, forever, and Truth is His Name.

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥  
He who designed the creation is True (immortal), and He shall always be  
True; He shall not depart, even when the creation ends.

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥  
He created the world of Maya with its various colours and species.

ਕਰਿ ਕਰਿ ਦੇਖੈ ਕੀਤਾ ਅਪਣਾ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥  
Having shaped the creation, He Himself watches over it, as it pleases His  
greatness.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਫਿਰਿ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥  
Whatever pleases Him, He does. No one can issue any commands to Him.

ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਤਿ ਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੧॥੧॥  
He is the King of Kings, the great Emperor. Nanak surrenders to His Will.  
||1||1||

## SUMMARY

### a. Scenario – the Stage is the Courtyard of God’s Residence

Countless Musicians are singing divine hymns in various ragas and playing numerous instruments

### b. Those who are continuously singing God’s praises include the following persons and objects:

1. The deities including air (pavan), water (paani), fire (baesantar), and righteous justice: Dharam Raj
2. Two Divine clerks: Chitar and Gupt, who record our karmas and present them to Dharam Raj
3. The members of famous Trinity: Shiv, Vishnu and Brahma and their consorts,
4. The king of gods, god Inder with all sub gods around him.
5. Numerous sidhs and saadhs
6. Several jattis, sattis, santokhi and fighters
7. Many pandits and scholars of scriptures
8. Countless fairies and apsaras (beautiful women)
9. Varied types of workrooms showing mines of diamonds and 68 pilgrimage places
10. Numerous martyrs and laboratories showing four systems of procreation
11. The stage showing galaxies with all suns, moons and planets
12. And many others whom Guru Nanak said, he did not remember.

It is a belief, that among the people, goods, and institutions whom we hope to meet and see in the forecourt of God, there are every variety of personality, character, appeal, taste, and disposition. There is not one level of the forecourt, there are many levels. There is not one gate to these levels, but many. There are gates on north, south, east and west. From opposite quarters of the theological compass, from opposing standpoints of the religious world, from different quarters of human life and character, through different expressions of their common faith and hope, through diverse modes of conversion, through different portions of their Scriptures, the above mentioned people, gods, saints, objects and others will enter the Divine arena, and meet each other—“not without surprise”—on the shores of the same river of existence, and sing the glories of the Almighty.

The entry to all levels of the forecourt, described by Guru Nanak, is restricted, and one word that will swing open the eternal gates for a believer, is the name of the prophet of that faith e.g., for a Sikh it is Nanak (password) and the ID, is ‘Sach Khand’.

We all have to memorise these words to reach the forecourt of the Almighty and witness the wonders over there.

## SHABAD 9

### 9.1 Pehre, Page 74-78

According to ancient division of time, the days and nights are divided into 8 pehrs, each pehr of 3 hours duration.

**The day is divided into the following 4 pehrs:**

- First pehr: 6 am – 9 am
- Second pehr: 9 am – 12 noon
- Third pehr: 12 noon – 3 pm
- Fourth pehr: 3 pm – 6 pm

**The night is divided into the following 4 pehrs:**

- First pehr: 6 pm – 9 pm
- Second pehr: 9 pm – 12 mid night
- Third pehr: 12 mid night – 3 am
- Fourth pehr: 3 am – 6 am

According to the above division of time the 'Amrit Vela' (The time to get up, be ready and do the meditation) is usually ascribed to 4th pehr of night, i.e., 3 am - 6 am.

Guru Nanak has composed 3 shabads which have the text of 'Pehre' as their subject. Two shabads are in Srirag and one Shabad is in raga Tukhari. All three shabads deal with the life span of humans, dividing life in time periods called 'Pehres' and the devotional aspect of these periods.

In the first Shabad, the life span is divided as follows:

- Stage I. *Conception* – where foetus is in continuous prayers
- Stage II. *Childhood* – where growing baby is interested in toys and games rather than prayers and obedience.
- Stage III. *Youth* – where people are more interested in luxuries of life rather than going to Gurdwaras or performing other holy activities.
- Stage IV. *Old age and death* – where people are afraid of death and scared of losing all their wealth and properties behind them.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਪਹਰੇ ਘਰੁ ੧ ॥

*Sriraga Mehla, 1 Pehre Ghar 1*

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ (ਵਿਆਪਾਰੀ) ਮਿਤ੍ਰਾ ਹੁਕਮਿ ਪਇਆ ਗਰਭਾਸਿ (ਗਰਬ) ॥

In the first watch of the night, O my friend, you were cast into the womb, by the Master's command.

ਉਰਧ (ਉਲਟਾ) ਤਪੁ ਅੰਤਰਿ ਕਰੇ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਖਸਮ ਸੇਤੀ ਅਰਦਾਸਿ ॥  
Upside-down, within the womb, you performed penance, O my friend, and you prayed to your Master.

ਖਸਮ ਸੇਤੀ ਅਰਦਾਸਿ ਵਖਾਣੈ ਉਰਧ ਧਿਆਨਿ ਲਿਵ ਲਾਗਾ ॥  
You said prayers to your Master, while upside-down, and you meditated on Him with deep love and affection.

ਨਾ ਮਰਜਾਦੁ (ਨੰਗਾ) ਆਇਆ ਕਲਿ ਭੀਤਰਿ ਬਾਹੁੜਿ ਜਾਸੀ ਨਾਗਾ ॥  
You came into this Dark Age of Kalyug naked, and you shall depart again naked.

ਜੈਸੀ ਕਲਮ ਵੁੜੀ ਹੈ ਮਸਤਕਿ ਤੈਸੀ ਜੀਅੜੇ ਪਾਸਿ ॥  
As God's pen has written on your forehead, so it shall happen with your soul.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਹੁਕਮਿ ਪਇਆ ਗਰਭਾਸਿ ॥੧॥  
Says Nanak, in the first watch of the night, by the Hukam of the Master, you enter into the womb. ||1||

ਦੂਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਵਿਸਰਿ ਗਇਆ ਧਿਆਨੁ ॥  
In the second watch of the night, O my merchant friend, you have forgotten to meditate.

ਹਥੇ ਹਥਿ ਨਚਾਈਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਜਿਉ ਜਸੁਦਾ ਘਰਿ ਕਾਨੁ ॥  
From hand to hand, you are passed around, O my merchant friend, like Krishna in the house of Yashoda.

ਹਥੇ ਹਥਿ ਨਚਾਈਐ ਪ੍ਰਾਣੀ ਮਾਤ ਕਹੈ ਸੁਤੁ ਮੇਰਾ ॥  
From hand to hand, you are passed around, and your mother says, "This is my son."

ਚੇਤਿ ਅਚੇਤ ਮੂੜ ਮਨ ਮੇਰੇ ਅੰਤਿ ਨਹੀ ਕਛੁ ਤੇਰਾ ॥  
O, my thoughtless and foolish mind, think: In the end, nothing shall be yours.

ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਤਿਸਹਿ ਨ ਜਾਣੈ ਮਨ ਭੀਤਰਿ ਧਰਿ ਗਿਆਨੁ ॥  
You do not know the One who designed the creation. Gather spiritual wisdom within your mind.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਦੂਜੈ ਪਹਰੈ ਵਿਸਰਿ ਗਇਆ ਧਿਆਨੁ ॥੨॥  
Says Nanak, in the second watch of the night, you have forgotten to meditate.  
||2||

ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਧਨ ਜੋਬਨ ਸਿਉ ਚਿਤੁ ॥  
In the third watch of the night, O my merchant friend, your consciousness is  
focused on wealth and youth.

ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਚੇਤਹੀ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਧਾ ਛੁਟਹਿ ਜਿਤੁ ॥  
You have not remembered the Name of the Master, O my merchant friend,  
although it would release you from bondage.

ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਚੇਤੈ ਪ੍ਰਾਣੀ ਬਿਕਲੁ ਭਇਆ ਸੰਗਿ ਮਾਇਆ ॥  
You do not remember the Name of the Master, and you become confused by  
Maya.

ਧਨ ਸਿਉ ਰਤਾ ਜੋਬਨਿ ਮਤਾ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥  
Rejoicing in your riches and intoxicated with youth, you waste your life  
uselessly.

ਧਰਮ ਸੇਤੀ ਵਾਪਾਰੁ ਨ ਕੀਤੇ ਕਰਮੁ ਨ ਕੀਤੇ ਮਿਤੁ ॥  
You have not traded in righteousness and Dharma; you have not made good  
deeds and not good friends.

ਕਹੁ ਨਾਨਕ ਤੀਜੈ ਪਹਰੈ ਪ੍ਰਾਣੀ ਧਨ ਜੋਬਨ ਸਿਉ ਚਿਤੁ ॥੩॥  
Says Nanak, in the third watch of the night, your mind is attached to wealth  
and youth. ||3||

ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਲਾਵੀ (ਵੱਡਨ ਵਾਲਾ) ਆਇਆ ਖੇਤੁ ॥  
In the fourth watch of the night, O my merchant friend, the grim mower  
comes to the field.

ਜਾ ਜਮਿ ਪਕੜਿ ਚਲਾਇਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕਿਸੈ ਨ ਮਿਲਿਆ ਭੇਤੁ ॥  
When the Messenger of Death seizes and dispatches you, O my merchant  
friend, no one knows the mystery of where you have gone.

ਭੇਤੁ ਚੇਤੁ ਹਰਿ ਕਿਸੈ ਨ ਮਿਲਿਓ ਜਾ ਜਮਿ ਪਕੜਿ ਚਲਾਇਆ ॥  
So think of the Master! No one knows this secret, of when the messenger of  
death will seize you and take you away.

ਝੂਠਾ ਰੁਦਨੁ ਹੋਆ ਦੋਆਲੈ ਖਿਨ ਮਹਿ ਭਇਆ ਪਰਾਇਆ ॥

All weeping and wailing around is false. In an instant, you become a stranger.

ਸਾਈ ਵਸਤੁ ਪਰਾਪਤਿ ਹੋਈ ਜਿਸੁ ਸਿਉ ਲਾਇਆ ਹੇਤੁ (ਪਿਆਰ) ॥

You obtain exactly what you have longed for.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ ਲਾਵੀ ਲੁਣਿਆ (ਵਡਿਆ ਗਿਆ) ਖੇਤੁ ॥੪॥੧॥

Says Nanak, in the fourth watch of the night, O mortal, the unknown reaper has harvested your field. ||4||1||

## 9.2

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

*Srirag Mehla 1*

In the second Shabad, the life period is divided in:

- Stage I *Childhood* - In childhood, the children are loved by their parents and grandparents and the cycle of attachment starts for them.
- Stage II *Youth* – The young age is very crucial in character building. Maya seems more attractive. Without religious knowledge falsehood comes.
- Stage III *Old age* – The time does not wait, and soon youth turns into old age and near ones start leaving one by one. The feeling of loneliness creeps in.
- Stage IV *When all faculties (Organs) start failing* – slowly, slowly all biological faculties fail and death knocks at the door.

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਾਲਕ ਬੁਧਿ ਅਚੇਤੁ ॥

In the first watch of the night, O my merchant friend, your innocent mind has a child-like understanding.

ਖੀਰੁ ਪੀਐ ਖੇਲਾਈਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਾਤ ਪਿਤਾ ਸੁਤ ਹੇਤੁ ॥

ਮਾਤ ਪਿਤਾ ਸੁਤ ਨੇਹੁ ਘਨੇਰਾ ਮਾਇਆ ਮੋਹੁ ਸਬਾਈ ॥

You drink milk, and you are fondled so gently, O my merchant friend. The mother and father love their child so much, but in Maya, all are caught in emotional attachment.

ਸੰਜੋਗੀ ਆਇਆ ਕਿਰਤੁ ਕਮਾਇਆ ਕਰਣੀ ਕਾਰ ਕਰਾਈ ॥

By the good fortune of good deeds done in the past, you have come, and now you perform actions to determine your future.



ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਬੁਡੀ (ਡੁਬ ਜਾਨਾ) ਦੂਜੈ ਹੋਤਿ (ਦੂਜੇ ਦੇ ਪਿਆਰ ਵਿਚ) ॥  
Without the Master's Name, liberation is not obtained, and you are drowned  
in the love of duality.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਛੁਟਹਿਗਾ ਹਰਿ ਚੇਤਿ ॥੧॥  
Says Nanak, in the first watch of the night, O mortal, you shall be saved by  
remembering the Master. ||1||

ਦੂਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਭਰਿ ਜੋਬਨਿ ਮੈ ਮਤਿ ॥  
In the second watch of the night, O my merchant friend, you are intoxicated  
with the wine of youth and beauty.

ਅਹਿਨਿਸਿ (ਦਿਨ ਰਾਤ) ਕਾਮਿ ਵਿਆਪਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਅੰਧੁਲੇ ਨਾਮੁ ਨ ਚਿਤਿ ॥  
Day and night, you are engrossed in sexual desire, O my merchant friend,  
and your consciousness is blind to the Naam.

ਰਾਮ ਨਾਮੁ ਘਟ ਅੰਤਰਿ ਨਾਹੀ ਹੋਰਿ ਜਾਣੈ ਰਸ ਕਸ ਮੀਠੇ ॥  
The Master's Name is not within your heart, but all sorts of other tastes seem  
sweet to you.

ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਣ ਸੰਜਮੁ ਨਾਹੀ ਜਨਮਿ ਮਰਹੁਗੇ ਝੁਠੇ ॥  
You have no wisdom at all, no meditation, no virtue or self-discipline; in  
falsehood, you are caught in the cycle of birth and death.

ਤੀਰਥ ਵਰਤ ਸੁਚਿ ਸੰਜਮੁ ਨਾਹੀ ਕਰਮੁ ਧਰਮੁ ਨਹੀ ਪੂਜਾ ॥  
Pilgrimages, fasts, purification and self-discipline are of no use, nor are  
rituals, religious ceremonies or empty worship.

ਨਾਨਕ ਭਾਇ ਭਗਤਿ ਨਿਸਤਾਰਾ ਦੁਬਿਧਾ ਵਿਆਪੈ ਦੂਜਾ ॥੨॥  
O Nanak, emancipation comes only by loving devotional worship; through  
duality, people are engrossed in dualism. ||2||

ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਸਰਿ ਹੰਸ ਉਲਥੜੇ (ਥੱਲੇ ਉਤਰਨਾ) ਆਇ ॥  
In the third watch of the night, O my merchant friend, the swans, the white  
hairs, come and land upon the pool of the head.

ਜੋਬਨੁ ਘਟੈ ਜਰੂਆ (ਬੁਡਾਪਾ) ਜਿਣੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਆਵ (ਵਕਤ) ਘਟੈ ਦਿਨੁ ਜਾਇ ॥  
Youth wears itself out, and old age triumphs, O my merchant friend; as time  
passes, your days diminish.

ਅੰਤਿ ਕਾਲਿ ਪਛਤਾਸੀ ਅੰਧੁਲੇ ਜਾ ਜਮਿ ਪਕੜਿ ਚਲਾਇਆ ॥  
At the last moment, you repent-you are so blind-when the Messenger of  
Death seizes you and carries you away.

ਸਭੁ ਕਿਛੁ ਅਪੁਨਾ ਕਰਿ ਕਰਿ ਰਾਖਿਆ ਖਿਨ ਮਹਿ ਭਇਆ ਪਰਾਇਆ ॥  
You kept all your things for yourself, but in an instant, they are all lost.  
ਬੁਧਿ ਵਿਸਰਜੀ ਗਈ ਸਿਆਣਪ ਕਰਿ ਅਵਗਣ ਪਛਤਾਇ ॥  
Your intellect left you, your wisdom departed, and now you repent for the  
evil deeds you committed.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਤੀਜੈ ਪਹਰੈ ਪ੍ਰਭੁ ਚੇਤਹੁ ਲਿਵ ਲਾਇ ॥੩॥  
Says Nanak, O mortal, in the third watch of the night, let your consciousness  
be lovingly focused on God. | 13 |

ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਿਰਧਿ ਭਇਆ ਤਨੁ ਖੀਣੁ (ਕਮਜੋਰ) ॥  
In the fourth watch of the night, O my merchant friend, your body grows old  
and weak.

ਅਖੀ ਅੰਧੁ ਨ ਦੀਸਈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕੰਨੀ ਸੁਣੈ ਨ ਵੈਣ ॥  
Your eyes go blind, and cannot see, O my merchant friend, and your ears do  
not hear any words.

ਅਖੀ ਅੰਧੁ ਜੀਭ ਰਸੁ ਨਾਹੀ ਰਹੇ ਪਰਾਕਉ (ਦੂਜੇ ਲੋਕਾਂ ਤੇ) ਤਾਣਾ (ਆਸਰਾ) ॥  
Your eyes go blind, and your tongue is unable to taste; you live only with  
the help of others.

ਗੁਣ ਅੰਤਰਿ ਨਾਹੀ ਕਿਉ ਸੁਖੁ ਪਾਵੈ ਮਨਮੁਖ ਆਵਣ ਜਾਣਾ ॥  
With no virtue within, how can you find peace? The self-willed manmukh  
comes and goes in reincarnation.

ਖੜੁ ਪਕੀ ਕੁੜਿ (ਝੁਕ ਜਾਨਾ) ਭਜੈ ਬਿਨਸੈ ਆਇ ਚਲੈ ਕਿਆ ਮਾਣੁ ॥  
When the crop of life has matured, it bends, breaks and perishes; why take  
pride in that which comes and goes?

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ ਗੁਰਮੁਖਿ ਸਬਦੁ ਪਛਾਣੁ ॥੪॥  
Says Nanak, O mortal, in the fourth watch of the night, the Gurmukh recognizes  
the word of the Shabad. | 14 |

ਓੜਕੁ ਆਇਆ ਤਿਨ ਸਾਹਿਆ (ਸਾਹ) ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਜਰੁ ਜਰਵਾਣਾ ਕੰਨਿ ॥  
Your breath comes to its end, O my merchant friend, and your shoulders are weighed down by the tyrant of old age.

ਇਕੁ ਰਤੀ ਗੁਣ ਨ ਸਮਾਣਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਅਵਗਣ ਖੜਸਨਿ ਬੰਨਿ ॥  
Not one iota of virtue came into you, O my merchant friend; bound and gagged by evil, you are driven along.

ਗੁਣ ਸੰਜਮਿ (ਨਾਲ) ਜਾਵੈ ਚੋਟ ਨ ਖਾਵੈ ਨਾ ਤਿਸੁ ਜੰਮਣੁ ਮਰਣਾ ॥  
One who departs with virtue and self-discipline is not struck down, and is not consigned to the cycle of birth and death.

ਕਾਲੁ ਜਾਲੁ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਭਾਇ ਭਗਤਿ ਭੈ ਤਰਣਾ ॥  
The Messenger of Death and his trap cannot touch him; through loving devotional worship, he crosses over the ocean of fear.

ਪਤਿ ਸੇਤੀ ਜਾਵੈ ਸਹਜਿ ਸਮਾਵੈ ਸਗਲੇ ਦੁਖ ਮਿਟਾਵੈ ॥  
He departs with honour, and merges in in-built peace and poise; all his pains depart.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਗੁਰਮੁਖਿ ਛੁਟੈ ਸਾਚੇ ਤੇ ਪਤਿ ਪਾਵੈ ॥੫॥੨॥  
Says Nanak, when the mortal becomes Gurmukh, he is saved and honoured by the True Master. ||5||2||

### 9.3

ਤੁਖਾਰੀ ਮਹਲਾ ੧ ॥ ਪੰਨਾ: ੧੧੧੦

#### *Tukhari Mehla 1*

- Stage I – *dark night has set in* – When evening merges into darkness, the hour of night starts and the feeling of loneliness start haunting.
- Stage II – *awareness is weakening, sleep is coming over* – Soon awareness start fading and the sleep start taking its place. The images start waning
- Stage III – *sleep has set in* – Without giving any alarm, the sleep overpowers, and dreams take the place of reality.
- Stage IV- *Time of dawn* – The sun rises and everything seems to look clear and vibrant. The lifetime has passed, leaving behind trails of memories.
- Stage V – *End of life* – Childhood to youth, youth to old age and from old age to the end of life.

ਪਹਿਲੈ ਪਹਰੈ ਨੈਣ ਸਲੋਨੜੀਏ ਰੈਣਿ ਅੰਧਿਆਰੀ ਰਾਮ ॥  
In the first watch of the dark night, O bride of imposing eyes,

ਵਖਰੁ (ਧੰਨ) ਰਾਖੁ ਮੁਈਏ ਆਵੈ ਵਾਰੀ ਰਾਮ ॥  
protect your riches; your turn is coming soon.

ਵਾਰੀ ਆਵੈ ਕਵਣੁ ਜਗਾਵੈ ਸੂਤੀ ਜਮ ਰਸੁ ਚੂਸਏ ॥  
When your turn comes, who will wake you? While you sleep, your soul shall  
be sucked out by the messenger of Death.

ਰੈਣਿ ਅੰਧੇਰੀ ਕਿਆ ਪਤਿ ਤੇਰੀ ਚੋਰੁ ਪੜੈ ਘਰੁ ਮੁਸਏ (ਲੁਟ ਲੈਣਾ) ॥  
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 ॥  
O Saviour Master, inaccessible and infinite, please hear my prayers.

ਨਾਨਕ ਮੂਰਖੁ ਕਬਹਿ ਨ ਚੇਤੇ ਕਿਆ ਸੂਝੈ ਰੈਣਿ ਅੰਧੇਰੀਆ ॥੧॥  
O Nanak, the fool never remembers Him; what can he see in the dark of  
night? ||1||

ਦੂਜਾ ਪਹਰੁ ਭਇਆ ਜਾਗੁ ਅਚੇਤੀ ਰਾਮ ॥  
The second watch has begun; wake up, you unconscious being!

ਵਖਰੁ (ਧੰਨ) ਰਾਖੁ ਮੁਈਏ ਖਾਜੈ ਖੇਤੀ ਰਾਮ ॥  
Protect your treasures, O mortal; your farm is being eaten.

ਰਾਖਹੁ ਖੇਤੀ ਹਰਿ ਗੁਰ ਹੇਤੀ ਜਾਗਤ ਚੋਰੁ ਨ ਲਾਗੈ ॥  
Protect your crops, and love the Master. Stay awake and aware, and the  
thieves shall not rob you.

ਜਮ ਮਗਿ ਨ ਜਾਵਹੁ ਨਾ ਦੁਖੁ ਪਾਵਹੁ ਜਮ ਕਾ ਡਰੁ ਭਉ ਭਾਗੈ ॥  
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 (ਸੂਰਜ) ਸਸਿ (ਚੰਦ) ਦੀਪਕ ਗੁਰਮਤਿ ਦੁਆਰੈ ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਧਿਆਵਏ ॥  
The lamps of the sun and the moon are lit by the Guru's teachings, through  
His door, meditating on the True Master, in the mind and with the mouth.

ਨਾਨਕ ਮੂਰਖੁ ਅਜਹੁ ਨ ਚੇਤੈ ਕਿਵ ਦੂਜੈ ਸੁਖੁ ਪਾਵਏ ॥੨॥  
O Nanak, the fool still does not remember the Master. How can he find peace  
in duality? ||2||

ਤੀਜਾ ਪਹਰੁ ਭਇਆ ਨੀਦ ਵਿਆਪੀ ਰਾਮ ॥  
The third watch has begun, and sleep has set in.

ਮਾਇਆ ਸੁਤ ਦਾਰਾ (ਬੀਵੀ) ਦੁਖਿ ਸੰਤਾਪੀ ਰਾਮ ॥  
The mortal suffers in pain, from attachment to Maya, children and spouse.

ਮਾਇਆ ਸੁਤ ਦਾਰਾ ਜਗਤ ਪਿਆਰਾ ਚੋਗ ਚੁਗੈ ਨਿਤ ਫਾਸੈ ॥  
Maya, children, wife and the worldly wealth are so dear to him; he tastes the  
temptation, and is caught.

ਨਾਮੁ ਧਿਆਵੈ ਤਾ ਸੁਖੁ ਪਾਵੈ ਗੁਰਮਤਿ ਕਾਲੁ ਨ ਗ੍ਰਾਸੈ ॥  
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 ॥  
He cannot escape from birth, dying and death; without the Naam, he suffers.

ਨਾਨਕ ਤੀਜੈ ਤ੍ਰਿਬਿਧਿ ਲੋਕਾ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪੀ ॥੩॥  
O Nanak, in the third watch of the three-phased Maya, the world is engrossed  
in attachment to Maya. ||3||

ਚਉਥਾ ਪਹਰੁ ਭਇਆ ਦੁਉਤੁ ਬਿਹਾਗੈ (ਦਿਨ ਚੜਨ ਵਾਲਾ ਹੈ) ਰਾਮ ॥  
The fourth watch has begun, and the day is about to dawn.

ਤਿਨ ਘਰੁ ਰਾਖਿਅੜਾ ਜੋ ਅਨਦਿਨੁ ਜਾਗੈ ਰਾਮ ॥  
Those who remain awake and alert, night and day, preserve and protect their  
homes.

ਗੁਰ ਪੂਛਿ ਜਾਗੇ ਨਾਮਿ ਲਾਗੇ ਤਿਨਾ ਰੈਣਿ (ਰਾਤ) ਸੁਹੇਲੀਆ (ਆਸਾਨ) ॥  
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 ਬੇਲੀਆ ॥  
Those who practise the Word are not reincarnated again; the Master is their  
best friend.

ਕਰ (ਹੱਥ) ਕੰਪਿ ਚਰਣ ਸਰੀਰੁ ਕੰਪੈ ਨੈਣ ਅੰਧੁਲੇ ਤਨੁ ਭਸਮ ਸੇ ॥

The hands shake, the feet and body stumble, the vision goes dark, and the body turns to dust.

ਨਾਨਕ ਦੁਖੀਆ ਜੁਗ ਚਾਰੇ ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਮਨਿ ਵਸੇ ॥੪॥

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 ॥

The knot has been untied; rise up - the order has come!

ਰਸ ਕਸ ਸੁਖ ਠਾਕੇ ਬੰਧਿ (ਬੰਧੀ ਬਨਾਨਾ) ਚਲਾਇਆ ਰਾਮ ॥

Pleasures and comforts are gone; like a prisoner, you are driven on.

ਬੰਧਿ ਚਲਾਇਆ ਜਾ ਪ੍ਰਭ ਭਾਇਆ ਨਾ ਦੀਸੈ ਨਾ ਸੁਣੀਐ ॥

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 ॥

Everyone will have their turn; the crop ripens, and then it is cut down.

ਘੜੀ ਚਸੇ ਕਾ ਲੇਖਾ ਲੀਜੈ ਬੁਰਾ ਭਲਾ ਸਹੁ ਜੀਆ ॥

The account is kept for every second, every instant; the soul is judged for the bad and the good.

ਨਾਨਕ ਸੁਰਿ ਨਰ (ਦੇਵੀ ਪੁਰਸ਼) ਸਬਦਿ ਮਿਲਾਏ ਤਿਨਿ ਪ੍ਰਭਿ ਕਾਰਣੁ ਕੀਆ ॥੫॥੨॥

O Nanak, the innocent beings are united with the Word of the Shabad; this is the way God has made it. ||5||2||

## SHABAD 10: TITHI - EXPLANATION

Tithi is a date in the lunar calendar and lunar calendar has 15 dark days and 15 bright days. A tithi (date/day) is completed when moon has 12 degree from the sun. When moon completes 12 degree each time one tithi is completed. There are 30 tithis in a lunar month and several rituals and festivals associated with each tithi. Most of the festivals fall either on the new moon day (Masaya, dark night) or the full moon day (Pooranmashi, full moon night). **But in Sikhism all days are auspicious and no special importance is given to any particular thithi.**

The adherent of many other religions pay a lot of attention to the moon and its influence on their life cycle. Thus changing tithi plays an important role in their

daily lives as well as on their special activities in selecting a muhurat (starting of an event). In their belief, there are auspicious tithis as well as inauspicious tithis.

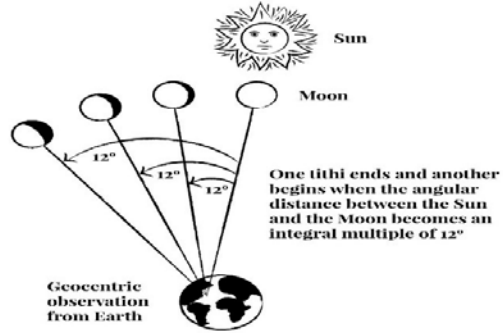
The following charts illustrates how and when a thithi changes:

### Sudi and Vadi:

If we start counting from Pooranmashi, the following days are called 'Vadi 1, Vadi 2 and so on and goes up to Vadi 14, followed by Masaya. Then starting from Masaya, the following days are called Sudi 1, Sudi 2 and so on up to Sudi 14, followed by Pooranmashi.

Here 'Sudi' represents the 'rising moon', and 'Vadi' represents the 'receding moon'.

In Sikh Calendar, Guru Nanak's Prakash Divas(Bala Janam Sakhi) is celebrated on the Full Moon thithi of the month Kartik, and Guru Gobind Singh Ji's Prakash Divas on Poh Sudi 7.



### The Shabad: (Page 838-840)

ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ਥਿਤੀ ਘਰੁ ੧੦ ਜਤਿ

[Raga is Bilawal and taal is 10. Jatt represents special use of fingers of right hand and left hand on the tabla.]

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

### First Day

ਏਕਮ (ਪਹਿਲੀ ਤਿਥ) ਏਕੰਕਾਰੁ ਨਿਰਾਲਾ ॥

The First Day: The One universal Creator is unique,  
ਪਰਮਾਤਮਾ ਇਕ ਹੈ (ਉਸ ਦੇ ਬਰਾਬਰ ਦਾ ਹੋਰ ਕੋਈ ਨਹੀਂ) ।

ਅਮਰੁ ਅਜੋਨੀ ਜਾਤਿ ਨ ਜਾਲਾ (ਜੰਜਾਲ) ॥

Who is Immortal, unborn, beyond social class or involvement.

ਉਸ ਦਾ ਕੋਈ ਖਾਸ ਘਰ ਨਹੀਂ, ਉਹ ਕਦੇ ਮਰਦਾ ਨਹੀਂ, ਉਹ ਜੂਨਾਂ ਵਿਚ ਨਹੀਂ ਆਉਂਦਾ, ਉਸ ਦੀ ਕੋਈ ਖਾਸ ਜਾਤਿ ਨਹੀਂ, ਉਸ ਨੂੰ (ਮਾਇਆ ਆਦਿਕ ਦਾ) ਕੋਈ ਬੰਧਨ ਨਹੀਂ (ਵਿਆਪਦਾ) ।

ਅਗਮ (ਪਹੁੰਚ ਤੋਂ ਪਰੇ) ਅਗੋਚਰੁ (ਸੋਚ ਤੋਂ ਪਰੇ) ਰੂਪੁ ਨ ਰੇਖਿਆ ॥

He is inaccessible and unfathomable, with no form or feature.

ਉਹ ਇੱਕ ਪਰਮਾਤਮਾ ਅਪਹੁੰਚ ਹੈ, (ਮਨੁੱਖ ਦੇ) ਗਿਆਨ-ਇੰਦਰਿਆਂ ਦੀ ਉਸ ਤਕ ਪਹੁੰਚ ਨਹੀਂ ਹੋ ਸਕਦੀ, (ਕਿਉਂਕਿ)

ਉਸ ਦੀ ਕੋਈ ਖਾਸ ਸ਼ਕਲ ਨਹੀਂ, ਕੋਈ ਖਾਸ ਨਿਸ਼ਾਨ ਨਹੀਂ । ਪਰ ਭਾਲ ਕਰਦਿਆਂ ਕਰਦਿਆਂ ਉਸ ਨੂੰ ਹਰੇਕ ਸਰੀਰ ਵਿਚ ਵੇਖ ਸਕੀਦਾ ਹੈ ।

ਖੋਜਤ ਖੋਜਤ ਘਟਿ ਘਟਿ (ਹਰ ਦਿਲ ਵਿਚ) ਦੇਖਿਆ ॥  
Searching, searching, I have seen Him in each and every heart.  
ਮੈਂ ਉਸ (ਗੁਰੂ) ਤੋਂ ਸਦਕੇ ਜਾਂਦਾ ਹਾਂ ਜਿਹੜਾ (ਹਰੇਕ ਸਰੀਰ ਵਿਚ ਪ੍ਰਭੂ ਨੂੰ) ਵੇਖ ਕੇ (ਹੋਰਨਾਂ ਨੂੰ ਭੀ) ਵਿਖਾ ਦੇਂਦਾ ਹੈ ।

ਜੋ ਦੇਖਿ ਦਿਖਾਵੈ ਤਿਸ ਕਉ ਬਲਿ ਜਾਈ ॥  
I am a sacrifice to one who sees, and inspires others to see Him.  
ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ (ਹੀ ਉਸ ਦਾ ਹਰੇਕ ਸਰੀਰ ਵਿਚ ਦਰਸਨ ਕਰਨ ਦੀ)

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਈ ॥੧॥  
By Guru's Grace, I have obtained the supreme status. ||1||  
ਉੱਚੀ ਤੋਂ ਉੱਚੀ ਪਦਵੀ ਮੈਂ ਪ੍ਰਾਪਤ ਕਰ ਸਕਦਾ ਹਾਂ ।੧।

ਕਿਆ ਜਪੁ ਜਾਪਉ ਬਿਨੁ ਜਗਦੀਸੈ ॥  
Whose Name should I recite, and meditate on, except the Master of the Universe?  
ਜਗਤ ਦੇ ਮਾਲਕ ਪਰਮਾਤਮਾ ਦੇ ਸਿਮਰਨ ਤੋਂ ਬਿਨਾ ਮੈਂ ਹੋਰ ਕੋਈ ਭੀ ਜਾਪ ਨਹੀਂ ਜਪਦਾ ।

ਗੁਰ ਕੈ ਸਬਦਿ ਮਹਲੁ ਘਰੁ ਦੀਸੈ ॥੧॥ ਰਹਾਉ ॥  
Through the Word, the Mansion of the Master's presence is revealed within the home of one's own heart. ||1|| rahau ||  
ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਵਿਚ ਜੁੜ ਕੇ (ਪਰਮਾਤਮਾ ਦਾ ਸਿਮਰਨ ਕੀਤਿਆਂ ਪਰਮਾਤਮਾ ਦਾ) ਦਰ-ਘਰ ਦਿੱਸ ਸਕਦਾ ਹੈ (ਪਰਮਾਤਮਾ ਦੇ ਚਰਨਾਂ ਵਿਚ ਟਿਕ ਸਕੀਦਾ ਹੈ, ਇਸ ਵਾਸਤੇ)

## Second Day

ਦੂਜੈ ਭਾਇ ਲਗੇ ਪਛੁਤਾਏ ॥  
The Second Day: Those who are in love with another (deity), come to regret and repent.  
ਜਿਹੜੇ ਜੀਵ (ਪਰਮਾਤਮਾ ਨੂੰ ਵਿਸਾਰ ਕੇ) ਕਿਸੇ ਹੋਰ ਮੋਹ ਵਿਚ ਫਸੇ ਰਹਿੰਦੇ ਹਨ ਉਹ (ਆਖਰ) ਪਛੁਤਾਂਦੇ ਹਨ।

ਜਮ ਦਰਿ ਬਾਧੇ (ਬਝੇ ਹੋਏ) ਆਵਣ ਜਾਣੇ ॥  
They are tied up at death's door, and continue coming and going.  
ਉਹ ਜਮਰਾਜ ਦੇ ਦਰ ਤੇ ਬਾਝੇ ਰਹਿੰਦੇ ਹਨ, ਉਹਨਾਂ ਦਾ ਜਨਮ ਮਰਨ ਦਾ ਗੇੜ ਬਣਿਆ ਰਹਿੰਦਾ ਹੈ ।



ਕਿਆ ਲੈ ਆਵਹਿ ਕਿਆ ਲੇ ਜਾਹਿ ॥  
What have they brought, and what will they take with them when they go?  
ਜਗਤ ਵਿਚ ਖਾਲੀ-ਹੱਥ ਆਉਂਦੇ ਹਨ, ਇਥੋਂ ਖਾਲੀ-ਹੱਥ ਹੀ ਜਾਂਦੇ ਹਨ (ਭਾਵ, ਸਿਮਰਨ ਸੇਵਾ ਆਦਿਕ ਦੀ ਆਤਮਕ  
ਰਾਸਿ-ਪੂੰਜੀ ਤਾਂ ਇਕੱਠੀ ਨਾਹ ਕੀਤੀ, ਤੇ ਹੋਰ ਜੋੜਿਆ ਕਮਾਇਆ ਧਨ-ਪਦਾਰਥ ਜਗਤ ਵਿਚ ਹੀ ਰਹਿ ਗਿਆ)।

ਸਿਰਿ ਜਮਕਾਲੁ ਸਿ ਚੋਟਾ ਖਾਹਿ ॥  
The Messenger of death looms over their heads, and they endure his beating.  
ਉਹਨਾਂ ਦੇ ਸਿਰ ਉਤੇ ਆਤਮਕ ਮੌਤ (ਹਰ ਵੇਲੇ ਖੜੀ ਰਹਿੰਦੀ ਹੈ) ਤੇ ਉਹ (ਨਿੱਤ ਇਸ ਆਤਮਕ ਮੌਤ ਦੀਆਂ  
ਸਾਂਟਾਂ ਸਹਾਰਦੇ ਰਹਿੰਦੇ ਹਨ ।

ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਛੂਟਸਿ ਕੋਇ ॥  
Without the Word, no one finds release (Mukti)  
ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਤੋਂ ਬਿਨਾ ਕੋਈ ਮਨੁੱਖ ਆਤਮਕ ਮੌਤ ਤੋਂ ਬਚ ਨਹੀਂ ਸਕਦਾ ।

ਪਾਖੰਡਿ ਕੀਨੈ ਮੁਕਤਿ ਨ ਹੋਇ ॥੨॥  
Practising hypocrisy, no one finds liberation. ||2||  
ਪਾਖੰਡ ਕੀਤਿਆਂ (ਬਾਹਰੋਂ ਧਾਰਮਿਕ ਭੇਖ ਬਣਾਇਆਂ) ਵਿਕਾਰਾਂ ਤੋਂ ਖਲਾਸੀ ਨਹੀਂ ਮਿਲ ਸਕਦੀ ।੨।

ਆਪੇ ਸਚੁ ਕੀਆ ਕਰ ਜੋਤਿ ॥  
The True Master Himself created the universe, joining the elements together.  
ਹੇ ਭਾਈ! (ਪਰਮਾਤਮਾ) ਆਪ ਹੀ ਸਦਾ ਕਾਇਮ ਰਹਿਣ ਵਾਲਾ ਹੈ, (ਇਹ ਬ੍ਰਹਮਾਂਡ ਉਸ ਸਦਾ-ਥਿਰ ਪ੍ਰਭੂ ਨੇ) ਹੁਕਮ  
ਕਰ ਕੇ (ਆਪ ਹੀ) ਪੈਦਾ ਕੀਤਾ ਹੈ ।

ਅੰਡਜ ਫੋਤਿ ਜੋਤਿ ਵਿਛੋੜਿ ॥  
Breaking the cosmic egg, He united, and separated.  
ਇਸ ਬ੍ਰਹਮਾਂਡ ਨੂੰ ਨਾਸ ਕਰ ਕੇ, (ਫਿਰ) ਪੈਦਾ ਕਰ ਕੇ, (ਫਿਰ) ਨਾਸ ਕਰ ਕੇ (ਫਿਰ ਆਪ ਹੀ ਪੈਦਾ ਕਰ ਦੇਂਦਾ  
ਹੈ) ।

ਧਰਤਿ ਅਕਾਸੁ ਕੀਏ ਬੈਸਣ (ਵਸਨਾ) ਕਉ ਥਾਉ ॥  
He made the earth and the sky into places to live.  
ਹੇ ਭਾਈ! (ਇਹ) ਧਰਤੀ (ਅਤੇ) ਆਕਾਸ਼ (ਪਰਮਾਤਮਾ ਨੇ ਜੀਵਾਂ ਦੇ) ਵਸਣ ਵਾਸਤੇ ਥਾਂ ਬਣਾਈ ਹੈ ।

ਰਾਤਿ ਦਿਨੰਤੁ ਕੀਏ ਭਉ ਭਾਉ ॥  
He created day and night, fear and love.  
(ਪਰਮਾਤਮਾ ਨੇ ਆਪ ਹੀ) ਦਿਨ ਅਤੇ ਰਾਤ ਬਣਾਏ ਹਨ, (ਜੀਵਾਂ ਦੇ ਅੰਦਰ) ਡਰ ਅਤੇ ਪਿਆਰ (ਭੀ ਪਰਮਾਤਮਾ  
ਨੇ ਆਪ ਹੀ ਪੈਦਾ ਕੀਤੇ ਹਨ) ।

ਜਿਨਿ ਕੀਏ ਕਰਿ ਵੇਖਣਹਾਰਾ ॥  
The One who designed the Creation, also watches over it.  
ਹੇ ਭਾਈ! ਜਿਸ (ਪਰਮਾਤਮਾ) ਨੇ (ਸਾਰੇ ਜੀਵ) ਪੈਦਾ ਕੀਤੇ ਹਨ, (ਇਹਨਾਂ ਨੂੰ) ਪੈਦਾ ਕਰ ਕੇ (ਆਪ ਹੀ ਇਹਨਾਂ ਦੀ) ਸੰਭਾਲ ਕਰਨ ਵਾਲਾ ਹੈ ।

ਅਵਰੁ ਨ ਦੂਜਾ ਸਿਰਜਣਹਾਰਾ ॥੩॥  
There is no other Creator. ||3||  
ਹੇ ਭਾਈ! (ਪਰਮਾਤਮਾ ਤੋਂ ਬਿਨਾ) ਕੋਈ ਹੋਰ ਦੂਜਾ (ਇਸ ਬ੍ਰਹਮਾਂਡ ਨੂੰ) ਪੈਦਾ ਕਰਨ ਵਾਲਾ ਨਹੀਂ ਹੈ ।੩।

### Third Day

ਤ੍ਰਿਤੀਆ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸਾ ॥  
The Third Day: He created Brahma, Vishnu and Shiva,  
ਪਰਮਾਤਮਾ ਨੇ ਹੀ ਬ੍ਰਹਮਾ ਵਿਸ਼ਨੂ ਤੇ ਸ਼ਿਵ ਪੈਦਾ ਕੀਤੇ,

ਦੇਵੀ ਦੇਵ ਉਪਾਏ ਵੇਸਾ ॥  
the gods, goddesses and various manifestations, He created.  
ਪਰਮਾਤਮਾ ਨੇ ਹੀ ਦੇਵੀਆਂ ਦੇਵਤੇ ਆਦਿਕ ਅਨੇਕਾਂ ਹਸਤੀਆਂ ਪੈਦਾ ਕੀਤੀਆਂ ।

ਜੋਤੀ (ਪ੍ਰਕਾਸ਼) ਜਾਤੀ (ਕਿਸਮਾ) ਗਣਤ ਨ ਆਵੈ ॥  
The lights and forms cannot be counted.  
ਦੁਨੀਆ ਨੂੰ ਚਾਨਣ ਦੇਣ ਵਾਲੀਆਂ ਇਤਨੀਆਂ ਹਸਤੀਆਂ ਉਸ ਨੇ ਪੈਦਾ ਕੀਤੀਆਂ ਹਨ ਕਿ ਉਹਨਾਂ ਦੀ ਗਿਣਤੀ ਨਹੀਂ ਹੋ ਸਕਦੀ ।

ਜਿਨਿ ਸਾਜੀ ਸੇ ਕੀਮਤਿ ਪਾਵੈ ॥  
The One who fashioned them, knows their value.  
ਜਿਸ ਪਰਮਾਤਮਾ ਨੇ (ਇਹ ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ) ਪੈਦਾ ਕੀਤੀ ਹੈ ਉਹ (ਹੀ) ਇਸ ਦੀ ਕਦਰ ਜਾਣਦਾ ਹੈ (ਭਾਵ, ਇਸ ਨਾਲ ਪਿਆਰ ਕਰਦਾ ਹੈ, ਤੇ)

ਕੀਮਤਿ ਪਾਇ ਰਹਿਆ ਭਰਪੂਰਿ (ਹਰ ਜਗਾਹ) ॥  
He evaluates them, and totally pervades them.  
ਇਸ ਵਿਚ ਹਰ ਥਾਂ ਮੌਜੂਦ (ਇਸ ਦੀ ਸੰਭਾਲ ਕਰਦਾ) ਹੈ ।

ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ ਆਖਾ ਦੂਰਿ ॥੪॥  
Who is close, and who is far away? ||4||  
ਮੈਂ ਕੀਹ ਦੱਸਾਂ ਕਿ ਕਿਸ ਤੋਂ ਉਹ ਪਰਮਾਤਮਾ ਨੇੜੇ ਹੈ ਤੇ ਕਿਸ ਤੋਂ ਦੂਰ ਹੈ? (ਭਾਵ, ਪਰਮਾਤਮਾ ਨਾਹ ਕਿਸੇ ਤੋਂ ਨੇੜੇ ਤੇ ਨਾਹ ਕਿਸੇ ਤੋਂ ਦੂਰ ਹੈ, ਹਰੇਕ ਵਿਚ ਇਕ-ਸਮਾਨ ਵਿਆਪਕ ਹੈ) ।੪।

#### Fourth Day

ਚਉਥਿ ਉਪਾਏ ਚਾਰੇ ਬੇਦਾ ॥

The Fourth Day: He created the four Vedas [*Rig, Sam, Yajur, Athur*]  
ਪਰਮਾਤਮਾ ਨੇ ਆਪ ਹੀ ਚਾਰ ਵੇਦ ਪੈਦਾ ਕੀਤੇ ਹਨ,

ਖਾਣੀ ਚਾਰੇ ਬਾਣੀ (ਬੋਲੀ) ਭੇਦਾ (ਕਈ ਪ੍ਰਕਾਰ ਦੀ) ॥

the four sources of creation [born of eggs, born of the womb, born of the earth and born of sweat];, and distinct forms of speech.

ਆਪ ਹੀ (ਜਗਤ-ਉਤਪੱਤੀ ਦੀਆਂ) ਚਾਰ ਖਾਣਾਂ ਪੈਦਾ ਕੀਤੀਆਂ ਹਨ ਤੇ ਆਪ ਹੀ ਜੀਵਾਂ ਦੀਆਂ ਵਖ ਵਖ ਬੋਲੀਆਂ ਬਣਾ ਦਿੱਤੀਆਂ ਹਨ ।

ਅਸਟ ਦਸਾ ((੧੮ ਪੁਰਾਨ) ਖਟ (੬ ਸ਼ਾਸਤਰ) ਤੀਨਿ (੩ ਗੁਨ) ਉਪਾਏ ॥

He created the eighteen Puraanas, the six Shaastras [*Nyaya, Sankhaya, Yog, Purvam mimansha, Uttar mimansha and Vaishehik*], and the three qualities [*Rajas, Sattav, Tamas*].

ਅਕਾਲ ਪੁਰਖ ਨੇ ਆਪ ਹੀ ਅਠਾਰਾਂ ਪੁਰਾਣ ਛੇ ਸ਼ਾਸਤ੍ਰ ਤੇ (ਮਾਇਆ ਦੇ) ਤਿੰਨ (ਗੁਣ) ਪੈਦਾ ਕੀਤੇ ਹਨ ।

ਸੋ ਬੁਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ॥

He alone understands, whom the Master causes to understand.

ਇਸ ਭੇਤ ਨੂੰ ਉਹ ਮਨੁੱਖ ਸਮਝਦਾ ਹੈ ਜਿਸ ਨੂੰ ਪਰਮਾਤਮਾ ਆਪ ਸੁਝ ਬਖਸ਼ੇ ।

ਤੀਨਿ ਸਮਾਵੈ ਚਉਥੈ ਵਾਸਾ (ਆਤਮਕ ਅਡੋਲਤਾ) ॥

One who overcomes the three qualities, dwells in the fourth state [*state of consciousness*].

ਜੋ ਮਾਇਆ ਦੇ ਤਿੰਨ ਗੁਣਾਂ ਦਾ ਪ੍ਰਭਾਵ ਮੁਕਾ ਕੇ ਆਤਮਕ ਅਡੋਲਤਾ ਵਿਚ ਟਿਕਿਆ ਰਹਿੰਦਾ ਹੈ।

ਪ੍ਰਣਵਤਿ (ਬੇਨਤੀ) ਨਾਨਕ ਹਮ ਤਾ ਕੇ ਦਾਸਾ ॥੫॥

Prays Nanak, I am His (Waheguru) slave. ||5||

ਨਾਨਕ ਬੇਨਤੀ ਕਰਦਾ ਹੈ... ਮੈਂ ਉਸ ਮਨੁੱਖ ਦਾ ਦਾਸ ਹਾਂ ਜੋ ਮਾਇਆ ਦੇ ਤਿੰਨ ਗੁਣਾਂ ਦਾ ਪ੍ਰਭਾਵ ਮੁਕਾ ਕੇ ਆਤਮਕ ਅਡੋਲਤਾ ਵਿਚ ਟਿਕਿਆ ਰਹਿੰਦਾ ਹੈ ।੫।

#### Fifth Day

ਪੰਚਮੀ ਪੰਚ ਭੂਤ ਬੇਤਾਲਾ (ਬੇਤਾਲਾ) ॥

The Fifth Day: The five elements are demons.

ਸਰਬ-ਵਿਆਪਕ (-ਪੁਰਖ) ਪਰਮਾਤਮਾ ਆਪ ਤਾਂ ਗਿਆਨ-ਇੰਦ੍ਰਿਆਂ ਦੀ ਪਹੁੰਚ ਤੋਂ ਪਰੇ ਹੈ ਤੇ ਨਿਰਲੇਪ ਹੈ,

ਆਪਿ ਅਗੋਚਰੁ ਪੁਰਖੁ ਨਿਰਾਲਾ ॥

The Master Himself is unfathomable and detached.

ਪਰ ਉਸ ਦੇ ਪੈਦਾ ਕੀਤੇ ਹੋਏ ਜਿਹੜੇ ਜੀਵ ਪੰਜ ਤ'ਤਾਂ ਵਿਚ ਹੀ ਪਰਵਿਰਤ ਹਨ ਉਹ ਜੀਵਨ-ਜਾਚ ਤੋਂ ਖੁੰਝੇ ਹੋਏ ਹਨ ।

ਇਕਿ ਭ੍ਰਮਿ ਭੂਖੇ ਮੋਹ ਪਿਆਸੇ ॥

Some are gripped by doubt, hunger, emotional attachment and desire.

(ਅਜਿਹੇ) ਅਨੇਕਾਂ ਜੀਵ ਭਟਕਣਾ ਦੇ ਕਾਰਨ ਤ੍ਰਿਸ਼ਨਾ-ਅਪੀਨ ਹਨ, ਮਾਇਆ ਦੇ ਮੋਹ ਵਿਚ ਫਸੇ ਹੋਏ ਹਨ ।

ਇਕਿ ਰਸੁ ਚਾਖਿ ਸਬਦਿ ਤ੍ਰਿਪਤਾਸੇ ॥

Some taste the sublime essence of the Shabad, and are satisfied.

ਪਰ ਕਈ ਐਸੇ (ਭਾਗਾਂ ਵਾਲੇ) ਹਨ ਜੋ (ਪਰਮਾਤਮਾ ਦੇ ਨਾਮ ਦਾ) ਸੁਆਦ ਚੱਖ ਕੇ ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਵਿਚ ਜੁੜ ਕੇ ਮਾਇਆ ਵਲੋਂ ਰੱਜੇ ਹੋਏ ਹਨ, ਤੇ ਪਰਮਾਤਮਾ ਦੇ ਨਾਮ ਦੇ ਰੰਗ ਵਿਚ ਰੰਗੇ ਹੋਏ ਹਨ ।

ਇਕਿ ਰੰਗਿ ਰਾਤੇ ਇਕਿ ਮਰਿ ਧੂਰਿ (ਧੂੜ) ॥

Some are imbued with the Master's love, while some die, and are reduced to dust.

ਪਰ ਇਕ ਐਸੇ ਹਨ ਜੋ ਆਤਮਕ ਮੌਤ ਸਹੇੜ ਕੇ ਮਿੱਟੀ ਹੋਏ ਪਏ ਹਨ (ਜੀਵਨ ਉੱਕਾ ਹੀ ਗਵਾ ਚੁਕੇ ਹਨ)।

ਇਕਿ ਦਰਿ ਘਰਿ ਸਾਚੈ ਦੇਖਿ ਹਦੂਰਿ ॥੬॥

Some attain the Court and the Mansion of the True Master, and behold Him, ever-present. ||6||

ਇਕ ਐਸੇ ਹਨ ਜੋ ਪ੍ਰਭੂ ਨੂੰ ਆਪਣੇ ਅੰਗ-ਸੰਗ ਵੇਖ ਕੇ ਉਸ ਸਦਾ-ਥਿਰ ਪ੍ਰਭੂ ਦੇ ਦਰ ਤੇ ਟਿਕੇ ਰਹਿੰਦੇ ਹਨ ਉਸ ਦੇ ਚਰਨਾਂ ਵਿਚ ਜੁੜੇ ਰਹਿੰਦੇ ਹਨ ।੬।

ਝੂਠੇ ਕਉ ਨਾਹੀ ਪਤਿ ਨਾਉ ॥

The false one has no honour or fame;

ਜਿਹੜਾ ਮਨੁੱਖ ਦੁਨੀਆ ਦੇ ਪਦਾਰਥਾਂ ਦਾ ਹੀ ਪ੍ਰੇਮੀ ਬਣਿਆ ਰਹਿੰਦਾ ਹੈ, ਉਸ ਨੂੰ (ਲੋਕ ਪਰਲੋਕ ਵਿਚ ਕਿਤੇ ਭੀ) ਇੱਜਤ-ਆਦਰ ਨਸੀਬ ਨਹੀਂ ਹੁੰਦਾ ।

ਕਬਹੁ ਨ ਸੂਚਾ ਕਾਲਾ ਕਾਉ ॥

like the black crow, he never becomes pure.

ਜਿਸ ਮਨੁੱਖ ਦਾ ਮਨ ਵਿਕਾਰਾਂ ਨਾਲ ਕਾਂ ਵਾਂਗ ਕਾਲਾ ਹੋ ਜਾਏ ਉਹ (ਮਾਇਆ ਵਿਚ ਫਸਿਆ ਰਹਿ ਕੇ) ਕਦੇ ਭੀ ਪਵਿੱਤ੍ਰ ਨਹੀਂ ਹੋ ਸਕਦਾ ।

ਪਿੰਜਰਿ ਪੰਖੀ ਬੰਧਿਆ ਕੋਇ ॥

He is like the bird, imprisoned in a cage;

ਕੋਈ ਪੰਛੀ ਪਿੰਜਰੇ ਵਿਚ ਕੈਦ ਹੋ ਜਾਏ,

ਛੇਰੀਂ (ਸੀਖਾਂ) ਭਰਮੈ (ਭਟਕਨਾ) ਮੁਕਤਿ ਨ ਹੋਇ ॥

Who paces back and forth behind the bars, but he is not released.

ਉਹ ਪਿੰਜਰੇ ਦੀਆਂ ਵਿਰਲਾਂ ਵਿਚ (ਬੇਸ਼ੱਕ) ਪਿਆ ਭਟਕੇ, (ਇਸ ਤਰ੍ਹਾਂ ਪਿੰਜਰੇ ਦੀ) ਕੈਦ ਵਿਚੋਂ ਨਿਕਲ ਨਹੀਂ ਸਕਦਾ,

ਤਉ ਛੂਟੈ ਜਾ ਖਸਮੁ ਛੁਡਾਏ ॥

He alone is emancipated, whom the Master emancipates.

ਤਦੋਂ ਹੀ ਪਿੰਜਰੇ ਵਿਚੋਂ ਆਜ਼ਾਦ ਹੋਵੇਗਾ ਜੇ ਉਸ ਦਾ ਮਾਲਕ ਉਸ ਨੂੰ ਆਜ਼ਾਦੀ ਦੇਵੇ (ਤਿਵੇਂ ਹੀ ਮਾਇਆ ਦੇ ਮੋਹ ਵਿਚ ਕੈਦ ਹੋਏ ਜੀਵ ਨੂੰ ਮਾਲਕ-ਪ੍ਰਭੂ ਆਪ ਹੀ ਖ਼ਲਾਸੀ ਦੇਂਦਾ ਹੈ) ।

ਗੁਰਮਤਿ ਮੇਲੇ ਭਗਤਿ ਦ੍ਰਿੜਾਏ ॥੭॥

He follows the Guru's Teachings, and enshrines devotional worship. | 17 |

ਪ੍ਰਭੂ ਉਸ ਨੂੰ ਗੁਰੂ ਦੀ ਮਤਿ ਵਿਚ ਜੋੜਦਾ ਹੈ, ਆਪਣੀ ਭਗਤੀ ਉਸ ਦੇ ਹਿਰਦੇ ਵਿਚ ਪੱਕੀ ਕਰ ਦੇਂਦਾ ਹੈ ।੭।

### Sixth Day

ਖਸਟੀ ਖਟੁ (ਛੇ) ਦਰਸਨ (ਸ਼ਾਸਤਰ) ਪ੍ਰਭ ਸਾਜੇ ॥

The Sixth Day: God organized the six systems of Yoga.

ਪ੍ਰਭੂ ਨੂੰ ਮਿਲਣ ਵਾਸਤੇ (ਜੋਗੀ ਸੰਨਿਆਸੀ ਆਦਿਕ) ਛੇ ਭੇਖ ਬਣਾਏ ਗਏ,

ਅਨਹਦ ਸਬਦੁ ਨਿਰਾਲਾ ਵਾਜੇ ॥

The unstruck sound current of the Shabad vibrates of itself.

ਪਰ ਇਕ-ਰਸ ਸਿਫਤਿ-ਸਾਲਾਹ ਦਾ ਸ਼ਬਦ (-ਵਾਜਾ ਇਹਨਾਂ ਭੇਖਾਂ ਤੋਂ) ਵੱਖਰਾ ਹੀ ਵੱਜਦਾ ਹੈ (ਪ੍ਰਭਾਵ ਪਾਂਦਾ ਹੈ)।

ਜੇ ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਮਹਲਿ ਬੁਲਾਵੈ ॥

If God wills it so, only then one is summoned to His mansion.

ਜੇ ਪ੍ਰਭੂ ਨੂੰ (ਕੋਈ ਵਡ-ਭਾਗੀ) ਚੰਗਾ ਲੱਗ ਪਏ, ਤਾਂ ਉਸ ਨੂੰ ਪ੍ਰਭੂ ਆਪਣੇ ਚਰਨਾਂ ਵਿਚ ਜੋੜ ਲੈਂਦਾ ਹੈ ।

ਸਬਦੇ ਭੇਦੇ ਤਉ ਪਤਿ ਪਾਵੈ ॥

One who is pierced through by the Shabad, obtains honour.

ਜਦੋਂ ਕੋਈ ਮਨੁੱਖ ਸਿਫਤਿ-ਸਾਲਾਹ ਦੀ ਬਾਣੀ ਦੀ ਰਾਹੀਂ (ਆਪਣੇ ਮਨ ਨੂੰ ਪ੍ਰਭੂ ਦੀ ਯਾਦ ਵਿਚ) ਪ੍ਰੇ ਲਏ, ਤਦੋਂ ਉਹ (ਪ੍ਰਭੂ ਦੀ ਹਜ਼ੂਰੀ ਵਿਚ) ਇੱਜ਼ਤ ਪਾਂਦਾ ਹੈ ।

ਕਰਿ ਕਰਿ ਵੇਸ ਖਪਹਿ ਜਲਿ ਜਾਵਹਿ ॥

Those who wear false religious robes, burn in desires, and are ruined.

ਪਰ (ਭੇਖੀ ਸਾਧ) ਧਾਰਮਿਕ ਭੇਖ ਕਰ ਕਰ ਕੇ ਹੀ ਖਪਦੇ ਹਨ ਤੇ (ਤ੍ਰਿਸ਼ਨਾ-ਅੱਗ ਵਿਚ) ਸੜਦੇ ਰਹਿੰਦੇ ਹਨ ।

ਸਾਚੈ ਸਾਚੇ ਸਾਚਿ ਸਮਾਵਹਿ ॥੮॥

Through Truth, the truthful ones merge into the True Master. | 18 |

ਜਿਹੜੇ ਮਨੁੱਖ ਸਦਾ-ਥਿਰ ਪ੍ਰਭੂ-ਨਾਮ ਦੇ ਸਿਮਰਨ ਦੀ ਰਾਹੀਂ ਸਦਾ-ਥਿਰ ਪ੍ਰਭੂ ਦਾ ਰੂਪ ਹੋ ਜਾਂਦੇ ਹਨ ਉਹ ਸਦਾ-ਥਿਰ ਪ੍ਰਭੂ ਵਿਚ ਲੀਨ ਹੋ ਜਾਂਦੇ ਹਨ ।੮।

## Seventh Day

ਸਪਤਮੀ ਸਤੁ ਸੰਤੋਖੁ ਸਰੀਰਿ ॥

The Seventh Day: When the body is imbued with Truth and contentment,  
ਜਿਸ ਮਨੁੱਖ ਦੇ ਅੰਦਰ ਦੂਜਿਆਂ ਦੀ ਸੇਵਾ ਤੇ ਸੰਤੋਖ (ਪਲੁਰਦੇ) ਹਨ,

ਸਾਤ ਸਮੁੰਦ ਭਰੇ ਨਿਰਮਲ ਨੀਰਿ ॥

the seven seas within are filled with the immaculate Water.

ਜਿਸ ਮਨੁੱਖ ਦੇ ਪੰਜੇ ਗਿਆਨ-ਇੰਦ੍ਰੇ, ਮਨ ਅਤੇ ਬੁੱਧੀ ਪਰਮਾਤਮਾ ਦੇ ਪਵਿੱਤ੍ਰ ਨਾਮ-ਜਲ ਨਾਲ ਭਰਪੂਰ ਹੋ ਜਾਂਦੇ ਹਨ,

ਮਜਨੁ (ਇਸ਼ਨਾਨ) ਸੀਲੁ (ਉਤਮ ਆਚਰਣ) ਸਚੁ ਰਿਦੈ ਵੀਚਾਰਿ ॥

Bathing in good conduct, and contemplating the True Master within the heart,  
ਜੋ ਮਨੁੱਖ ਸਦਾ-ਬਿਰ ਪ੍ਰਭੂ ਨੂੰ ਆਪਣੇ ਹਿਰਦੇ ਵਿਚ ਟਿਕਾ ਕੇ (ਅੰਤਰ ਆਤਮੇ) ਪਵਿੱਤ੍ਰ-ਆਚਰਨ-ਰੂਪ ਇਸ਼ਨਾਨ  
ਕਰਦਾ ਰਹਿੰਦਾ ਹੈ,

ਗੁਰ ਕੈ ਸਬਦਿ ਪਾਵੈ ਸਭਿ ਪਾਰਿ ॥

One obtains the Word of the Guru's Shabad, and carries everyone across.

ਉਹ ਮਨੁੱਖ ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਦੀ ਬਰਕਤਿ ਨਾਲ ਸਾਰਿਆਂ ਨੂੰ (ਭਾਵ, ਪੰਜੇ ਗਿਆਨ-ਇੰਦ੍ਰਿਆਂ, ਮਨ ਤੇ ਬੁੱਧੀ ਨੂੰ ਵਿਕਾਰਾਂ  
ਦੇ ਪ੍ਰਭਾਵ ਤੋਂ) ਪਾਰ ਲੰਘਾ ਲੈਂਦਾ ਹੈ ।

ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਉ ਭਾਇ ॥

With the True Master in the mind, and the True Master lovingly on one's lips,  
ਜਿਸ ਮਨੁੱਖ ਦੇ ਮਨ ਵਿਚ ਸਦਾ-ਬਿਰ ਪ੍ਰਭੂ ਵੱਸਦਾ ਹੈ, ਜਿਸ ਮਨੁੱਖ ਦੀ ਜੀਭ ਉਤੇ ਸਦਾ-ਬਿਰ ਪ੍ਰਭੂ ਹੀ ਵੱਸਦਾ ਹੈ,

ਸਚੁ ਨੀਸਾਣੈ ਠਾਕ (ਰੋਕ ਠੋਕ) ਨ ਪਾਇ ॥੯॥

one is blessed with the banner of Truth, and meets with no obstructions.

।।9।।

ਜੋ ਸਦਾ ਪ੍ਰਭੂ ਦੇ ਪ੍ਰੇਮ ਵਿਚ ਲੀਨ ਰਹਿੰਦਾ ਹੈ, ਸਦਾ-ਬਿਰ ਨਾਮ ਉਸ ਦੇ ਪਾਸ (ਜੀਵਨ-ਸਫ਼ਰ ਵਿਚ) ਰਾਹਦਾਰੀ  
ਹੈ, ਇਸ ਰਾਹਦਾਰੀ ਦੇ ਕਾਰਨ (ਉਸ ਦੇ ਰਾਹ ਵਿਚ ਵਿਕਾਰ ਆਦਿਕਾਂ ਦੀ ਕੋਈ) ਰੋਕ ਨਹੀਂ ਪੈਂਦੀ ।੯।

## Eight Day

ਅਸਟਮੀ ਅਸਟ ਸਿਧਿ ਬੁਧਿ ਸਾਧੈ ॥

The Eighth Day: The eight miraculous powers come when one subdues his  
own mind,

ਜਿਹੜਾ ਮਨੁੱਖ (ਜੋਗੀਆਂ ਵਾਲੀਆਂ) ਅੱਠ ਸਿੱਧੀਆਂ ਹਾਸਲ ਕਰਨ ਦੀ ਤਾਂਘ ਰੱਖਣ ਵਾਲੀ ਬੁੱਧੀ ਨੂੰ ਆਪਣੇ ਕਾਬੂ  
ਵਿਚ ਰੱਖਦਾ ਹੈ (ਭਾਵ, ਜੋ ਮਨੁੱਖ ਸਿੱਧੀਆਂ ਪ੍ਰਾਪਤ ਕਰਨ ਦੀ ਲਾਲਸਾ ਤੋਂ ਉਤਾਂਹ ਰਹਿੰਦਾ ਹੈ),

ਸਚੁ ਨਿਹਕੇਵਲੁ (ਪਵਿੱਤ੍ਰ-ਸਰੂਪ) ਕਰਮਿ ਅਰਾਧੈ ॥

and contemplates the True Master through pure actions.

ਜੋ ਪਵਿਤ੍ਰ-ਸਰੂਪ ਸਦਾ-ਬਿਰ ਪ੍ਰਭੂ ਨੂੰ ਉਸ ਦੀ ਮਿਹਰ ਨਾਲ (ਸਦਾ) ਸਿਮਰਦਾ ਹੈ,

ਪਉਣ ਪਾਣੀ ਅਗਨੀ ਬਿਸਰਾਉ (ਤਿਆਗ ਦੇਨਾ) ॥

Forget the three qualities of wind, water and fire,  
ਜਿਸ ਦੇ ਹਿਰਦੇ ਵਿਚ ਰਜੋ ਸਤੋ ਅਤੇ ਤਮੋ ਗੁਣ ਦਾ ਅਭਾਵ ਰਹਿੰਦਾ ਹੈ,

ਤਹੀ (ਉਸ ਨੂੰ) ਨਿਰੰਜਨ ਸਾਚੇ ਨਾਉ ॥

and concentrate on the pure True Name.

ਉਸੇ ਹਿਰਦੇ ਵਿਚ ਨਿਰਲੇਪ ਪਰਮਾਤਮਾ ਵੱਸਦਾ ਹੈ, ਸਦਾ-ਬਿਰ ਪ੍ਰਭੂ-ਨਾਮ ਵੱਸਦਾ ਹੈ ।

ਤਿਸੁ ਮਹਿ ਮਨੁਆ (ਮਨੁਖ) ਰਹਿਆ ਲਿਵ ਲਾਇ ॥

That human who remains lovingly focused on the Master,  
ਜਿਸ ਮਨੁੱਖ ਦਾ ਮਨ ਉਸ ਅਕਾਲ ਪੁਰਖ ਵਿਚ ਸਦਾ ਲੀਨ ਰਹਿੰਦਾ ਹੈ,

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਕਾਲੁ ਨ ਖਾਇ ॥੧੦॥

prays Nanak, shall not be consumed by death. ||10||

ਨਾਨਕ ਆਖਦਾ ਹੈ, ਉਸ ਨੂੰ ਆਤਮਕ ਮੌਤ ਨਹੀਂ ਖਾਂਦੀ (ਆਤਮਕ ਮੌਤ ਉਸ ਦੇ ਆਤਮਕ ਜੀਵਨ ਨੂੰ ਤਬਾਹ ਨਹੀਂ ਕਰਦੀ) ।੧੦।

### Ninth Day

ਨਾਉ ਨਉਮੀ ਨਵੇ ਨਾਥ ਨਵ ਖੰਡਾ ॥ ਘਟਿ ਘਟਿ ਨਾਥੁ ਮਹਾ ਬਲਵੰਡਾ ॥

The Ninth Day: The Name is the supreme Almighty, who resides in every heart, and who is worshipped by the nine teachers of Yoga, the nine realms of the earth, and each and every heart.

(ਅਸਲ) ਨਾਥ (ਉਹ ਪ੍ਰਭੂ ਹੈ ਜੋ) ਹਰੇਕ ਸਰੀਰ ਵਿਚ ਵਿਆਪਕ ਹੈ, ਜੋ ਮਹਾ ਬਲੀ ਹੈ, ਜੋਗੀਆਂ ਦੇ ਨੌਂ ਹੀ ਨਾਥ ਤੇ ਧਰਤੀ ਦੇ ਸਾਰੇ ਜੀਵ ਜਿਸ ਦਾ ਨਾਮ ਜਪਦੇ ਹਨ ।

ਆਈ ਪੂਤਾ ਇਹੁ ਜਗੁ ਸਾਰਾ ॥

This whole world is the child of Maya.

(ਉਹ ਨਾਥ-ਪ੍ਰਭੂ ਸਾਰੇ ਜਗਤ ਦੀ ਮਾਂ ਹੈ) ਇਹ ਸਾਰਾ ਜਗਤ ਉਸ ਮਾਂ (-ਨਾਥ-ਪ੍ਰਭੂ) ਦਾ ਪੁੱਤਰ ਹੈ (ਪੈਦਾ ਕੀਤਾ ਹੋਇਆ ਹੈ) ।

ਪ੍ਰਭ ਆਦੇਸੁ ਆਦਿ ਰਖਵਾਰਾ ॥

I bow in submission to God, my Protector from the very beginning of time.  
ਉਸ ਪ੍ਰਭੂ ਨੂੰ ਹੀ ਨਮਸਕਾਰ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ, ਉਹ ਸਭ ਦਾ ਮੁੱਢ ਹੈ, ਸਭ ਦਾ ਰਾਖਾ ਹੈ ।

ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਗੁ ॥

He was in the beginning, He has been throughout the ages, He is now, and

He shall always be.

ਉਹ ਪ੍ਰਭੂ ਮੁੱਢ ਤੋਂ ਹੈ, ਜੁਗਾਂ ਦੇ ਸ਼ੁਰੂ ਤੋਂ ਹੀ ਹੈ, ਹੁਣ ਭੀ ਹੈ ਤੇ ਸਦਾ ਲਈ ਮੌਜੂਦ ਰਹੇਗਾ ।

ਉਹ ਅਪਰੰਪਰੁ ਕਰਣੈ ਜੋਗੁ ॥੧੧॥

He is unlimited, and capable of doing everything. ||11||

ਉਹ ਪ੍ਰਭੂ-ਨਾਥ ਪਰੇ ਤੋਂ ਪਰੇ ਹੈ (ਉਸ ਦਾ ਪਾਰ ਨਹੀਂ ਪਾਇਆ ਜਾ ਸਕਦਾ) ਉਹ ਸਭ ਕੁਝ ਕਰਨ ਦੀ ਤਾਕਤ ਰੱਖਦਾ ਹੈ ।੧੧।

### Tenth Day

ਦਸਮੀ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ॥

The Tenth Day: Meditate on the Naam, give to charity, and purify yourself.  
ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ ਜਪਣਾ ਹੀ ਦਸਵੀਂ ਥਿਤ ਤੇ ਦਾਨ ਕਰਨਾ ਤੇ ਇਸ਼ਨਾਨ ਕਰਨਾ ਹੈ ।

ਅਨਦਿਨੁ ਮਜਨੁ ਸਚਾ ਗੁਣ ਗਿਆਨੁ ॥

Night and day, bathe in spiritual wisdom and the glorious virtues of the True Master.

ਪ੍ਰਭੂ ਦੇ ਗੁਣਾਂ ਨਾਲ ਡੂੰਘੀ ਸਾਂਝ ਹੀ ਸਦਾ-ਬਿਰ ਰਹਿਣ ਵਾਲਾ ਨਿੱਤ ਦਾ ਤੀਰਥ-ਇਸ਼ਨਾਨ ਹੈ ।

ਸਚਿ ਮੈਲੁ ਨ ਲਾਗੈ ਭ੍ਰਮੁ ਭਉ ਭਾਗੈ ॥

Truth cannot be polluted; doubt and fear run away from it.

ਸਦਾ-ਬਿਰ ਪ੍ਰਭੂ ਦੇ ਨਾਮ ਵਿਚ ਜੁੜਿਆਂ (ਮਨ ਨੂੰ ਵਿਕਾਰਾਂ ਦੀ) ਮੈਲ ਨਹੀਂ ਲੱਗਦੀ, ਮਨ ਦੀ ਭਟਕਣਾ ਦੂਰ ਹੋ ਜਾਂਦੀ ਹੈ,

ਬਿਲਮੁ ਨ ਤੂਟਸਿ ਕਾਚੈ ਤਾਗੈ ॥

The flimsy thread breaks in an instant.

ਮਨ ਦਾ ਸਹਿਮ ਮੁੱਕ ਜਾਂਦਾ ਹੈ (ਇਉਂ ਤੁਰਤ ਮੁੱਕਦਾ ਹੈ, ਜਿਵੇਂ) ਕੱਚੇ ਧਾਗੇ ਨੂੰ ਟੁੱਟਦਿਆਂ ਚਿਰ ਨਹੀਂ ਲੱਗਦਾ।

ਜਿਉ ਤਾਗਾ ਜਗੁ ਏਵੈ ਜਾਣਹੁ ॥

Know that the world is just like this thread.

(ਹੇ ਭਾਈ!) ਜਗਤ (ਦੇ ਸੰਬੰਧ) ਨੂੰ ਇਉਂ ਹੀ ਸਮਝੋ ਜਿਵੇਂ ਕੱਚਾ ਧਾਗਾ ਹੈ;

ਅਸਥਿਰੁ (ਅਡੋਲ) ਚੀਤੁ ਸਾਚਿ ਰੰਗੁ ਮਾਣਹੁ ॥੧੨॥

Your consciousness shall become steady and stable, enjoying the Love of the True Master. ||12||

ਆਪਣੇ ਮਨ ਨੂੰ ਸਦਾ-ਬਿਰ ਪ੍ਰਭੂ-ਨਾਮ ਵਿਚ ਟਿਕਾ ਕੇ ਰੱਖੋ, ਅਤੇ ਆਤਮਕ ਆਨੰਦ ਮਾਣੋ ।੧੨।



## Eleventh Day

ਏਕਾਦਸ਼ੀ ਇਕੁ ਰਿਦੈ ਵਸਾਵੈ ॥

The Eleventh Day: Enshrine the One Master within your heart.

ਜਿਹੜਾ ਮਨੁੱਖ ਇਕ (ਪਰਮਾਤਮਾ) ਨੂੰ (ਆਪਣੇ) ਹਿਰਦੇ ਵਿਚ ਵਸਾਂਦਾ ਹੈ,

ਹਿੰਸਾ ਮਮਤਾ ਮੋਹੁ ਚੁਕਾਵੈ ॥

Eradicate cruelty, egotism and emotional attachment.

(ਉਹ ਮਨੁੱਖ ਆਪਣੇ ਅੰਦਰੋਂ) ਨਿਰਦਇਤਾ, ਮਾਇਆ ਦੀ ਅਪਣਤ ਅਤੇ ਮਾਇਆ ਦਾ ਮੋਹ ਦੂਰ ਕਰ ਲੈਂਦਾ ਹੈ ।

ਫਲੁ ਪਾਵੈ ਬ੍ਰਤੁ ਆਤਮ ਚੀਨੈ ॥

Earn the fruitful rewards, by observing the fast of knowing your own self.

(ਜਿਹੜਾ ਮਨੁੱਖ ਹਿੰਸਾ ਮੋਹ ਆਦਿਕ ਤੋਂ ਬਚੇ ਰਹਿਣ ਵਾਲਾ ਇਹ) ਵਰਤ (ਰੱਖਦਾ ਹੈ, ਉਹ ਇਸ ਵਰਤ ਦਾ ਇਹ)

ਫਲ ਪ੍ਰਾਪਤ ਕਰਦਾ ਹੈ ਕਿ (ਸਦਾ) ਆਪਣੇ ਆਤਮਕ ਜੀਵਨ ਨੂੰ ਪਰਖਦਾ ਰਹਿੰਦਾ ਹੈ ।

ਪਾਖੰਡਿ ਰਾਚਿ ਤਤੁ ਨਹੀ ਬੀਨੈ ॥

One who is engrossed in hypocrisy, does not see the true essence.

ਪਰ ਵਿਖਾਵੇ (ਦੇ ਵਰਤ) ਵਿਚ ਪਤੀਜ ਕੇ ਮਨੁੱਖ (ਸਾਰੇ ਜਗਤ ਦੇ) ਮੂਲ (ਪਰਮਾਤਮਾ ਨੂੰ) ਨਹੀਂ ਵੇਖ ਸਕਦਾ ।

ਨਿਰਮਲੁ ਨਿਰਾਹਾਰੁ ਨਿਹਕੇਵਲੁ ॥

The Master is immaculate, self-sustaining and unattached.

ਹੇ ਭਾਈ! ਪਰਮਾਤਮਾ ਨੂੰ ਵਿਕਾਰਾਂ ਦੀ ਮੈਲ ਨਹੀਂ ਲੱਗਦੀ, ਪਰਮਾਤਮਾ ਨੂੰ ਕਿਸੇ ਖੁਰਾਕ ਦੀ ਲੋੜ ਨਹੀਂ (ਉਹ ਹਰ ਵੇਲੇ ਹੀ ਬ੍ਰਤ-ਧਾਰੀ ਹੈ), ਪਰਮਾਤਮਾ ਸੁੱਧ-ਸਰੂਪ ਹੈ,

ਸੂਚੈ ਸਾਚੇ ਨਾ ਲਾਗੈ ਮਲੁ (ਮੈਲ) ॥੧੩॥

The Pure, True Master cannot be polluted. ||13||

(ਜਿਹੜੇ ਮਨੁੱਖ ਉਸ) ਪਵਿੱਤਰ ਪ੍ਰਭੂ ਵਿਚ (ਜੁੜ ਕੇ) ਉਸ ਸਦਾ-ਥਿਰ ਪ੍ਰਭੂ ਦਾ ਰੂਪ ਹੋ ਜਾਂਦੇ ਹਨ, ਉਹਨਾਂ ਨੂੰ (ਵੀ ਵਿਕਾਰਾਂ ਦੀ) ਮੈਲ ਨਹੀਂ ਲੱਗਦੀ ।੧੩।

ਜਹ ਦੇਖਉ ਤਹ ਏਕੋ ਏਕਾ ॥

Wherever I look, I see the One Master there.

ਮੈਂ ਜਿਧਰ ਵੇਖਦਾ ਹਾਂ, ਉਧਰ ਇਕ ਪਰਮਾਤਮਾ ਹੀ ਪਰਮਾਤਮਾ ਦਿੱਸਦਾ ਹੈ ।

ਹੋਰਿ ਜੀਅ ਉਪਾਏ ਵੇਕੋ ਵੇਕਾ ॥

He created the other beings, of many and various kinds.

(ਉਸ ਨੇ) ਭਾਂਡ ਭਾਂਡ ਦੇ ਇਹ ਸਾਰੇ ਜੀਵ ਪੈਦਾ ਕੀਤੇ ਹੋਏ ਹਨ (ਜੋ ਵਰਤ ਆਦਿਕ ਕਈ ਭਰਮਾਂ ਵਿਚ ਪਏ ਰਹਿੰਦੇ ਹਨ) ।

ਫਲੋਹਾਰ (ਫਲ ਫੁਲ) ਕੀਏ ਫਲੁ ਜਾਇ ॥  
Eating only fruits, one loses the fruits of life.  
ਹੇ ਭਾਈ! (ਏਕਾਦਸੀ ਵਾਲੇ ਦਿਨ ਅੰਨ ਛੱਡ ਕੇ) ਨਿਰੇ ਫਲ ਖਾਧਿਆਂ (ਵਰਤ ਦਾ ਅਸਲ) ਫਲ ਨਹੀਂ ਮਿਲਦਾ (ਅਸਲ ਵਰਤ ਹੈ 'ਵਿਕਾਰਾਂ ਵਲੋਂ ਪਰਹੇਜ਼', ਉਸ ਦਾ ਫਲ ਹੈ 'ਉੱਚਾ ਆਤਮਕ ਜੀਵਨ') ।

ਰਸ ਕਸ ਖਾਏ ਸਾਦੁ ਗਵਾਇ ॥  
Eating only delicacies of various sorts, one loses the true taste.  
(ਅੰਨ ਦੇ ਥਾਂ) ਕਈ ਸੁਆਦਾਂ ਵਾਲੇ ਫਲ ਆਦਿਕ ਪਦਾਰਥ (ਜੋ ਮਨੁੱਖ) ਖਾਂਦਾ ਹੈ, (ਉਹ ਤਾਂ ਉੱਥੇ ਹੀ ਵਰਤ ਦਾ) ਮਜ਼ਾ ਗਵਾ ਲੈਂਦਾ ਹੈ ।

ਕੂੜੈ ਲਾਲਚਿ ਲਪਟੈ ਲਪਟਾਇ ॥  
In fraud and greed, people are engrossed and entangled.  
(ਵਰਤ ਰੱਖਣ ਵਾਲਾ ਮਨੁੱਖ ਵਰਤ ਦੇ ਫਲ ਦੀ ਆਸ ਧਾਰ ਕੇ) ਮਾਇਆ ਦੇ ਲਾਲਚ ਵਿਚ ਫਸਿਆ ਹੀ ਰਹਿੰਦਾ ਹੈ ।

ਛੂਟੈ ਗੁਰਮੁਖਿ ਸਾਚੁ ਕਮਾਇ ॥੧੪॥  
The Gurmukh is emancipated, practising Truth. ||14||  
(ਇਸ ਲਾਲਚ ਤੋਂ ਉਹ ਮਨੁੱਖ) ਖਲਾਸੀ ਹਾਸਲ ਕਰਦਾ ਹੈ ਜਿਹੜਾ ਗੁਰੂ ਦੀ ਸਰਨ ਪੈ ਕੇ ਸਦਾ-ਬਿਰ ਪ੍ਰਭੂ ਦਾ ਨਾਮ ਸਿਮਰਨ ਦੀ ਕਮਾਈ ਕਰਦਾ ਹੈ ।੧੪।

## Twelfth Day

ਦੁਆਦਸਿ ਮੁਦ੍ਰਾ ਮਨੁ ਅਉਧੂਤਾ (ਤਿਆਗੀ) ॥  
The Twelfth Day: One whose mind is not attached to the twelve signs,  
(ਉਹੀ ਹਨ ਅਸਲ) ਤਿਆਗੀ, (ਉਹਨਾਂ ਦਾ) ਮਨ (ਮਾਨੋ, ਭੇਖਾਂ ਦੇ) ਬਾਰਾਂ ਹੀ ਚਿੰਨ੍ਹਾਂ ਦਾ ਧਾਰਨੀ ਹੁੰਦਾ ਹੈ ।

ਅਹਿਨਿਸਿ (ਰਾਤ) ਜਾਗਹਿ ਕਬਹਿ ਨ ਸੂਤਾ ॥  
remains awake day and night, and never sleeps.  
ਹੇ ਭਾਈ! (ਗੁਰੂ ਦੇ ਉਪਦੇਸ਼ ਵਿਚ ਜੁੜ ਕੇ ਜਿਹੜੇ ਮਨੁੱਖ) ਦਿਨ ਰਾਤ (ਮਾਇਆ ਦੇ ਗੱਲਿਆਂ ਵਲੋਂ) ਸੁਚੇਤ ਰਹਿੰਦੇ ਹਨ (ਮਾਇਆ ਦੇ ਮੋਹ ਦੀ ਨੀਂਦ ਵਿਚ) ਕਦੇ ਨਹੀਂ ਸੌਂਦੇ,

ਜਾਗਤੁ ਜਾਗਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥  
He remains awake and aware, lovingly centered on the Master.  
ਹੇ ਭਾਈ! (ਗੁਰੂ ਦੇ ਉਪਦੇਸ਼ ਵਿਚ ਜੁੜ ਕੇ ਜਿਹੜੇ ਮਨੁੱਖ) ਦਿਨ ਰਾਤ (ਮਾਇਆ ਦੇ ਗੱਲਿਆਂ ਵਲੋਂ) ਸੁਚੇਤ ਰਹਿੰਦੇ ਹਨ (ਮਾਇਆ ਦੇ ਮੋਹ ਦੀ ਨੀਂਦ ਵਿਚ) ਕਦੇ ਨਹੀਂ ਸੌਂਦੇ,

ਗੁਰ ਪਰਚੈ (ਭਰੋਸਾ) ਤਿਸੁ ਕਾਲੁ ਨ ਖਾਇ ॥  
With faith in the Supreme, he is not consumed by death.

ਹੇ ਭਾਈ! ਗੁਰੂ ਦੇ ਉਪਦੇਸ਼ ਵਿਚ (ਟਿਕ ਕੇ ਜਿਹੜਾ ਮਨੁੱਖ ਮਾਇਆ ਦੇ ਹੱਲਿਆਂ ਵਲੋਂ) ਜਾਗਦਾ ਰਹਿੰਦਾ ਹੈ,  
ਅਤੀਤ ਭਏ ਮਾਰੇ ਬੈਰਾਈ ॥  
Those who become detached, and conquer the five enemies  
ਅਤੇ ਸੁਚੇਤ ਰਹਿ ਕੇ (ਪ੍ਰਭੂ-ਚਰਨਾਂ ਵਿਚ) ਸੁਰਤਿ ਜੋੜੀ ਰੱਖਦਾ ਹੈ, ਉਸ (ਦੇ ਆਤਮਕ ਜੀਵਨ) ਨੂੰ (ਆਤਮਕ)  
ਮੌਤ ਖਾ ਨਹੀਂ ਸਕਦੀ ।

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਹ ਲਿਵ ਲਾਈ ॥੧੫॥  
prays Nanak, they are lovingly absorbed in the Master. ||15||  
ਨਾਨਕ ਬੇਨਤੀ ਕਰਦਾ ਹੈ... (ਜਿਨ੍ਹਾਂ ਮਨੁੱਖਾਂ ਨੇ) ਉਥੇ (ਪ੍ਰਭੂ-ਚਰਨਾਂ ਵਿਚ) ਸੁਰਤਿ ਜੋੜੀ ਹੋਈ ਹੈ, ਉਹਨਾਂ ਨੇ  
(ਕਾਮਾਦਿਕ) ਸਾਰੇ ਵੈਰੀ ਮੁਕਾ ਲਏ, ਉਹ (ਅਸਲ) ਤਿਆਗੀ ਬਣ ਗਏ ।੧੫।

### Twelfth Day

ਦੁਆਦਸੀ ਦਇਆ ਦਾਨੁ ਕਰਿ ਜਾਣੈ ॥  
The Twelfth Day: Know, and practise, compassion and charity.  
ਹੇ ਭਾਈ! (ਕਰਮ-ਕਾਂਡੀ ਮਨੁੱਖ ਕਿਸੇ ਵਰਤ ਆਦਿਕ ਸਮੇ ਮਾਇਆ ਦਾ ਦਾਨ ਕਰਦਾ ਹੈ,  
ਬਾਹਰਿ ਜਾਤੇ ਭੀਤਰਿ ਆਣੈ ॥  
Bring your out-going mind back home.  
ਹੇ ਭਾਈ! (ਕਰਮ-ਕਾਂਡੀ ਮਨੁੱਖ ਕਿਸੇ ਵਰਤ ਆਦਿਕ ਸਮੇ ਮਾਇਆ ਦਾ ਦਾਨ ਕਰਦਾ ਹੈ, ਅਤੇ ਕਿਸੇ ਮੰਤ੍ਰ ਦਾ ਅਜਪਾ  
ਜਪ ਕਰਦਾ ਹੈ, ਪਰ ਜਿਹੜਾ ਮਨੁੱਖ ਬੰਦਿਆਂ ਵਿਚ) ਪਿਆਰ ਵੰਡਣਾ ਜਾਣਦਾ ਹੈ,

ਬਰਤੀ ਬਰਤ ਰਹੈ ਨਿਹਕਾਮ ॥  
Observe the fast of remaining free of desire.  
ਜਿਹੜਾ ਮਨੁੱਖ ਵਾਸਨਾ-ਰਹਿਤ ਜੀਵਨ ਜੀਉਂਦਾ ਹੈ,

ਅਜਪਾ ਜਾਪੁ ਜਪੈ ਮੁਖਿ ਨਾਮ ॥  
Recite the unrecited, recite of the Naam with your mouth.  
ਅਤੇ ਮੂੰਹੋਂ ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ ਜਪਦਾ ਹੈ, ਉਹ ਮਨੁੱਖ (ਮਾਨੋ) ਅਜਪਾ ਜਾਪ ਕਰ ਰਿਹਾ ਹੈ ।

ਤੀਨਿ ਭਵਣ ਮਹਿ ਏਕੋ ਜਾਣੈ ॥  
Know that the One Master is contained in the three worlds.  
ਹੇ ਭਾਈ! ਜਿਹੜਾ ਮਨੁੱਖ ਸਾਰੇ ਸੰਸਾਰ ਵਿਚ ਇਕ ਪਰਮਾਤਮਾ ਨੂੰ ਹੀ ਵੱਸਦਾ ਸਮਝਦਾ ਹੈ,

ਸਭਿ ਸੁਚਿ ਸੰਜਮ ਸਾਚੁ ਪਛਾਣੈ ॥੧੬॥  
Purity and self-discipline are all contained in knowing the Truth. ||16||  
ਅਤੇ ਉਸ ਸਦਾ-ਬਿਰ ਪ੍ਰਭੂ ਨਾਲ ਡੂੰਘੀ ਸਾਂਝ ਪਾਈ ਰੱਖਦਾ ਹੈ, ਉਹ (ਮਾਨੋ) ਸਰੀਰਕ ਪਵਿੱਤ੍ਰਤਾ ਦੇ ਸਾਰੇ ਉੱਦਮ  
ਕਰ ਰਿਹਾ ਹੈ, ਗਿਆਨ-ਇੰਦ੍ਰਿਆਂ ਨੂੰ ਵੱਸ ਵਿਚ ਕਰਨ ਦੇ ਸਾਰੇ ਜਤਨ ਕਰ ਰਿਹਾ ਹੈ ।੧੬।

### Thirteenth Day

ਤੇਰਸਿ ਤਰਵਰ (ਦਰੱਖਤ) ਸਮੁਦ ਕਨਾਰੈ ॥

The Thirteenth Day: He is like a tree on the sea-shore.

ਹੇ ਭਾਈ! (ਜਿਵੇਂ) ਸਮੁਦਰ ਦੇ ਕੰਢੇ ਉੱਤੇ ਉੱਗੇ ਹੋਏ ਰੁੱਖ ਦੀ (ਪਾਂਇਆਂ ਹੈ, ਤਿਵੇਂ ਇਹ ਸਰੀਰ ਹੈ ।

ਅੰਮ੍ਰਿਤੁ ਮੂਲੁ ਸਿਖਰਿ ਲਿਵ ਤਾਰੈ ॥

But his roots can become immortal, if his mind is attuned to the Master's love.

(ਪਰ ਜਿਹੜਾ ਮਨੁੱਖ) ਆਤਮਕ ਜੀਵਨ ਦੇਣ ਵਾਲੇ ਨਾਮ-ਜਲ ਨੂੰ (ਆਪਣੇ ਜੀਵਨ ਦੀ) ਜੜ੍ਹ ਬਣਾਂਦਾ ਹੈ,

ਡਰ ਡਰਿ ਮਰੈ ਨ ਬੂਡੈ (ਡੁਬਨਾ) ਕੋਇ ॥

Then, he will not die of fear or anxiety, and he will never drown in the seas of desires..

(ਜਿਹੜਾ ਭੀ ਮਨੁੱਖ ਇਹ ਉੱਦਮ ਕਰਦਾ ਹੈ, ਉਹ ਸੰਸਾਰਕ) ਡਰਾਂ ਨਾਲ ਡਰ ਡਰ ਕੇ ਆਤਮਕ ਮੌਤ ਨਹੀਂ ਸਹੇੜਦਾ, ਉਹ (ਵਿਕਾਰਾਂ ਦੇ ਸਮੁਦਰ ਵਿਚ) ਨਹੀਂ ਡੁੱਬਦਾ ।

ਨਿਡਰੁ ਬੂਡਿ ਮਰੈ ਪਤਿ ਖੋਇ ॥

Without the fear of God, he drowns and dies, and loses his honour.

(ਪਰ ਪਰਮਾਤਮਾ ਦਾ) ਡਰ-ਅਦਬ ਨਾਹ ਰੱਖਣ ਵਾਲਾ ਮਨੁੱਖ (ਲੋਕ ਪਰਲੋਕ ਦੀ) ਇੱਜ਼ਤ ਗਵਾ ਕੇ ਆਤਮਕ ਮੌਤ ਸਹੇੜ ਲੈਂਦਾ ਹੈ ।

ਡਰ ਮਹਿ ਘਰੁ ਘਰ ਮਹਿ ਡਰੁ ਜਾਣੈ ॥

With the fear of God in his heart, and his heart in the fear of God, he knows God.

ਹੇ ਭਾਈ! (ਜਿਹੜਾ ਮਨੁੱਖ ਪਰਮਾਤਮਾ ਦੇ) ਡਰ-ਅਦਬ ਵਿਚ (ਆਪਣਾ) ਟਿਕਾਣਾ ਬਣਾਈ ਰੱਖਦਾ ਹੈ, ਜਿਹੜਾ ਮਨੁੱਖ ਆਪਣੇ ਹਿਰਦੇ-ਘਰ ਵਿਚ (ਪ੍ਰਭੂ ਦਾ) ਡਰ ਅਦਬ ਵਸਾਈ ਰੱਖਣਾ ਜਾਣਦਾ ਹੈ,

ਤਖਤਿ ਨਿਵਾਸੁ ਸਚੁ ਮਨਿ ਭਾਣੈ ॥੧੭॥

He sits on the throne, and becomes pleasing to the mind of the True Master. | 17 |

ਜਿਸ ਮਨੁੱਖ ਨੂੰ ਆਪਣੇ ਮਨ ਵਿਚ ਸਦਾ-ਥਿਰ ਪ੍ਰਭੂ ਪਿਆਰਾ ਲੱਗਣ ਲੱਗ ਪੈਂਦਾ ਹੈ, ਉਸ ਨੂੰ (ਉੱਚੇ ਆਤਮਕ ਜੀਵਨ ਦੇ ਰਾਬੀ) ਤਖਤ ਉੱਤੇ ਨਿਵਾਸ ਮਿਲਦਾ ਹੈ ।੧੭।

### Fourteenth Day

ਚਉਦਸਿ ਚਉਥੇ ਥਾਵਹਿ ਲਹਿ ਪਾਵੈ ॥

The Fourteenth Day: One who enters into the fourth state,

(ਜਦੋਂ ਮਨੁੱਖ ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ) ਤੁਰੀਆ ਅਵਸਥਾ ਨੂੰ ਲੱਭ ਲੈਂਦਾ ਹੈ,

ਰਾਜਸ ਤਾਮਸ ਸਤ ਕਾਲ ਸਮਾਵੈ ॥

overcomes time, and the three qualities of rajas, tamas and satva.

ਤਦੋਂ ਰਜੋ ਗੁਣ ਤਮੋ ਗੁਣ ਸਤੋ ਗੁਣ (ਮਾਇਆ ਦਾ ਇਹ ਹਰੇਕ ਗੁਣ ਉਸ ਚੌਥੇ ਪਦ ਵਿਚ) ਲੀਨ ਹੋ ਜਾਂਦਾ ਹੈ ।

ਸਸੀਅਰ (ਚੰਦਰਮਾ) ਕੈ ਘਰਿ ਸੂਰੁ (ਸੂਰਜ) ਸਮਾਵੈ ॥

Then the sun enters into the house of the moon,

ਸ਼ਾਂਤੀ ਦੇ ਘਰ ਵਿਚ (ਮਨੁੱਖ ਦੇ ਮਨ ਦੀ) ਤਪਸ ਸਮਾ ਜਾਂਦੀ ਹੈ,

ਜੋਗ ਜੁਗਤਿ ਕੀ ਕੀਮਤਿ ਪਾਵੈ ॥

and one knows the value of the technology of Yoga.

(ਉਸ ਵੇਲੇ ਮਨੁੱਖ ਪਰਮਾਤਮਾ ਨਾਲ) ਮਿਲਾਪ ਦੀ ਜੁਗਤੀ ਦੀ ਕਦਰ ਸਮਝਦਾ ਹੈ ।

ਚਉਦਸਿ ਭਵਨ ਪਾਤਾਲ ਸਮਾਏ ॥ ਖੰਡ ਬ੍ਰਹਮੰਡ ਰਹਿਆ ਲਿਵ ਲਾਏ ॥੧੮॥

He remains lovingly focused on God, who is permeating the fourteen worlds, the nether regions of the underworld, the galaxies and solar systems. ||18||

ਤਦੋਂ ਮਨੁੱਖ ਉਸ ਪਰਮਾਤਮਾ ਵਿਚ ਸੁਰਤਿ ਜੋੜੀ ਰਖਦਾ ਹੈ ਜਿਹੜਾ ਖੰਡਾਂ ਬ੍ਰਹਮੰਡਾਂ ਵਿਚ ਚੌਦਾਂ ਭਵਨਾਂ ਵਿਚ ਪਾਤਾਲਾਂ ਵਿਚ ਹਰ ਥਾਂ ਸਮਾਇਆ ਹੋਇਆ ਹੈ ।੧੮।

#### NEW MOON - AMAVAS

ਅਮਾਵਸਿਆ ਚੰਦੁ ਗੁਪਤੁ ਗੈਣਾਰਿ (ਅਸਮਾਨ)

Amaavas - The Night of the New Moon: The moon is hidden in the sky.

ਹੇ ਭਾਈ! (ਜਿਵੇਂ) ਮੱਸਿਆ ਨੂੰ ਚੰਦ ਆਕਾਸ਼ ਵਿਚ ਗੁਪਤ ਰਹਿੰਦਾ ਹੈ (ਤਿਵੇਂ ਪਰਮਾਤਮਾ ਹਰੇਕ ਹਿਰਦੇ ਵਿਚ ਗੁਪਤ ਵੱਸ ਰਿਹਾ ਹੈ) ।

ਬੂਝਹੁ ਗਿਆਨੀ ਸਬਦੁ ਬੀਚਾਰਿ ॥

O wise one, understand and contemplate the Word of the Shabad.

ਹੇ ਆਤਮਕ ਜੀਵਨ ਦੀ ਸੂਝ ਦੇ ਖੋਜੀ ਮਨੁੱਖ! ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਨੂੰ ਮਨ ਵਿਚ ਵਸਾ ਕੇ (ਹੀ ਇਸ ਭੇਤ ਨੂੰ) ਸਮਝ ਸਕੋਗੇ ।

ਸਸੀਅਰੁ ਗਗਨਿ ਜੋਤਿ ਤਿਹੁ ਲੋਈ ॥

The moon in the sky illuminates the three worlds.

(ਜਿਵੇਂ) ਚੰਦ੍ਰਮਾ ਆਕਾਸ਼ ਵਿਚ (ਹਰ ਪਾਸੇ ਚਾਨਣ ਦੇ ਰਿਹਾ ਹੈ, ਤਿਵੇਂ ਪਰਮਾਤਮਾ ਦੀ) ਜੋਤਿ ਸਾਰੇ ਸੰਸਾਰ ਵਿਚ (ਜੀਵਨ-ਸੱਤਾ ਦੇ ਰਹੀ ਹੈ) ।

ਕਰਿ ਕਰਿ ਵੇਖੈ ਕਰਤਾ ਸੋਈ ॥

Creating the creation, the creator beholds it.

ਉਹ ਕਰਤਾਰ ਆਪ ਹੀ (ਸਭ ਜੀਵਾਂ ਨੂੰ) ਪੈਦਾ ਕਰ ਕੇ (ਸਭ ਦੀ) ਸੰਭਾਲ ਕਰ ਰਿਹਾ ਹੈ ।

ਗੁਰ ਤੇ ਦੀਸੈ ਸੋ ਤਿਸ ਹੀ ਮਾਹਿ ॥  
One who sees, through the Guru, merges into Him.  
ਜਿਸ ਮਨੁੱਖ ਨੂੰ ਗੁਰੂ ਪਾਸੋਂ ਇਹ ਸੂਝ ਮਿਲ ਜਾਂਦੀ ਹੈ, ਉਹ ਮਨੁੱਖ ਉਸ ਪਰਮਾਤਮਾ ਵਿਚ ਹੀ ਸਦਾ ਲੀਨ ਰਹਿੰਦਾ ਹੈ ।

ਮਨਮੁਖਿ ਭੂਲੇ ਆਵਹਿ ਜਾਹਿ ॥੧੯॥  
The self-willed manmukhs are deceived, coming and going in reincarnation.  
||19||

ਪਰ ਆਪਣੇ ਮਨ ਦੇ ਪਿੱਛੇ ਤੁਰਨ ਵਾਲੇ ਮਨੁੱਖ ਕੁਰਾਹੇ ਪੈ ਕੇ ਜਨਮ ਮਰਨ ਦੇ ਗੇੜ ਵਿਚ ਪਏ ਰਹਿੰਦੇ ਹਨ ।੧੯।  
ਘਰੁ ਦਰੁ ਥਾਪਿ ਥਿਰੁ ਥਾਨਿ ਸੁਹਾਵੈ ॥  
One who establishes his home within his own heart, obtains the most beautiful, permanent place.  
ਹੇ ਭਾਈ! ਜਦੋਂ ਮਨੁੱਖ ਗੁਰੂ (ਦਾ ਮਿਲਾਪ) ਹਾਸਲ ਕਰ ਲੈਂਦਾ ਹੈ, ਤਦੋਂ ਆਪਣੇ ਆਤਮਕ ਜੀਵਨ ਨੂੰ ਪੜਤਾਲਣਾ ਸ਼ੁਰੂ ਕਰ ਦੇਂਦਾ ਹੈ,

ਆਪੁ ਪਛਾਣੈ ਜਾ ਸਤਿਗੁਰੁ ਪਾਵੈ ॥  
One comes to understand his own self, when he finds the True Guru.  
ਅਤੇ ਪ੍ਰਭੂ-ਚਰਨਾਂ ਨੂੰ ਪ੍ਰਭੂ ਦੇ ਦਰ ਨੂੰ (ਆਪਣਾ) ਪੱਕਾ ਆਸਰਾ ਬਣਾ ਕੇ ਉਸ ਥਾਂ ਵਿਚ (ਪ੍ਰਭੂ-ਚਰਨਾਂ ਵਿਚ) ਟਿਕ ਕੇ ਸੋਹਣੇ ਜੀਵਨ ਵਾਲਾ ਬਣ ਜਾਂਦਾ ਹੈ ।

ਜਹ ਆਸਾ ਤਹ ਬਿਨਸਿ ਬਿਨਾਸਾ ॥  
Wherever there is hope, there is destruction and desolation.  
ਜਿਸ ਹਿਰਦੇ ਵਿਚ (ਪਹਿਲਾਂ ਦੁਨੀਆ ਵਾਲੀਆਂ) ਆਸਾਂ (ਹੀ ਆਸਾਂ ਟਿਕੀਆਂ ਰਹਿੰਦੀਆਂ ਸਨ) ਉੱਥੇ ਆਸਾਂ ਦਾ ਪੂਰਨ ਅਭਾਵ ਹੋ ਜਾਂਦਾ ਹੈ, (ਉਸ ਦੇ ਅੰਦਰੋਂ) ਮੇਰ-ਤੇਰ ਅਤੇ ਮਨ ਦੇ ਫੁਰਨਿਆਂ ਦਾ ਭਾਂਡਾ (ਹੀ) ਭੱਜ ਜਾਂਦਾ ਹੈ ।

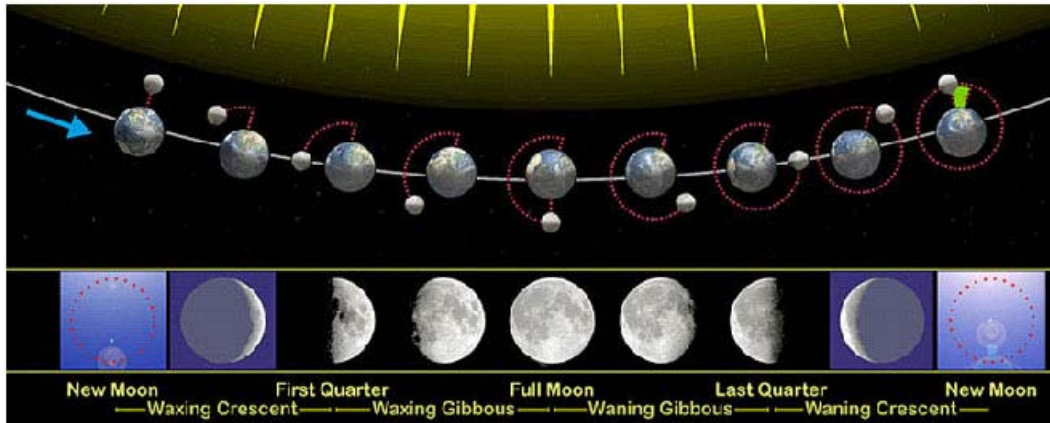
ਫੂਟੈ ਖਪਰੁ (ਠੂਠਾ) ਦੁਬਿਧਾ ਮਨਸਾ ॥  
The bowl of duality and selfishness breaks.  
ਉਹ ਮਨੁੱਖ (ਮਾਇਆ ਦੀ) ਮਮਤਾ ਦੇ ਜਾਲ ਤੋਂ ਵੱਖਰਾ ਰਹਿੰਦਾ ਹੈ ।

ਮਮਤਾ ਜਾਲ ਤੇ ਰਹੈ ਉਦਾਸਾ ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਹਮ ਤਾ ਕੇ ਦਾਸਾ ॥੨੦॥੧॥  
Prays Nanak, I am the slave of that one, who remains detached amidst the traps of attachment. ||20||1||  
ਨਾਨਕ ਬੇਨਤੀ ਕਰਦਾ ਹੈ... ਮੈਂ ਇਹੋ ਜਿਹੇ ਮਨੁੱਖ ਦਾ (ਸਦਾ) ਦਾਸ ਹਾਂ ।੨੦।੧।

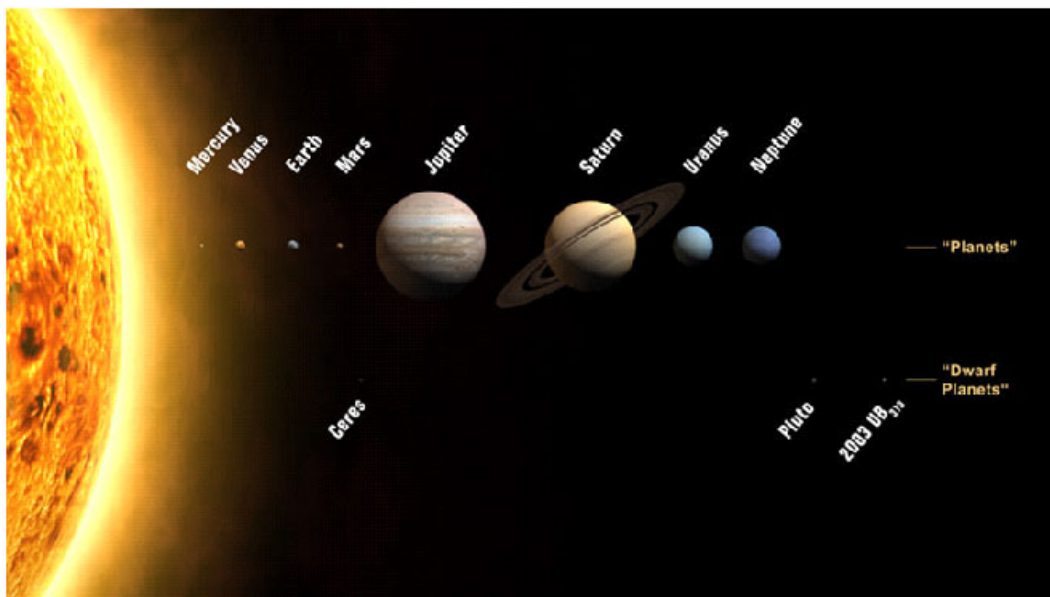
Images of the waxing and waning of moon and the change of thithi



NEW MOON, first quarter of waxing (sudi), FULL MOON. Last quarter of waning (Vadi) NEW MOON



Planets and their orbits - circling the sun



Moons of the Solar System

- **Mercury:** no moons
- **Venus:** no moons
- **Earth:** 1 moon
- **Mars:** 2 moons, Phobos, Deimos
- **Jupiter:** 67 moons, some of which do not yet have proper names. The most famous are the Galilean moons, Io, Europa, Ganymede and Callisto.



- **Saturn: 62 moons**, some of which do not yet have proper names. The most famous, by far, is Titan, which is significantly more massive than any other Saturnian moon.
- **Uranus: 27 moons**, all of which are named after characters in the works of Shakespeare and Alexander Pope. Five are well known; Titania, Oberon, Miranda, Ariel, Umbriel
- **Neptune: 14 moons**, the most massive by far being Triton. While Pluto, Eris, Haumea, Orcus and Quaoar are considered dwarf planets, they nevertheless have moons.



## Philosophy of Guru Nanak Part I: Concept of God

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Guru Nanak conceived God as the Supreme Being, the Creator, the Designer, the Architect and the Principal Entity of faith. He described Him as Omniscience (all-knowing), Omnipotence (all-powerful), and Omnipresence (all-present), and as having an eternal and necessary existence.

Guru Nanak's God is both transcendent (Nirgun) and manifest (Sargun). Guru Nanak called God both as father (masculine ) and mother (feminine).

Guru Nanak had his personal encounter with God and was with Him for three complete days. Sikh Mul Matar and Jap (Ji) were personally handed over to him by God. After his meeting with God he unequivocally declared that Hindus and Muslims are equal and that they are children of the same father. That Ram and Rahim have given similar messages and that Vedas and Semitic books sing the glory of the same God.

In his hymns he repeatedly said that there is one God of the whole universe. In Japji, it is clearly written as follows:

### JAP JI PAURI 6

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

The Almighty has given me this one understanding:

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥

that there is only One Creator of all souls. May we never forget Him! ||6||

Again in raga Asa, it is confirmed:

ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ ॥

My Master is One;

ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ ॥੧॥ ਰਹਾਉ ॥

He is the One and Only; O siblings of destiny, He is the One alone.  
||1||rahau||

Guru Nanak saw and met God and strongly declared that the existence of God needs no proof. He exists, that is more than a proof.

The universe and its systematic running, the sun and the regular orbiting of all planets around it, the earth and the perfect movement of moon around it, the living bodies and the automatic working of all living organs within them are more than sufficient evidence to prove the existence of the Master, who, Himself, regulates His creation.

Like Guru Nanak, the western philosophers have also made similar things about God. Their cosmological argument also called First Cause Argument seeks to prove the existence of God from the fact that the universe exists. They say that the universe came into existence at a point in the distant past. Nothing can come into existence, unless there is someone to bring it into existence; nothing comes from nothing. There must, therefore be some Being outside of the universe that caused the universe to exist.

The Ontological arguments, on the other hand, are opinions of philosophers, for the conclusion that God exists, from premises which are supposed to derive from sources other than the observation of the universe. These arguments seek to prove the existence of God from the laws of logic alone. They argue that once we mentally grasp the concept of God, we can see that God exists and that His non-existence is impossible.

Guru Nanak is the most revered and most read philosopher of the Bhagti moment. He emphasized that personal experience of being with the Divine is the core of a true religion, denouncing all kinds of hollow rituals and religious practices. All his compositions, recorded in Guru Granth Sahib, are a result of his personal experiments with the Truth and personal interchange with the Divine.

His compositions reflect his closeness with the Almighty. He said in raga Asa

ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨੁ ਭੀ ਓਹੀ ॥

He Himself is absolute and unrelated; He Himself is also involved and related.

ਕਲਾ ਧਾਰਿ ਜਿਨਿ ਸਗਲੀ ਮੋਹੀ ॥

Manifesting His power, He fascinates the entire world.

ਅਪਨੇ ਚਰਿਤ ਪ੍ਰਭਿ ਆਪਿ ਬਨਾਏ ॥

God Himself sets His play in motion.

ਅਪੁਨੀ ਕੀਮਤਿ ਆਪੇ ਪਾਏ ॥

Only He Himself can estimate His worth.

Again in ragas Wadhans (page 566, Chhant) he asserts:

ਤਾ ਮੈ ਕਹਿਆ ਕਹਣੁ ਜਾ ਤੁਝੈ ਕਹਾਇਆ ॥

When I have spoken, I spoke as You made me speak.

And again in raga Tilang page 722

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ ॥

As the Word of the Master comes to me, so do I express it, O Lalo.

According to Guru Nanak, God is self-existing (sYBM) and also the reflection of all that exists. Guru Nanak's conception of God is illustrated in the Mool Mantar, which he brought directly from God. It reads as follows:

### MOOL MANTAR

The Basic Sikh Doctrine (Prayer)

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ

*Ik ongkar satnam kartapurkh nirbhau nirver akalmurat ajuni sebhng gurparsad*

O! God you are the sole Master of the Universe. You lived in all ages and times. You are the source of all Cosmic Energy. You are the Creator and manifest in your Creation. You are the Sovereign and all powerful (you have no fear). You are Benevolent and Merciful (You have no enmity). You are Eternal and Immortal (You yourself are beyond death). You are the Cause of births and deaths and You yourself are not entangled in them (You are not born). You are Self Illuminated and Self Revealing. It is Your Grace which gives us health, wealth and prosperity.

### Word Meaning

The Syllables	The Meaning
Ik ongkar is made up of three syllables: <b>Ik + Ong + Kar</b>	Ik = God is one, the whole universe has one God Ong = One who has no parallel. Who is the Saviour of the universe. Kar = He is the sole Designer of the universe and has been there in all eras. He was there before the start of time, he was there when the time had started, he is there now and he will always be there in all the times to come.
Satnam is made up of two syllables <b>Sat + Nam</b>	Sat = Truth, unchangeable, permanent Nam = Cosmological Energy, power

	He is the Truth and source of power of the whole cosmology.
Kartapurkh is made up of two syllables <b>Karta + Purkh</b>	Karta = the Creator Purkh = Omnipresent He is the Creator and is Omnipresent
Nirbhau is made up of two syllables <b>Nir + Bhau</b>	Nir = devoid of Bhau = fear He is devoid of all fears viz., the fears of death, destruction, loss of power, loss of status, loss of treasures, loss of kith and kin etc.
Nirver is made up of two syllables <b>Nir + ver</b>	Nir = devoid of Ver = enmity He is devoid of enmity. He looks after good and bad alike. He supplies provisions to the whole creation even to a tiny insect which lives in stones.
Aakal is made up of two syllables <b>Aa + kal</b>	Aa = Beyond, not Kal = death He is beyond death. He is immortal and has lived in all ages and time periods.
Aajuni is made up of two syllables <b>Aa + juni</b>	Aa = Beyond, not Juni = birth, lives He is beyond births. He is not born/made of procreation processes.
Sebhang is made up of two syllables <b>Se + bhang</b>	Se = self Bhnag = illuminated He himself started the pendulum of the time. He is self illuminated.
Gurparsad is made up of two syllables <b>Gur = parsad</b>	Gur = God himself Parsad = Grace All our possessions are with His blessings and Grace. <i>(To invoke His blessing we must pray, meditate and do noble deeds)</i>

The main theme in Guru Nanak's hymns is God's compassion, adoration, benevolence, love and clemency. His forgiving nature does not wait for any specific conditions for its manifestation. God's mercy is poured on all irrespective of all the differences. In raga Tilang, page 721, the Guru says

ਯਕ ਅਰਜ ਗੁਫਤਮ ਪੇਸਿ ਤੋ ਦਰ ਗੋਸ ਕੁਨ ਕਰਤਾਰ ॥

I offer my one prayers to You; please listen to it, O Creator Master.

ਹਕਾ ਕਬੀਰ ਕਰੀਮ ਤੂ ਬੇਐਬ ਪਰਵਦਗਾਰ ॥੧॥

You are true, great, merciful and spotless, O benevolent God. ||1||

Guru Nanak said that God has established earth as a planet and sun as source of all energy and changes of seasons and times. In pauri 34 (Japji, page 7) it is recorded:

ਰਾਤੀ ਰੁਤੀ ਬਿਤੀ ਵਾਰ ॥

Nights, days, weeks and seasons;

ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥

wind, water, fire and the nether regions

ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥

in the midst of these, He established the earth as a planet of Dharma.

ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥

Upon it, He placed the various species of beings.

ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥

Their names are uncounted and endless.

Again he says (raga Asa, page 357, also Shabad in Sohila page 12)

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ॥

ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥

There are six schools of philosophy, six teachers, and six sets of teachings.

ਗੁਰੁ ਗੁਰੁ ਏਕੋ ਵੇਸ ਅਨੇਕ ॥੧॥

But the Teacher of the teachers is the One, who appears in so many forms.

||1||

ਬਾਬਾ ਜੈ ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥

O Baba: that system in which the praises of the Creator are sung

ਸੇ ਘਰੁ ਰਾਖੁ ਵਡਾਈ ਤੋਇ ॥੧॥ ਰਹਾਉ ॥

follow that system; in it rests true greatness. ||1||rahau||

ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਬਿਤੀ ਵਾਰੀ ਮਾਹੁ ਹੋਆ ॥

The seconds, minutes and hours, days, weeks and months,

ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥

and the various seasons originate from the One sun;

ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥੨॥੨॥

O Nanak, in just the same way, the many forms originate from the Creator.  
||2||2||

According to Guru Nanak, God is realised with love and devotion, it needs no fruitless rituals. Guru says in raga Basant, pages 1168-69:

ਸੁਇਨੇ ਕਾ ਚਉਕਾ ਕੰਚਨ ਕੁਆਰ ॥

Even if the kitchen is golden, and the cooking pots are also made of gold.

ਰੁਪੇ ਕੀਆ ਕਾਰਾ ਬਹੁਤੁ ਬਿਸਥਾਰੁ ॥

The lines marking the cooking square are of silver.

ਗੰਗਾ ਕਾ ਉਦਕੁ ਕਰੰਤੇ ਕੀ ਆਗਿ ॥

The water is from the Ganges, and the firewood is sanctified.

ਗਰੁੜਾ ਖਾਣਾ ਦੁਧ ਸਿਉ ਗਾਡਿ ॥੧॥

The food is soft rice, cooked in milk. ||1||

ਚੇ ਮਨ ਲੇਖੈ ਕਬਹੂ ਨ ਪਾਇ ॥

O my mind, these things are worthless,

ਜਾਮਿ ਨ ਭੀਜੈ ਸਾਚ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥

if you are not drenched with the True love and devotion of Naam.  
||1||rahau||

Talking of God's creating limits, Guru Nanak says that He has created lands after lands, seas after seas, mountains after mountains and has not stopped there.

His creation cannot be measured or counted. The scriptures have gone weary of counting them. He records in Japji (pauri 22)

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥

There are nether worlds beneath nether worlds, and hundreds of thousands of heavenly worlds above.

ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥

The Vedas say that you search and search for them all, until you grow weary, and still there is no end.

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥

The Semitic scriptures say that there are 18,000 worlds, and assert that in reality, there is one Truth that God is One.

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥

If you try to write an account of this, you will surely finish yourself before you finish writing it.

ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥

O Nanak, call Him Great! Only He, Himself, knows about His greatness. | |22| |

Where the astronomical model developed by Nicolaus Copernicus and published in 1543 positioned the Sun near the centre of the Universe, motionless, with Earth and the other planets orbiting around it in circular paths, modified by epicycles, and at uniform speeds. Guru Nanak mentioned similar model in his hymns many years before Nicolaus. Guru Nanak also mentioned about 'grehs/rashi' (planetary direction) in one of his hymns (page 23 Guru Granth Sahib) as follows:

ਬੀਸ ਸਪਤਾਹਰੇ ਬਾਸਰੇ ਸੰਗ੍ਰਹੈ ਤੀਨਿ ਖੋੜਾ ਨਿਤ ਕਾਲੁ ਸਾਰੈ ॥

Study the 20+7 movements of planetary directions, and throughout the three stages of life, remember death.

ਦਸ ਅਠਾਰ ਮੈ ਅਪਰੰਪਰੇ ਚੀਨੈ ਕਹੈ ਨਾਨਕੁ ਇਵ ਏਕੁ ਤਾਰੈ ॥੩॥੨੬॥

The Study of 10 books of knowledge (4 Vedas+6 books of philosophy) and 18 holy scriptures (Puranas) are not enough to swim across the world ocean. What is needed is the belief in One Master. | |3| |26| |

Guru Nanak's God is universal, it belongs to the whole creation, and its existence needs no proof. The systematic functioning of the whole universe is, in itself, a proof enough, that He exists.





## Philosophy of Guru Nanak Part II: Concept of Naam

### SCIENCE OF THE WORD, NAAM

*Naam is to be experienced and not just recited. One must eventually dissolve into Naam.*

One of the most important contribution of Guru Nanak, to the world at large, is the teaching of the Science of the Shabad (Naam). It is one of the most mystifying concept in Guru Granth Sahib. Scholars have given different meaning to the concept thus making it more complex and puzzled.

The dictionary meaning of the concept in its varying forms is as follows:

Naam (ਨਾਮ)	<i>noun (n) Name, Mantar</i>
Naambhagti (ਨਾਮਭਗਤਿ)	<i>The devotion of the Naam</i>
Naamhari (ਨਾਮਹਰਿ)	<i>The Name of God</i>
Naamahe (ਨਾਮਾਹ)	<i>From the Naam</i>
Naamrange (ਨਾਮਰੰਗੇ)	<i>The love of the Naam</i>
Naamras (ਨਾਮਰਸ)	<i>The nectar of the Naam</i>
Naamratana (ਨਾਮਰਤਨ)	<i>The jewel of the Naam</i>
Naamaratae (ਨਾਮਾਰਾਤੇ)	<i>The absorption of the Naam</i>
Naamdhan (ਨਾਮਧਨ)	<i>The wealth of Naam</i>

In the **Gurbani**, however, the word Naam has been used for:

- God himself,
- His word i.e., Shabad
- His remembrance (ਯਾਦ),
- His attributes,
- His teachings and,
- His powers.

In Guru Granth Sahib about 46 different popular names of God have been used, the Naam is one of them. In fact, the word 'Naam' incorporates all Names, Shabads, memories, teachings and powers. It is a corporate word and describes everything said or written about God. Thus the word Naam is a summary expression for the whole nature of God. According to one count, the word has been used for 4530 times in Guru Granth Sahib.

Browsing through Gurbani by its arrangement in Guru Granth Sahib, the meaning and explanation of Naam is found in its various forms and connotations as mentioned above. A few selected hymns are produced hereunder to illustrate its varying meaning and explanation.

#### **JAPJI:**

##### **Pauri 19, Page 4**

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥

The universe is the manifestation of God's Naam (power, skills of creation). Without His Name (the stamp of His Name, the stamp of the Creator), there is no place at all.

##### **Pauri 20, Page 4**

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥  
ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥  
ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

When the hands and the feet and the body are dirty, water can wash away the dirt. When the clothes are soiled and stained detergent can wash them clean. But when the intellect is stained and polluted by sin, it can only be cleansed by the love of Naam (love of God Himself, love and recitation of His Word -the Shabad).

Guru Nanak's 974 compositions have been grouped in 19 ragas, a Shabad from each raga has been selected to illustrate, Guru Nanak's use of the word Naam and its brief explanation. The Shabad selected from raga Parbhati Vibhas has used the word Naam in almost all its known meanings, it has been selected as the opening Shabad.

##### **Raga Parbhati Vibhas, Page 1327**

ਨਾਇ ਤੇਰੈ ਤਰਣਾ ਨਾਇ ਪਤਿ ਪੂਜ ॥

Naam carries us across; Naam brings respect and worship.

ਨਾਉ ਤੇਰਾ ਗਹਣਾ ਮਤਿ ਮਕਸੂਦੁ ॥

Naam embellishes us; it is the object of the awakened mind.

ਨਾਇ ਤੇਰੈ ਨਾਉ ਮੰਨੇ ਸਭ ਕੋਇ ॥  
Naam brings honour in everyone's life.

ਵਿਣੁ ਨਾਵੈ ਪਤਿ ਕਬਹੁ ਨ ਹੋਇ ॥੧॥  
Without reciting Naam, no one is ever respected. ||1||

ਅਵਰ ਸਿਆਣਪ ਸਗਲੀ ਪਾਜੁ ॥  
All other clever tricks are just for show.

ਜੈ ਬਖਸੇ ਤੈ ਪੂਰਾ ਕਾਜੁ ॥੧॥ ਰਹਾਉ ॥  
Whoever the Master blesses with forgiveness – his/her affairs are perfectly resolved. ||1|| rahau ||

ਨਾਉ ਤੇਰਾ ਤਾਣੁ ਨਾਉ ਦੀਬਾਣੁ ॥  
Naam is my strength; Naam is my support.

ਨਾਉ ਤੇਰਾ ਲਸਕਰੁ ਨਾਉ ਸੁਲਤਾਨੁ ॥  
Naam is my strength (army); Naam is my command (king).

ਨਾਇ ਤੇਰੈ ਮਾਣੁ ਮਹਤ ਪਰਵਾਣੁ ॥  
Naam brings honour, glory and approval.

ਤੇਰੀ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥੨॥  
By Your grace, one is blessed with the banner and the insignia of Your mercy.  
||2||

ਨਾਇ ਤੇਰੈ ਸਹਜੁ ਨਾਇ ਸਾਲਾਹ ॥  
Naam brings intuitive peace and poise; Naam brings praise.

ਨਾਉ ਤੇਰਾ ਅੰਮ੍ਰਿਤੁ ਬਿਖੁ ਉਠਿ ਜਾਇ ॥  
Naam is the Nectar which cleans out the poison.

ਨਾਇ ਤੇਰੈ ਸਭਿ ਸੁਖ ਵਸਹਿ ਮਨਿ ਆਇ ॥  
Through Naam, all peace and comfort comes to abide in the mind.

ਬਿਨੁ ਨਾਵੈ ਬਾਧੀ ਜਮ ਪੁਰਿ ਜਾਇ ॥੩॥  
Without the Naam, they are bound and gagged, and dragged off to the city of death. ||3||

ਨਾਰੀ ਬੇਰੀ ਘਰ ਦਰ ਦੇਸ ॥

Man is involved with his wife, household and home, land and country,

ਮਨ ਕੀਆ ਖੁਸੀਆ ਕੀਚਹਿ ਵੇਸ ॥

the pleasures of the mind and fine clothes;

ਜਾਂ ਸਦੇ ਤਾਂ ਢਿਲ ਨ ਪਾਇ ॥

but when the call comes, he cannot delay.

ਨਾਨਕ ਕੂੜ ਕੂੜੇ ਹੋਇ ਜਾਇ ॥੪॥੧॥

O Nanak, in the end, the false turn out to be false. ||4||1||

The meaning and explanation of Naam in other Shabads:

#### Raga Sri Raga, Page 14

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਸਿਰੀਰਾਗੁ ਮਹਲਾ ਪਹਿਲਾ ੧ ਘਰੁ ੧ ॥

ਮੋਤੀ ਤ ਮੰਦਰ ਉਸਰਹਿ ਰਤਨੀ ਤ ਹੋਹਿ ਜੜਾਉ ॥

If I had a palace made of pearls, inlaid with jewels,

ਕਸਤੂਰਿ ਕੁੰਗੁ ਅਗਰਿ ਚੰਦਨਿ ਲੀਪਿ ਆਵੈ ਚਾਉ ॥

scented with musk, saffron and sandalwood, a sheer delight to behold

ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੧॥

seeing this, I might go astray and forget You, and Your Naam would not enter into my mind. ||1||

#### Raga Gauri, Page 152

ਗਉੜੀ ਮਹਲਾ ੧ ਦਖਣੀ ॥

ਸੁਣਿ ਸੁਣਿ ਬੁਝੈ ਮਾਨੈ ਨਾਉ ॥ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥

I am forever a sacrifice to the one who listens and hears, who understands and believes in the Naam.

ਆਪਿ ਭੁਲਾਏ ਠਉਰ ਨ ਠਾਉ ॥

When the Master Himself leads us astray, there is no other place of rest for us to find.

ਤੂੰ ਸਮਝਾਵਹਿ ਮੇਲਿ ਮਿਲਾਉ ॥੧॥  
You impart understanding, and You unite us in Your Union. ||1||

ਨਾਮੁ ਮਿਲੈ ਚਲੈ ਮੈ ਨਾਲਿ ॥  
I obtain the Naam, which shall go along with me in the end.

ਬਿਨੁ ਨਾਵੈ ਬਾਧੀ ਸਭ ਕਾਲਿ ॥੧॥ ਰਹਾਉ ॥  
Without the Naam, all are held in the grip of death. ||1|| rahau ||

### Raga Asa, Page 349

ਆਸਾ ਮਹਲਾ ੧ ॥

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥  
Reciting the Naam, I live; forgetting it, I die.

ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥  
It is so difficult to recite the True Naam.

ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੂਖ ॥  
If someone feels hunger for the True Naam,

ਤਿਤੁ ਭੂਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੁਖ ॥੧॥  
then that hunger shall consume his pains. ||1||

ਸੇ ਕਿਉ ਵਿਸਰੈ ਮੇਰੀ ਮਾਇ ॥  
So how could I ever forget Him, O my Mother?

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥  
True is the Master, and True is His Naam. ||1|| rahau ||

ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ ॥ ਆਖਿ ਥਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥  
People have grown weary of trying to appraise the greatness of the True Naam, but they have not been able to appraise even an iota of it.

### Raga Gujri, Page 489

ਰਾਗੁ ਗੁਜਰੀ ਮਹਲਾ ੧ ਚਉਪਦੇ ਘਰੁ ੧ ॥

ਤੇਰਾ ਨਾਮੁ ਕਰੀ ਚਨਣਾਠੀਆ ਜੇ ਮਨੁ ਉਰਸਾ ਹੋਇ ॥  
I would make Naam the sandalwood, and my mind the stone to rub it on;

ਕਰਣੀ ਕੁੰਗੁ ਜੇ ਰਲੈ ਘਟ ਅੰਤਰਿ ਪੂਜਾ ਹੋਇ ॥੧॥  
for saffron, I would offer good deeds; thus, I perform worship and adoration  
within my heart. ||1||

ਪੂਜਾ ਕੀਚੈ ਨਾਮੁ ਧਿਆਈਐ ਬਿਨੁ ਨਾਵੈ ਪੂਜ ਨ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥  
Perform worship and adoration by meditating on the Naam, the Name of the  
Master; without the Naam, there is no worship and adoration. ||1|| rahau ||

#### Raga Wadhans, Page 557

ਰਾਗੁ ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਘਰੁ ੧ ॥  
ਅਮਲੀ ਅਮਲੁ ਨ ਅੰਬੜੈ ਮਛੀ ਨੀਰੁ ਨ ਹੋਇ ॥  
To the addict, there is nothing like the drug; to the fish, there is nothing else  
like water.  
ਜੋ ਰਤੇ ਸਹਿ ਆਪਣੈ ਤਿਨ ਭਾਵੈ ਸਭੁ ਕੋਇ ॥੧॥  
Those who are attuned to their Master - everyone is pleasing to them. ||1||  
ਹਉ ਵਾਰੀ ਵੰਞਾ ਖੰਨੀਐ ਵੰਞਾ ਤਉ ਸਾਹਿਬ ਕੇ ਨਾਵੈ ॥੧॥ ਰਹਾਉ ॥  
I am a sacrifice, cut apart into pieces, a sacrifice to Naam, O Master.  
||1|| rahau ||

#### Raga Sorath, Page 595

ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੧ ॥  
ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ ਸਰਮੁ ਪਾਣੀ ਤਨੁ ਖੇਤੁ ॥  
Make your mind the farmer, good deeds the farm, modesty the water, and  
the body the field.  
ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖੁ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ ॥  
Let the Naam be the seed, contentment the plough, and your humble dress  
the fence.  
ਭਾਉ ਕਰਮ ਕਰਿ ਜੰਮਸੀ ਸੇ ਘਰ ਭਾਗਨ ਦੇਖੁ ॥੧॥  
Doing deeds of love, the seed shall sprout, and you shall see your home  
flourish. ||1||

#### Raga Dhanasri, Page 660

ਦਇਆਲ ਤੇਰੈ ਨਾਮਿ ਤਰਾ ॥  
O Merciful Master, It is the Naam, which carries me across.  
ਸਦ ਕੁਰਬਾਣੈ ਜਾਉ ॥੧॥ ਰਹਾਉ ॥  
I am forever a sacrifice to You. ||1|| rahau ||

### Raga Tilang, Page 721

ਪਿਆ ਪਟ ਭਾਂਡਾ ਕਹੈ ਨ ਕੋਇ ॥  
No one says that ghee or silk are polluted.

ਐਸਾ ਭਗਤੁ ਵਰਨ ਮਹਿ ਹੋਇ ॥  
Such is the Master's devotee, no matter what his/her social status is.

ਤੇਰੈ ਨਾਮਿ ਨਿਵੇ ਰਹੇ ਲਿਵ ਲਾਇ ॥  
Those who bow in reverence to the Naam, the Name of the Name of the Master, remain absorbed in their Love.

ਨਾਨਕ ਤਿਨ ਦਰਿ ਭੀਖਿਆ ਪਾਇ ॥੩॥੧॥੨॥  
Nanak begs for charity at their door. ||3||1||2||

### Raga Suhi, Page 728

ਜਪਹੁ ਤ ਏਕੋ ਨਾਮਾ ॥  
recite only Naam, the Shabad of the Master.

ਅਵਰਿ ਨਿਰਾਫਲ ਕਾਮਾ ॥੧॥ ਰਹਾਉ ॥  
All other actions are fruitless. ||1||rahau||

ਇਹੁ ਮਨੁ ਈਟੀ ਹਾਥਿ ਕਰਹੁ ਫੁਨਿ ਨੇੜੁਉ ਨੀਦ ਨ ਆਵੈ ॥  
Let your mind be the handles, and then churn it, without sleeping.

ਰਸਨਾ ਨਾਮੁ ਜਪਹੁ ਤਬ ਮਥੀਐ ਇਨ ਬਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪਾਵਹੁ ॥੨॥  
If you recite Naam with your tongue, then the curd will be churned. In this way, the Nectar is obtained. ||2||

### Raga Bilaval, Page 795

ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ॥  
ਆਪੇ ਸਬਦੁ ਆਪੇ ਨੀਸਾਨੁ ॥  
He Himself is the Naam, and He Himself is the Insignia.

ਆਪੇ ਸੁਰਤਾ ਆਪੇ ਜਾਨੁ ॥  
He Himself is the Listener, and He Himself is the Knower.

ਆਪੇ ਕਰਿ ਕਰਿ ਵੇਖੈ ਤਾਣੁ ॥  
He Himself designed the creation, and He Himself beholds His Almighty power.

ਤੂੰ ਦਾਤਾ ਨਾਮੁ ਪਰਵਾਣੁ ॥੧॥

You are the great Giver; Your (Naam) Name alone gets approval. ||1||

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨ ਦੇਉ ॥

Such is the Name of the Immaculate, Divine Master.

ਹਉ ਜਾਚਿਕੁ ਤੂੰ ਅਲਖ ਅਭੋਉ ॥੧॥ ਰਹਾਉ ॥

I am just a beggar; You are invisible and unknowable. ||1|| rahau ||

ਮਾਇਆ ਮੋਹੁ ਧਰਕਟੀ ਨਾਰਿ ॥ ਭੁੰਡੀ ਕਾਮਣਿ ਕਾਮਣਿਆਰਿ ॥

Love of Maya is like a cursed woman, ugly, dirty and promiscuous.

ਰਾਜੁ ਰੂਪੁ ਬੁਠਾ ਦਿਨ ਚਾਰਿ ॥

Power and beauty are false, and last for only a few days.

ਨਾਮੁ ਮਿਲੈ ਚਾਨਣੁ ਅੰਧਿਆਰਿ ॥੨॥

But when one is blessed with the Naam, the darkness within is illuminated.  
||2||

#### **Raga Ramkali, Page 876**

ਕੋਈ ਪੜਤਾ ਸਹਸਾਕਿਰਤਾ ਕੋਈ ਪੜੈ ਪੁਰਾਨਾ ॥

Some read the Sanskrit scriptures, and some read the Puranas.

ਕੋਈ ਨਾਮੁ ਜਪੈ ਜਪਮਾਲੀ ਲਾਗੈ ਤਿਸੈ ਧਿਆਨਾ ॥

Some meditate on the Naam and recite it on their rosary, focusing on it in meditation.

ਅਬ ਹੀ ਕਬ ਹੀ ਕਿਛੁ ਨ ਜਾਨਾ ਤੇਰਾ ਏਕੋ ਨਾਮੁ ਪਛਾਨਾ ॥੧॥

I know nothing, now or ever; I recognize only Your One Name, the Naam  
||1||

#### **Raga Maru, Page 989**

ਪਿਛਹੁ ਰਾਤੀ ਸਦੜਾ ਨਾਮੁ ਖਸਮ ਕਾ ਲੋਹਿ ॥

Those who receive the call in the last hours of the night, recite the Naam of their Master.

ਖੇਮੇ ਛਤ੍ਰੁ ਸਰਾਇਚੇ ਦਿਸਨਿ ਰਥ ਪੀੜੇ ॥

Tents, canopies, pavilions and carriages are prepared and made ready for them.



ਜਿਨੀ ਤੇਰਾ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ ਕਉ ਸਦਿ ਮਿਲੇ ॥੧॥

You send out the call, Master, to those who meditate on Naam. ||1||

ਬਾਬਾ ਮੈ ਕਰਮਹੀਣ ਕੂੜਿਆਰ ॥

Father, I am unfortunate, a fraud.

ਨਾਮੁ ਨ ਪਾਇਆ ਤੇਰਾ ਅੰਧਾ ਭਰਮਿ ਭੂਲਾ ਮਨੁ ਮੇਰਾ ॥੧॥ ਰਹਾਉ ॥

I have not found Your Naam; my mind is blind and deluded by doubt.  
||1||rahau||

### Raga Bhairo, Page 1127

ਹਿਰਦੈ ਨਾਮੁ ਸਰਬ ਧਨੁ ਧਾਰਣੁ ਗੁਰ ਪਰਸਾਦੀ ਪਾਈਐ ॥

The Naam is the wealth and support of all; It is enshrined in the heart, by God's grace.

ਅਮਰ ਪਦਾਰਥ ਤੇ ਕਿਰਤਾਰਥ ਸਹਜ ਧਿਆਨਿ ਲਿਵ ਲਾਈਐ ॥੧॥

One who gathers this imperishable wealth is fulfilled, and through intuitive meditation, is lovingly focused on the Master. ||1||

ਮਨ ਰੇ ਰਾਮ ਭਗਤਿ ਚਿਤੁ ਲਾਈਐ ॥

O mortal, focus your consciousness on devotional worship of the Master

ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮੁ ਜਪਿ ਹਿਰਦੈ ਸਹਜ ਸੇਤੀ ਘਰਿ ਜਾਈਐ ॥੧॥ ਰਹਾਉ ॥

As Gurmukh, meditate on Naam in your heart, and you shall return to your home with intuitive ease. ||1||rahau||

### Raga Basant, Page 1168

ਤੇਰੇ ਸਠਿ ਸੰਬਤ ਸਭਿ ਤੀਰਥਾ ॥

The cycles of years and the places of pilgrimage are Yours, O Master.

ਤੇਰਾ ਸਚੁ ਨਾਮੁ ਪਰਮੇਸਰਾ ॥

Naam is Truth, O Transcendent Master.

ਤੇਰੀ ਗਤਿ ਅਵਿਗਤਿ ਨਹੀ ਜਾਣੀਐ ॥

Your State cannot be known, O Eternal, unchanging God.

ਅਣਜਾਣਤ ਨਾਮੁ ਵਖਾਣੀਐ ॥੩॥

Although You are unknown, still we recite Naam ||3||

**Raga Sarang, Page 1198**

ਅੰਤਰਿ ਰਤਨ ਪਦਾਰਥ ਹਿਤ ਕੋ ਦੁਰੈ ਨ ਲਾਲ ਪਿਆਰੀ ॥

His love is a priceless jewel deep within my being; my beloved is not hidden.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਮੋਲਕੁ ਜੁਗਿ ਜੁਗਿ ਅੰਤਰਿ ਧਾਰੀ ॥੪॥੩॥

O Nanak, as Gurmukh, enshrine the priceless Naam deep within your being,  
all the ages through. ||4||3||

**Raga Malar, Page 1154**

ਖਾਣਾ ਪੀਣਾ ਹਸਣਾ ਸਉਣਾ ਵਿਸਰਿ ਗਇਆ ਹੈ ਮਰਣਾ ॥

Eating, drinking, laughing and sleeping, the mortal forgets about dying.

ਖਸਮੁ ਵਿਸਾਰਿ ਖੁਆਰੀ ਕੀਨੀ ਪ੍ਰਿਠੁ ਜੀਵਣੁ ਨਹੀ ਰਹਣਾ ॥੧॥

Forgetting his Master, the mortal is ruined, and his life is cursed. He cannot remain forever. ||1||

ਪ੍ਰਾਣੀ ਏਕੋ ਨਾਮੁ ਧਿਆਵਹੁ ॥

O mortal, meditate on Naam

ਅਪਨੀ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਵਹੁ ॥੧॥ ਰਹਾਉ ॥

You shall go to your true home with honour. ||1 rahau

ਤੁਧਨੋ ਸੇਵਹਿ ਤੁਝੁ ਕਿਆ ਦੇਵਹਿ ਮਾਂਗਹਿ ਲੇਵਹਿ ਰਹਹਿ ਨਹੀ ॥

Those who serve You - what can they give You? They beg for and receive what cannot remain.

ਤੂੰ ਦਾਤਾ ਜੀਆ ਸਭਨਾ ਕਾ ਜੀਆ ਅੰਦਰਿ ਜੀਉ ਤੁਹੀ ॥੨॥

You are the great Giver of all souls; You are the Life within all living beings.  
||2||

ਗੁਰਮੁਖਿ ਧਿਆਵਹਿ ਸਿ ਅੰਮ੍ਰਿਤੁ ਪਾਵਹਿ ਸੇਈ ਸੂਚੇ ਹੋਹੀ ॥

The Gurmukhs meditate, and receive the Nectar; thus they become pure.

ਅਹਿਨਿਸਿ ਨਾਮੁ ਜਪਹੁ ਰੇ ਪ੍ਰਾਣੀ ਸੈਲੇ ਹਛੇ ਹੋਹੀ ॥੩॥

Day and night, recite the Naam, O mortal. It makes the filthy immaculate.  
||3||

ਜੇਹੀ ਰੁਤਿ ਕਾਇਆ ਸੁਖੁ ਤੇਹਾ ਤੇਹੋ ਜੇਹੀ ਦੇਹੀ ॥

As is the season, so is the comfort of the body, and so is the body itself.

ਨਾਨਕ ਰੁਤਿ ਸੁਹਾਵੀ ਸਾਈ ਬਿਨੁ ਨਾਵੈ ਰੁਤਿ ਕੇਹੀ ॥੪॥੧॥  
 O Nanak, that season is beautiful; without the Name, what season is it?  
 ||4||1||

### A few examples of Naam and grammatical rules:

#### The Use of Aunkar Symbol:

In Gurbani an aunkar (-) symbol at the end letter of a Nominative-case Noun makes it singular in number and masculine in gender; and the absence of the aunkar sign normally converts it into plural number and the feminine gender. The aunkar symbol is also not normally pronounced

Examples:

ਨਾਮੁ = one Name, one Name of God (Hari), or God's Name

ਨਾਮਿ = with the Naam (with the Name of God)

ਮੈ ਦੀਜੈ ਨਾਮ ਨਿਵਾਸੁ ਅੰਤਰਿ ਸਾਂਤਿ ਹੋਇ ॥ ਗੁਣ ਗਾਵੈ ਨਾਨਕ ਦਾਸੁ ਸਤਿਗੁਰੁ ਮਤਿ ਦੇਇ ॥ ੮ ॥ ੩ ॥ ੫ ॥  
 In the above verse, the word Naam is in vocative case, so the aunkar has not been used.

ਨਾਮ = the Naam, O! Naam

Let the Naam dwell in my heart; it will make my inner-self quiet and peaceful. May we slaves always sing Your praises; O! true-Guru, please share the teachings with me. || 8 || 3 || 5 ||

#### The Use of Sihari Symbol:

If the symbol sihari is used with the last letter of a noun it may convert its meaning into a genitive (case) singular noun, e.g.,

ਗੁਰਿ ਕਿਰਪਾ = the blessing of the Guru (pronounced as 'Gur kirpa' )

Other examples:

ਨਾਮਹਿ ਚੰਗ = In the colour of the Naam.

ਮਨਹਿ ਅਧਾਰੋ = ਮਨ ਦਾ ਅਧਾਰ, the support of mind

The symbol sihari is also not normally pronounced. If it is to be pronounced then the symbol sihari is converted to the symbol of dulavan (ੰ), e.g.,

- Instead of ਨਾਮਹਿ = it is written as - ਨਾਮੈ
- Instead of ਮਨਹਿ = it is written as - ਮਨੈ
- Instead of ਦਾਤਿ = it is written as - ਦਾਤੈ
- Instead of ਤਾਰਿ = it is written as - ਤਾਰੈ
- Instead of ਗੁਰਿ = it is written as - ਗੁਰੈ



## Philosophy of Guru Nanak

### Part III: Kirt Karna and Wand ke Chchakna

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#### KIRT KARNA (HONEST LIVING) AND VAND KE CHHAKNA (SHARING)

**Kirt Karna** is the state of being honest and truthful, having integrity and sincerity. Honest living is important for life for it gives a meaning and purpose of living. On the other hand dishonesty and fraudulent life runs the risk of weaving a web of lies and deceptions that will make you a slave of falsified and non-contended life. Guru Nanak has very strongly recommended a truthful and honest life to be one with God.

The English language equivalent of the word '*Kirt Karna*' is earning an honest living. Here, the word is made up of three syllables:

Firstly, earnings, which means receiving income for specific purposes e.g., for meeting necessities and having a little bit of comforts, and also giving a part of it to the needy. In Sikhism, the commandment is to keep 1/10<sup>th</sup> of income and in Islam the commandment is to keep 1/40<sup>th</sup> of income for the noble purposes. This payment should take priority over expenditure on necessities and comforts.

Secondly, living means, earnings made to support a reasonable existence, and thirdly, honest means, earnings obtained with truthful, sincere and earnest efforts. Guru Nanak asked his devotees to do hard and truthful work and always keep a part of their income for the noble causes.

He says in one of his sloaks (page 1245, Var Sarang M4, before pauri 22)

ਗੁਰਮੁਖਿ ਸਭ ਪਵਿਤੁ ਹੈ ਧਨੁ ਸੰਧੈ ਮਾਇਆ ॥ ਹਰਿ ਅਰਥਿ ਜੋ ਖਰਚਦੇ ਦੋਂਦੇ ਸੁਖੁ ਪਾਇਆ ॥

One who works, (honestly) for his living, and gives some of what he earns - O Nanak, he knows the real Path.

Thus to work and earn by the "sweat of the brow", to live a reasonable family life, and practise sincerity and truthfulness, is one of the three pillar of Sikhism. It refers to earning of bread with dignity and labour.

**Guru Nanak says in Japji, pauri 36, page 7-8**

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥

In the realm of hard and honest work, the Naam helps to remodel one's life.

ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥

Various forms of incomparable splendours actions are produced there.

**Japji, Pauri 34, Page 7**

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥

By their deeds (honest or dishonest) and their actions (sincere or untruthful), they shall be judged.

ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥

God Himself is the true Judge, and true is His Court of law.

Again in raga Asa, page 353, Guru Nanak says:

ਕਰਮ ਧਰਮ ਸਚੁ ਸਾਚਾ ਨਾਉ ॥

Those who do honest work and discharge responsibilities diligently – they practise Naam

ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥

I am forever a sacrifice to them.

Again in raga Sorath, page 595, he affirms:

ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ ਸਰਮੁ ਪਾਣੀ ਤਨੁ ਖੇਤੁ ॥

Make your mind the farmer, honest and truthful deeds the farm, modesty the water, and your body the field.

ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖੁ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ ॥

Let the Naam be the seed, contentment the plough, and your humble garb the fence.

ਭਾਉ ਕਰਮ ਕਰਿ ਜੰਮਸੀ ਸੇ ਘਰ ਭਾਗਠ ਦੇਖੁ ॥੧॥

Doing truthful work, the seed shall sprout, and you shall see your home flourish. ||1||

Setting examples of his teachings, Guru Nanak spent last 17 years of his life as a farmer, tilling his own fields and earning money with his hard and honest labour. From the collections of this funds he ran a Gurdwara, then called Dharmsala, where kirtan was recited in the morning and in the evening. A free

langar (dining hall) was attached with the Dharmsala to feed the devotees, who come there to attend the Kirtan.

The site was named, by Guru Nanak, as Kartarpur, the house of Kartar (Waheguru). A Gurdwara was later built at the site by Maharaja Ranjit Singh. This site is at the banks of river Ravi and falls within the borders of Pakistan. On the other side of the river Ravi, within the Indian borders is another important site related to Guru Nanak, where stands the magnificent Gurdwara called Gurdwara Dera Baba Nanak. The two Gurdwaras were connected by a bridge built by the British in 1927 and destroyed by the Indian forces in 1971 during Indo Pak war.

Since 1971, many efforts have been made to reconstruct the bridge, but until 2019, nothing has been positively achieved.

### VAND KE CHHAKNA (SHARING)

Unlike other world religions, 'vand ke chhakna', is an integral part of the Sikh religion. The langar attached with every Gurdwara in the world, provides free meals to all who come to pay respect in the Gurdwara.

The word 'Chhakna' literary means eating, and 'vand ke chhakna' in this context means sharing one's food. Later, scholars included one's all possessions in the definition of 'Vand ke chhakna' and redefined the concept as sharing food, earnings or possessions with less fortunate, sick, diseased, dying and needy people.

Unlike other religions, 'vand ke chhakna', is an integral part of Sikh religion. The langar attached with every Gurdwara in the world, provides free meals to all who come to pay respect in the Gurdwara..

In addition to Gurdwara langars, everywhere in the world, wherever there has been a calamity and the people had become homeless or refugees, the Sikh Aid groups reached there to provide free food and shelter. The recent catastrophes in Europe, New Zealand and Sri Lanka are current example of the Sikh Aid.

By tradition, the doors of every Sikh household are also open to feed the hungry. No one, has been ever turned away from a Sikh home empty stomach, this is the Sikh way of life.

Guru Nanak, as a young boy, fed the hungry Sadhus, with the amount of money, given to him by his father to do a business deal, instead, he did a True deal and purchased food for the Sadhus. In Sikh chronicles, it is called 'Sachcha Sauda' (A Truthful dealing).

Guru Nanak's mother, Mata Tripta, wife Mata Sulakhni and sister Babe Nanki kept this tradition alive in their respective villages, and gave food or clothing to everyone who knocked at their doors.

### Thith Mehla 5, Page 299

ਪਉੜੀ ॥

ਦੁਆਦਸੀ ਦਾਨੁ ਨਾਮੁ ਇਸਨਾਨੁ ॥

The twelfth day of the lunar cycle: Dedicate yourself to giving charity reciting the Naam and purification.

ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਤਜਿ ਮਾਨੁ ॥

Worship the Master with devotion, and get rid of your pride.

### Todi Mehla 5, Page 718

ਪੁੰਨ ਦਾਨ ਪੂਜਾ ਪਰਮੇਸੁਰ ਹਰਿ ਕੀਰਤਿ ਤਤੁ ਬੀਚਾਰੇ ॥

The merits of giving donations to charity (wand ke chhakna) and devotional worship come from the Kirtan of the Praises of the Transcendent Master; this is the true essence of wisdom.

ਗੁਨ ਗਾਵਤ ਅਤੁਲ ਸੁਖੁ ਪਾਇਆ ਠਾਕੁਰ ਅਗਮ ਅਪਾਰੇ ॥੧॥

Singing the Praises of the unapproachable, infinite Master, I have found immeasurable peace. ||1||

The tradition of the langar is:

that it is always vegetarian and no alcoholic drinks and tobacco are allowed

that it is prepared by volunteers

that volunteers recite Gurbani, while preparing langar

that the langar menu will always be simple, pure and fresh.

that all sit together at the floor (for disabled chairs may be provided), and eat from the same kitchen. No special food is served to anyone.

The tradition of langar, so started by Guru Nnanak was further developed by succeeding Gurus. Guru said in one of his sloaks (page 1245, Sarang ki var, preceeding pauri 20)

ਅਕਲੀ ਪੜ੍ਹਿ ਕੈ ਬੁਝੀਐ ਅਕਲੀ ਕੀਚੈ ਦਾਨੁ ॥

Wisdom does not come by reading textbooks; wisdom inspires us to give in charity.

ਨਾਨਕੁ ਆਖੈ ਰਾਹੁ ਏਹੁ ਹੋਰਿ ਗਲਾਂ ਸੈਤਾਨੁ ॥੧॥

Says Nanak, this is the true Path; other things lead to Satan. ||1||

Again on page 257, the Shabad confirms

ਪਉੜੀ ॥

ਦਦਾ ਦਾਤਾ ਏਕੁ ਹੈ ਸਭ ਕਉ ਦੇਵਨਹਾਰ ॥

DADDA: There is only one Master who is the great give and the Giver to all.

ਦੇਦੇ ਤੋਟਿ ਨ ਆਵਈ ਅਗਨਤ ਭਰੇ ਭੰਡਾਰ ॥

There is no limit to His Giving. His countless warehouses are filled to overflowing.

Mata Khivi, the wife of the second Guru, took special interest in developing the tradition of langar and added rice pudding in the menu as a dessert (to spread sweetness) This is illustrated in the Var of Satta and Balwand, page 967, stanza 3

ਬਲਵੰਡ ਖੀਵੀ ਨੇਕ ਜਨ ਜਿਸੁ ਬਹੁਤੀ ਛਾਉ ਪੜਾਲੀ ॥

Balwand says that Khivi, the Guru's wife, is a noble woman, who gives soothing, leafy shade to all.

ਲੰਗਰਿ ਦਉਲਤਿ ਵੰਡੀਐ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਖੀਰਿ ਘਿਆਲੀ ॥

She distributes rice pudding as an additional dish in the Guru's Langar.





## Philosophy of Guru Nanak Part IV: Sadh Sangat

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### GURU NANAK'S CONCEPT ON SADH SANGAT (OR/& SAT SANGAT)

The Sadh Sangat is the company of Self realising, God fearing and Compliant human beings practising belief and trust in God.

The word Sadh Sangat is made up of two syllables: Firstly, 'Sadh or Sat' which means pure or holy and secondly, 'Sangat' means a group of people. In the context of Sikh theology, it means a group of people, who have come together to listen Kirtan (singing of hymns), Katha (the discourse on Shabads and Sikh history) or reciting path (pwT) (readings from Guru Granth Sahib) at a common place. Traditionally, the presence of Guru Granth Sahib was also mandatory. Thus to call a group of people as Sadh Sangat, the following are mandatory:

- A common place e.g., a Gurdwara or a hall, where entry is not restricted
- The Prakash of Guru Granth Sahib (Though the presence of Guru Granth Sahib is essential, but in certain exceptional cases it can be excused.)
- The congregation is assembled with purity of mind and concentrates only on Naam.

In Sikhism, there is a belief that God is always present in the Sadh Sangat. People take the dust of the feet of the Sadh Sangat and put on their forehead for Divine blessings. It is also a sign of utmost humility.

### Guru Nanak says in Raga Srirag, Page 22

ਭਾਈ ਰੇ ਹਰਿ ਹੀਰਾ ਗੁਰ ਮਾਹਿ ॥

O Siblings of destiny, the Naam-Diamond of the Master is within the Guru.

ਸਤਸੰਗਤਿ ਸਤਗੁਰੁ ਪਾਈਐ ਅਹਿਨਿਸਿ ਸਬਦਿ ਸਲਾਹਿ ॥੧॥ ਰਹਾਉ ॥

The Master is found in the Sat Sangat, the true congregation. Day and night, praise the Word (Naam). | | 1 | | rahau | |

Guru Nanak established the first Gurdwara in Kartarpur and called the congregation as Sadh Sangat. The importance of the Sadh Sangat increased with the sanctification of congregation so assembled with each succeeding Guru.

**The Fifth Nanak, Guru Arjan said in Raga Gujri, Page 495**

ਮੇਰੇ ਮਾਧਉ ਜੀ ਸਤਸੰਗਤਿ ਮਿਲੇ ਸੁ ਤਰਿਆ ॥

O my Master, one who joins the Sat Sangat, the true congregation, is always able to swim across the world ocean.

**The Fourth Nanak, Guru Ramdas says in Raga Gaund, page 861**

ਬ੍ਰਾਹਮਣੁ ਖੜੀ ਸੂਦ ਵੈਸ ਚਾਰਿ ਵਰਨ ਚਾਰਿ ਆਸੂਮ ਹਰਿ ਜੋ ਹਰਿ ਧਿਆਵੈ ਸੇ ਪਰਧਾਨੁ ॥

There are four castes: Brahmin, Khshytriya, Shudra and Vaishya, and there are four stages of life. One who meditates on the Master, is the most distinguished and renowned.

ਜਿਉ ਚੰਦਨ ਨਿਕਟਿ ਵਸੈ ਹਿਰਡੁ ਬਪੁੜਾ ਤਿਉ ਸਤਸੰਗਤਿ ਮਿਲਿ ਪਤਿਤ ਪਰਵਾਣੁ ॥੩॥

The castor seeds oil plant, growing near the sandalwood tree, becomes fragrant; in the same way, the sinner, associating with the Sat Sangat, becomes acceptable and approved. ||3||

**Bhai Gurdas, Var 24, Pauri 1**

ਧਰਮਸਾਲ ਕਰਤਾਰ ਪੁਰੁ ਸਾਧਸੰਗਤਿ ਸਚ ਖੰਡੁ ਵਸਾਇਆ ॥

Founding dharamsala (inn, Gurdwara), the place for dharma, at Kartarpur, it was inhabited by the (Sadh Sangat) holy congregation as the abode of Truth.

ਵਾਹਿਗੁਰੂ ਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ ॥੧॥

Word 'Waheguru' was imparted (by Guru Nanak) to the people.(1)

**Bhai Gurdas, Var 14, Pauri 11**

ਸਾਧਸੰਗਤਿ ਚਲਿ ਜਾਇ ਸਤਿਗੁਰੁ ਧਿਆਇਆ ॥

Those who have worshipped Master in the (Sadh Sangat) holy congregation, their life is blessed and successful.

ਸਫਲ ਜਨਮੁ ਜਗਿ ਆਇ ਸੁਖ ਫਲ ਪਾਇਆ ॥੧੧॥

Only they get the fruit of life on earth.(11)

**Bhai Gurdas, Var 29, Var 1**

ਗਿਆਨੁ ਧਿਆਨੁ ਸਿਮਰਣਿ ਜੁਗਤਿ ਗੁਰਮਤਿ ਮਿਲਿ ਗੁਰ ਪੂਰਾ ਪਾਇਆ॥

He, who having met the perfect Guru has attained Gurmat, the wisdom of the Guru, has in fact identified the technique of knowledge, concentration and mediation.

ਸਾਧਸੰਗਤਿ ਸਚ ਖੰਡੁ ਵਸਾਇਆ ॥੧॥

The True Guru, has established the abode of Truth in the form of Sadh Sangat (holy congregation).(1)

### **The Origin and Development of the Concept of the Sadh Sangat**

Guru Nanak established the first Gurdwara in Kartarpur and called the congregation as Sadh Sangat. The importance of the Sadh Sangat increased with the sanctification of congregation so assembled by each succeeding Guru. Thus, the joining Sat Sangat is, perhaps, the most important step of the personal journey, of a Sikh, towards the realisation of God.

Guru Nanak's call for rejecting caste classification and inviting all to join in the Sangat, had already given a new definition of togetherness amongst the ordinary masses. It helped Sikhs to sit together and worship the Almighty and discuss amongst themselves the values of the new young religion. They collectively practised the values of 'Nam Japna' (meditation), Sewa (voluntary service) and langar (free kitchen).

Later, with the help of the Sadh Sangat, teaching classes were attached with every Gurdwara to impart education in Gurmukhi, Sikh history and Gurbani to the members of the Sadh Sangat.. It helped every member of the Sangat to improve spiritually and ethically.

### **IMPORTANCE OF SADH SANGAT, CALLED CONGREGATION, IN OTHER RELIGIONS**

#### **Judaism**

Jewish communal prayer in community, with a minimum of 10 participants, is called a *minyán*. Some voices will be sweet and clear; others may be out of tune or mumbled. Some may be rather loud, some soft. Some clearly know all the responses; some stumble. This is what a Jewish community is: a group of disparate voices, all united by the activity of saying the prayers and singing the songs.

#### **Christianity**

"...As the people of God, we enter into the very presence of God. Encountering God in this way is the very nature of the church. By definition, to be the church is to gather in God's presence and to worship God together. And when we begin singing, we join the glorious worship that takes place unceasingly before the throne of God"

– Jeff Purswell

## Islam

Performing the (obligatory) prayers in congregation is mandatory and required of every believing adult male who has no excuse for not doing so.

The Prophet said:

“The prayer in congregation is superior to the prayer performed individually by twenty-seven degrees.”

[Al-Bukhari and Muslim]

The Prophet also said:

“The prayer of a man in congregation is twenty-five times more superior (in reward) to his prayer in his house or market - and this is because he performs ablution and perfects it and goes to the mosque with the sole purpose of performing the prayer. He does not take a step without being raised a degree and having one of his sins erased. When he prays, as long as he does not lose his ablution, the angels keep on supplicating [for him] ‘O Allah, bless him. O Allah, have mercy upon him.’ And he is considered in prayer as long as he is waiting for the prayer.”

[Al-Bukhari and Muslim]

## Hinduism

Hindu worship is primarily an individual act rather than a communal one, as it involves making personal offerings to the deity.

Worshippers repeat the names of their favourite gods and goddesses, and repeat mantras. Water, fruit, flowers and incense are offered to god.

## Buddhism

Collective worship is at a monastery, or shrine or temple. Worshippers sit on mats facing the image of Buddha. Worship is silent as, in general, people meditate on the Buddha’s teachings.

Many Buddhists may meditate rather than pray, as the Buddha taught that prayer was unnecessary because there is no ‘One’ to pray to.

Individual worship may be carried out in the temple shrine or in the shrine at home. One of the most important acts of worship is taking refuge in the triple gem (the three treasures).

## Jainism

Jain worship provides the individual with a discipline that helps them concentrate on the Jain ideals, and cultivate detachment.

Worship in the temple, although mostly individual, does have the social benefit of binding the Jain community together, but this isn’t a religious benefit, merely a side-effect.

Though most of the world religions believe in the importance of the holy gathering (congregation, Sadh Sangat), but the meaning of such a get-together is distinctive and exceptional in Sikhism, here in the Sangat one can meet the Almighty and here in the Sangat dwells the greatest of the great.

Joining and praying along with Sadh Sangat is mandatory in Sikhism.



## Guru Nanak and World Prophets

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*In religions, a Divine Person, called either a Guru or a Prophet or a Messiah or an Avtar is an individual who is in direct contact with the Divine and serve as an intermediary delivering messages from the Supernatural Source to the people here, on earth, and vice versa.*

In Sikhism the Divine Person who has brought messages from the Supernatural Source is called a **GURU**. The first Guru was Guru Nanak, who was a great philosopher, a linguist and a distinct social reformer. He was very close to the Almighty and was specially chosen by Him to tour the whole world and spread the Heavenly message far and near. Two important Sikh law documents called 'Jap' Ji, and 'Moolmantar' were specially handed to Guru Nanak by Him.

Guru Nanak was succeeded by nine successors, to complete the work started by him. It was the tenth Guru, Guru Gobind Singh, who declared the mission of Guru Nanak completed, when he established the order of the Khalsa, on 30<sup>th</sup> March 1699, at Keshgarh in Anandpur.

The Sikh Gurus present an unbroken chain of Divine Beings, thus taking responsibility of Divine work, one after another, as designated by the previous Guru. It is believed that at the demise of the Guru, the Holy Spirit passed on to the next Guru. Thus Sikhs revere all Gurus with the same esteem.

The perception of a Divine Person in Sikhism is, accordingly, different in comparison to other religions. The first difference is the continuity of Guruship and secondly, the equal reverence of all Gurus. These two characteristics are exclusive to Sikhism.

In contrast, for example, unlike Sikhism, important Hindu Avtars, Rama and Krishna, came to this world many thousand years after each other, belonging to two different eras, so are the Prophets of other religions; again in Islam, unlike Sikhism, the four immediate successors of Hazrat Mohammed are not revered as Hazrat Mohammed himself, except Ali, the fourth Calipha, who is revered only by Shia Muslims.

The following table shows the names, the date of birth, date of departure and the period of Guruship of all ten Gurus:

Guru	Date of Birth	Date of Demise	Years of Guruship
1 <b>Guru Nanak Dev</b>	Nov 1469	20 August 1507	1469 to 1539
2 <b>Guru Angad Dev</b>	31 March 1504	28 March 1552	1539 to 1552
3 <b>Guru Amardas</b>	5 May 1479	1 September 1574	26 March 1552
4 <b>Guru Ram Das</b>	9 October 1534	16 September 1581	16 September 1574
5 <b>Guru Arjan Dev</b>	15 April 1563	30 May 1606	1 September 1581
6 <b>Guru Har Gobind</b>	19 June 1595	2 March 1644	25 May 1606
7 <b>Guru Har Rai</b>	26 February 1630	6 October 1661	8 March 1644
8 <b>Guru Har Krishan</b>	23 July 1656	16 April 1664	20 October 1661
9 <b>Guru Tegh Bahadur</b>	1 April 1621	11 November 1675	20 March 1665
10 <b>Guru Gobind Singh</b>	22 December 1666	7 October 1708	11 November 1675

Many hymns in Guru Granth Sahib, read that there comes a stage in the life of a devotee when the intensity of his/her devotion is so deep that both devotee and the Almighty become one. Bhagat Kabir, says this in one of his Shabads, raga Ramkali, page 969.

ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ ਕੋਇ ਨ ਸਕੈ ਪਛਾਨੀ ॥੬॥੩॥

The Master and Kabir have become one. It is difficult to recognise who is Master and who is Kabir (No one can tell them apart). ||6||3||

Bhhat Kirat also gives his thoughts in the following swaya, page 1395:

ਆਪਿ ਨਰਾਇਣੁ ਕਲਾ ਧਾਰਿ ਜਗ ਮਹਿ ਪਰਵਰਿਯਉ ॥

The Master Himself wielded His power and entered the world (in the form of Guru Nanak)

(ਗੁਰੂ ਨਾਨਕ) ਆਪ ਹੀ ਨਰਾਇਣ-ਰੂਪ ਹੈ, ਜੋ ਆਪਣੀ ਸੱਤਾ ਰਚ ਕੇ ਜਗਤ ਵਿਚ ਪ੍ਰਵਿਰਤ ਹੋਇਆ ਹੈ ।

ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਜੋਤਿ ਜਗ ਮੰਡਲਿ ਕਰਿਯਉ ॥

The formless Master took form, and with His light He illuminated the realms of the world.

ਨਿਰੰਕਾਰ ਨੇ (ਗੁਰੂ ਨਾਨਕ ਜੀ ਦਾ) ਅਕਾਰ-ਰੂਪ ਹੋ ਕੇ (ਰੂਪ ਧਾਰ ਕੇ) ਜਗਤ ਵਿਚ ਜੋਤਿ ਪ੍ਰਗਟਾਈ ਹੈ ।

ਜਹ ਕਹ ਤਹ ਭਰਪੂਰੁ ਸਬਦੁ ਦੀਪਕਿ ਦੀਪਾਯਉ ॥  
He is All-pervading everywhere; the lamp of the Shabad, the Word, has been lit.  
(ਨਿਰੰਕਾਰ ਨੇ) ਆਪਣੇ ਸ਼ਬਦ (-ਨਾਮ) ਨੂੰ, ਜੋ ਹਰ ਥਾਂ ਹਾਜ਼ਰ-ਨਾਜ਼ਰ ਹੈ, (ਗੁਰੂ ਨਾਨਕ-ਰੂਪ) ਦੀਵੇ ਦੀ ਰਾਹੀਂ ਪ੍ਰਗਟਾਇਆ ਹੈ ।

ਜਿਹ ਸਿਖਹ ਸੰਗ੍ਰਹਿਓ ਤਤੁ ਹਰਿ ਚਰਣ ਮਿਲਾਯਉ ॥  
Whoever gathers in the essence of the teachings shall be absorbed in the feet of the Master  
ਜਿਨ੍ਹਾਂ ਸਿੱਖਾਂ ਨੇ ਇਸ ਸ਼ਬਦ ਨੂੰ ਗ੍ਰਹਣ ਕੀਤਾ ਹੈ, (ਗੁਰੂ ਨਾਨਕ ਜੀ ਨੇ) ਤੁਰਤ (ਉਹਨਾਂ ਨੂੰ) ਹਰੀ ਦੇ ਚਰਨਾਂ ਵਿਚ ਜੋੜ ਦਿੱਤਾ ਹੈ ।

ਨਾਨਕ ਕੁਲਿ ਨਿੰਮਲੁ ਅਵਤਾਰਿਉ ਅੰਗਦ ਲਹਣੇ ਸੰਗਿ ਹੁਅ ॥  
Lehna, who became Guru Angad, and Guru Amar Das, have been reincarnated into the pure house of Guru Nanak.  
ਲਹਣੇ ਜੀ (ਭਾਵ,) ਗੁਰੂ ਅੰਗਦ ਜੀ ਦੇ ਨਾਲ ਮਿਲ ਕੇ (ਗੁਰੂ ਅਮਰਦਾਸ) ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਕੁਲ ਵਿਚ ਨਿਰਮਲ ਅਵਤਾਰ ਹੋਇਆ ਹੈ ।

ਗੁਰ ਅਮਰਦਾਸ ਤਾਰਣ ਤਰਣ ਜਨਮ ਜਨਮ ਪਾ ਸਰਣਿ ਤੁਅ ॥੨॥੧੬॥  
Guru Amar Das is our saving grace, who carries us across; in lifetime after lifetime, I seek the sanctuary of your feet. ।।2।।16।।  
ਹੇ ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ! ਹੇ ਸੰਸਾਰ ਦੇ ਤਾਰਨ ਨੂੰ ਜਹਾਜ਼! ਮੈਂ ਹਰੇਕ ਜਨਮ ਵਿਚ ਤੇਰੇ ਚਰਨਾਂ ਦੀ ਸਰਨ (ਰਹਾਂ) ।੨।੧੬।

## PROPHET – MESSIAH - AVTAR AND GURU

**A Prophet** is God's messenger and speaks the voice of God to people. Jews call Moses a Prophet and Muslims also call Mohammed a prophet. **Moses** prophesied concerning the coming of the **Messiah**. **List of world's known prophets, before Guru Nanak is as follows:**

### The Prophets of the Old Testament:

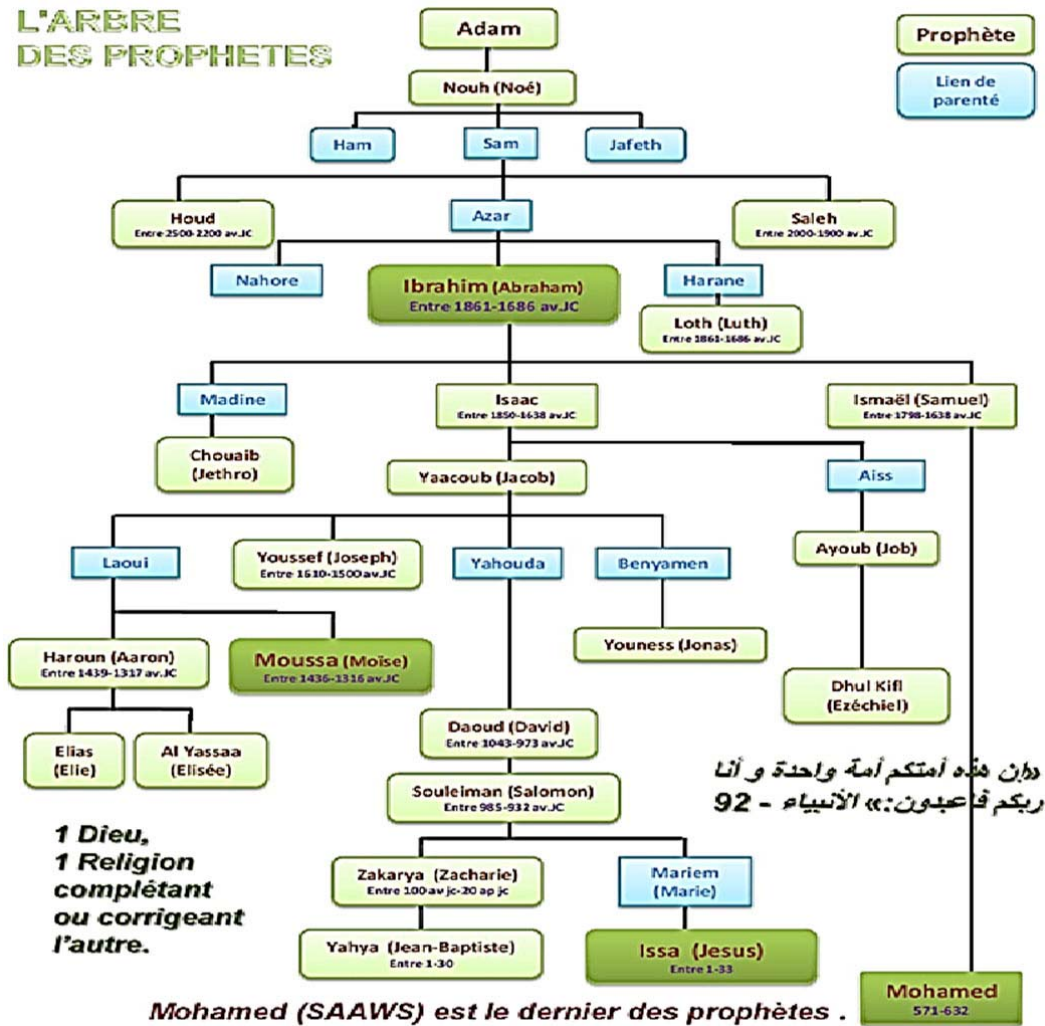
*The King's Prophets* - These are the Old Testament Prophets who guided the following Kings of Israel: **Saul, David, Solomon and Rehoboam.**

### The Prophets in the Bible:

The four major prophets of the Bible are **Isaiah, Jeremiah, Ezekiel, and Daniel.** These prophets served three specific roles in the Bible: they were preachers of Mosaic law, predictors of God's judgment and deliverance, and watchmen over the people of Israel.



## L'ARBRE DES PROPHETES



The Talmud [*It is the comprehensive written version of the Jewish oral law and the subsequent commentaries on it*] count was 46 male and 7 female Prophets.

### 7 Female Prophets

1. Sarah
2. Miriam
3. Deborah
4. Hannah (mother of Shmuel)
5. Avigail (who became a wife of King David)
6. Huldah (from the time of Jeremiah)
7. Esther

## 46 Male Prophets

- |                      |                            |               |
|----------------------|----------------------------|---------------|
| 1. Abraham           | 17. Ovadiah                | 32. Nachum    |
| 2. Isaac             | 18. Achiah Hashiloni       | 33. Habakuk   |
| 3. Jacob             | 19. Yehu Ben Hanani        | 34. Zephaniah |
| 4. Moses             | 20. Azaryah Ben Oded       | 35. Uriah     |
| 5. Aaron             | 21. Haziël from Bnei Masni | 36. Jeremiah  |
| 6. Joshua            | 22. Eliezer his cousin     | 37. Ezekiel   |
| 7. Pinchas           | 23. Morishah               | 38. Daniel    |
| 8. Elkanah           | 24. Hoshea                 | 39. Baruch    |
| 9. Eli               | 25. Amos                   | 40. Neriah    |
| 10. Samuel           | 26. Micha                  | 41. Sharyah   |
| 11. Gad              | 27. Elijah                 | 42. Machsiyah |
| 12. Nossou           | 28. Elisha                 | 43. Hagai     |
| 13. King David       | 29. Yonah Ben Amitai       | 44. Zechariah |
| 14. King Solomon     | 30. Yeshayah               | 45. Malachi   |
| 15. Aidoin the Golah | 31. Joel                   | 46. Mordechai |
| 16. Micha Ben Yamla  |                            |               |

## PROPHETS OF ISLAM

The personnel who took over command of Islam after prophet Muhammad death were titled 'Khalifa'. They are:

1. Abu Bakr
2. Omar Ibn Al-Khattab
3. Othman Ibn Affan
4. Ali ibn Abu Talib

## PROPHETS IN QURAN

However, the Quran mentions the names of 25 prophets. It says:

*"Of some messengers We have already told you the story; of others We have not; - and to Moses God spoke direct."*

(Quran 4:164)

**The Names of the 25 Prophets, mentioned in Quran are as follows:**

1. Adam
2. Idris (Enoch)
3. Nuh (Noah)
4. Hud (Heber)
5. Salih (Methusaleh)
6. Lut (Lot)

7. Ibrahim (Abraham)
8. Ismail (Ishmael)
9. Ishaq (Isaac)
10. Yaqub (Jacob)
11. Yusuf (Joseph)
12. Shu'aib (Jethro)
13. Ayyub (Job)
14. Dhulkifl (Ezekiel)
15. Musa (Moses)
16. Harun (Aaron)
17. Dawud (David)
18. Sulayman (Solomon)
19. Ilias (Elias)
20. Alyasa (Elisha)
21. Yunus (Jonah)
22. Zakariya (Zachariah)
23. Yahya (John the Baptist)
24. Isa (Jesus)
25. Muhammad

#### **A MESSIAH IS A DELIVERER. CHRISTIANS CALL JESUS A DELIVERER**

The Jewish Messiah originally meant a Divinely appointed King; David, Cyrus, and Alexander are examples of them. Later, especially after the failure of Bar Kokhba's revolt, the figure of the messiah was one who would deliver the Jews from oppression and usher in a new world'

#### **Verses in the Bible tell that Jesus will come again as a Messiah**

Islamic tradition has a prophecy of the Mahdi, who will come alongside the return of Jesus. According to the Shia and Sunni versions of the Islamic eschatology the **Mahdi** (مُؤَدِّي Mahdî, also **Mehdi**; "Guided One") is the prophesied redeemer of Islam who will stay on earth seven, nine, or nineteen years (depending on the interpretation) before the coming of the day of 'Qayamat' (literally "Day of the Resurrection"). Muslims believe the Mahdi will rid the world of error, injustice and tyranny alongside Jesus.

#### **An Avtar is God, Himself, incarnated. Hindus call Rama and Krishna as Avtars**

The term Avtar is used only in Hinduism and refers to God's own manifestation in this world. The names of ten such Avtars of Vishnu, are prominent in Hinduism. Their names are as follows:

- The first four Avtars are said to have appeared in the *Satya Yuga*
- The next three avatars appeared in the *Treta Yuga*,

- The next one(eighth) in the *Dwapara Yuga* and,
- The next one (ninth) in the *Kal Yuga*.
- The tenth, Kalki, is predicted to appear at the end of the *Kal Yuga*.

The names of the ten Avatars are as follows:

1. The fish-avatar who saved Manu – the progenitor of mankind from the great deluge and rescued the Vedic scriptures by killing a demon.
2. The tortoise-avatar, who helped in the churning of the milk ocean.
3. The boar-avatar, who rescued mother earth from the ocean, by killing her kidnapper-demon Hiranyaksha.
4. The Narasimha Avtar, the half man-half lion avatar, who killed the tyrant demon-king Hiranyakashipu.
5. The Vamana Avtar the dwarf-avatar, who subdued the king Maha Bali.
6. Sage Parashuram Avtar with the axe who killed the thousand-armed King Kartavirya
7. Ram Avtar, the hero of the epic *Ramayana*
8. Krishna Avtar, the king-avatar of Dwarka the reciter of *Bhagavad Gita*.
9. Buddha, the sage-avatar.
10. Kalki, an avatar who is expected to appear at the end of *Kali Yuga*.

From the above list of prophets/avatars it can be seen that before Guru Nanak, the Almighty had already sent a number of Divine personnel and a number of world scriptures had already been compiled.

A detailed and comparative study of all of above reveals the following startling facts about Guru Nanak:

1. Guru Nanak was the most travelled prophet amongst all world prophets. He travelled about 14000 miles in 14 years, to fulfil his eternal duties.
2. Guru Nanak's responsibilities to spread the Divine message were much more than the others, as the area he covered for his preaching was much wider than covered by others.
3. Guru Nanak was a linguist amongst all of them, and has written hymns in many languages.
4. Guru Nanak was welcomed by all head of states and religious leaders with esteem and reverence.
5. Guru Nanak is a personality in history and not in mythology. His date of birth, parents, and place of birth are all real and not made up by astrologers.
6. Guru Nanak preached the power of Shabad rather than showing his divinity by the myth of miracles.
7. Guru Nanak had the unique distinction of visiting holy Mecca despite being a non Muslim.

8. Guru Nanak's spiritual master was God himself and not any other mortal human being.
9. Guru Nanak himself wrote the hymns revealed to him by the Almighty. The Pothis in which he wrote and stored his hymns is called Guru Harsahai Pothis and is in the village called Harsahai.
10. Guru Nanak's message is about absolute monotheism. There is no room of Devil in Sikh thought.
11. Guru Nanak's God is all love, compassion and kindness. There is no room of Divine wrath in Guru Nanak's thoughts.
12. Guru Nanak's God, Himself, is all powerful. There is no room of division or delegation of powers of God.
13. Guru Nanak's thoughts are pure and simple. There is no room of magic, spells or superstitions.
14. Guru Nanak's religion is people's religion. There is no room of fasts, pilgrimages, and blessed days.
15. Guru Nanak's God is easily accessible. There is no room of rituals, priests and special ceremonies.



## Guru Nanak and World Religions

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Sikhism, is a modest and unpretentious religion. There are no rituals, no compulsion of fasts, no obligation for pilgrimages, no need of an organised priesthood, no caste distinction and no recommendation for celibacy. It believes in Unity of God, Simple method of Meditation, Truthful Living and Sharing.

It is really unfortunate that the religion of Guru Nanak, which should have been the religion of the whole globe, has not been able to cross even the boundaries of Punjab. Its main reasons probably are:

1. Lack of missionary work.
2. Absence of translation of great treasure of Guru Granth Sahib in world languages.
3. Self-centred leadership.
4. Absence of glorious Sikh history in history books.

Guru Nanak's prodigious religion called Sikhism was founded on the principles of interfaith respect and oecumenical harmony. Sikhs believe that everyone should be free to practise his/her own belief, worship or traditions. Guru Nanak himself was a living example of interfaith reverence. Two of his close disciples who remained with him most of his life, were from Muslim and Hindu faiths. Bhai Mardana, the rebek player was a Muslim mirasi and Bhai Bala, a whisk waving companion was a Hindu Jat.

Throughout the Sikh history, the Sikhs have lived and died for the freedom of religion. They have sacrificed their lives not only to save their own religion but also the faith of others. The great and unparalleled martyrdom, in history, of Guru Tegh Bahadur, the ninth Nanak, is a glorious example of this sacrifice. He gave his life to save the extinction of Hindu religion. Also the inclusion of the hymns of both Hindu and Muslim holy men in the Sikhs' holiest of the holy scripture, Guru Granth Sahib, is an example of the respect of other people, faiths and their revelations.

Guru Nanak in his historic journeys visited almost all important holy places of different faiths and met and conversed with the holy custodians of those places.

Furthermore, at the command of the Almighty, the fifth Nanak, constructed the House of God on the holy land of Amritsar, and called it Harmandir (now called Golden Temple). The shrine has four doors, always open to the people of all faiths, castes and creed.

All Gurus, Prophets, Messiahs and Avatars were sent into this world by one Mighty Power called by different names: Waheguru, Jehovah, Lord, Allah or Ishwar, and all of them have left a legacy of hymns and tales behind them. Thus, there, is a strong possibility that many of their rituals, religious practices and rites are similar.

### SPREAD OF SIKH POPULATION

Population of the Sikhs in the world is around 27 million [27,000,000] that makes Sikhs 0.39% of the world population. Though, today, Sikhs live, in almost every country of the world, but their significant population is in the following 15 countries:

#### Countries with the significant Sikh population (15 countries)

Rank	Country	Number of Sikhs	% Of Total Sikh Population
1	India	22,000,000	90.2
2	Canada*	468,670	1.96
3	United Kingdom	432,429	1.8
4	United States	250,000	1.05
5	Australia	125,904	0.52
6	Malaysia	100,000	0.42
7	Kenya, Uganda, Tanzania	50,000 - 100,000	0.21 - 0.42
8	Thailand	70,000	0.29
9	Italy	70,000	0.29
10	Mauritius	37,700	0.16
11	Philippines	30,000	0.09
12	Germany	10,000 - 20,000	0.05 - 0.17
13	Bangladesh	23,000	0.01
14	Greece	20,000	0.07
15	Pakistan	20,000	0.0

\*In Canada, Sikhs are very much in politics and hold many top ranking positions in the Government.

## GURU NANAK'S RELIGION AND JUDAISM

**Jewish population is 15 million [15,000,000] 0.2% of world population.\***

*...Jews believe that house of Jehovah on earth is Solomon's Temple. The Temple (also known as the First Temple) is, according to the Bible, the first Jewish temple in Jerusalem on Mount Moriah. In history, it has been destroyed twice, first by Babylonians and then by Romans. Only a small portion of the retaining wall remains to this day, known as "The Wailing Wall".*

The history of the Jewish people begins with Abraham who lived in Ur modern day Iraq. God spoke to him and asked him to leave his homeland, promising him and his descendants a new home in the land of Canaan. (Genesis. 12). This place is now known as Israel. The land is often referred to as the Promised Land because of God's repeated promise (Gen. 12:7, 13:15, 15:18, 17:8) to give the land to the descendants of Abraham. **In history, Abraham is the first person, on earth, whom God had spoken.**

\*World population is approx. 7.2 billion (7,200,000,000)

Judaism, the oldest world religion, was founded by Moses, who had direct audience with the Almighty at Mount Sinai, and was personally given Jewish law called Torah written on stone tablets.

There is a long list of similarities and dissimilarities between Judaism and Sikhism:

### Similarities:

- Both are monotheist religions
- Both prohibit the worship of idols.
- Both look after their holy scriptures with great reverence when opening them in their temples viz., synagogue and Gurdwara.
- Both pray three times a day.
- Both are great believers in the holy hymns.
- Both believe that salvation or liberation comes with noble deeds and God's grace.

### Dissimilarities:

- Judaism has a priestly theocratic society, but Guru Nanak raised a voice against the organised priesthood and gave the right of worship in the hands of ordinary people.
- Judaism believes in rituals while Guru Nanak's Sikhism strongly rejects them.



Jews call themselves as chosen people, whereas for Sikhs, the whole world is His chosen society.

### **Spread of Jewish Population in the World**

Israel accounts for 44.5% of Jews worldwide, followed by the United States 39.3% and France 3.1%, while a total of 98 countries hosting the other 13.1%.

### **GURU NANAK'S RELIGION AND CHRISTIANITY**

#### **Christian population is 2.3 billion [2,300,000,000](32% of world population)**

According to the Christian belief, the Holy Land's sacred Christian churches, where Lord lives are:

The Church of the Holy Sepulchre in Jerusalem, located on the site of Jesus' tomb.

The Basilica of the Agony, also called the Church of all Nations, in Jerusalem, is the location of the Garden of Gethsemane, where Jesus was betrayed and arrested..

Basilica of the Annunciation in Nazareth, revered as the hometown of the Virgin Mary, marking the grotto where an angel visited Mary and told her she would give birth to Jesus.

Christian history began with the life and death of Jesus Christ and continued with the formation of the early Christian church by Emperor Constantine's in Roman Empire, and its continuous spread all over the world even today.

Christianity is the largest religion in world and was founded by Jesus of Bethlem, whom, Christians claim to be the son of God. He is the only prophet who rose from the dead, after he was crucified and died.

The list of similarities and dissimilarities between Christianity and Sikhism are as follows:

#### **Similarities:**

Oneness of God- Both religions preach the oneness of God, where the Sikhs believe in both formless and manifest aspect of God, the Christians believe in the Holy trinity i.e., God, son and the holy spirit.

Charity- Helping the needy is an important aspect of both Christianity as well as Sikhism.

Both religions believe that the human body is the temple of God.

Both religions believe that the purpose of life is to be one with God.

#### **Dissimilarities:**

Christian believe in rituals and sacraments, but Guru Nanak has preached against such ceremonies.

In Catholic churches, there are photos of Christ and the Cross. In Sikh Gurdwaras, no photos or images are allowed inside the holy sanctum. Where in a Christian church, the copy of Bibles are found everywhere on pews, in the Sikh Gurdwaras, Guru Granth Sahib is kept as an eternal book with special honours and respect.

### Spread of Christian Population in the World\*

Christianity is the predominant religion in Europe (48 countries), Russia, North America (USA, Canada, Mexico), South America (12+3countries), the Philippines, East Timor, Southern Africa (15 countries), Central Africa (11 countries), East Africa (3 countries), and Oceania. There are also large Christian communities in other parts of the world, such as Indonesia, Central Asia, and the Middle East (16 countries), where Christianity is the second-largest religion after Islam. The United States has the largest Christian population in the world, followed by Brazil and Mexico.

Christianity in multiple forms is also the state religion of the following 15 nations: Argentina (Catholic Church), Armenia (Armenian Apostolic Church), Tuvalu (Church of Tuvalu), Tonga (Free Wesleyan Church of Tonga), Costa Rica (Catholic Church), Kingdom of Denmark (Danish National Church), England (Church of England), Greece (Eastern Orthodox Church), Georgia (Eastern Orthodox Church), Iceland (Church of Iceland), Liechtenstein (Catholic Church), Malta (Catholic Church), Monaco (Catholic Church), Vatican City (Catholic Church), and Zambia

*\*There are 195 countries in the world today. This total comprises 193 countries that are member states of the United Nations and 2 countries that are non-member observer states: the Holy See [ The term "Holy See" is from the Latin Sancta Sedes, meaning "holy chair." It is said that the Holy See is the jurisdiction in Rome of the Catholic Church. In other words, it is similar to a government, which is not surprising considering that the Vatican is its own country and has its own money and its own laws]. and the State of Palestine.*

According to the land area, the biggest country in the world is **Russia**, with over six and a half million square miles. Following Russia are Canada, the United States, China, and Brazil. According to population, the largest country is China, with over 1.42 billion people, followed by India with 1.37 billion people.

### GURU NANAK'S RELIGION AND ISLAM

Muslim population is 1.6 billion 1,600,000,000 (23% of world population);

It is believed that, in Islam, the house of Allah on earth is Kaaba in Mecca. Holy Quran contains several verses regarding the origin of the Kaaba. It states that the Kaaba was the first House of Worship of God, and that it was built by Abraham on Allah's instructions.

Islamic history begins with the birth of Prophet Mohammed in Mecca in 570 AD. Today, Islam is the second largest religion in the world.

Muslim conquests following Muhammad's death led to the creation of the caliphates, occupying a vast geographical area; conversion to Islam was boosted by both persecution and missionary activities. The caliphates, and Muslim mercantile activities boosted the spread of Islam. Where missionary activities failed, sword was used to convert to Islam. Most of the Indian sub-continent was converted to Islam by sword and bloodshed.

Initial conquests in Arabia was by sporadic tribal raids, but later a proper army was organized which made expeditions eastwards towards the Sasanian empire and northwards to Palestine and Syria against the Byzantine empire.

#### Similarities:

Both religions are monotheistic.

Both Sikhs and Muslims believe in a transcendental form God.

Both religions are against idol worship.

The Sikhs believe in Dharam Yudha whereas the Muslims believe in Jihad.

Charity is one of the most important basic tenets of both Sikhism and Islam.

#### Dissimilarities:

Muslims believe in circumcision, Sikhs don't believe in it.

Muslims believe in fasting (month of Ramadhan), Sikhs don't believe in it.

Muslims believe in pilgrimage (Hajj), Sikhs don't believe in it.

Muslims have Friday as the holy day, for Sikhs, all days are holy days.

#### Spread of Muslim Population in the World

The largest Muslim population in the world is in Indonesia, a nation home to 12.7% of the world's Muslims, followed by Pakistan (11.0%), and India.

*Islam is the dominant religion in Central Asia (There are six **countries** in Central Asia. These **countries** are Afghanistan, Kazakhstan, Tajikistan, Kyrgyzstan, Turkmenistan, and Uzbekista), Indonesia, Middle East (16 countries), North Africa (7 countries), and some other parts of Asia.*

#### GURU NANAK'S RELIGION AND HINDUISM

Hindus population is 1 billion 1,000,000,000 (15% of world population).

Hindus believe that Ishvar's four houses (Dhams) are in 4 corners of India: Badrinath (North), Rameshvaram (South), Dwarka (West) and Jagannath Puri (East)

### Similarities between Hinduism and Sikhism

1. Both Hindus and Sikhs believe in Karma theory
2. Both cremate their family members after death.
3. Both believe in the reincarnation of soul.

### Dissimilarities between Hinduism and Sikhism

1. Hindus believe in idol worship, Sikhs don't believe in it.
2. Hindus believe in caste system, Sikhs don't believe in it.
3. Hindus believe in organised priesthood, strict rituals, tantric magic etc., Sikhs do not believe in any one of them.
4. Hindus believe in observing fasts and visiting holy places, Sikhs don't believe in these ceremonies.
5. Hindus believe in 'Mundan' (hair cutting) ceremony of the male child near around 12 year of age, whereas Sikhs have 'Dastar Bandan' (turban tying) of the child at the same age.
6. Many Hindu temples don't allow people of lower cast to enter in there for prayers (Jagannath Puri, Triputi and many more), whereas, all Sikh Gurdwaras are open to all, irrespective of cast, creed or religion.
7. A few Hindus temples don't allow women (Sabrimala temple, south India) to enter and worship over there, whereas all Sikh Gudwaras are open to people of any sex.

### Spread of Hindu Population in the World

*Most Hindus are found in Asian countries. India, Nepal, and Mauritius are three Hindu majority countries. Today, the countries with more than 500,000 Hindu residents and citizens include (in decreasing order) – India, Nepal, Bangladesh, Indonesia (especially in Bali - 84% Hindu), Pakistan, Sri Lanka, Malaysia, United States and Myanmar.*

### GURU NANAK'S RELIGION AND BUDDHISM

Buddhist population is 500 million [500,000,000]

Today, it is estimated that there are about 500 million practising Buddhists in the world, with about half of these living in China.

There are four most important pilgrimage sites for Buddhists. The *Bodhgaya* is the most important among them, since **Gautama Buddha** attained Nirvana in this sacred place. The other three most important pilgrimage of Buddhism are *Kushinagar, Lumbini, and Sarnath*.

There are many countries with large Buddhist populations. Below is a list of countries with large Buddhist populations along with the estimated population of Buddhists by percent and number.

**Cambodia** – 13.5 million, 97% of total population  
**Thailand** – 64.5 million, 93%, of total population  
**Burma (Myanmar)** – 48.5 million, 88% of total population  
**Bhutan** – 560,000, 75% of total population  
**Sri Lanka** – 14 million, 70% of the total population  
**Laos** – 4 million, 66% of the total population  
**Mongolia** – 1.5 million, 55% of the total population  
**Japan** – 46 million, 36% of the total population  
**Taiwan** – 8 million, 35% of the total population  
**Singapore** – 7 million, 34% of the total population  
**South Korea** – 11 million, 22% of the total population  
**Malaysia** – 5.5 million, 20% of the total population  
**China** – 244 million, 18% of the total population  
**Vietnam** – 14 million, 16.5% of the total population

Buddhism was founded by Siddhartha Gautama about 2600 years ago. The religion teaches doctrines about overcoming desire and longings to lessen sufferings. It communicates compassion, wisdom and moderation in order to achieve Nirvana.

In the 3rd century BCE, the emperor Asoka the Great came to power, ruling over the entire Indian subcontinent and made Buddhism the state religion, He sent missionary monks to Far East, to spread the Buddhist doctrine. Hindu persecution made Buddhism extinct from India, but it became state religion of many Far Eastern countries.

### **Guru Nanak's Sikhism and Gautama's Buddhism**

The fundamental differences between Buddhism and Sikhism is that:

1. The Buddhists **do not believe in one all-powerful Creator and destroyer God**, whereas the God in Sikhism is the Creator, Sustainer and Destroyer.
2. Buddhists believe that the origins of belief in an omnipotent God emerged out of fear, whereas Guru Nanak's God is not from fear but from Love, Compassion and Kindness.
3. Buddhists worship Buddha and adhere to his teachings to get Nirvana, whereas Sikhs worship One Almighty God and follow the teaching enshrined in Guru Granth Sahib to attain Mukti.

### **Other difference are:**

According to Buddhism, a man gets salvation by:

practicing vipassana [meditation involving concentration on the body or its sensations, or the insight which this provides], and samadhi meditations.

Whereas, according to Sikhism, a person gets salvation if he/she:  
worships God,  
performs good deeds and  
Do community service.

## GURU NANAK'S RELIGION AND JAINISM

Jains population is only 4.5 million.

Sri Digambar Jain Lal Mandir in New Delhi is one of the oldest and most revered Jain temples known.

Jainism was founded by Mahavir in the same time period as Buddhism. The practitioners of Jainism follow two basic principles: nonviolence and respect for all living things and. practise self-discipline and abstinence from worldly enticements.

The little and slow spread of Jainism is mainly due to its very strict religious dogmas.

### Dissimilarities:

1. Major difference in Sikhism and Jainism, is the Sikh belief in All Mighty God, who creates, sustains and destroys. Jains, like Buddhists do not believe in such a God. According to Jainism this universe is self-sustaining. It was never created nor can it ever be destroyed. It does not believe in the concept of **God** as the creator, preserver, or destroyer of the universe.
2. Sikhs worship only one God in His transcendental form, whereas Jains revere those human beings who have obtained perfection.

Other differences are:

All Jains are strictly vegetarian, most of the Sikhs are meat eater.

Jains also do not eat root vegetables, Sikhs have no such prohibitions.

Jains believe in asceticism, Sikhs believe in simple family life.

Countries with significant Jain population are as follows:

Rank	Country	Jain Population
1	India	5,146,697
2	United States	79,459
3	Kenya	68,848
4	United Kingdom	16,869
5	Canada	12,101
6	Tanzania	9,002
7	Nepal	6,800
8	Uganda	2,663
9	Burma	2,398
10	Malaysia	2,052

Summary of the spread of world religions in different countries of the world, where at present are 193 recognised countries.

Religion	Age of the religion (years)	Spread in countries	Comments	
<b>Christianity</b>	Approx. 2000 yrs	All countries in the world	Excellent missionary work	
<b>Islam</b>	Approx. 1500 yrs	About 100 countries	Mostly, by compulsory conversion	
<b>Hinduism*</b>	Approx. 4000 yrs	About 10 countries	Strict hold by Brahmins, and non-conversion policy, restricted the spread	
<b>Sikhism*</b>	550	About 10 countries	No effective and organised missionary work. No intelligent leadership.	Absence of translation of Sikh history, Sikh values and Guru Granth Sahib in foreign languages.**
<b>Buddhism</b>	2600	Most of the Far East countries	Extinction from India, the country of its birth, due to the cruelty of Acharyas and Hindu persecution	
<b>Jainism</b>	2600	India	Absorption by Hinduism.	
<b>Judaism</b>	Approx. 4000 yrs.	Significant population in about 20 countries	Persecution by Nazis. About 6 million Jews killed in the holocaust.	

\*Recently, in the last 50 years, both of these religions have spread out and their members have gone and settled in the western countries mainly in UK, Italy, Canada and USA.

\*\*Dr Ravinder Nath Tagore wrote in Modern Review (Calcutta), that Sikhs have a huge treasure of spiritual values, only if they could show it to the world at large, by translating it in different world languages.

\*\*\*The Sikhs and Hindus who were mercilessly killed/displaced in 1947 genocide are estimate to be 4.75 million 4,750,000.



## Teachings of Guru Nanak

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*The central teaching of Guru Nanak is that there is only one God of the whole universe, and that all of us have direct access to Him with no need of rituals or intermediary priests. His revolutionary social, political and religious teachings condemned the caste system and taught that everyone is equal, regardless of caste, creed, religion or gender.*

The teachings of Guru Nanak can be grouped under the following headings:

### A. RELIGIOUS TEACHINGS

#### A.1 There is one God of the whole universe.

Guru Nanak taught the Unity of God to all. He said that Allah and Rama are the names of the same entity and that we all are His children.

In raga Asa, page 350, he says:

ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੈ ਹੈ ॥

My Master is One;

ਏਕੈ ਹੈ ਭਾਈ ਏਕੈ ਹੈ ॥੧॥ ਰਹਾਉ ॥

He is the One and Only; O siblings of destiny, He is the One for all of us.  
||1||rahau||

Thus, according to Guru Nanak, Jehovah (Jews), Lord (Christians), Allah (Muslims) and Ishwar (Hindus) are different names of the same entity.

#### A.2 God, Himself, is the Creator, Sustainer and Destroyer.

Guru Nanak said that God Himself is the creator, the sustainer and the destroyer of all that exists, and has created and destroyed it many a times.



He says in the Var, raga Asa, pauri 24:  
ਸੋ ਕਰਤਾ ਕਾਦਰ ਕਰੀਮੁ ਦੇ ਜੀਆ ਰਿਜਕੁ ਸੰਬਾਹਿ ॥  
He is the Creator, all-lowerful and benevolent; He gives sustenance to all beings.

ਸਾਈ ਕਾਰ ਕਮਾਵਣੀ ਧੁਰਿ ਛੇਡੀ ਤਿੰਨੈ ਪਾਇ ॥  
The mortal does that work, which has been pre-destined from the very beginning.

ਨਾਨਕ ਏਕੀ ਬਾਹਰੀ ਹੋਰ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥  
O Nanak, except for the One Master, there is no other place at all.

ਸੋ ਕਰੇ ਜਿ ਤਿਸੈ ਰਜਾਇ ॥੨੪॥੧॥ ਸੁਧੁ  
He does whatever He wills. ||24||1|| Sudh||

*Every time, He creates a universe, He puts a life time table on it, at the expiry of which, it is automatically destroyed.*

ਕਈ ਜੁਗਤਿ ਕੀਨੋ ਬਿਸਥਾਰ ॥  
In so many ways, He has unfolded Himself.

ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ ॥  
So many times, He has expanded His expansion.

ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ ॥  
Forever and ever, He is the One, the One universal Creator.

ਕਈ ਕੋਟਿ ਕੀਨੋ ਬਹੁ ਭਾਤਿ ॥  
Many millions are created in various forms.

ਪ੍ਰਭ ਤੇ ਹੋਏ ਪ੍ਰਭ ਮਾਹਿ ਸਮਾਤਿ ॥  
From God they emanate, and into God they merge once again.

ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਨੈ ਕੋਇ ॥  
His limits are not known to anyone.

ਆਪੇ ਆਪਿ ਨਾਨਕ ਪ੍ਰਭੁ ਸੋਇ ॥੭॥  
Of Himself, and by Himself, O Nanak, God exists. ||7||

No world scripture and no pundit or qazi knows the date of the creation and the date when it would be destroyed

*He says in Japji pauri 21*

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥

What was that time, and what was that moment? What was that day, and what was that date?

ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥

What was that season, and what was that month, when the universe was created?

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥

The Pandits, the religious scholars, cannot find that time, even if it is written in the Puraanas.

ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥

That time is not known to the Qazis, who study the Koran.

ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥

The day and the date are not known to the Yogis, nor is the month or the season.

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

The Creator who created this creation, only He Himself knows these secrets.

In the universe He has built countless stores of provisions needed for the existence of life, and the stores have been filled up once for all.

*Guru Nanak says in Japji, pauri 31*

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥

In the world after world are His seats of Authority and His storehouses.

ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥

Whatever was put into those storehouses, was put there once and for all.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥

Having created the creation, the Creator Master watches over it.

ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥

O Nanak, True is the Creation of the True Master.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥  
I bow to Him, I humbly bow.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੧॥  
The Primal One, the pure Light, without beginning, without end. Throughout all the ages, He is One and the Same. ||31||

### A.3 Unconditional submission to God's Will

Guru Nanak said that we all must submit to the Will of God without question.

*In raga Asa the fifth Nanak says, page 394*

ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥  
Your actions seem sweet to me and I accept them in total without questioning.

ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ ॥੨॥੪੨॥੯੩॥  
Nanak begs for the treasure of the Naam ||2||42||93||

*Again in raga Asa M1, page 418*

ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਵਡਿਆਈ ॥੧੦॥੧੩॥  
Whatever pleases His Will, O Nanak, is glory for me. ||10||13||

*And again in Raga Tilang M2*

ਆਪੇ ਹਰਿ ਇਕ ਚੰਗੀ ਹੈ ਆਪੇ ਬਹੁ ਚੰਗੀ ॥  
The Master Himself is absolute; He is The One and Only; but He Himself is also manifested in many forms.  
ਪਰਮਾਤਮਾ ਆਪ ਹੀ (ਨਿਰਗੁਣ ਸਰੂਪ ਵਿਚ) ਇਕੋ ਇਕ ਹਸਤੀ ਹੈ, ਤੇ, ਆਪ ਹੀ (ਸਰਗੁਣ ਸਰੂਪ ਵਿਚ) ਅਨੇਕਾਂ ਰੂਪਾਂ ਵਾਲਾ ਹੈ ।

ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਗਲ ਚੰਗੀ ॥੨੨॥੨॥  
Whatever pleases Him, O Nanak, that alone is good. ||22||2||  
ਹੇ ਨਾਨਕ! ਜੇਹੜੀ ਗੱਲ ਉਸ ਨੂੰ ਚੰਗੀ ਲੱਗਦੀ ਹੈ, ਉਹੀ ਗੱਲ ਜੀਵਾਂ ਦੇ ਭਲੇ ਵਾਸਤੇ ਹੁੰਦੀ ਹੈ ।੨੨।੨।

### A.4 Simran

Guru Nanak said that the simran is an ideal way of worship, and it means remembering the Divine by reciting His name, which should emerge from the heart, rather than from the tongue. In Simran the soul merges with the Master, simran produces a kind of ecstatic state which Gurbani describes as an elixir of enjoyment.

*In Sukhmani Sahib, raga Gauri, Ashtpadi, 5<sup>th</sup> Nanak says (Ashtpadi 1, stanza 1), page 29*

ਅਸਟਪਦੀ ॥

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥

Meditate, meditate, meditate in remembrance of Him, and find peace.

ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ ॥

Worry and anguish shall be dispelled from your body.

ਸਿਮਰਉ ਜਾਸੁ ਬਿਸੁੰਭਰ ਏਕੈ ॥

Remember in praise the One who pervades the whole Universe.

ਨਾਮੁ ਜਪਤ ਅਗਨਤ ਅਨੇਕੈ ॥

His Name is recited by countless people, in so many ways.

ਬੇਦ ਪੁਰਾਨ ਸਿੰਮ੍ਰਿਤਿ ਸੁਧਾਖੁਰ ॥

The Vedas, the Puraanas and the Simritees, and all other pure utterances,

ਕੀਨੇ ਰਾਮ ਨਾਮ ਇਕ ਆਖੁਰ ॥

were created from the One Word of the Name of the Master

ਕਿਨਕਾ ਏਕ ਜਿਸੁ ਜੀਅ ਬਸਾਵੈ ॥

That one, in whose soul the One Master dwells

ਤਾ ਕੀ ਮਹਿਮਾ ਗਨੀ ਨ ਆਵੈ ॥

the praises of his glory cannot be recounted.

ਕਾਂਖੀ ਏਕੈ ਦਰਸ ਤੁਹਾਰੇ ॥

Those who yearn only for the blessing of Your Darshan (vision)

ਨਾਨਕ ਉਨ ਸੰਗਿ ਮੋਹਿ ਉਧਾਰੇ ॥੧॥

Nanak: save me along with them ||1||

#### **A.5 No Ritual**

Guru Nanak declared that to have the darshan (face to face audience) of God, no special rituals and intermediaries are needed. God is above all rituals. He can be found by love and not by tricks.

॥ ਜਪੁ ॥

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

God (The Truth) was there before the start of the time, He was there when the Time started.

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

He is there now. O Nanak, and will be there forever. ||1||

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

He cannot be achieved by useless rituals

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥

If you want to please Him by remaining silent, you are wrong

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥

If you want to have Him by fasting, you are mistaken.

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥

If you want to have Him by playing tricks, you are misguided

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

Then how can one achieve Him (Be with Him)? And how can the veil of falsehood, which has separated us from Him, be smashed

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

He will come and be with us, only, if we bow to His commands and follow His law

*Again Guru Nanak says in raga Prabhati, page 1343*

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਨਿਵਲੀ ਕਰਮ ਭੁਅੰਗਮ ਭਾਠੀ ਰੇਚਕ ਪੂਰਕ ਕੁੰਭ ਕਰੈ ॥

You may perform exercises of inner purification, and fire up the furnace of the Kundalini, inhaling and exhaling and holding the breath.

ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਛੁ ਸੋਝੀ ਨਾਹੀ ਭਰਮੇ ਭੂਲਾ ਬੁਝਿ ਮਰੈ ॥

Without the grace of God, you will not understand; deluded by doubt, you shall drown and die.

ਅੰਧਾ ਭਰਿਆ ਭਰਿ ਭਰਿ ਧੋਵੈ ਅੰਤਰ ਕੀ ਮਲੁ ਕਦੇ ਨ ਲਹੈ ॥

The spiritually blind are filled with filth and pollution; they may wash, but the filth within shall never depart.

ਨਾਮ ਬਿਨਾ ਫੋਕਟ ਸਭਿ ਕਰਮਾ ਜਿਉ ਬਾਜੀਗਰੁ ਭਰਮਿ ਭੁਲੈ ॥੧॥

Without the Naam, all other rituals are useless, they are like the tricks of a magician who deceives through illusions. | | | |

Guru Nanak said that those who make:

Pilgrimage to holy places with sinful mind. (Muslims go to Mecca for Hajj and Hindus go to four Dhams for liberation). Pilgrims must do these visits with purity of mind to qualify for God's grace.

Observe various ritualistic fasts with corrupt thoughts. (e.g., Muslims observe fasts in Ramadan, Hindus in Maha Shivratri, Navratris and Karva Chauth, and Christian during Lent.) They must observe these fasts with honesty and sincerity.

Make donations to charity taking pride in beliefs, e.g., Dasvand (giving 1/10<sup>th</sup> in charity in Sikhism) and Zakat (giving 1/80<sup>th</sup> in charity in Islam).

The donations must be paid for help and not for glory.

Their actions and rituals, if committed with corrupt mind, are useless, like the elephant, who rolls in dust, after taking a fresh bath.

## A.6 No Priesthood

Guru Nanak said that all his followers are priests in themselves. They can perform all religious ceremonies on their own and no special priest is needed to do the ceremony. Unlike Christianity, Islam, Hinduism or other religions, **Sikhism does not have an ordained priesthood.**

## B. SOCIAL TEACHINGS

### B.1 Wellbeing for All

Sikhism is founded on the basic principle of Sarbat da bhalla i.e., working towards the "common good of all". Sikhs pray daily for the well-being of all of community. The Sikh Ardas ends with the following wordings:

ਨਾਨਕੁ ਨਾਮੁ ਚੜ੍ਹਦੀ ਕਲਾ ਤੇਰੇ ਭਾਨੇ ਸਰਬੱਤ ਦਾ ਭਲਾ

Here, Chardi Kala represents a state, where there is no fear, no enmity and no ego. It is a state of exaltation of optimism. It points to a firm belief in God and His rules.

'Bhana' represents God's will; 'Sarbat' means all, and 'Bhalla' states prosperity.

Sikhs respect all religions and faiths. It believes in the unity of man and

fatherhood of God. It rejects the theories of chosen people and high and low castes.

## B.2 Speaking the Truth

Guru Nanak preached the power of Truth. He said that Truth is eternal. It is imperishable and suggested a truthful life. He said that Truth is high, yet Truthful life is still higher.

*In raga Sriraga, page 62, He says:*

ਮਨਹਠ ਬੁਧੀ ਕੇਤੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ ॥

There are so many stubborn-minded intelligent people, and so many who contemplate the Vedas.

ਕੇਤੇ ਬੰਧਨ ਜੀਅ ਕੇ ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰ ॥

There are so many entanglements for the soul. Only as Gurmukh do we find the gate of liberation.

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥੫॥

Truth is higher than everything; but higher still is truthful living. ||5||

*Many other Sikh institutes, such as Guru-ka-Langar, Kirtan, Paath, etc., depend on the performance of Sewa by many in the congregation*

## B.3 Sewa

The principle of Sewa underpins many Sikh values - such is the importance given to Sewa in Sikhism. But sewa must be performed without any thought of reward or personal benefit.

*Guru Nanak says in raga Sriraga, page 25*

ਇਤੁ ਤਨਿ ਲਾਗੈ ਬਾਣੀਆ ॥

This body is softened with the Word of the Guru's Shabad;

ਸੁਖੁ ਹੋਵੈ ਸੇਵ ਕਮਾਣੀਆ ॥

One shall find peace, doing sewa (selfless service).

ਸਭ ਦੁਨੀਆ ਆਵਣ ਜਾਣੀਆ ॥੩॥

All the world continues coming and going in reincarnation. ||3||

*Fifth Guru Nanak, says further in raga Gauri page 286*

ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ ॥

One who performs selfless service, without thought of reward,

ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ ॥

shall attain his Master.

ਅਪਨੀ ਕ੍ਰਿਪਾ ਜਿਸੁ ਆਪਿ ਕਰੇਇ ॥

He Himself grants His Grace;

ਨਾਨਕ ਸੇ ਸੇਵਕੁ ਗੁਰ ਕੀ ਮਤਿ ਲੇਇ ॥੨॥

O Nanak, that selfless servant lives the Guru's Teachings. ||2||

*Yet at other place, in raga Gauri, page 176,*

ਕਰਿ ਸੇਵਾ ਭਜੁ ਹਰਿ ਹਰਿ ਗੁਰਮਤਿ ॥

Do sewa - selfless service; follow the Guru's Teachings, and vibrate the Master's Name

ਤਿਆਗਿ ਮਾਨੁ ਤੂਠੁ ਅਭਿਮਾਨੁ ॥

Abandon pride, falsehood and arrogance.

ਜੀਵਤ ਮਰਹਿ ਦਰਗਹ ਪਰਵਾਨੁ ॥੩॥

Remain 'Jiwan Mukht', and you shall be welcomed in the Court of the Master.  
||3||

*Guru says in raga Suhi, page 751*

ਰੰਗੇ ਕਾ ਕਿਆ ਰੰਗੀਐ ਜੋ ਰਤੇ ਰੰਗੁ ਲਾਇ ਜੀਉ ॥

How can one who is already dyed in the colour of the Master's Love, be coloured with any other colour?

ਰੰਗਣ ਵਾਲਾ ਸੇਵੀਐ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥

So serve God the dyer, and focus your consciousness on the True Master.  
||1|| rahau ||

In Sikhism Sewa is **vital for the uplifting of spiritual life**. It is one of the highest Sikh value.



*The third Nanak says in raga Asa, page 423:*

ਗੁਰ ਸੇਵਾ ਤਪਾਂ ਸਿਰਿ ਤਪੁ ਸਾਰੁ ॥

Service to the Guru is the most excellent and sublime penance of penances.

ਹਰਿ ਜੀਉ ਮਨਿ ਵਸੈ ਸਭ ਦੂਖ ਵਿਸਾਰਣਹਾਰੁ ॥

The Master dwells in the mind, and all suffering departs.

ਦਰਿ ਸਾਚੈ ਦੀਸੈ ਸਚਿਆਰੁ ॥੪॥

Then, at the gate of the True Master, one appears truthful. | |4| |

ਗੁਰ ਸੇਵਾ ਤੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਇ ॥

Serving the Guru, one comes to know the three worlds.

ਆਪੁ ਪਛਾਣਿ ਹਰਿ ਪਾਵੈ ਸੋਇ ॥

Understanding his own self, he obtains the Master.

ਸਾਚੀ ਬਾਣੀ ਮਹਲੁ ਪਰਾਪਤਿ ਹੋਇ ॥੫॥

Through the True Word of His Bani, we enter the Mansion of His Presence.

| |5| |

ਗੁਰ ਸੇਵਾ ਤੇ ਸਭ ਕੁਲ ਉਧਾਰੇ ॥

Serving the Guru, all of one's generations are saved.

ਨਿਰਮਲ ਨਾਮੁ ਰਖੈ ਉਰਿ ਧਾਰੇ ॥

Keep the Immaculate Naam enshrined within your heart.

ਸਾਚੀ ਸੋਭਾ ਸਾਚਿ ਦੁਆਰੇ ॥੬॥

In the court of the True Master, you shall be adorned with True glory. | |6| |

ਸੇ ਵਡਭਾਗੀ ਜਿ ਗੁਰਿ ਸੇਵਾ ਲਾਏ ॥

How very fortunate are they, who are committed to the Guru's service.

Broadly, the Sewa can also be classified as follows:

Physical (Taan ਤਨ): That is rendered through physical means, e.g.,sewa in a Gurdwara, in a hospital, in a care home etc.

Mental (Man ਮਨ): That rendered through the mental will. In it the focus is on creating true value, loyalty and trust, in whatever sewa one is doing.

Material (Dhan ਧਨ ) That rendered through one's financial resources, e.g., donations

The first of the above Sewa is considered to be the highest of all and is imperatively prescribed for every Sikh. “*Cursed are the hands and feet that do not engage in sewa*” (Bhai Gurdas, Varan, 27.1).

#### B.4 Life Devoid of Sins

Guru Nanak taught that the influence of Lust, Anger, Greed, Attachment, and Ego on human beings is very penetrating and one must put one’s utmost effort to keep them under strict control. These five evils pollute the mind and take human thoughts away from the closeness of God.

The five evils, also called as sins, listed above, are termed as follows in the vernacular terminology:

Kam (Lust),  
Krodh (Rage or uncontrolled anger),  
Lobh (Greed),  
Moh (Attachment or emotional attachment) and  
Ahankar (ego)

#### Lust (Kam)

Lust is a barrier to all human activity and can turn a normal human being into an animal. It is a feeling of strong sexual desire for someone..Sex outside marriage is strictly prohibited in Sikhism and is a sin of the first degree.

Guru Nanak says in raga Gauri, page 152, Shabad 4/5

ਪਾਪੁ ਪੁੰਨੁ ਬੀਜ ਕੀ ਖੋਟ ॥

The seeds of sin and virtue are bound together.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਜੀਅ ਮਹਿ ਚੋਟ ॥

Sexual desire and anger are the wounds of the soul.

ਨਾਮੁ ਵਿਸਾਰਿ ਚਲੇ ਮਨਿ ਖੋਟ ॥੨॥

The evil-minded ones forget the Naam, and then depart. ||2||

#### Anger (Krodh)

The anger is an emotional state. It involves a strong uncomfortable and hostile response to a perceived provocation, hurt or threat. It is the general term for sudden violent displeasure accompanied by an impulse to retaliate. A person is at his lowermost, when he is angry. In anger everyone loses his balance and whatever he does, sometimes, destroys him/her.

Fourth Nanak says in raga sriraga page 40, Shabad 4/2/66

ਜਿਨਾ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨ ਭੋਟਿਓ ਸੇ ਭਾਗਹੀਣੁ ਵਸਿ ਕਾਲ ॥

Those who have not met the Primal Being, the True Guru, are most unfortunate, and are subject to death.

ਓਇ ਫਿਰਿ ਫਿਰਿ ਜੋਨਿ ਭਵਾਈਅਹਿ ਵਿਚਿ ਵਿਸਟਾ ਕਰਿ ਵਿਕਰਾਲ ॥

They wander in reincarnation over and over again, as the most disgusting worms in manure.

ਓਨਾ ਪਾਸਿ ਦੁਆਸਿ ਨ ਭਿਟੀਐ ਜਿਨ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲ ॥੩॥

Do not meet with, or even approach those people, whose hearts are filled with horrible anger. ||3||

### **Greed (Lobh)**

Greed is a selfish and excessive desire for more of something (such as money, status etc.) than is needed. It is a very strong wish to continuously get more of something, especially money and status.

Srirag Mehla 5, page 77

ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਿਖੁ ਸੰਚੈ ਅੰਧੁ ਅਗਿਆਨੁ ॥

In the third watch of the night, O my merchant friend, the blind and ignorant person gathers poison.

ਪੁਤ੍ਰਿ ਕਲਤ੍ਰਿ ਮੋਹਿ ਲਪਟਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਅੰਤਰਿ ਲਹਰਿ ਲੋਭਾਨੁ ॥

He is entangled in emotional attachment to his wife and sons, O my merchant friend, and deep within him, the waves of greed are rising up.

ਅੰਤਰਿ ਲਹਰਿ ਲੋਭਾਨੁ ਪਰਾਨੀ ਸੇ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵੈ ॥

The waves of greed are rising up within him, and he does not remember God.

ਸਾਧਸੰਗਤਿ ਸਿਉ ਸੰਗੁ ਨ ਕੀਆ ਬਹੁ ਜੋਨੀ ਦੁਖੁ ਪਾਵੈ ॥

He does not join the Saadh Sangat, the and he suffers in terrible pain through countless incarnations.

ਸਿਰਜਨਹਾਰੁ ਵਿਸਾਰਿਆ ਸੁਆਮੀ ਇਕ ਨਿਮਖ ਨ ਲਗੋ ਧਿਆਨੁ ॥

He has forgotten the Creator, his Master, and he does not meditate on Him, even for an instant.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਤੀਜੈ ਪਹਰੈ ਬਿਖੁ ਸੰਚੈ ਅੰਧੁ ਅਗਿਆਨੁ ॥੩॥

Says Nanak, in the third watch of the night, the blind and ignorant person gathers poison. ||3||

### **Attachment (Moh)**

**Moh** is a **deep** and enduring emotional bond that connects one person to another across time and space. **Moh** does not have to be reciprocal. One person may have

a **moh** to an individual which is not shared. Moh can also be defined as too much attachment to an individual or object.

Love when it is woven with the strings of Attachment is call *Moh*.

Love when it is woven with the strings of Freedom is Divine.

One must learn to love others without expectations. Love them but don't hold them. Love them, but let them be free. Love them, but don't expect this love to be given back to you. Love them, but don't possess them. Love them as you would Love a flower in the garden, enjoy its fragrance, but don't pluck it from its stem with the desire to possess it. Let it be free, Love is Freedom.

Raga Srirag M3, page 33

ਤ੍ਰੈ ਗੁਣ ਸਭਾ ਧਾਤੁ ਹੈ ਦੂਜਾ ਭਾਉ ਵਿਕਾਰੁ ॥

*thrai gun sabhaa dhaath hai dhoojaa bhaao vikaar |*

Everything under the influence of the three qualities shall perish; the love of duality is corrupting.

ਪੰਡਿਤੁ ਪੜੈ ਬੰਧਨ ਮੋਹ ਬਾਧਾ ਨਹ ਬੁਝੈ ਬਿਖਿਆ ਪਿਆਰਿ ॥

The Pandits, the religious scholars, read the scriptures, but they are trapped in the bondage of emotional attachment. In love with evil, they do not understand.

### Ego (Ahankar)

The ego represents one's conscious mind, the part of identity that one considers him/her "self.". If you say someone has "a big ego," then you are saying he is too full of himself/herself Ego also means, considering oneself, superior and better than others. Self Importance, pride, arrogance and over confidence add on to one's ego.

In religious studies, ego is the first degree sin, as God and ego cannot live together. One has to kill one's ego to pave the way for the entry of God.

Raga Bilaval Third Nanak, Guru Amardas, page 850

ਜਿਨ ਕੈ ਹਿਰਦੈ ਹਰਿ ਵਸੈ ਹਉਮੈ ਰੋਗੁ ਗਵਾਇ ॥

One whose heart is filled with the Master, is freed of egotism and disease.

ਹਉਮੈ (ਦਾ) ਰੋਗ ਦੂਰ ਕਰ ਕੇ ਜਿਨ੍ਹਾਂ ਦੇ ਹਿਰਦੇ ਵਿਚ ਸਦਾ ਪਰਮਾਤਮਾ ਵੱਸਦਾ ਹੈ ਉਹ ਮਨੁੱਖ ਹਨ (ਅਸਲ) ਬ੍ਰਾਹਮਣ।

ਗੁਣ ਰਵਹਿ ਗੁਣ ਸੰਗ੍ਰਹਹਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ॥

He recites the Master's Praises, gathers virtue, and his light merges into the Light.

ਪਰਮਾਤਮਾ ਦੀ ਜੋਤਿ ਵਿਚ (ਆਪਣੀ) ਸੁਰਤਿ-ਜੋੜ ਕੇ ਪਰਮਾਤਮਾ ਦੇ ਗੁਣ ਯਾਦ ਕਰਦੇ ਰਹਿੰਦੇ ਹਨ ਤੇ ਪਰਮਾਤਮਾ ਦੇ ਗੁਣ (ਆਪਣੇ ਅੰਦਰੋਂ) ਇਕੱਠੇ ਕਰਦੇ ਰਹਿੰਦੇ ਹਨ ।

ਇਸੁ ਜੁਗ ਮਹਿ ਵਿਰਲੇ ਬ੍ਰਾਹਮਣ ਬ੍ਰਹਮੁ ਬਿੰਦਹਿ ਚਿਤੁ ਲਾਇ ॥  
How rare are those Brahmins who, in this age, come to know God, by lovingly focusing their consciousness on Him.  
ਪਰ ਹੇ ਭਾਈ! ਇਸ ਮਨੁੱਖਾ ਜੀਵਨ ਵਿਚ (ਇਹੋ ਜਿਹੇ) ਬ੍ਰਾਹਮਣ ਵਿਰਲੇ ਹੀ ਹੁੰਦੇ ਹਨ ਜੋ ਮਨ ਲਾ ਕੇ ਪਰਮਾਤਮਾ ਨਾਲ ਡੂੰਘੀ ਸਾਂਝ ਪਾਈ ਰੱਖਦੇ ਹਨ ।

ਨਾਨਕ ਜਿਨ੍ ਕਉ ਨਦਰਿ ਕਰੇ ਹਰਿ ਸਚਾ ਸੇ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੧॥  
O Nanak, those who are blessed by the Master's glance of Grace, remain lovingly attuned to the Name of the True Master. ||1||  
ਹੇ ਨਾਨਕ! ਜਿਨ੍ਹਾਂ (ਇਹੋ ਜਿਹੇ ਬ੍ਰਾਹਮਣਾਂ) ਉਤੇ ਸਦਾ ਕਾਇਮ ਰਹਿਣ ਵਾਲਾ ਪਰਮਾਤਮਾ ਆਪਣੀ ਮਿਹਰ ਦੀ ਨਿਗਾਹ ਕਰਦਾ ਹੈ ਉਹ ਸਦਾ ਪਰਮਾਤਮਾ ਦੇ ਨਾਮ ਵਿਚ ਸੁਰਤਿ ਜੋੜੀ ਰੱਖਦੇ ਹਨ ।੧।

raga Gauri Mehla 1, page 228

ਜਿਨ ਕੈ ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਸੋਈ ॥

Those whose hearts are filled with the Master

ਤਿਨ ਕਾ ਦਰਸੁ ਪਰਸਿ ਸੁਖੁ ਹੋਈ ॥੪॥

gazing upon the blessed vision of their darshan, peace is obtained. ||4||

ਸਰਬ ਜੀਆ ਮਹਿ ਏਕੋ ਰਵੈ ॥

Among all beings, the One Master is pervading.

ਮਨਮੁਖਿ ਅਹੰਕਾਰੀ ਫਿਰਿ ਜੂਨੀ ਭਵੈ ॥੫॥

The egotistical, self-willed manmukhs wander in reincarnation. ||5||

Raga srirag, Third Nanak, Guru Amardas, page 28

ਭਾਈ ਰੇ ਗੁਰਮੁਖਿ ਸਦਾ ਪਤਿ ਹੋਇ ॥

O siblings of destiny, the Gurmukhs are honoured forever.

ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਈਐ ਮਲੁ ਹਉਮੈ ਕਢੈ ਧੋਇ ॥੧॥ ਰਹਾਉ ॥

They meditate forever on the Master, and they wash off the filth of egotism.  
||1|| rahau ||

Raga Asa Second Nanak, M2, page 466

ਮਹਲਾ ੨ ॥

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥

This is the nature of ego, that people perform their actions in ego.

ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥

This is the bondage of ego, that time and time again, they are reborn.

ਹਉਮੈ ਕਿਥਹੁ ਉਪਜੈ ਕਿਤੁ ਸੰਜਮਿ ਇਹ ਜਾਇ ॥

Where does ego come from? How can it be removed?

ਹਉਮੈ ਏਹੋ ਹੁਕਮੁ ਹੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਹਿ ॥

This ego exists by the Master's Order; people wander according to their past actions.

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥

Ego is a chronic disease, but it contains its own cure as well.

ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥

If the Master grants His Grace, one acts according to the Teachings of the Shabad.

ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ ॥੨॥

Nanak says, listen, people: in this way, troubles depart. | 2 |

Swaya, Fifth Nanak, Mukhvak M5, page 1389

ਕਾਮ ਕ੍ਰੋਧ ਮਦ ਮਤਸਰ ਤ੍ਰਿਸਨਾ ਬਿਨਸਿ ਜਾਹਿ ਹਰਿ ਨਾਮੁ ਉਚਾਰੀ ॥

Lust, anger, egotism, jealousy and desire are eliminated by reciting the Name of the Master.

ਹਰੀ-ਨਾਮੁ ਨੂੰ ਸਿਮਰਿਆਂ ਕਾਮ, ਕ੍ਰੋਧ, ਅਹੰਕਾਰ, ਈਰਖਾ ਤੇ ਤ੍ਰਿਸਨਾ...ਇਹ ਸਭ ਨਾਸ ਹੋ ਜਾਂਦੇ ਹਨ ।

ਇਸਨਾਨ ਦਾਨ ਤਾਪਨ ਸੁਚਿ ਕਿਰਿਆ ਚਰਣ ਕਮਲ ਹਿਰਦੈ ਪ੍ਰਭ ਧਾਰੀ ॥

The merits of cleansing baths, charity, penance, purity and good deeds, are obtained by enshrining the lotus feet of God within the heart.

(ਤੀਰਥਾਂ ਦੇ) ਇਸਨਾਨ ਕਰਨੇ, (ਓਥੇ) ਦਾਨ ਕਰਨੇ, ਤਪ ਸਾਧਣੇ ਤੇ ਸਰੀਰਕ ਸੁੱਚ ਦੇ ਕਰਮ... (ਇਹਨਾਂ ਸਭਨਾਂ ਦੀ ਥਾਂ) ਅਸਾਂ ਪ੍ਰਭੂ ਦੇ ਚਰਨ ਹਿਰਦੇ ਵਿਚ ਧਾਰ ਲਏ ਹਨ ।

Raga Srirag M5, page 51

ਕਾਮਿ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਮਾਤੇ ਵਿਆਪਿਆ ਸੰਸਾਰੁ ॥

The world is drunk, engrossed in sexual desire, anger and egotism.

ਪਉ ਸੰਤ ਸਰਣੀ ਲਾਗੁ ਚਰਣੀ ਮਿਟੈ ਦੁਖੁ ਅੰਧਾਰੁ ॥੨॥

Seek the sanctuary of the Saints, and fall at their feet; your suffering and darkness shall be removed. | 2 |

ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਕਮਾਵੈ ਏਹ ਕਰਣੀ ਸਾਰ ॥

Practice truth, contentment and kindness; this is the most excellent way of life

## C. SOCIO-POLITICAL TEACINGS

### C.1 No Discrimination

Guru Nanak was strongly against all artificially created divisions and all discrimination, both in word and deed. He said that the caste of a person is based on what he does. His idea of a caste-free society transpired also in his concepts of Sangat and Pangat.

Sikhism believes in equality and strongly disagree with discrimination and prejudice.

Guru Granth Sahib confirms it: raga Prabhati, page 1349

ਪ੍ਰਭਾਤੀ ॥

ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥

First, Allah created the light; then, by His Creative Power, He made all mortal beings.

ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੇ ਮੰਦੇ ॥੧॥

From the One light, the entire universe welled up. So who is good, and who is bad? ||1||

ਲੋਗਾ ਭਰਮਿ ਨ ਭੂਲਹੁ ਭਾਈ ॥

O people, O siblings of destiny, do not wander deluded by doubt.

ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ ਠਾਂਈ ॥੧॥ ਰਹਾਉ ॥

The Creation is in the Creator, and the Creator is in the Creation, totally pervading and permeating all places. ||1|| rahau ||

ਮਾਟੀ ਏਕ ਅਨੇਕ ਭਾਂਤਿ ਕਰਿ ਸਾਜੀ ਸਾਜਨਹਾਰੈ ॥

The clay is the same, but the fashioner has fashioned it in various ways.

ਨਾ ਕਛੁ ਪੋਚ ਮਾਟੀ ਕੇ ਭਾਂਡੇ ਨਾ ਕਛੁ ਪੋਚ ਕੁੰਭਾਰੈ ॥੨॥

There is nothing wrong with the pot of clay - there is nothing wrong with the Potter. ||2||

ਸਭ ਮਹਿ ਸਚਾ ਏਕੋ ਸੋਈ ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਕਛੁ ਹੋਈ ॥

The One True Master abides in all; by His making, everything is made.

ਹੁਕਮੁ ਪਛਾਨੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ ॥੩॥

Whoever realizes the Hukam, knows the One Master. ||3||

## C.2 No Belief in Superstitions

Guru Nanak instructed not to believe in good or bad omens, grehs, numbers, days, months or moments.

According to Sikhism all times are sacred if God is with you.

Fifth Nanak says:raga Asa page 401

ਆਸਾ ਮਹਲਾ ੫ ॥

ਸੂਖ ਸਹਜ ਆਨਦੁ ਘਣਾ ਹਰਿ ਕੀਰਤਨੁ ਗਾਉ ॥

Peace, celestial poise and absolute bliss are obtained, singing the Kirtan of the Master's Praises.

ਗਰਹ ਨਿਵਾਰੇ ਸਤਿਗੁਰੂ ਦੇ ਅਪਣਾ ਨਾਉ ॥੧॥

Bestowing His Name, the True Guru removes the evil omens. ||1||

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦ ਸਦ ਬਲਿ ਜਾਉ ॥

I am a sacrifice to my Guru; forever and ever, I am a sacrifice to Him.

ਗੁਰੂ ਵਿਟਹੁ ਹਉ ਵਾਰਿਆ ਜਿਸੁ ਮਿਲਿ ਸਚੁ ਸੁਆਉ ॥੧॥ ਰਹਾਉ ॥

I am a sacrifice to the Guru; meeting Him, I am absorbed into the True Master. ||1||rahau||

ਸਗੁਨ ਅਪਸਗੁਨ ਤਿਸ ਕਉ ਲਗਹਿ ਜਿਸੁ ਚੀਤਿ ਨ ਆਵੈ ॥

Good omens and bad omens affect those who do not keep the Master in the mind.

ਤਿਸੁ ਜਮੁ ਨੇੜਿ ਨ ਆਵਈ ਜੇ ਹਰਿ ਪ੍ਰਭਿ ਭਾਵੈ ॥੨॥

The Messenger of Death does not approach those who are pleasing to God. ||2||

ਪੁੰਨ ਦਾਨ ਜਪ ਤਪ ਜੇਤੇ ਸਭ ਉਪਰਿ ਨਾਮੁ ॥

Donations to charity, meditation and penance - above all of them is the Naam.

ਹਰਿ ਹਰਿ ਰਸਨਾ ਜੋ ਜਪੈ ਤਿਸੁ ਪੂਰਨ ਕਾਮੁ ॥੩॥

One who recites with his tongue the Name of the Master - his works are brought to perfect completion. ||3||

ਭੈ ਬਿਨਸੇ ਭ੍ਰਮ ਮੋਹ ਗਏ ਕੇ ਦਿਸੈ ਨ ਬੀਆ ॥

His fears are removed, and his superstitious doubts and attachments are gone; he sees none other than God.



ਨਾਨਕ ਰਾਖੇ ਪਾਰਬ੍ਰਹਮਿ ਫਿਰਿ ਦੂਖੁ ਨ ਥੀਆ ॥੪॥੧੮॥੧੨੦॥

O Nanak, the Supreme God preserves him, and no pain or sorrow afflicts him any longer. ||4||18||120||

### C.3 Importance of Guru

Guru Nanak's Guru was God Himself. He said that everyone must have a clean mind and seek knowledge through the Shabad. Guru Nanak had a direct connection with the Almighty, and whenever God spoke to him, he sang the Word which came directly from God, in his melodious voice, and his companion Mardana played the rebab (a musical instrument) to set the tune.

Without knowledge the darkness prevails and human pursuits are lost.

Second Nanak confirms it: raga Asa page 463

ਮਹਲਾ ੨ ॥

ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥

If hundred moons were to rise, and a thousand suns appear,

ਏਤੇ ਚਾਨਣ ਹੋਦਿਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥੨॥

even with such light, there would still be pitch darkness without the Guru (Shabad – Divine knowledge). ||2||

Thus Guru Nanak's teachings can be summed up in two broader words:

#### **Believe in Fatherhood of God and practise Brotherhood of Humankind**

Today, Guru Granth Sahib is the Guru of the Sikhs and no other living human dare equate himself/herself to Guru Granth Sahib. It is a collection of Divine Word (Bani), including Gurbani (Word revealed to Sikh Gurus), Bhagat Bani (Word revealed to selected saints) and Bhat Bani (Word revealed to some Bhatas).

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