

JANAM SAKHI PARAMPARA

by

Dr. Sukhbir Singh Kapoor

Vice Chancellor, World Sikh University

Mrs. Mohinder Kaur Kapoor

DEDICATION

*This book is dedicated to my sister Harbir
whom I love the most and who has taught me the right way of living*

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INTRODUCTION

The art and skill of writing a book is a God given gift and the task before the author is to communicate and make the readers believe the truth of every word so written. The clarity of thought which enables one to write is a state of mind conditioned by time and logic.

Sometimes one sits for hours and cannot write even a single line, at other times one starts writing without a pause or a stop. A voice from within goes on directing him/her to write and ideas go on pouring in from somewhere unknown to human mind.

It was my very strong conviction to write a book on Janam Sakhi Parampra. I had gone through almost all the existing material available in Panjabi and English and the blue print was ready, but it took many months before it could be put into black and white.

Janam Sakhis are the only sources which help us to structure the life of Guru Nanak, his message, his missionary journeys, his life as a householder, his debates and so on. Readers are cautioned that the contradictory narrations in different Books on Janam Sakhis may confuse many issues, e.g., the truth about Guru Nanak's date of birth, the chronology of his meeting different people, the time span of his journeys etc. Further, many Janam Sakhis have included numerous miracles to highlight events, thus obscuring the reality of the event. Miracles are certainly not a part of Sikh theology but still they are in plenty in every Janam Sakhi. The Janam Sakhi of Mehrban has given venues and situations of many compositions of Guru Nanak, which makes its study a very valuable material though the use of multitude of miracles and other impossibilities overshadow its usefulness.

I am thankful to Poonam Kapoor for the inspiration she gives me to write books. My thanks are also due to Sukhmani Kaur for designing the layout of this book.

Dr. Sukhbir Singh Kapoor

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MODULE 1

INTRODUCTION

- 1.1 The term Janam Sakhi refers to those stories which narrate the life of Guru Nanak, and the term Janam Sakhi Parampra relate to those traditions which emerge from those stories.
- 1.2 The recording of traditions relating to Guru Nanak, in fact, started from his very childhood. The stories of his toddler years in Talwandi, marriage in Batala, government service in Talwandi, missionary journeys to the then known world, pilgrimage of holy places of Hindus, Muslims and Buddhists, and dialogues with Pandits and Mullahs make the threshold of his Sakhis.
- 1.3 At the time period of Guru Nanak, Punjab the homeland of the Sikh Gurus, had evenly divided population between the Muslims and the Hindus, thus it was natural that their traditions would have left a stamp on the traditions set by Guru Nanak.
- 1.4 The religious books of both Hindus and Muslims were filled with miraculous stories of their Avatars and prophets. This tradition crept-in in the life stories of Guru Nanak and Hindus started labelling Guru Nanak as one of their avatars.
- 1.5 The life of Guru Nanak was of a Raj Yogi, a person who lived a detached life despite living in family and social environment. Some Hindus compared Guru Nanak with king Janak, father of Sita, and called him as his incarnation (see 1.6 below), others called him as an incarnation of Vishnu (see 1.7 below).
- 1.6 One of the above beliefs has been mentioned in Bhat Swayas (page 1391, swaya no. 3)

ਤੂ ਤਾ ਜਨਿਕ ਰਾਜਾ ਅਉਤਾਰੁ ਸਬਦੁ ਸੰਸਾਰਿ ਸਾਰੁ ਰਹਹਿ ਜਗਤੁ ਜਲ ਪਦਮ ਬੀਚਾਰੁ ॥

You are the incarnation of King Janak; the contemplation of your Shabad is sublime throughout the universe. You abide in the world like the lotus on the water.

- 1.7 In the Var of Satta and Balwand, Guru Nanak has been called an Avtar of Ishwar (Vishnu) according to the Hindu tradition of Avtar-hood (Raga Ramkali, page 967, pauri 4):

ਨਾਨਕ ਈਸਰਿ ਜਗਨਾਥਿ ਉਚਹਦੀ ਵੈਣੁ ਵਿਰਿਕਿਓਨੁ ॥

Nanak, the God, the Master of the World, spoke the words out loud.

- 1.8 In both Var of Satta and Balwand and Bhat Swayas, there is a mention of yet another tradition of anointment of succeeding Guru.

ਲਹਣੇ ਧਰਿਓਨੁ ਛਤ੍ਰੁ ਸਿਰਿ ਅਸਮਾਨਿ ਕਿਆੜਾ ਛਿਕਿਓਨੁ ॥

ਜੋਤਿ ਸਮਾਣੀ ਜੋਤਿ ਮਾਹਿ ਆਪੁ ਆਪੈ ਸੇਤੀ ਮਿਕਿਓਨੁ ॥

(raga Ramkali, Var Sat & Balwand, pauri 4)

He raised the royal canopy to wave over the head of Lehna, and raised his glory to the skies. His light merged into the light, and He blended him into himself.

ਸੋਈ ਪੁਰਖੁ ਧੰਨ ਕਰਤਾ ਕਾਰਣ ਕਰਤਾਰੁ ਕਰਣ ਸਮਰਥੋ ॥
 ਸਤਿਗੁਰੂ ਧੰਨੁ ਨਾਨਕੁ ਮਸਤਕਿ ਤੁਮ ਧਰਿਓ ਜਿਨਿ ਹਥੋ ॥
 (Bhhat Swayas, page 1391, swaya 1)

blessed is the primal God, the Creator, the All-powerful cause of causes. blessed is the true Guru Nanak, who placed his hand upon your forehead.

- 1.9 During the time period of Guru Hargobind, many shrines in commemoration of Guru Nanak were built, and many traditions of the teacher's time period were written down in the form of booklets or pothis.
- 1.10 The most important work of writing down traditions and stories related to Guru Nanak was undertaken first by Bhai Gurdas and then by Mohar Das Mehrban, a son of Prithi Chand the nephew of Guru Arjan.

JANAM SAKHIS AND NUMBER OF ANECDOTES RECORDED THEREIN

- 1.11 **The first Var and eleventh Var of Bhai Gurdas**, pauris 23 – 45 of first var and pauris 13 –14 of eleventh var highlight a number of traditions of the Guru period. It is a primary source of Guru Nanak's life.

This var has 23 stanzas (pauris) browsing through a few incidents of Guru Nanak's life

- 1.12 **The Janam Sakhi of Mehrban** is the second important source to describe the traditions of the Guru period. Some scholars are of opinion that this book was prepared before 'Varan' by Bhai Gurdas.

This Janam Sakhi has 153 stories of Guru Nanak.

- 1.13 **Walayat wali Janam Sakhi or Hafizabad wali Janam Sakhi or Puratan Janam Sakhi are the names of the same book.** Dr. Bhai Vir Singh called it Puratan, as it dates back to 1588; a copy of it was taken to England by Henry Thomas Colebrook so it is called Walayat wali; and an almost similar copy was found by Bhai Gurmukh Singh in Hafizabad (Gujranwala) hence the name Hafizabad wali.

- 1.14 Some scholars are of the opinion that Puratan Janam Sakhi was written by Bhai Sewa Das in 1588¹. The Sakhis of Waranja's Tanda, Kir Nagar, Baijnath (Kangra) Kotla Mian (Sialkot), Asa desh (Assam), Gorakh Hatri (Peshawar) and handing over bani to Guru Angad are some unique Sakhis of this book.

This Janam Sakhi has 57 Sakhis in it.

- 1.15 **Bhai Balae wali Janam Sakhi** – In the beginning of this Janam Sakhi it is written that this book was composed on the instructions of Guru Angad.

It is a common belief that Bhai Bala, along with Bhai Mardana, was also a companion of Guru Nanak in his missionary journeys. If this belief is true then this must be the oldest of all the Janam Sakhis (but unfortunately it is not true).

- 1.16 A comparison of this book with Puratan Janam Sakhi reveals that :
 - a. The language of this book is newer than the Puratan book e.g., in this book Bhai Lalo is described as a 'tarkhan' whereas in the Puratan he is called a 'badisut' (ਬਾਦੀਸੁਤ), which is an old expression of a carpenter rather than the word 'tarkhan'.
 - b. This book calls Gujranwala as Eminabad whereas Puratan book calls it Saidpur which is older name of Eminabad.
 - c. The nouns and verbs used in this book are more modern than the Puratan book which makes it a newer book than the Puratan book

¹ Bhai Kahn Singh Nabha – The Mahan Kosh., shabad Sewa Das.

1.17 Bhai Bala was a Sandhu Jat and as said above is believed to be a companion and a contemporary of Guru Nanak, but there is no mention of his name in 'Varan' Bhai Gurdas or other Janam Sakhis.

1.18 Bala Janam Sakhi narrates that Bala, in fact, was a stranger to Guru Angad, but if he was a companion of the Guru, then how can the Sakhi state that Guru Angad did not know him? The Sakhi reads as follows:

ਬਾਲੇ ਸੰਧੂ ਨੂੰ ਇਹ ਚਾਹ ਸੀ ਜੇ ਗੁਰੂ ਪਰਗਟ ਹੋਵੇ ਤਾਂ ਦਰਸ਼ਨ ਜਾਈਐ ॥
ਬਾਲੇ ਸੰਧੂ ਸੁਣਿਆ ਜੋ ਗੁਰੂ ਨਾਨਕ ਇਕ ਖਤਰੇਟਾ ਅੰਗਦ ਹੈ.....
ਇਹ ਸੁਣਿਆ ਬਾਲਾ ਦਰਸ਼ਨ ਕਰਨ ਆਇਆ.....
ਗੁਰੂ ਅੰਗਦ ਬਾਲੇ ਨੂੰ ਪੁਛਣ ਕੀਤਾ, ਭਾਈ ਸਿਖ ਕਿਥੋਂ ਆਇਓ....”

Bala Sandhu wanted to have audience with the Guru. Bala heard that now the Guru is a Khatri called Angad.....after hearing Bala came to see him.....Guru Angad asked Bala, Bhai Sikh from where have you come?..

1.19 The first known manuscript of Bhai Bala Janam Sakhi is dated 1658 and the name of compiler is Gorakh Das. Before this discovery the scholars had thought that this book was written during the time period of Guru Gobind Singh.

1.20 Some scholars are of the opinion that this book was prepared by Hundalis (ਹੰਦਾਲੀਆਂ) for it focused on the superiority of Hundal over Guru Nanak. Later writers like Santokh Singh deleted those sakhis which dealt with Hundals from Bala's Janam Sakhis.

1.21 Whosoever is the author of this book, there are some special traditions which are found only in this book e.g., Guru Nanak's love with sister Babe Nanki (It is not mentioned in that intensity in other Janam Sakhis)

This Janam Sakhi has 267 life stories of Guru Nanak.

1.22 **Bhai Mani Singh wali Janam Sakhi** – Bhai Mani Singh wrote this book at the request of Sikhs who had asked him to rewrite the first Var of Bhai Gurdas in a simple language. Thus this book, no doubt, is a translation of the first Var of Bhai Gurdas but it also has influence of Walayat wali and Balae wali Janam Sakhis. For example this book has borrowed Guru Nanak's birth-date in Vasaikh, rather than Kartik, from these books.

This Janam Sakhi has approximate 117 anecdotes of Guru Nanak.

1.23 **The B40 Janam Sakhi** – This book was discovered by one Hafiz Abdur Rehman who bought it from a Lahore book store and sold it to India Office Library London in 1907. Many believe that it is a copy of the Purantan Janam Sakhi.

This book contains 75 Sakhis, though the number in the folio is 58, but major sakhis with minor sakhis make a total of 75 anecdotes.

1.24 All above Janam Sakhis have been written at different times from different angles and have thus presented Guru Nanak's life in a different format and in many different traditions.

MODULE 2

THE TEXT OF SAKHIS VARAN BHAI GURDAS

VAR I

Pauri 23 – Birth of the Guru

The most benevolent Waheguru listened to the cries of humanity and sent Guru Nanak to this world for redemption. The Guru washed himself (washed his feet), said his prayers and got his disciples drink the nectar of God's name. He preached in this dark age (kaliyug) that, Saragun (Manifest) and Nirgun (Abstract) aspects of God are the same and identical. Dharma was now established on its four feet and all the four castes (through fraternal feeling) were converted into one caste of humanity. Equating the poor with the prince, he spread the message of humility. Inverse is the game of the beloved; he got the egotist bowed to God. Baba Nanak rescued this dark age (kaliyug) and recited the mantra of 'Sat Nam' . Guru Nanak came to redeem the kaliyug. (Shabad: ਕਲ ਤਾਰਨ ਗੁਰੂ ਨਾਨਕ ਆਇਆ)

Pauri 24 – First episode of Guru Nanak Dev

First of all Baba Nanak, by his divinity, obtained the grace of Waheguru and then disciplined his mind. He fed himself with minimum food (sand and swallow-wort (ਅਕ) and made stones his bedding. He preferred to live in simplicity. He offered his full devotion to Waheguru and was fortunate to have His proximity. Baba reached the region of truth wherefrom he received Nam, the storehouse of nine treasures (nidhian)² and utmost humility. In the mirror of his meditation, he found the whole earth burning with the fire of lust and anger. He realised that without a teacher Guru there was utter darkness. He heard the cries of the common men. To further understand the problems of people, he donned their robes and preached the dogma of detachment from both pleasure and pain. Thus he went out to rejuvenate humanity at large.

Pauri 25 – Lack of love and affection at pilgrim centres

Baba (Nanak) went to important pilgrimage centres and by participating in the local ceremonies observed them minutely. He found that the people were busy in performing unnecessary rituals without any sense of devotion. He studied the Vedas and Smritis and found that Brahma had not mentioned anything about the sentiments of love. To find out the mention of love, the Satyug, Treata and Dwapar eras were also screened. In kaliyug, the pitch darkness prevails in which many guises and hypocritical ways have been started. Through garbs and guises one cannot reach Waheguru; He can be reached through self-effacement and true love. The special feature of the Sikh of the Guru is that he goes beyond the framework of caste-classification and moves in love and humility. It is only then that his toilsome labour becomes acceptable at the door of Waheguru.

Pauri 26 – Erstwhile condition

In the eras gone by there were countless celibates, ascetics, recluses, *siddhs*, and *naths* . Many varieties of gods, goddesses, *munis*, *bhairavs* and other protectors were also there. In the

² The nine treasures are: 1. Padam – precious metals; 2. Mahan padams – gems; 3. Sankh – delicious food; 4. Makar – training in waeporary; 5. Kachhap – valuable clothes; 6. Kund – dealing in gold; 7. Neel – trading in gems; 8. Mukund – mastery in fine arts; 9. Khareb or Warch – riches of all kinds.

name of *ganas*, *gandharvs*, fairies, *kinnars* and *yaksas*, many dragnets and dramas were enacted. Visualising demons (*raksasas*) and deities in their imagination, people were totally in the clutches of duality (belief in may god and goddesses). All were engrossed with ego and followers were getting drowned along with their teachers. Even after thorough research, the guru-oriented were nowhere to be found. All the sects, *pirs*, *paigambars* of the Hindus and Muslims were seen (by Baba Nanak). Blinds were pushing the blinds into well.

Pauri 27 – Rise of Guru Nanak

With the birth of the divine Guru - Baba Nanak, the mist, surrounding the world, had cleared and the light had shone all around. It looked as if at the sun rise the stars had disappeared and the darkness had dispelled. With the roar of the lion in the forest, the flocks of escaping deer, now could not have persistence. Wherever Baba had put his feet, a religious place had established. All the siddh-places now had been renamed on the name of Nanak. Every home had become a place of dharma where singing of hymns had become a daily routine. Baba Nanak had given deliverance to all the four directions and the nine divisions³ of earth. Gurumukh (Guru Nanak) had emerged, a saviour, in this kaliyug, the dark age. (Shabad: ਸਤਿਗੁਰੁ ਨਾਨਕ ਪ੍ਰਗਟਿਆ...)

Pauri 28 – Journey to Sumer Mountain and dialogue with Siddhs [Sakhi (a)]

Baba Nanak blessed all the nine divisions⁴ of the earth. Then he climbed up to the Sumer Mountain where he came across a group of siddhs. The mind of the eighty four siddhs and Gorakh filled with surprise and doubts. Siddhas asked (Guru Nanak), "O young boy! Which power brought you here?" Guru Nanak replied that for coming to this place I remembered Waheguru with loving devotion and meditated upon him deeply. Siddhs said, "O young man, tell us your name." Baba replied, "O respected Nath! My name is Nanak and I have attained this position through remembrance of the Name of Waheguru. He further said that by calling oneself lowly, one could attain the highest position.

Pauri 29 – Discussion with the Siddhs [Sakhi (b)]

Siddhs again asked, "O Nanak! How the dealings are there on the mother earth?" By this time all the siddhs understood that Nanak has come to earth to deliver it from the (sins of) kaliyug. Baba replied, "O respected Nath, the truth is dim like moon and the falsehood like deep darkness. The darkness of the moonless night of the falsehood has spread around and I, in order to search for the truthful world, have undertaken this journey. The earth is engrossed in sin and its support, the dharma in the form of 'ox' is crying and wailing for rescue. In such circumstances, when siddhs have taken refuge in the mountains, how the world could get redeemed? Yogis simply applying ashes to their bodies are lying down unconcerned. Without a true teacher the world is getting drowned.

Pauri 30 – Miserable plight of India [Sakhi (c)]

O God! In kaliyug, the mentality of humans have become like the mouth of a dog which always seeks the dead to eat. The kings are sinning as if the protective fence were itself devouring the crop in the field. Devoid of true knowledge, the blind people are uttering falsehood. Now gurus are dancing to tunes played by disciples. The disciples now sit at home and teachers go to their abodes. *Qazis* (Judges) enjoy bribes and getting the same they have

³ The nine regions of the earth are: Bharat, Kinpurkh, Harwarkh, Bhadras, Ketmal, Ila-brat, Ramaea, Hiran, Mah and Kush. Or six continents plus two poles and oceans – Asia, Australasian, Europe, North America, South America, Africa, and North Pole, South Pole, and Oceans.

⁴ The nine divisions of the earth are: Bharat, Kinpurkh, Harwarkh, Bhadras, Ketmal, Ila-brat, Ramaea, Hiran, Mah and Kush. Or six continents plus two poles and oceans – Asia, Australasian, Europe, North America, South America, Africa, and North Pole, South Pole and Oceans.

lost their high regards and position. Man and woman love each other only for riches, may they come from anywhere. The sin has become an every day act.

Pauri 31 – Testing the Guru [Sakhi (d)]

The *siddhs* thought in their mind that this boy should join their fold and adopt philosophy of yoga. Such a yogi in *kaliyug*, will brighten the name of their sect. One of the *Naths*, gave him a begging bowl to fetch water. When Baba came to the stream for water, he saw rubies and jewels in it. The Guru (Nanak) was unfathomable supreme-human and could not be influenced with riches and wealth. He (remaining uninfluenced) returned to the yogis and said, O *Nath*, in that stream there is no water. Later in debates, through the power of the *shabad* he conquered the *siddhs* and suggested a new way of life for them. In *kaliyug*, instead of yogic exercises the name of Waheguru, which was beyond all sufferings, was the only source of delight.

Pauri 32 – At Mecca [Sakhi (a)]

One day the Guru wore a blue attire and started a journey towards Mecca. He held a staff in his hand, pressed a book under his armpit, caught hold of a metal pot and a mattress. In Mecca he stayed in a mosque where many other pilgrims (*hajis*) had also gathered. When Baba (Nanak) slept in the night spreading his legs towards the alcove of mosque at Kabba, the *Qazi* named Jivan kicked him and asked who was this infidel enacting blasphemy. He further said that why the sinner was sleeping spreading his legs towards God. He then held teacher's legs and moved them to the other direction. An astonishing miracle happened, the Kaaba revolved with the movement of the legs of the Guru. All present were stunned to see this miracle and bowed to the Guru.

Pauri 33 - Discussion with the Qazis – at Mecca [Sakhi (b)]

There in Mecca, Qazis and Maulvis got together and began discussing religion. A great fantasy had been created and no one could understand its mystery. They asked Baba Nanak to open and search in his book whether the Hindu was great or the Muslim. Baba replied to the pilgrim *hajis that*, without good deeds both would have to weep and wail. Only by being a Hindu or a Muslim one could not get accepted in the court of Waheguru. As the colour of safflower is impermanent and was washed away in water, likewise the colours of religiosity were also temporary. In fact, the followers of both religions, in their expositions, had denounced both Ram and Rahim. The whole of the world was following the ways of Satan (Devil).

Pauri 34 Victory at Mecca – [Sakhi (c)]

When the Guru left Mecca his wooden sandals were kept as a memory and he was revered in Mecca. All around the world the people who revere the Guru are found. In every house whether of a Hindu or a Muslim the Baba is revered. When the sun rises it cannot be covered and it lightens the whole world. When the lion roared in the jungle the flocks of deer ran away. If someone wants to conceal moon by putting before it a platter, it cannot hide. From rising to setting directions i.e. from east to west, all the nine divisions of earth bowed before Baba Nanak. He diffused his power in the whole world.

Pauri 35 Going to Baghdad – [Sakhi (a)]

From Mecca Baba went to Baghdad and stayed outside the city. Firstly, Baba himself was in the form of the Timeless and secondly, he had his companion Mardana, the rebeck player. For *namaz* (in his own style), Baba gave the call, listening to which the whole city went into absolute silence. The whole city became quiet and the *pir* of the town also got wonderstruck.

On enquiry he found an exhilarated (elated) *faqir in the garb of Guru Nanak*. *Pir* Dasatgir asked him, which category of faquirs he belonged to and what was your parentage. Bhai Mardana answered *Pir Dastgir's* queries and told him that the Guru had come into *kaliyug* for the redemption of the sinners and that he was known in all directions.

Pauri 36 Manifest power – at Baghdad [Sakhi (b)]

The *pir* debated and came to know that this *faqir* was much more powerful. Here in Baghdad he had shown a great miracle. Meanwhile he (Baba Nanak) talked about myriads of nether worlds and skies. *Pir* Dasatgir asked (the Baba) to show him whatever he had seen. Guru Nanak Dev taking along with him the son of the *pir*, melted into thin air and in a wink of eye visualized him the upper and lower worlds. From the nether world he brought a bowl full of sacred food and handed it over to *pir*. This manifest power of the Guru stunned everyone around there..

Pauri 37 – Doctrine of the true Name

After making Baghdad, the citadel (of *pirs*) bow, Baba humbled the people of Mecca, and Medin. The Guru then subjugated the eighty four *siddhs* and the hypocrisies of the six schools of Indian philosophy⁵. Lacs (hundred thousand) of underworlds, the skies, earths and the whole world were conquered. Subjugating all the nine divisions of earth he established the doctrine of *Sat Nam*, the true *name*. All gods, demons, *raksasas*, *deities*, *Chitragutp*, bowed at his feet. Indra and his nymphs sang auspicious songs. The world was filled with joy because Guru Nanak came to give deliverance to the *kaliyug*. He made both Hindus and Muslims humble.

Pauri 38 - Reaching Kartarpur

Then Baba (Nanak) returned to Kartarpur where he put aside his attire of a recluse and put on a householder's dress. He sat splendidly on a cot and executed his divine mission. He made the Ganges flow in the opposite direction because he chose (Guru) Angad as his successor in preference to his sons who did not obey the commands and their minds turned hostile and unstable. When Baba uttered hymns, the light spread and darkness dispelled. Discussions for the sake of knowledge and melodies of un-struck sound were ever heard there. *Sodar* and *Arti* were sung and in the early hours of the morning *Japu* was recited. The God-loved Nanak saved the people from the clutches of *tantra*, *mantra* of *Atharvaveda*.

Pauri 39 Shivratri fair at Batala – [Sakhi (a)]

On hearing about the Shivratri fair, Baba (Nanak) came to Achal Batala. To have his glimpse the whole Batala swarmed the place and money started pouring in like rain. Seeing this miracle, the yogis' anger was aroused. When some of their devotees paid obeisance before Guru Nanak, their (yogis') ire deepened and, to create a mischief, they hid devotees' metal pots which they always carried with them.. The devotees having lost their pots forgot their devotion because their attention now was in the lost pots. The omniscient Baba discovered (and handed over) the pots (to devotees). Witnessing this the yogis were further enraged.

Pauri 40 - Discussion with the siddhs – at Batala [Sakhi (b)]

The yogis getting irritated, grouped together and came forward to have a debate. Yogi Bhangar Nath asked, “Why have you put vinegar in milk? The spoiled milk cannot be churned into butter. How have you put off yogic garb and attired yourself in a household way?” (Guru) Nanak said, “O Bhangar Nath, your mother-teacher is unmannerly. She has not cleansed the inner-self of your body-pot and your clumsy thoughts have burnt your flower of knowledge, which was to blossom into tasteful fruits. You, while distancing and repudiating house hold life, go again to those householders for begging and accept their offerings.”

⁵ The six schools of philosophy are: Saankh, Neayae, Patanjali, Bae-sae-sak, Meemansa, Vedant.

Pauri 41 - Miracles by Siddhs at Batala [Sakhi (c)]

Listening to this, the yogis snarled loudly and invoked many spirits. They said, “In *kaliyug*, Bedi Nanak has trampled and driven away the six schools of Indian philosophy.” Saying thus, Siddhs started making *tantric* sounds of mantras. Yogis changed themselves into the forms of lions and tigers and performed many miracles. Some of them became winged and flew like birds. Some started hissing like cobra and some poured out fire. Bhangan Nnath plucked the stars and many lying upon deer-skin started floating on water. The fire of jealousy of *siddhs* was unextinguishable.

Pauri 42 - Questions raised by siddhs at Batala [Sakhi (d)]

Siddhs spoke, “Listen O Nanak! You have shown miracles to the world. Why are you late in showing some to us?” Baba replied, “O respected Nath! I have nothing worth showing to you. I have no miracles except the name of God, the company of the holy congregation (*Sadh-sangat*), and the power of Word (*bani*). Waheguru, who is full of benedictions (*sivam*) for all, is stable and the earth (and material over it) is transitory. The *siddhs* exhausted themselves with the *tantra-mantras* but the word of Waheguru did not allow their powers to come up and scare or awe the Guru. Ultimately, the humbled *yogis* submitted before the true Guru Nanak.

Pauri 43 - Grandeur of the true Name

Baba (further) said, “O respected Nath, please listen to the truth that I utter. Without the true Nam no other miracle I have. I may wear the clothes of fire and build my house in the Himalayas. I may eat iron and make earth move to my orders. I may expand myself so much that I push the earth. I may weigh the earth and the sky against few grams of weight. I may have so much of power that I push aside anybody by my saying. But without the true Nam, these powers are momentary like the shadow of clouds.”

Pauri 44 - Discussion with siddhs and tour of Multan)

Baba had discussions with *siddhs* and the power of his *shabad* gave them peace of mind. Conquering the *Shivratri* fair Baba made the followers of six Hindu philosophies bow to his feet. . Before the Guru left, the *siddhs* said, “Nanak, your achievement is great. You, emerging like a great man in *kalyug* have spread the light of knowledge all around.” Getting up from that fair, Baba went to the pilgrimage of Multan. There, the head *pir* presented him a bowl of milk filled up to its brims (which meant that Multan was full with *pirs*). 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). It was such a scene as if the Ganges were merging into the sea.

Pauri 45 (Guru Angad)

After the journey of Multan Baba Nanak came back to Kartarpur. His impact increased by leaps and bounds and he made people of *kaliyug* remember Nam. He said that desiring anything except the Nam of Waheguru, was an invitation to multiply sufferings. In the world, he established the authority of his doctrines and started a religion devoid of impurities. 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. Guru Nanak now transformed himself. This mystery is incomprehensible, he converted (his body) into new a form.

The incidents mentioned in the above 21 stanzas can be summed up as follows:

1. Two popular shabads – describing the purpose of Guru Nanak's birth. (Pauris 23 & 27)
2. Guru Nanak's meeting with the Siddhas at Sumer mountain. (pauris 28 -31)
3. Guru Nanak's visit to Mecca and Baghdad. (pauris 32 – 36)
4. Guru Nanak's meeting with Siddhs at Batala. (pauris 39 – 42)
5. Guru Nanak's visit to Multan (pauri 44)
6. Appointment of Guru Angad as the second Guru of the Sikhs (pauri 45)

VAR II

Pauri 13 (Inventory of names of some of the Sikhs of Guru Nanak)

From the very childhood detached natured *Taru*, a Sikh of *Popat* clan, was liberated (by Guru Nanak). One *Mula* of a wonderful nature was there; he would conduct as the servant of the servants of the Guru. *Pirtha* and *Kheda* of *Soini* caste also got merged in an equipoise because of the shelter of the feet of the Guru. *Mardana*, the *bard* and witty person and a good player of *Rabab* (a musical instrument of one string) in assemblies was a disciple of Guru Nanak. *Pirthi Mal* of *Sehgal* caste and *Rama*, the devotee of *Didi* caste were of detached nature. *Daulat Khan Lodhi* was a nice person who later on came to be known as a living *pir*, the spiritualist. *Malo* and *Mahga* were two Sikhs who would remain always absorbed in the joy of Gurbani the holy hymns. *Kalu*, the *Kshtriya*, having many wishes and desires in his heart came to the Guru and under the influence of Gurbani, got honours in the court of Waheguru. The wisdom of the Guru, i.e. the *Gurmat*, spread the loving devotion all around.

Pauri 14 (Sikh name inventory contd)

A devotee named *Bhagata* of *Ohari* caste and *Bhagat* of *Japu* family were two Sikhs who would always go on serving (the Guru). *Sihan*, the *Uppal*, and another devotee of *Uppal* caste were very dear to the true Guru. One *Bhagirath* of *Malsihan* town was there who earlier was a devotee of *Kali*, the goddess. *Jita* of *Randhawa* caste was also a fine Sikh and *Bhai Buddha*, whose earlier name was *Bura*, would remember Waheguru with single devotion. *Bhai Phirana* of *Khaira* caste, *Jodh* and *Jiva* always remained absorbed in the service of the Guru. One *Lohar* caste Sikh named *Gujjar* was there who would preach Sikhism to the Sikhs of the Guru. *Dhinga*, the *barber*, serving the Guru got his whole family liberated. The *gurmukhs* having sight of the Waheguru themselves, made others also to have the same glimpse.

MODULE 3

PURATAN JANAM SAKHIS

THE LIFE OF GURU NANAK

ACCORDING TO THE PURATAN JANAM SAKHIS

Sakhi 1 – Birth of Guru Nanak

Baba Nanak was born in the month of *Vaisakh*, S. 1526 (A.D. 1469). The date is given as the third day of the light half of the month, and the birth is said to have taken place during the last watch before dawn. His father, Kalu, was a *khatiri* of the Bedi sub caste who lived in the village of Rai Bhoi di Talvandi and it was there that Nanak was born. His mother's name is not given. During his infancy he played with other children, but unlike them he had a concern for spiritual things and from the age of five began to utter mysterious sayings. The local Hindus declared that a god has been incarnated in human form and the Muslims that a true follower of Allah has been born.

Sakhi 2 – Guru Nanak and the School – the Hindu teacher

When he turned seven Nanak was taken to a *pandit* to learn how to read. After only one day he gave up reading and when the *pandit* asked him why he had lapsed into silence Nanak instructed him at length in the vanity of worldly learning and the contrasting value of the divine Name of God. The *pandit* was greatly impressed and permitted him to return home. The Guru is believed to have composed the following composition at that occasion:

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ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਪਟੀ ਲਿਖੀ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Raga Asa, Mehla 1, Pati Likhi ~ The composition of The Alphabet:

ਸਸੈ ਸੋਇ ਸ੍ਰਿਸਟਿ ਜਿਨਿ ਸਾਜੀ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ਭਇਆ ॥

ਸੇਵਤ ਰਹੇ ਚਿਤੁ ਜਿਨੁ ਕਾ ਲਾਗਾ ਆਇਆ ਤਿਨੁ ਕਾ ਸਫਲੁ ਭਇਆ ॥੧॥

Sassa (ਸ): He who created the world, is the One God and Master of all.

Those whose consciousness remains committed to His Service - blessed is their birth and their coming into the world. ||1||

ਮਨ ਕਾਹੇ ਭੂਲੇ ਮੂੜ ਮਨਾ ॥

ਜਬ ਲੇਖਾ ਦੇਵਹਿ ਬੀਰਾ ਤਉ ਪੜਿਆ ॥੧॥ ਰਹਾਉ ॥

O mind, why forget Him? You foolish mind! When your account is adjusted, O brother, only then shall you be judged wise. ||1||Rahau||

ਈਵੜੀ ਆਦਿ ਪੁਰਖੁ ਹੈ ਦਾਤਾ ਆਪੇ ਸਚਾ ਸੋਈ ॥

ਏਨਾ ਅਖਰਾ ਮਹਿ ਜੋ ਗੁਰਮੁਖਿ ਬੂਝੈ ਤਿਸੁ ਸਿਰਿ ਲੇਖੁ ਨ ਹੋਈ ॥੨॥

Eevree (ਏ): The primal God is the Giver; He alone is true. No accounting is due from the Gurmukh who understands God through these letters. ||2||

ਉੜੈ ਉਪਮਾ ਤਾ ਕੀ ਕੀਜੈ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥
ਸੇਵਾ ਕਰਹਿ ਸੇਈ ਫਲੁ ਪਾਵਹਿ ਜਿਨੀ ਸਚੁ ਕਮਾਇਆ ॥੩॥

Ooraa (ੳ): *Sing praises of the One whose limit cannot be found.*

Those who perform service and practise truth, obtain the fruits of their rewards. ||3||

ਛੰਕੈ ਛਿਆਨੁ ਬੁਝੈ ਜੇ ਕੋਈ ਪੜਿਆ ਪੰਡਿਤੁ ਸੋਈ ॥
ਸਰਬ ਜੀਆ ਮਹਿ ਏਕੋ ਜਾਣੈ ਤਾ ਹਉਮੈ ਕਹੈ ਨ ਕੋਈ ॥੪॥

Nganga (ਙ): *One who understands spiritual wisdom becomes a Pandit, a religious scholar. One who recognizes One God among all beings does not talk of ego. ||4||*

ਕਕੈ ਕੇਸ ਪੁੰਡਰ ਜਬ ਹੂਏ ਵਿਣੁ ਸਾਬੁਣੈ ਉਜਲਿਆ ॥
ਜਮ ਰਾਜੇ ਕੇ ਹੇਰੁ ਆਏ ਮਾਇਆ ਕੈ ਸੰਗਲਿ ਬੰਧਿ ਲਾਇਆ ॥੫॥

Kakka (ਕ): *When the hair grows grey, then it shines without shampoo.*

The hunters of the King of Death come, and bind him in the chains of Maya. ||5||

ਖਖੈ ਖੁੰਦਕਾਰੁ ਸਾਹ ਆਲਮੁ ਕਰਿ ਖਰੀਦਿ ਜਿਨਿ ਖਰਚੁ ਦੀਆ ॥
ਬੰਧਨਿ ਜਾ ਕੈ ਸਭੁ ਜਗੁ ਬਾਧਿਆ ਅਵਰੀ ਕਾ ਨਹੀ ਹੁਕਮੁ ਪਾਇਆ ॥੬॥

Khakha (ਖ): *The Creator is the King of the world; He enslaves by giving nourishment. By His binding, all the world is bound; no other command prevails. ||6||*

ਗਗੈ ਗੋਇ ਗਾਇ ਜਿਨਿ ਛੋਡੀ ਗਲੀ ਗੋਬਿੰਦੁ ਗਰਬਿ ਭਾਇਆ ॥
ਘੜਿ ਭਾਂਡੇ ਜਿਨਿ ਆਵੀ ਸਾਜੀ ਚਾੜਣ ਵਾਹੈ ਤਈ ਕੀਆ ॥੭॥

Gagga (ਗ): *One who renounces the singing of the songs of the Master of the Universe, becomes arrogant in his speech. One who has shaped the pots, and made the world the kiln, decides when to put them in it. ||7||*

ਘਘੈ ਘਾਲ ਸੇਵਕੁ ਜੇ ਘਾਲੈ ਸਬਦਿ ਗੁਰੂ ਕੈ ਲਾਗਿ ਰਹੈ ॥
ਬੁਰਾ ਭਲਾ ਜੇ ਸਮ ਕਰਿ ਜਾਣੈ ਇਨ ਬਿਧਿ ਸਾਹਿਬੁ ਰਮਤੁ ਰਹੈ ॥੮॥

Ghagha (ਘ): *One who performs service and remains attached to the Word of Shabad. One who bears both bad and good as a part of life- he is the one who is absorbed into the Master. ||8||*

ਚਚੈ ਚਾਰਿ ਵੇਦ ਜਿਨਿ ਸਾਜੇ ਚਾਰੇ ਖਾਣੀ ਚਾਰਿ ਜੁਗਾ ॥
ਜੁਗੁ ਜੁਗੁ ਜੋਗੀ ਖਾਣੀ ਭੋਗੀ ਪੜਿਆ ਪੰਡਿਤੁ ਆਪਿ ਥੀਆ ॥੯॥

Chacha (ਚ): *He created the four Vedas⁶, the four sources of creation⁷, and the four ages⁸ — through each and every age, He Himself has been the Yogi, the enjoyer, the Pandit and the scholar. ||9||*

ਛਛੈ ਛਾਇਆ ਵਰਤੀ ਸਭ ਅੰਤਰਿ ਤੇਰਾ ਕੀਆ ਭਰਮੁ ਹੋਆ ॥
ਭਰਮੁ ਉਪਾਇ ਭੁਲਾਈਅਨੁ ਆਪੇ ਤੇਰਾ ਕਰਮੁ ਹੋਆ ਤਿਨੁ ਗੁਰੂ ਮਿਲਿਆ ॥੧੦॥

Chhachha (ਛ): *Ignorance exists within everyone so is doubt. O God.*

You are the creator of both good and bad (with our intellect we have to differentiate between the two). You, Yourself cause some (for their test) to wander in delusion; those whom You bless with Your Mercy meet with the true Guru. ||10||

⁶ Rig Veda, Sam Veda, Yagur Veda and Athur Veda

⁷ Semen (placenta)-born, egg-born, sweat-born and earth-born.

⁸ Satyug, Treta, Dwapar and Kaliyug

ਜਜੈ ਜਾਨੁ ਮੰਗਤ ਜਨੁ ਜਾਚੈ ਲਖ ਚਉਰਾਸੀਹ ਭੀਖ ਭਵਿਆ ॥

ਏਕੋ ਲੇਵੈ ਏਕੋ ਦੇਵੈ ਅਵਰੁ ਨ ਦੂਜਾ ਮੈ ਸੁਣਿਆ ॥੧੧॥

Jajja (ਜ): That humble being who begs for wisdom has wandered begging through 8.4 million incarnations. God Himself takes away and gives; I have not heard of any one else. ||11||

ਝੜੈ ਝੂਰਿ ਮਰਹੁ ਕਿਆ ਪ੍ਰਾਣੀ ਜੋ ਕਿਛੁ ਦੇਣਾ ਸੁ ਦੇ ਰਹਿਆ ॥

ਦੇ ਦੇ ਵੇਖੈ ਹੁਕਮੁ ਚਲਾਏ ਜਿਉ ਜੀਆ ਕਾ ਰਿਜਕੁ ਪਇਆ ॥੧੨॥

Jhajha (ਝ): O mortal being, why are you dying of anxiety? Whatever God is to give, He shall keep on giving. He gives, and gives, and watches over us; according to the Orders which He issues, His beings receive nourishment. ||12||

ਵੰਵੈ ਨਦਰਿ ਕਰੇ ਜਾ ਦੇਖਾ ਦੂਜਾ ਕੋਈ ਨਾਹੀ ॥

ਏਕੋ ਰਵਿ ਰਹਿਆ ਸਭ ਥਾਈ ਏਕੁ ਵਸਿਆ ਮਨ ਮਾਹੀ ॥੧੩॥

Nyanya (ਵ): When God bestows His glance of Grace, then I do not behold any other. God is pervading everywhere and abides within the mind. ||13||

ਟਟੈ ਟੰਚੁ ਕਰਹੁ ਕਿਆ ਪ੍ਰਾਣੀ ਘੜੀ ਕਿ ਮੁਹਤਿ ਕਿ ਉਠਿ ਚਲਣਾ ॥

ਜੂਐ ਜਨਮੁ ਨ ਹਾਰਹੁ ਅਪਣਾ ਭਾਜਿ ਪੜਹੁ ਤੁਮ ਹਰਿ ਸਰਣਾ ॥੧੪॥

Tatta (ਟ): Why do you practise hypocrisy, O mortal? In a moment, in an instant, you shall have to get up and depart. Do not lose your life in the gamble — hurry to God's sanctuary. ||14||

ਠਠੈ ਠਾਢਿ ਵਰਤੀ ਤਿਨ ਅੰਤਰਿ ਹਰਿ ਚਰਣੀ ਜਿਨ੍ ਕਾ ਚਿਤੁ ਲਾਗਾ ॥

ਚਿਤੁ ਲਾਗਾ ਸੇਈ ਜਨ ਨਿਸਤਰੇ ਤਉ ਪਰਸਾਦੀ ਸੁਖੁ ਪਾਇਆ ॥੧੫॥

T'hat'ha (ਠ): Peace pervades within those who link their consciousness to God's lotus feet. Those humble beings, whose consciousness is so linked, are saved; by Your Grace, they obtain peace. ||15||

ਡਡੈ ਡੰਫੁ ਕਰਹੁ ਕਿਆ ਪ੍ਰਾਣੀ ਜੋ ਕਿਛੁ ਹੋਆ ਸੁ ਸਭੁ ਚਲਣਾ ॥

ਤਿਸੈ ਸਰੇਵਹੁ ਤਾ ਸੁਖੁ ਪਾਵਹੁ ਸਰਬ ਨਿਰੰਤਰਿ ਰਵਿ ਰਹਿਆ ॥੧੬॥

Dadda (ਡ): Why do you make such ostentatious shows, O mortal? Whatever exists, shall all pass away. So serve Him, who is contained and pervading among everyone, and you shall obtain peace. ||16||

ਢਢੈ ਢਾਹਿ ਉਸਾਰੈ ਆਪੇ ਜਿਉ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਕਰੇ ॥

ਕਰਿ ਕਰਿ ਵੇਖੈ ਹੁਕਮੁ ਚਲਾਏ ਤਿਸੁ ਨਿਸਤਾਰੇ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇ ॥੧੭॥

Dhadha (ਢ): He Himself establishes and dis-establishes; as it pleases His Will, so does He act. Having created the creation, He watches over it; He issues His commands, and emancipates those, upon whom He casts His glance of Grace. ||17||

ਣਾਣੈ ਰਵਤੁ ਰਹੈ ਘਟ ਅੰਤਰਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੋਈ ॥

ਆਪੇ ਆਪਿ ਮਿਲਾਏ ਕਰਤਾ ਪੁਨਰਪਿ ਜਨਮੁ ਨ ਹੋਈ ॥੧੮॥

Nanna (ਣ): One whose heart is filled with God, sings His praises. One whom the Creator God unites with Himself, is not consigned to transmigration. ||18||

ਤਤੈ ਤਾਰੂ ਭਵਜਲੁ ਹੋਆ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥

ਨਾ ਤਰ ਨਾ ਤੁਲਹਾ ਹਮ ਬੁਝਸਿ ਤਾਰਿ ਲੇਹਿ ਤਾਰਣ ਰਾਇਆ ॥੧੯॥

Tatta (ਤ): The terrible world-ocean is so very deep; its limits cannot be found. I do not have a boat, or even a raft; I am drowning - save me, O Savior King! ||19||

ਬਥੈ ਥਾਨਿ ਥਾਨੰਤਰਿ ਸੋਈ ਜਾ ਕਾ ਕੀਆ ਸਭੁ ਹੋਆ ॥
ਕਿਆ ਭਰਮੁ ਕਿਆ ਮਾਇਆ ਕਹੀਐ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਭਲਾ ॥੨੦॥

T'hat'ha (ਥ): In all places and interspaces, He is; everything which exists, is by His doing. What is doubt? What is called Maya? Whatever pleases Him is good. ||20||

ਦਦੈ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰੰਮਾ ਆਪਣਿਆ ॥
ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥੨੧॥

Dadda (ਦ): Do not blame anyone else; blame instead your own actions. Whatever I did, for that I have suffered; I do not blame anyone else. ||21||

ਧਯੈ ਧਾਰਿ ਕਲਾ ਜਿਨਿ ਛੋਡੀ ਹਰਿ ਚੀਜੀ ਜਿਨਿ ਰੰਗ ਕੀਆ ॥
ਤਿਸ ਦਾ ਦੀਆ ਸਭਨੀ ਲੀਆ ਕਰਮੀ ਕਰਮੀ ਹੁਕਮੁ ਪਾਇਆ ॥੨੨॥

Dhadha (ਧ): His power established and upholds the earth; God has imparted His colour to everything. His gifts are received by everyone; all act according to His command. ||22||

ਨੰਨੈ ਨਾਹ ਭੋਗ ਨਿਤ ਭੋਗੈ ਨਾ ਡੀਠਾ ਨਾ ਸੰਮੁਲਿਆ ॥
ਗਲੀ ਹਉ ਸੋਹਾਗਣਿ ਭੈਣੇ ਕੰਤੁ ਨ ਕਬਹੂੰ ਮੈ ਮਿਲਿਆ ॥੨੩॥

Nanna (ਨ): The husband enjoys eternal pleasures, but He is not seen or understood. I am called the happy bride, O sister, but my husband has never met me. ||23||

ਪਪੈ ਪਾਤਿਸਾਹੁ ਪਰਮੇਸਰੁ ਵੇਖਣ ਕਉ ਪਰਪੰਚੁ ਕੀਆ ॥
ਦੇਖੈ ਬੁਝੈ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਅੰਤਰਿ ਬਾਹਰਿ ਰਵਿ ਰਹਿਆ ॥੨੪॥

Pappa (ਪ): The Supreme King, the transcendent God, created the world, and watches over it. He sees and understands, and knows everything; inwardly and outwardly, he is fully pervading. ||24||

ਫਫੈ ਫਾਹੀ ਸਭੁ ਜਗੁ ਫਾਸਾ ਜਮ ਕੈ ਸੰਗਲਿ ਬੰਧਿ ਲਾਇਆ ॥
ਗੁਰ ਪਰਸਾਦੀ ਸੇ ਨਰ ਉਬਰੇ ਜਿ ਹਰਿ ਸਰਣਾਗਤਿ ਭਜਿ ਪਾਇਆ ॥੨੫॥

Faffa (ਫ): The whole world is caught in the noose of death, and all are bound by its chains. By teacher's Grace, they alone are saved, who hurry to enter God's sanctuary. ||25||

ਬਬੈ ਬਾਜੀ ਖੇਲਣ ਲਾਗਾ ਚਉਪੜਿ ਕੀਤੇ ਚਾਰਿ ਜੁਗਾ ॥
ਜੀਅ ਜੰਤੁ ਸਭ ਸਾਰੀ ਕੀਤੇ ਪਾਸਾ ਢਾਲਣਿ ਆਪਿ ਲਗਾ ॥੨੬॥

Babba (ਬ): He set out to play the game, on the chess-board of the four ages. He made all beings and creatures his chessmen, and He Himself threw the dice. ||26||

ਭਭੈ ਭਾਲਹਿ ਸੇ ਫਲੁ ਪਾਵਹਿ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨ੍ ਕਉ ਭਉ ਪਾਇਆ ॥
ਮਨਮੁਖ ਫਿਰਹਿ ਨ ਚੇਤਹਿ ਮੂੜੇ ਲਖ ਚਉਰਾਸੀਹ ਫੇਰੁ ਪਾਇਆ ॥੨੭॥

Bhabha (ਭ): Those who search, find the fruits of their rewards; by teacher's Grace, they live in the fear of God. The self-willed manmukhs wander around, and they do not remember God; the fools are consigned to the cycle of 8.4 million incarnations. ||27||

ਮੰਮੈ ਮੋਹੁ ਮਰਣੁ ਮਧੁਸੂਦਨੁ ਮਰਣੁ ਭਇਆ ਤਬ ਚੇਤਵਿਆ ॥

ਕਾਇਆ ਭੀਤਰਿ ਅਵਰੋ ਪੜਿਆ ਮੰਮਾ ਅਖਰੁ ਵੀਸਰਿਆ ॥੨੮॥

Mamma (ਮ): In emotional attachment, he dies; he only thinks of God, the love of nectar, when he dies. As long as the body is alive, he reads other things, and forgets the letter 'm', which stands for marnaa - death. ||28||

ਯਯੈ ਜਨਮੁ ਨ ਹੋਵੀ ਕਦ ਹੀ ਜੇ ਕਰਿ ਸਚੁ ਪਛਾਣੈ ॥

ਗੁਰਮੁਖਿ ਆਖੈ ਗੁਰਮੁਖਿ ਬੁਝੈ ਗੁਰਮੁਖਿ ਏਕੋ ਜਾਣੈ ॥੨੯॥

Yaya (ਯ): He is never reincarnated again, if he recognizes the true God. The Gurmukh speaks, the Gurmukh understands, and the Gurmukh knows only One God. ||29||

ਰਾਰੈ ਰਵਿ ਰਹਿਆ ਸਭ ਅੰਤਰਿ ਜੇਤੇ ਕੀਏ ਜੰਤਾ ॥

ਜੰਤ ਉਪਾਇ ਧੰਧੈ ਸਭ ਲਾਏ ਕਰਮੁ ਹੋਆ ਤਿਨ ਨਾਮੁ ਲਇਆ ॥੩੦॥

Rarra (ਰ): God is contained among all; He created all beings.

Having created His beings, He has put them all to work; they alone remember the Nam, upon whom He bestows His Grace. ||30||

ਲਲੈ ਲਾਇ ਧੰਧੈ ਜਿਨਿ ਛੋਡੀ ਮੀਠਾ ਮਾਇਆ ਮੋਹੁ ਕੀਆ ॥

ਖਾਣਾ ਪੀਣਾ ਸਮ ਕਰਿ ਸਹਣਾ ਭਾਣੈ ਤਾ ਕੈ ਹੁਕਮੁ ਪਇਆ ॥੩੧॥

Lalla (ਲ): He has assigned people to their tasks, and made the love of Maya seem sweet to them(for their test). We eat and drink; we should endure equally whatever occurs, by His will, by His command. ||31||

ਵਵੈ ਵਾਸੁਦੇਉ ਪਰਮੇਸਰੁ ਵੇਖਣ ਕਉ ਜਿਨਿ ਵੇਸੁ ਕੀਆ ॥

ਵੇਖੈ ਚਾਖੈ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਅੰਤਰਿ ਬਾਹਰਿ ਰਵਿ ਰਹਿਆ ॥੩੨॥

Wawa (ਵ): The all-pervading transcendent God beholds the world; He created the form it wears. He beholds, tastes, and knows everything; He is pervading and permeating inwardly and outwardly. ||32||

ੜੜੈ ਰਾੜਿ ਕਰਹਿ ਕਿਆ ਪ੍ਰਾਣੀ ਤਿਸਹਿ ਧਿਆਵਹੁ ਜਿ ਅਮਰੁ ਹੋਆ ॥

ਤਿਸਹਿ ਧਿਆਵਹੁ ਸਚਿ ਸਮਾਵਹੁ ਓਸੁ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ਕੀਆ ॥੩੩॥

Rarra (ੜ): Why do you quarrel, O mortal? Meditate on the imperishable God, and be absorbed into the true One. Become a sacrifice to Him. ||33||

ਹਾਰੈ ਹੋਰੁ ਨ ਕੋਈ ਦਾਤਾ ਜੀਅ ਉਪਾਇ ਜਿਨਿ ਰਿਜਕੁ ਦੀਆ ॥

ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਹਰਿ ਨਾਮਿ ਸਮਾਵਹੁ ਅਨਦਿਨੁ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਲੀਆ ॥੩੪॥

Haha (ਹ): There is no other Giver except Him; having created the creatures, He gives them nourishment. Meditate on God's Name, be absorbed into His Name, and night and day, reap the benefit of His Name. ||34||

ਆਇਝੈ ਆਪਿ ਕਰੇ ਜਿਨਿ ਛੋਡੀ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ ॥

ਕਰੇ ਕਰਾਏ ਸਭ ਕਿਛੁ ਜਾਣੈ ਨਾਨਕ ਸਾਇਰ ਇਵ ਕਹਿਆ ॥੩੫॥੧॥

Airaa (ਅ): He Himself created the world; whatever He has to do, He continues to do. He acts, and causes others to act, and He knows everything.. ||35||1||

Sakhi 3 – Guru Nanak and the Persian teacher. The marriage of Guru Nanak

The child Nanak had now began to manifest disturbing signs of withdrawal from the world. He was sent to learning 'Turki' at the age of nine, but returned home and continued to sit in silence. The local people suggested to (Baba) Kalu that he should have Nanak married. Kalu took their advice, a betrothal was arranged at the house of Mula, a khatri of the Chona sub-

caste, and at the age of twelve Baba Nanak was duly married. No reference is made to where Mula lived or to where the marriage took place, and nor is the bride's name given⁹. Nanak now took up a worldly occupation, but his heart was not in it and he spent his time consorting with *faqirs*.

Sakhi 4 – The ruined Fields

Two miracles are related of this period. On one occasion he went to sleep while grazing the family buffaloes and the unattended animals ruined a field of standing wheat. The aggrieved owner of the field called the negligent Nanak before Rai Bular, the landlord of the village. Guru Nanak insisted, however, that no damage had been done, and a messenger despatched by Rai Bular found that the ruined crop had been miraculously restored.

Sakhi 5 – The still shadow of a Tree

On another occasion Rai Bular saw Nanak sleeping in the shadow of a tree and was greatly impressed to observe that the shadow did not move with the declining sun. The same *sakhi* also records the birth of Guru Nanak's two sons, Lakhmi Chand and Siri Chand.

Sakhi 6 – Guru Nanak' silence and his parents

Nanak's habitual withdrawal from the world continued to cause grave concern and both his parents argued with him unsuccessfully.

Sakhi 7 – The Physician

Some of the Bedis suggested consulting a physician, but this merely prompted utterances concerning the nature of what the Guru regarded as the real illness afflicting mankind.

Sakhi 8 – Sultanpur Lodi

The family problem was eventually solved by Nanak's brother-in-law, Jai Ram¹⁰, who was the steward of Nawab Daulat Khan of Sultanpur. Jai Ram sent a letter inviting Nanak to Sultanpur. The invitation was accepted and Guru Nanak departed, comforting his wife with a promise that he would call her as soon as his work in Sultanpur prospered.

Sakhi 9 – The Service in the Modi Khana

As soon as Nanak arrived in Sultanpur Jai Ram approached Nawab Daulat Khan to grant his brother-in-law an audience. The request was granted. Nanak fared very well in the interview and got the job. He was also presented with a robe of honour. The nature of the employment is not specified beyond the fact that it was evidently understood to be administrative work¹¹. The *sakhi* records that each morning the Guru would first take his orders from the court and then would sit down to write. In the following *sakhi* (*Sakhi no. 10*) Daulat Khan refers to him as a good *vazir* (minister) and uses the same word to describe him in *sakhi 11*.

During this period Guru Nanak lived a very simple life, keeping only enough of his food allowance to meet his own limited needs and devoting the remainder to God's work (distributing to the needy). Mardana the minstrel came from Talwandi to join him and was followed by others (names are not given). All were commended to Daulat Khan by Nanak and received employment as a result. The group regularly sang the praises of God until late into the night, and during the last watch of the night the Guru would go to the river and bathe.

⁹ Guru Nanak was married in Batala, and his wife's name is Mata Sulakhni.

¹⁰ His subcaste is Uppal

¹¹ Store keeper

Sakhi 10 – River Bein (Wai), the court of Waheguru

One day Nanak went to the river and removing his clothes left them in the care of a servant. While he was bathing messengers of God came and he was transported by them to the Divine court. There he was given a cup of nectar (*amrit*) and with it came the command, 'Nanak, this is the cup of My Name (*Nam*). Drink it.' This he did and was charged to go into the world and preach the Divine Name.

In the meantime the servant had become panicked at his master's failure to emerge from the water. He returned to the town and informed Daulat Khan of the apparent tragedy. Daulat Khan rode out at once and had the river searched with professional divers, but Nanak's body was not to be found. Three days later, however, the missing Nanak suddenly reappeared, a few hundred yards away, at the point where he had entered the river. Daulat Khan joined the crowd which gathered, but Guru Nanak evidently remained silent, for the people explained to the Nawab that he had sustained injury in the river. Hearing this Daulat Khan departed with a heavy heart and Nanak, wearing only a loin-cloth, went with Mardana to live with some faqirs.

Sakhi 11 – Qazi and Namaz

For one day Guru Nanak maintained his silence and then on the following day he spoke, saying: 'There is neither Hindu nor Mussulman.' This was reported to Daulat Khan, but dismissed as the sort of utterance one might expect to hear from a faqir. His qazi, however, took a more serious view of what appeared to be a clear rejection of Islam's claims to superiority. Daulat Khan agreed to question Nanak on the subject, but found nothing offensive in the reply which he received.

It so happened that the appointed time for the second daily prayer came while Guru Nanak was being examined. Everyone present arose and went to the mosque, and Nanak went with them. There he caused even greater offence to the qazi by laughing out loud during the reading of *namaz*. The qazi protested angrily to Daulat Khan, but Nanak explained that he had done so because the qazi had been thinking, not of the prayer he was uttering, but of a new-born filly he had left in the compound, dangerously near a well. The qazi was now convinced of Nanak's powers and made his submission. The people all followed his example and Daulat Khan was so impressed that he offered to surrender his entire authority and all his property to the Guru. When Daulat Khan returned home he found that his treasury had been miraculously filled. Guru Nanak then left Sultanpur, taking with him Mardana the Bard.

Sakhi 12 – The village of Uppal Khattris, gifts of money and clothing to Mardana

After leaving the town the Guru and Mardana first proceeded to a wilderness and for some time deliberately avoided all inhabited places. On one occasion Mardana became hungry and was sent ahead to a village of Uppal khattris to receive the generous offerings they would make. On another occasion Mardana entered a town where goods, clothing, and money were lavished upon him. He returned laden to the Guru, but was told to throw the offerings away as they were unnecessary encumbrances.

Sakhi 13 – Sajjan the robber

Visiting where places they came to the house of a certain Sheikh Sajjan¹². The house was situated out in the country and its owner had built both a temple and a mosque. These were ostensibly for the convenience of Hindu and Muslim travellers, but Sajjan was a *thag* (*a highway robber*) and his real purpose was to lure travellers into his house in order that he might murder them and so acquire their wealth. His method of despatching his guests was to throw them into a well.

¹² It is in Multan.

Baba Nanak and Mardana were welcomed in the usual way and when night came they were invited to take rest. Before doing so the Guru sang a hymn. The words which he sang convinced Sajjan of his sins and falling at the teacher's feet he implored forgiveness. This was granted on condition that he made donations for all he had stolen. The *Hafizabad* manuscript adds that the first *dharmshala* was built there.

Sakhi 14 – Pir of Panipat

After leaving Sajjan they travelled to Panipat where Guru Nanak held a successful discourse with Sheikh Sharaf, the *Pir* of Panipat. The name of the Pir's disciple is given as Sheikh Tatiyar.

Sakhi 15 – Visit to Delhi and the dead elephant

From Panipat they proceeded on to Delhi where they encountered some *mahouts* (*one who sat at the top of an elephant and controls him*) employed by Sultan Ibrahim Beg. The mahouts were bewailing the death of the elephant which had provided their employment. At the teacher's bidding they stroked the dead animal's face and uttered, 'Waheguru!' The elephant was instantly restored to life and the Sultan, hearing of the miracle, asked for a repetition of it. The elephant duly died again, but Guru Nanak made no effort to revive it. His coded explanation was, however, understood by the Sultan and accepted as a thoroughly laudable one.

Sakhi 16 – First Journey to the East upto Assam

These early incidents were evidently a part of the teacher's first journey (*udasi*), but this is not explicitly declared to have begun until after the Delhi visit. The *Sakhi* records that the first journey was to the east and that on this occasion the teacher's companion was Mardana. It also details the unusual dress which he adopted for this journey. It is given as a brownish-yellow garment and a white one, a slipper on one foot and a wooden sandal on the other, a faqir's *kafni* (*a cloth to wrap around waist*) and a necklace of bones around his neck, a *qalandar's* (magician) hat on his head, and a saffron mark (*tilak*) on his forehead. His food is said to have consisted of air (almost nothing). The same *sakhi* also refers to a certain Sheikh Bajid whom they happened to observe being transported in a litter and then being massaged and fanned by servants. In response to Mardana's inquiry concerning the inequalities of the human condition Baba Nanak replied, 'Joy and pain come in accordance with the deeds of one's previous existence.'

Sakhi 17 – Visit to Kashi (Benaras)

Travelling on they reached Benaras (modern Varanashi) where they sat down in a public square. A pandit named Chatur Das, who happened to pass, observed with surprise that Guru Nanak had neither *saligram* (*idol of Shiv*), *tulsi-mala* (*a necklace of tulsi leaves. Tulsi is the name of a holy plant*), rosary, nor a sectarian mark on his forehead. A discourse ensued, ending with a complete recitation of the lengthy work entitled *Raga Ramkali Dakhni – Oankar* (page 929 *Guru Granth Sahib*) and with the conversion of Chatur Das.

Sakhi 18 – Nanakmata

The next incident is set in a place which the *Puratan* janam-sakhis refer to simply as *Nanakmata*. Some janam sakhis mention it as Gorakhmata. It was evidently a Nath centre and the Siddhs who were there at the time observed that a banyan tree which had stood withered for many years suddenly became green when the Guru sat beneath it. They sought to persuade him to join their order, but ended by hailing him as one exalted.

Sakhi 19 – Sermon on the joy of birth and lamentation at the death

The next four *sakhts* are given no explicit geographical location. The first concerns a community of traders who were busy celebrating the birth of a son to their leading merchant and who ignored Mardana despite his repeated request for food.. Guru Nanak is said to have smiled when Mardana reported their indifferent behaviour and to have informed him that the new arrival would depart next morning. The prophecy proved to be correct, for the next day the community was lamenting the death of the infant.

Sakhi 20 – The watchman

The second un-located *sakhi* briefly describes a watchman who, because he sought to give the visitors the best food he had available, received an undefined 'royal authority'.

Sakhi 21 – Two friends going different ways, one to the Guru and the other to a prostitute

The third is the story of a disciple whom the Guru won while staying in a village during a rainy season. One day the new disciple's neighbour accompanied him to meet the Guru, but on the way stopped instead at a prostitute's house. Thereafter the two would go out together, one to the Guru and the other to his mistress, until one day they decided to test the merits of the radically different habits they were following. That same day the neighbour discovered a pot filled with coal, but containing also a gold coin, whereas the disciple had the misfortune to pierce his foot with a thorn. Guru Nanak explained to them that the neighbour's gift of a gold coin to a sadhu in his previous existence had earned him a pot of gold coins. The disciple, on the other hand, had performed deeds of merit. The neighbour's subsequent immorality had, however, converted all but the original gold coin to coal, and the disciple's piety had reduced the stake to a thorn.

Sakhi 22 – Dead body, Yamas and the Guru

The fourth of the un-located *sakhi* describes an encounter with some *thags* (robbers). These *thags* decided that the evident brightness of the teacher's face must surely mean the possession of much concealed wealth on his person. Before killing travellers, however, the *thags* were persuaded to send two of their numbers to a funeral pyre which could be seen burning in the distance. There they observed angels of Rama (gods who take away good souls) snatch a body from messengers of Yam (god of death who takes away bad souls). One of the angels explained that the man had been a monstrous sinner, and that accordingly he should really have been the rightful property of Yam.

The smoke of his funeral pyre has, however, been seen by that divine *Guru* whom you came to kill, and as a result he has gained access to Paradise. The *thags* were appalled to think that they had been about to kill one who imparted salvation simply by seeing smoke. They made their submission and were pardoned on condition that they took up honest agriculture and devoted any surplus they might have to *bhagats*.

Sakhi 23 – Nur Shah, the magician

This *Sakhi* is set in a land called Kauru or Kavaru (in modern Assam) a land ruled by female magicians. The queen's name is given as Nur Shah. Mardana went ahead to beg for food and was turned into a lamb by one of the magicians. Guru Nanak, following him, caused a pot to stick to the woman's head, and told Mardana to restore himself by saying 'Sat Kartar' and bowing down. The female magicians all converged on Guru Nanak when they heard what he had done, some riding on trees, some on deer-skins, some on the moon, several on a wall, and some on a whole grove of trees. When their efforts to enchant him failed Nur Shah herself came and tried magic and various sensual temptations. All failed and the women finally submitted.

Sakhi 24 – Kaliyug and the Guru

Next the Guru and Mardana came to a wilderness where they rested. At God's command Kaliyug came to try and deceive the Guru. To Mardana's inexpressible terror a great darkness fell and trees were swept away. Next there appeared fire, with smoke ascending on all sides from four abysses of fire. Black clouds then gathered and rain began to fall. Finally, Kaliyug appeared in the form of a demon giant so tall that the top of its head reached to skies. It advanced towards them, but the nearer it came the smaller it grew, until eventually it assumed the form of a man and Kaliyug stood before Guru Nanak in a posture of respect. In the discourse which followed he sought to tempt him with offers of a beautiful palace filled with jewels and of women, of the power to work miracles, and finally of temporal sovereignty. All were rejected by the Guru, and Kaliyug finally made his submission and asked for salvation.

Sakhi 25 – The city of insects

Having left Kaliyug, the travellers came next to a city of insects. Wherever they looked everything was black and Mardana was once again in the extremities of terror. Guru Nanak related to him a strange story of how a Raja had once shown disrespect to the insects, and of how they had first destroyed his army with poison and then revived (to bring back to life) it with nectar.

Sakhis 26 & 27 – Two Villages, one with good people and one with bad people

Sakhis 26 and 27 obviously constitute a single story. The first concerns a village which refused hospitality and the second a village which gave it liberally.

After leaving the first village the Guru said, 'May every one in the village stay and live hear', and after leaving the second village the Guru said: 'May this town be uprooted and its inhabitants scattered.' When Mardana observed that this was strange justice indeed, the Guru explained that the inhabitants of the first village would, if dispersed, corrupt others, whereas those of the second would spread true beliefs wherever they go.

Sakhi 28 – The land of Sheikh Farid

After this they reached the land of Asa and there found the famous Sufi Sheikh Farid sitting in a jungle. Three incidents are recorded of the period which they spent with Sheikh Farid.

In the first a devout person offered the two holy men a cup of milk, having deliberately dropped four gold coins into it. When he returned later he discovered a gold cup filled with gold coins and realised that by offering worldly things instead of an open heart he had received a worldly reward and so had missed a great opportunity.

The second describes a problem which was bothering the people of Asa. The Raja of Asa, Syam Sundar, had recently died, but in spite of persistent efforts his skull would not burn. The astrologers had been consulted and had declared that he was in affliction as a result of once having told a lie, and that his salvation could not be effected until a true Sadhu set foot in the kingdom. For this reason Farid and the Guru were welcomed when they arrived. Farid declined the honour and insisted that Guru Nanak should be the one to pass through the gate which had been erected at the point of entry into the kingdom. The Guru did so, the Raja's skull duly burst, and his soul went free.

The third incident describes how Sheikh Farid threw away a wooden *chapatti* which he had previously kept in order to have an excuse for refusing food. The Raja's unfortunate experience had shown him what would happen if he were to persist with this falsehood. The *sakhi* concludes with the statement that there is a *manji* (a missionary centre) in the land of Asa.

Sakhi 29 – The land of Bisiar

Much of *sakhi* 29 is incoherent, and the *Colebrooke* and *Hafizabad* versions differ considerably. It concerns a visit to a land called Bisiar where everyone refused them hospitality except a carpenter named Jhanda. Sitting on 'an island in the ocean', Guru Nanak then composed a work called the *Juga-vali* which he delivered to Jhanda. There is an obscure reference to a city called Chhuthaghatataka, and there is said to be a *manji* in Bisiar.

Sakhi 30 – Fruit to eat but not to take away

During these travels hunger was never a problem for the Guru, who could subsist on air alone, but for Mardana it was different. After leaving Bisiar they entered a great desert and here Mardana's hunger became so extreme that he could proceed no further. Guru Nanak showed him a tree which would provide him with fruit, but strictly instructed him to take none with him when they proceeded on.

Mardana disobeyed the command and later ate some of what he had brought with him. He at once collapsed. The Guru revived him and explained that it was poisonous fruit which had turned to nectar because of the word he had spoken.

Sakhi 31 – Back to Talwandi and journeys to various places in Punjab)

After twelve years (*this period does not coincide with other Janam Sakhis*) of wandering they eventually arrived back at Talwandi and stopped in the jungle at a distance of two *kos* from the village. Mardana was sent to the village, and was instructed to go to Nanak's house as well as his own. He was, however, to refrain from mentioning Nanak's name. In the village he received a warm welcome. When asked where Nanak was he replied, "Brethren, when the Baba was in Sultanpur I was with him, but since then I have had no news of him.' The teacher's mother refused to believe this and when he left the village she followed him at a distance. A touching reunion with her son followed. Baba Kalu went after her as soon as he received the news and did his best to persuade Nanak to remain in Talwandi. The Guru insisted, however, that they had renounced the world and that the settled life was not their calling.

Sakhi 32 – Pak Pattan – the South of Punjab

Leaving Talwandi, Guru Nanak and Mardana visited the Ravi and Chenab rivers, and then proceeded south towards *Pak Pattan* (district Multan). In a jungle, three *kos* outside the town, they encountered Sheikh Kamal, a disciple of Sheikh Braham who was the contemporary successor of the famous Sufi Sheikh Farid. Kamal informed his master and Sheikh Braham went out to converse at length with the Guru.

Sakhi 33 – The healing of a leper at Goindval

From Pak Pattan they moved north-east and passing through Dipalpur (district Montgomery), Kanganpur (district Lahore), Kasur, and Patti (district Amritsar), entered Goindval. There no one would give them shelter except a faqir who was a leper and who, as a result of the meeting, was healed.

Sakhi 34 – Village of Pirian Pathanan

They then travelled on through Sultanpur, Vairoval, and Jalalabad, and entered a village called Kirian Pathanan (district Amritsar) where the Guru made more disciples.

Sakhi 35 – Saidpur and the attack of Babar

From there they moved north through Batala to Saidpur, or Sayyidpur, the modern Eminabad in Gujranwala district. By this time they had been joined by some faqirs and all were hungry. Guru Nanak himself asked the town-folks for food, but the Pathans who lived

there were all busy celebrating marriages and paid no heed to his requests. This lack of response made him exceedingly angry and in his wrath he uttered the verse which begins: *jaisi mai avai khasanm ki bani*.

A Brahman who had evidently heard the verse, and who had recognized it as a summons to Babur the Mughal, to punish the town, brought an offering of fruit and asked the Guru to retract his curse. Guru Nanak replied that what had been uttered could not be recalled, but assured the Brahman that if he were to remove his family to a pool twelve *kos* away they would all be saved. The following day Babur arrived and fell upon Saidpur. Everyone in it, Muslims as well as Hindus, were slaughtered, houses were looted and then razed to the ground, and the surrounding countryside was devastated.

At some stage the Guru and Mardana were seized and committed to the Saidpur prison under the supervision of one Mir Khan. Both were made to do forced labour, Guru Nanak as a coolie and Mardana as a horse attendant. Mir Khan, when he came to watch the prisoners, was startled to observe that the teacher's load remained suspended a full foot above his head and that the horse followed Mardana without a halter. This information was conveyed to Babur who declared, 'Had I known there were such faqirs here I should not have destroyed the town.' He accompanied Mir Khan to where the prisoners were working and observed that a hand-mill which had been issued to Guru Nanak turned without any assistance.

Babur then approached the Guru who uttered two verses. Hearing these the Mughal fell and kissed his feet, and offered him a favour. Guru Nanak asked for all the prisoners to be released, and Babur at once issued orders to free them and restore their property. The prisoners, however, refused to go unless Guru Nanak accompanied them. Mardana subsequently asked why so many people had suffered for the sins of just a few, and was told that he would be given his reply after he had slept under a nearby tree. While he was sleeping ants were attracted by a drop of sweet grease which had fallen on his chest. One of the ants bit him and, without awaking, Mardana brushed them away, killing them all as he did so. This, Guru Nanak subsequently informed him, was his answer.

To this the *Hafizabad* manuscript adds a lengthy account of the manner in which Babur, who was really a clandestine *qalandar*, was impressed by the Guru. When asked to free the prisoners he agreed to do so on a condition that his throne should last for ever. Guru Nanak would promise only that the kingdom would endure 'for a time period only'. This was accepted as sufficient and the prisoners were all released.

Sakhi 36 – Mia Mitha

Leaving Saidpur, Guru Nanak and Mardana passed through Pasrur and came to the small fortress of a local celebrity named Mia Mitha, They stopped in a grove at a distance of one *kos* and when Mia Mitha was informed of the teacher's arrival he boasted that he would skim him as cream is skimmed off milk. Guru Nanak replied that he would squeeze Mia Mitha as he squeezed juice from a lemon. A debate followed and Mia Mitha finally made his submission.

Sakhi 37 – Duni Chand, the wealthy man of Lahore, rituals at Shradhs

Next Guru Nanak proceeded to Lahore where his coming was brought to the notice of a wealthy Dhuppar khatri named Duni Chand who happened to be celebrating his father's *shradh* (*feeding Brahmins for the well being of the deceased relations*). In response to Duni Chand's invitation Guru Nanak went to him, and upon arrival, asked him what point there was in feeding Brahmins when his father, in whose memory the *shradh* was being held, had not eaten for three days. Duni Chand at once asked where his father was to be found, and was informed that he had been born as a wolf and was lying under a certain bush five *kos* away. Taking some food he went in search of his reincarnated father and was told by the wolf (who could speak like a man with the blessings of Guru Nanak) that the unfortunate rebirth was the result of having coveted some boiling fish at the point of death.

Duni Chand subsequently took Guru Nanak to his house. Over the door were seven flags, each representing a *lakh* (*hundred thousand*) of rupees. The Guru made no comment, but gave his host a needle with the request that he return it to him in the next world. 'Good God!' exclaimed his wife when he told her what the Guru had said. 'Will this needle accompany you to the hereafter?' Appreciating the force of her rhetorical (one which needs no answer) question Duni Chand took the needle back to Guru Nanak, who asked him, 'If a needle cannot go there, how these flags can get there?'

Sakhi 38 – Unnecessary rituals

Sakhi 38 provides the setting for a denunciation of unnecessary ceremonial purity. An excessively scrupulous Brahman refused Guru Nanak's food and tried to dig a cooking-square which would satisfy his own notions of purity. After digging all day and everywhere turning up bones he finally made his submission.

Sakhi 39 – Daily kirtan

The next incident evidently belongs to a later period, for it describes Guru Nanak's practice of daily communal *kirtan* at *Kartarpur*. The Guru happened to observe that a boy aged seven had become a regular attendee at *kirtan* and one day asked him why he engaged in such serious practices at such an early age. In reply the boy related that the necessity of doing so had been impressed upon him as a result of his having observed how when he kindled a fire the small sticks were consumed first. The boy's name is not given¹³.

Sakhi 40 – The village of Kartarpur

The two *sakhls* which conclude the *Puratan* account of the first journey are recorded in the *Hafizabdd* manuscript, but not the *Colebrooke*. According to the first of them, Guru Nanak took up residence on the banks of a river near Talwandi where crowds of people flocked to see him. A local official named Karoria, who lived in a neighbouring village, concluded that Nanak was taking advantage of his popularity to corrupt both Hindus and Muslims, and that accordingly he should be imprisoned. He set out to make the arrest, but on the way was struck blind. This convinced him that Nanak must indeed be a great *pir*, he remounted his horse, only to fall off again. The people who had observed these misfortunes assured him that the only proper way to approach a great *pir* was on foot. This he did and was so impressed by the Guru that he decided to build for him a village which was to be called Kartarpur.

Sakhi 41 – The conversion of Bhagirath

The second of the *Hafizabad Sakhis* relates the story of Bhagirath and an unnamed shopkeeper. A poor Sikh once came to the Guru asking for financial assistance in order that he might have his daughter married. Guru Nanak accepted the request and sent a Sikh, Bhagirath, to Lahore with instructions to purchase everything that would be required, and to return at all costs that same day. Failure to do so would mean forfeiting his opportunity of salvation.

The shopkeeper to whom he went for his purchases provided him with everything except a set of bangles, informing him that these could not possibly be ready until the next day. When Bhagirath insisted that delay was more than his salvation was worth, the shopkeeper became curious and decided to visit the Guru who could evidently give or withhold salvation as he pleased. He provided a set of bangles from his own house and set off with Bhagirath. While they were still on the way they heard teacher's voice coming from the skies. The shopkeeper was instantly convinced and spent three years with Guru Nanak before returning to Lahore.

When he eventually did return it was to entrust his property to other shopkeepers. He then embarked on a ship, sailed to the city where Raja Shivnabh lived, and there established a

¹³ Perhaps the boy was the young Baba Buddha.

trading business. He lived a life of great piety there, but it was not one which accorded with the superstitious practices of the local people. These people were not Hindus and they made a point of defiling any Hindu who went there. The shopkeeper did not observe local practices, but nor did he follow Hindu customs and so eventually he was reported to the Raja. Shivnabh, who summoned him, demanded an explanation, and was given a description of Guru Nanak. This aroused a great longing in him for an opportunity to meet the Guru. The shopkeeper replied that the proper place to meet him was in his own heart, but before leaving he comforted the Raja with the assurance that the Guru would one day come to him in person. He warned him, however, that there could be no knowing the guise in which he would come.

After the shopkeeper had sailed away Raja Shivnabh devised a method of testing all visiting faqirs. Summoning a number of alluring women he instructed them to exercise their charms on all faqirs or sadhus who might arrive, knowing full well that in this sinful age only the perfect Guru would be able to resist such advances.

Sakhi 42 – The Second Journey towards South upto Ceylon (Khwaja Khisar)

The Sakhi opens with the announcement that Guru Nanak's second journey was to the south. The *Puratan* janam-sakhis are confused concerning the number and names of his companions on this journey. The *Hafizabad* manuscript usually gives their number as two and their names as Saido and Gheho, both Jats, but in one place it refers to three companions named Saido, Gheho, and Siho, again all Jats, in another simply to Saido and Siho, and in yet another it adds the name of Mardana. The *Colebrooke* manuscript usually names them Saido, Siho and Gheho, but in one place refers to them as Saido and Gheho.

The first visit was to a country called Dhanasari where the teacher's companions encountered one Khwaja Khizar. There the people had previously come to the conclusion that Guru Nanak's frequent visits to the river were for the purpose of worshipping this deity, and had themselves begun worshipping him. One night, however, they met Khwaja Khizar himself taking an offering to the Guru whom he worshipped daily. Then they all realised their folly.

Sakhi 43 – The compilation of Maj di var

While in Dhanasari Guru Nanak conducted a successful discourse with Anabhi, the superior of a very influential Jain monastery. He then completed *Majh ki Var (page 137 Guru Granth Sahib)* and proceeded on.

Sakhi 44 – A cannibal and his cauldron

The next recorded incident is set on an island in the ocean, in foreign parts, where a savage man exercised tyrannical rule. The savage seized the Guru and set about cooking him in a cauldron. Instead of becoming hot, however, the cauldron became cooler. Perceiving this the cannibal fell at the teacher's feet and asked for salvation. Siho administered baptism and so he became a Sikh. The savage's name is not given¹⁴.

Sakhi 45 – The prayer mat and the sea

The *sakhi* narrates a meeting with Makhdum Bahauddin whom Guru Nanak encountered sporting in the sea on his prayer-mat.

Sakhi 46 – A Dialogue with Machhindernath and Gorath Nath

After this Guru Nanak travelled out into the ocean to converse with Machhendranath and Gorakh-nath.

¹⁴ In others accounts he is mention as 'Kauda' – Kauda the demon.

Sakhi 47 – Visit to Ceylon

When Guru Nanak arrived in Singhaladip in Ceylon, there a garden, which had remained withered for years, suddenly blossomed. The gardener reported this to the Raja who at once sent his alluring women to test the new arrival. Later Shivnabh came himself and after questioning the Guru invited him to his palace. Baba Nanak replied that he did not walk on foot and required as his mount one who was of royal blood and ruler of a city. Shivnabh at once offered himself and the Guru proceeded to the palace on the Raja's back.

At the palace Shivnabh and his wife, Chandarakala, asked him what he wished to eat. In reply the Guru asked for human flesh and specified that it was to be that of a son who is of royal parentage and twelve years old. Shivnabh consulted his own son's horoscope and discovered that he was, as required, twelve years of age. Both the young boy (Shivnabh's son) and his wife agreed that the teacher's wish should be met. While the mother held her son's arms the wife held his feet and Shivnabh proceeded to cut his throat. The boy's body was then stewed and placed before the Guru who instructed them to shut their eyes, say Sat Kartar, and eat. This they did and when they opened their eyes the Guru had disappeared. As a result of this experience the Raja became insane, but twelve months later was given a *darsan* (an audience), he recovered and became a Sikh.

The partly incoherent conclusion of this *sakhi* records that while in Singhaladip Guru Nanak composed a work entitled the *Pran Sangali*. A group of believers met regularly in the *dharmshala* and there secret teachings were revealed. Raja Shivnabh received a *manji* (missionary seat) and Guru Nanak departed.

Sakhi 48 – A carpenter and a pot of gold

In a village the Guru visited a carpenter and wrecked his hut despite his hospitality. The reason for this seemingly dreadful action was revealed when the carpenter discovered under the remains of his broken bed four pots of gold.

Sakhi 49 – The third journey towards North

The third journey was to the north and Guru Nanak's companions this time were Hassu, a blacksmith, and Sihan, a calico-printer. On his head and feet he wore leather and around his whole body he bound rope. The small group first travelled to Kashmir where a pandit named Braham Das came to meet them wearing an idol round his neck and bringing with him two camels loaded with Puranas. The discourse which followed converted him and he threw away his idol.

His conversion was, however, incomplete and one day Baba Nanak told him to take a *guru*. For this purpose he directed Braham Das to some faqirs out in a tract of waste land, and they in turn sent him on to a nearby temple. There a woman in crimson beat him severely with a shoe and the wailing pandit returned to the faqirs to be informed that she was Maya who he had so far served as a guru. This completed Braham Das's conversion. He threw away his books and became a humble servant of the pious.

Sakhi 50 – The Sumer Mountain

After leaving Kashmir, Guru Nanak crossed many mountains and eventually climbed to Mount Sumeru where he conversed with Shiv, Gorakhnath, Bharathar, Gopichand, and Charapat. The Siddhs sent him to fill a pot with water, but when it kept filling with jewels the Guru broke it, repaired it, exorcised the spell with a *slok*, and then filled it with water.

A lengthy discourse followed, at the end of which the Siddhs suggested that Nanak should proceed to the village of Achal where many Siddhs would be gathered for a fair. The journey, they informed him, would take them three days as they travelled on the wind. They then departed, obviously expecting to arrive well before him. The Guru, however, was transported there in an instant and at their arrival the Siddhs from Mount Sumeru were

amazed to hear from others at the fair that Nanak had appeared three days previously. A brief discourse followed.

Sakhi 51 – The fourth Journey and the visit to Mecca

The fourth journey took Guru Nanak westwards to Mecca. There is no mention of any companion. For this journey the Guru wore leather shoes, pyjama, a blue garment, and a necklace of bones. Having reached his destination he went to sleep with his feet in the direction of Mecca (Kaaba) and a qazi named Rukandin, who happened to observe him in this position, rebuked him severely. The Guru suggested that the qazi should drag his feet round and leave them pointing in a direction away from Allah and the *Kaba*.. Rukandin in disgust complied and was amazed to discover that as he moved the teacher's feet the *meharab* moved with them. He summoned Pir Patalla and the three engaged in discourse. At its conclusion Guru Nanak uttered Sat Kartar and water appeared in many wells around there, thus fulfilling a prophecy contained in the Muslim scriptures that Nanak, a *darvei*, would come and cause water to spring in the wells of Mecca.

Sakhi 52 – The fifth journey to Batala and discourse with the Siddhs, the composition of Sidhghost

The fifth journey was a much shorter one than any of the previous four. On this occasion the Guru travelled to Gorakh-hatari where he met Siddhs and held the discourse which is recorded in the work entitled *Siddh Gosht*. The Siddhs sought to impress him with displays of their magical power, but without success.

Sakhi 53 – Bhai Lehna

The Sakhi number 53 describes the conversion of Lehna who was subsequently to become Guru Angad. Lehna lived in Khadur where he was the priest of the Tehana (Trehan) khattris. In the same town there lived a Bhalla khatri who was a Sikh, and was the only person in that vicinity who did not worship goddess Durga.

One day Lehna happened to overhear him reciting the *Japji* and this so impressed him that immediately proceeded to Kartarpur, met the Guru and became his disciple. The service which he rendered to the Guru was particularly devoted. He regularly washed the teacher's pots and waved the fan, and on one occasion willingly ruined a new suit of clothes in order to obey a command to bring in some wet grass. The *sakhi* also refers to Durga's practice of coming every eighth day to serve the Guru. The Sakhi ends with an incoherent story concerning a maidservant who once sought to waken the Guru by licking his feet.

Sakhi 54 – The Test: throwing of copper, silver and gold coins

Gorakhnath once visited Guru Nanak and the Guru devised a test to show how many true followers he had. The two set out walking, followed by Sikhs. At the teacher's command copper coins appeared on the ground and many of his followers picked them up and departed. Next silver coins appeared and then gold coins. Each time he lost more Sikhs and after the appearance of the gold coins only two Sikhs remained. Further on, they came to a burning funeral pyre. Over the corpse there was a white sheet and from it there issued a foul smell. The Guru asked if there was anyone prepared to eat the corpse and at this moment, one of the two remaining Sikhs fled, leaving only Lehna to obey the command. Lehna asked which end he should begin to eat and was instructed to start at the feet. Raising the sheet he found Guru Nanak lying there. Gorakhnath, impressed by this display of loyal obedience, declared, "He who is born from a part (*ang*) of you will be your successor", and the name Angad was accordingly bestowed upon Lehna.

Sakhi 55 – The death of Makhdumi

In *sakhi* 55 Makhdumi Bahauddin reappears, this time as the *Pir* of Multan and as one near death. Realizing that his end was near he sent a *slok* to Guru Nanak in Talwandi, informing him of the fact, and received in reply another *slok* with the comment, “You go and I shall follow after forty days”. Loudly lamenting the prospect of forty days of darkness Makhdum Bahauddin passed away.

Sakhi 56 – The anointment of Guru Angad

Guru Nanak was also aware of approaching death. Before it took place he appointed Angad as his successor by laying five copper coins in front of him and prostrating himself before him.

Sakhi 57 – Guru Nanak’s departure to the other world

The news at once spread that the Guru was about to die, and Hindus and Muslims flocked for a last audience. He then went and sat under a withered acacia tree, which at once blossomed. His family gathered around him weeping. His sons asked what would become of them and were assured that they would be cared for. A dispute then arose between Muslims and Hindus, the former claiming that they would bury the teacher’s body and the latter that they would cremate it. The Guru himself settled the argument by instructing the Hindus to lay flowers on his right and the Muslims to place them at his left. Whichever side's flowers were still fresh on the following day should have his body to dispose of as they wished. The assembled followers then sang *Kirtan Sohila* and *Arati*² and the concluding *Slok* of the *Japji*. Guru Nanak covered himself with a sheet and asked those present not to uncover him until next day. When the sheet was raised the next day, the body had gone and the flowers on both sides were still fresh. The Hindus took their share away and the Muslims did likewise. The date was the tenth day of the light half of Asu, 1595, and it was at Kartarpur that Guru Nanak passed away. He was 70 years old.

MODULE 4

MEHRBAN JANAM SAKHI

THE LIFE OF GURU NANAK ACCORDING TO MEHRBAN'S JANAM SAKHI

(Stories in this book are called *gosts*. There are two version of this book. One is called *Damdama manuscript* and the other is called *Khalsa College manuscript*)

Gosts 1-3 – The Guru, an incarnation of Raja Janak

The first three *gosts* recount the greatness of Raja Janak and describe an interview with God wherein Janak is informed that he is to return to the world once again. His name is to be Nanak and his task is to be the salvation of the world from the evils and degeneracy into which it has fallen.

Gost 4 – The birth of Guru Nanak

Guru Nanak's father was Kalu, a Bedi khatri, and his mother's name is given as Tipara¹⁵. The Damdama Sahib manuscript gives the village of Chahalavale as the birth place, though in *gost* 17 it is Talvandi Rai Bhoie ki. The Khalsa College manuscript does not have these details. The date of birth given in the Damdama Sahib manuscript is a full moon (Purinmashi) night in the month of Vaisakh (April) samvat 1526 (1469)¹⁶. The hour is said to have been the last watch of the night¹⁷. There was great celebration both in heaven and in the village, and Hindus and Muslims of all tribes and ranks came to offer their congratulations.

The naming ceremony was performed on the ninth day after his birth. He spoke divine words from his early childhood. Hindus called him an avtar of God, and Muslims called him a Divine child.

Gost 5 – The junior school, and the composition of the first hymn in Sriraga

At the age of seven Nanak was taken to a Hindu pandit to learn languages and scriptures. The pandit wrote out the alphabet for him, but the child kept silent and refused to repeat it. A discourse followed. The pandit bowed to the wisdom of Nanak. The shabad which Nanak is supposed to have composed at that occasion is as follows:

SRIRAGA, PAGE 16 SHABAD NO. 6

ਸਿਰੀਰਾਗੁ ਮਹਲੁ ੧ ॥

Siree Raga, Mehla 1:

ਜਾਲਿ ਮੋਹੁ ਘਸਿ ਮਸੁ ਕਰਿ ਮਤਿ ਕਾਗਦੁ ਕਰਿ ਸਾਰੁ ॥

ਭਾਉ ਕਲਮ ਕਰਿ ਚਿਤੁ ਲੇਖਾਰੀ ਗੁਰ ਪੁਛਿ ਲਿਖੁ ਬੀਚਾਰੁ ॥

ਲਿਖੁ ਨਾਮੁ ਸਾਲਾਹ ਲਿਖੁ ਲਿਖੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੧॥

Burn emotional attachment, and grind it into ink. Transform intelligence into the purest of paper. Make the love of God a pen, and let consciousness be the scribe.

¹⁵ In every other account it is Tripta

¹⁶ Samvat year is 57 years ahead of modern calendar year i.e., 1526 -57 = 1469

¹⁷ 3 a.m. – 6 a.m.

Then, seek teacher's Instructions, and record those deliberations. Write the praises of the Nam; write over and over again that He has no end or limitation. ||1||

ਬਾਬਾ ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੁ ॥

ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਹੋਇ ਸਚਾ ਨੀਸਾਣੁ ॥੧॥ ਰਹਾਉ ॥

O Baba, write such an account, that when it is asked for, it will bring the mark of Truth. ||1||Rahau||

ਜਿਥੈ ਮਿਲਹਿ ਵਡਿਆਈਆ ਸਦ ਖੁਸੀਆ ਸਦ ਚਾਉ ॥

ਤਿਨ ਮੁਖਿ ਟਿਕੇ ਨਿਕਲਹਿ ਜਿਨ ਮਨਿ ਸਚਾ ਨਾਉ ॥

ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਨਾਹੀ ਗਲੀ ਵਾਉ ਦੁਆਉ ॥੨॥

There, where greatness, eternal peace and everlasting joy are bestowed, the faces of those whose minds are attuned to the true Name are anointed with the mark of Grace. If one receives God's Grace, then such honours are received, and not by mere words. ||2||

ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਹਿ ਉਠਿ ਰਖੀਅਹਿ ਨਾਵ ਸਲਾਰ ॥

ਇਕਿ ਉਪਾਏ ਮੰਗਤੇ ਇਕਨਾ ਵਡੇ ਦਰਵਾਰ ॥

ਅਗੈ ਗਇਆ ਜਾਣੀਐ ਵਿਣੁ ਨਾਵੈ ਵੇਕਾਰ ॥੩॥

Some come, and some arise and depart. They give themselves lofty names. Some are born beggars, and some hold vast courts. Going to the world hereafter, everyone shall realise that without the Name, it is all useless. ||3||

ਭੈ ਤੇਰੈ ਡਰੁ ਅਗਲਾ ਖਪਿ ਖਪਿ ਛਿਜੈ ਦੇਹ ॥

ਨਾਵ ਜਿਨਾ ਸੁਲਤਾਨ ਖਾਨ ਹੋਦੇ ਡਿਠੇ ਖੋਹ ॥

ਨਾਨਕ ਉਠੀ ਚਲਿਆ ਸਭਿ ਕੂੜੇ ਤੁਟੇ ਨੇਹ ॥੪॥੬॥

I am terrified by the fear of You, God. Bothered and bewildered, my body is wasting away. Those who are known as sultans and emperors shall be reduced to dust in the end. O Nanak, arising and departing, all false attachments are cut away. ||4||6||

Gost 6 – The tutor of Persian and the composition of a hymn with the Persian influence

When he was eight years old Nanak would play with groups of other children and give them instructions about nature and God. Baba Kalu then decided that Nanak should now learn Persian (Turki), Arabic and arithmetic and sent him to a Muslim mullah for coaching. Child Nanak surprised both his teacher and the class mates with his astonishing ability. Within a short time he had mastered all the subjects. After this he became silent and refused to communicate with anyone. The mullah was called again and with some difficulty managed to persuade Nanak to speak, when he did eventually speak it was to utter a verse expounding the transient nature of man's worldly abode. Hearing it the mullah saluted him as a blessed child. It is believed that Guru Nanak composed the following shabad at that occasion.

RAGA TILANG MEHLA 1, SHABAD 1, PAGE 721

ਰਾਗੁ ਤਿਲੰਗ ਮਹਲਾ ੧ ਘਰੁ ੧

Raga Tilang, Mehla 1, Ghar 1:

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

ਯਕ ਅਰਜ ਗੁਫਤਮ ਪੇਸਿ ਤੇ ਦਰ ਗੋਸ ਕੁਨ ਕਰਤਾਰ ॥

ਹਕਾ ਕਬੀਰ ਕਰੀਮ ਤੂ ਬੇਐਬ ਪਰਵਦਗਾਰ ॥੧॥

I offer this one prayer to You; please listen to it, O Creator God. You are true, great, merciful and spotless, O Cherisher God. ||1||

ਦੁਨੀਆ ਮੁਕਾਮੇ ਫਾਨੀ ਤਹਕੀਕ ਦਿਲ ਦਾਨੀ ॥

ਮਮ ਸਰ ਮੂਇ ਅਜਰਾਈਲ ਗਿਰਫਤਹ ਦਿਲ ਹੇਚਿ ਨ ਦਾਨੀ ॥੧॥ ਰਹਾਉ ॥

The world is a transitory place of mortality - know this for certain in your mind. Azraa-eel, the messenger of death, has caught me by the hair on my head, and yet, I do not know it at all in my mind. ||1||Rahau||

ਜਨ ਪਿਸਰ ਪਦਰ ਬਿਰਾਦਰਾਂ ਕਸ ਨੇਸ ਦਸਤੰਗੀਰ ॥

ਆਖਿਰ ਬਿਅਫਤਮ ਕਸ ਨ ਦਾਰਦ ਚੂੰ ਸਵਦ ਤਕਬੀਰ ॥੨॥

Spouse, children, parents and relations - none of them will be there to hold my hand. And when at last I fall, and the time of my last prayer has come, there shall be no one to rescue me. ||2||

ਸਬ ਰੋਜ ਗਸਤਮ ਦਰ ਹਵਾ ਕਰਦੇਮ ਬਦੀ ਖਿਆਲ ॥

ਗਾਹੇ ਨ ਨੇਕੀ ਕਾਰ ਕਰਦਮ ਮਮ ਏਖੀ ਚਿਨੀ ਅਹਵਾਲ ॥੩॥

Night and day, I wandered around in greed, contemplating evil schemes. I never did good deeds; this is my condition. ||3||

ਬਦਬਖਤ ਹਮ ਚੁ ਬਖੀਲ ਗਾਫਿਲ ਬੇਨਜਰ ਬੇਬਾਕ ॥

ਨਾਨਕ ਬੁਗੋਯਦ ਜਨੁ ਤੁਰਾ ਤੇਰੇ ਚਾਕਰਾਂ ਪਾ ਖਾਕ ॥੪॥੧॥

I am unfortunate, miserly, negligent and shameless.

But I am Your humble servant, the dust of the feet of Your slaves, please save me. ||4||1||

Gost 7

When Nanak reached the age of nine, arrangements were made for him to be invested with *Janeu* – the sacred thread. The young Nanak used the opportunity to criticize external rituals, and to emphasize the inward acceptance of the divine Name and praises offered to God as the only true *janeu*. It is believed that he uttered the following sloak at this occasion:

SLOAK MEHLA 1, PAGE 471 PRECEDING PAURI 15 (ASA DI VAR)

ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥

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

ਏਹੁ ਜਨੇਉ 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 ਨਾ 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.

ਚਉਕੜਿ ਮੁਲਿ ਅਣਾਇਆ ਬਹਿ ਚਉਕੈ ਪਾਇਆ ॥

You buy the thread for a few pence, and seated in your enclosure, you put it on.

ਸਿਖਾ ਕੰਨਿ ਚੜਾਈਆ ਗੁਰੁ ਬ੍ਰਾਹਮਣੁ ਥਿਆ ॥

Whispering instructions into others' ears, the Brahmin becomes a guru.

ਓਹੁ ਮੁਆ ਓਹੁ ਝੜਿ ਪਇਆ ਵੇਤਗਾ ਗਇਆ ॥੧॥

But he dies, and the sacred thread falls away, and the soul departs without it. ||1||

Gost 8 – The restoration of the ruined crop

When Nanak was in the age of 10-12 he used to take out the family herd for grazing. This Gost relates to the restoration of the crop ruined by the stray buffaloes. The landlord's name is given as Rai Bhoa, not Rai Bular and the field is said to have contained paddy, not wheat, and that the reason given for child Nanak's negligence is meditation and not sleeping.

Gosts 9 & 10 – The stationary shade of the tree

These gosts relate to the story of a tree's stationary shadow, under which Nanak was sleeping. Nanak's age at this incidence was about 13-14 years. Rai Bhoa discusses with Baba Kalu the significance of this incident and that of the restored field. The owner of the field is summoned to ascertain that he had told the truth and Rai Bhoa assures Baba Kalu that Nanak is obviously no ordinary child.

Gosts 11 & 12 – The engagement and the marriage

On the first day of the dark half of Vasaikh, Samvat 1542 (1485 A.D.) Nanak was engaged to Ghumai (this name is given in Gost 22, however the real name, as given in other counts is Mata Sulakhni) the daughter of Mula a Chona khatri of Batala. The marriage took place a few days after that and the family returned to Talwandi.

Gosts 13 & 14 – The silence of the Guru

At the age of twenty Guru Nanak lapsed into silence and inactivity, and his mother's efforts to rouse him were unavailing. Nanak explained that his silence was the result of having no holy people around to sit and converse with .

Gosts 15 & 16 – The Physician – composition of hymn in raga Malar

After a few days of complete silence Nanak also stopped eating and drinking. The parents thought if Nanak was ill. They called the local doctor. He checked Nanak's pulse, but could not find the cause of Nanak's silence or starvation. He thought if Nanak was crazy. It is believed that Nanak composed the following hymns at that occasion.

MALAR MEHLA 1, SHABADS 7 & 8 PAGES 1256-1257

ਮਲਾਰ ਮਹਲਾ ੧ ॥

Malar, Mehla 1:

ਦੁਖੁ ਵੇਛੋੜਾ ਇਕੁ ਦੁਖੁ ਭੂਖ ॥ ਇਕੁ ਦੁਖੁ ਸਕਤਵਾਰ ਜਮਦੂਤ ॥
ਇਕੁ ਦੁਖੁ ਰੋਗੁ ਲਗੈ ਤਨਿ ਧਾਇ ॥ ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥੧॥

The pain of separation - this is the hungry pain I feel. Another pain is the future attack of the messenger of death. Another pain is the disease consuming the body. O foolish doctor, don't give me any medicine. ||1||

ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥ ਦਰਦੁ ਹੋਵੈ ਦੁਖੁ ਰਹੈ ਸਰੀਰ ॥ ਐਸਾ ਦਾਰੂ ਲਗੈ ਨ ਬੀਰ ॥੧॥ ਰਹਾਉ ॥

O foolish doctor, don't give me any medicine. The pain persists, and the body continues to suffer. Your medicine has no effect on me. ||1||Rahau||

ਖਸਮੁ ਵਿਸਾਰਿ ਕੀਏ ਰਸ ਭੋਗ ॥ ਤਾਂ ਤਨਿ ਉਠਿ ਖਲੋਏ ਰੋਗ ॥

ਮਨ ਅੰਧੇ ਕਉ ਮਿਲੈ ਸਜਾਇ ॥ ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥੨॥

Forgetting God and Master, the mortal enjoys sensual pleasures; then, disease rises up in the body. The blind mortal receives his punishment. O foolish doctor, don't give me medicine. ||2||

ਚੰਦਨ ਕਾ ਫਲੁ ਚੰਦਨ ਵਾਸੁ ॥ ਮਾਣਸ ਕਾ ਫਲੁ ਘਟ ਮਹਿ ਸਾਸੁ ॥

ਸਾਸਿ ਗਇਐ ਕਾਇਆ ਢਲਿ ਪਾਇ ॥ ਤਾ ਕੈ ਪਾਛੈ ਕੋਇ ਨ ਖਾਇ ॥੩॥

The value of sandalwood lies in its fragrance. The value of the human lasts only as long as the breath is in the body. When the breath is taken away, the body crumbles into dust. After that, no one takes any food. ||3||

ਕੰਚਨ ਕਾਇਆ ਨਿਰਮਲ ਹੰਸੁ ॥ ਜਿਸੁ ਮਹਿ ਨਾਮੁ ਨਿਰੰਜਨ ਅੰਸੁ ॥
ਦੂਖ ਰੋਗ ਸਭਿ ਗਇਆ ਗਵਾਇ ॥ ਨਾਨਕ ਛੁਟਿਸਿ ਸਾਚੈ ਨਾਇ ॥੪॥੨॥੭॥

The mortal's body is golden, and the soul-swan is immaculate and pure, if even a tiny particle of the immaculate Nam is within. All pain and disease are eradicated. The mortal is saved through the true Name. ||4||2||7||

ਮਲਾਰ ਮਹਲਾ ੧ ॥

Malaar, Mehla 1:

ਦੁਖ ਮਹੁਰਾ ਮਾਰਣ ਹਰਿ ਨਾਮੁ ॥ ਸਿਲਾ ਸੰਤੋਖ ਪੀਸਣੁ ਹਥਿ ਦਾਨੁ ॥
ਨਿਤ ਨਿਤ ਲੇਹੁ ਨ ਛੀਜੈ ਦੇਹ ॥ ਅੰਤ ਕਾਲਿ ਜਮੁ ਮਾਰੈ ਠੇਹ ॥੧॥

If pain is poison, God's Name is the antidote. Grind it up in the mortar of contentment, with the pestle of charitable giving. Take it each and every day, and the body shall not waste away. At the very last instant, every one shall be struck by the messenger of death. ||1||

ਐਸਾ ਦਾਰੂ ਖਾਹਿ ਗਵਾਰ ॥ ਜਿਤੁ ਖਾਧੈ ਤੇਰੇ ਜਾਹਿ ਵਿਕਾਰ ॥੧॥ ਰਹਾਉ ॥

So give me such medicine, O fool, by which the curiosity of mind shall be taken away. ||1||Rahau||

ਰਾਜੁ ਮਾਲੁ ਜੋਬਨੁ ਸਭੁ ਛਾਂਵ ॥ ਰਥਿ ਫਿਰੰਦੈ ਦੀਸਹਿ ਥਾਵ ॥
ਦੇਹ ਨ ਨਾਉ ਨ ਹੋਵੈ ਜਾਤਿ ॥ ਓਥੈ ਦਿਹੁ ਐਥੈ ਸਭ ਰਾਤਿ ॥੨॥

Power, wealth and youth are all just shadows, as are the vehicles one sees moving around. Neither the body, nor the fame, nor the social status shall go along with any one. In the next world it is a bright day, while here, it is dark night. ||2||

ਸਾਦ ਕਰਿ ਸਮਧਾਂ ਤਿਸਨਾ ਘਿਉ ਤੇਲੁ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਗਨੀ ਸਿਉ ਮੇਲੁ ॥
ਹੋਮ ਜਗ ਅਰੁ ਪਾਠ ਪੁਰਾਣ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਪਰਵਾਣ ॥੩॥

Let the taste for pleasures be the firewood, let the greed be the ghee, and the sexual desire and anger the cooking oil; burn all of them in the fire. Many ignorant then make these as burnt offerings, hold sacred feasts, and read the Puraanas. All such rituals are useless. Just live within His hukam, for whatever pleases God is acceptable. ||3||

ਤਪੁ ਕਾਗਦੁ ਤੇਰਾ ਨਾਮੁ ਨੀਸਾਨੁ ॥ ਜਿਨ ਕਉ ਲਿਖਿਆ ਏਹੁ ਨਿਧਾਨੁ ॥
ਸੇ ਧਨਵੰਤ ਦਿਸਹਿ ਘਰਿ ਜਾਇ ॥ ਨਾਨਕ ਜਨਨੀ ਧੰਨੀ ਮਾਇ ॥੪॥੩॥੮॥

Make intense meditation as a paper, and God's Name the insignia. Those for whom this treasure is ordered, look wealthy when they reach their true home. O Nanak, blessed is that mother who gave birth to them. ||4||3||8||

*SLOAK MEHLA 1 & 2, PRECEDING PAURI 3,
VAR MALAR MEHLA 1, PAGE 1279.*

ਸਲੋਕ ਮ: ੧ ॥

Sloak, Mehla 1:

ਵੈਦੁ ਬੁਲਾਇਆ ਵੈਦਗੀ ਪਕੜਿ ਢੰਢੋਲੇ ਬਾਂਹ ॥ ਭੋਲਾ ਵੈਦੁ ਨ ਜਾਣਈ ਕਰਕ ਕਲੇਜੇ ਮਾਹਿ ॥੧॥

The physician was called in; he touched my arm and felt my pulse. The foolish physician did not know that the pain was in the mind. ||1||

The following sloak has been produced only for information as it is a supportive sloak of the sloak given above:

ਮ: ੨ ॥

Second Mehl:

ਵੈਦਾ ਵੈਦੁ ਸੁਵੈਦੁ ਤੁ ਪਹਿਲਾਂ ਰੋਗੁ ਪਛਾਣੁ ॥ ਐਸਾ ਦਾਰੂ ਲੋੜਿ ਲਹੁ ਜਿਤੁ ਵੰਵੈ ਰੋਗਾ ਘਾਣਿ ॥

O physician, you are a competent physician only if you first diagnose the disease. Prescribe such a medicine, by the consumption of which all illnesses are cured.

ਜਿਤੁ ਦਾਰੂ ਰੋਗੁ ਉਠਿਅਹਿ ਤਨਿ ਸੁਖੁ ਵਸੈ ਆਇ ॥ ਰੋਗੁ ਗਵਾਇਹਿ ਆਪਣਾ ਤ ਨਾਨਕ ਵੈਦੁ ਸਦਾਇ ॥੨॥

Prescribe that medicine, which should cure the disease, and brings in peace to come and dwell in the body. Only when you cure the disease, shall you be known as a good physician. ||2||

Gosts 17-23 – The meeting of Bedis

For five years, from Nanak's 22nd birthday to 27th birthday, members of the close Bedi family argued with him, asking him to take up some business or cultivate family farms. Nanak showed no inclination to do any of them.

Nanak had two sons who were named as Sri Chand and Lakhmi Chand.

Nanak's tendency to remain with holy people became more apparent and pronounced. He chose to spend maximum time with them rather than to look after the family affairs. His parents tried their best to persuade him to take up either civil service or trade or farming, but met with negative response.

Gost 24 – The service at the Modi Khana in Sultanpur Lodhi

At the persuasion of all near and dear Nanak accepted the invitation of his brother-in-law Jai Ram Uppal to attend an interview, in Sultanpur, to join as a store keeper with Daulat Khan Lodhi. Nanak was selected and was given a high position in Daulat Khan's civil secretariat. Nanak gave Daulat Khan an Iraqi horse and some money in gratitude. Nanak was given freedom to combine his religious discourses with his secular duties in his job. Mardana, a minstrel friend of Nanak joined him in Sultanpur. Nanak was thirty five years six and a half months old when he joined the services of Daulat Khan Lodhi.

Gosts 25 & 26 – The service

Soon after joining the service in Sultanpur, Nanak realised his stronger commitment to spiritual things rather than worldly duties.

Gost 27 – Early morning bath

In a discourse with his cook Nanak expressed his concern at his involvement in worldly affairs. One day when Nanak had gone to take his early bath in the nearest river he was summoned by God to present himself in His court.

Gosts 28 & 29 – The visit to God's abode

The name of the river is not given¹⁸, but it is indicated to be in the direction of Goindval. One morning Nanak dived into the river as usual, but did not reappear, having been secretly taken to the Divine court. On the third day Nanak reappeared from the spot he had dived in, gave away his belongings, and joined a group of holymen. The people asked him what path he was now following. He replied, "There is neither Hindu nor Mussulman so whose path shall I follow? I shall follow the path shown to me by Almighty God, who is neither Hindu nor Mussulman."

¹⁸ Though in other accounts it is called riveulet (Vahi) bani.

Gost 30-33 – No Hindu and no Musalmaan

The sayings that there was no Hindu and no Musalmaan was communicated to the local qazi and at his request Nanak was summoned before Daulat Khan to answer for it. Nanak successfully answered the qazi's charge, humbled him by reading his thoughts during *namaz*, and expounded to him and to Daulat Khan the meaning of true *namaz*. At the conclusion of the exposition Daulat Khan prostrated himself and Nanak assured him that he had attained salvation. Taking the dust of the teacher's feet Daulat Khan returned home¹⁹.

Baba Nanak and Mardana then set out on the first journey (*udasi*), having spent two years in Sultanpur.

Gost 34 & 35 – Villagers' gifts to Mardana and the teacher's advice to leave everything behind

Guru Nanak and Mardana would normally camp outside villages. In the morning and evening Guru Nanak would sing the glories of Waheguru and Mardana would play the rabab. The villagers would come in hundreds to listen to them. After the Kirtan Mardana will go in the village for provisions. People would give them gifts of money and clothing, but the Guru would normally advise Mardana to leave those things behind as they were bondage.

Gost 36-38 – The forbidden fruit

On their journey they entered a village which was uninhabited. Guru Nanak did the kirtan and people came in hordes from all sides to live in there. Guru Nanak told Mardana that a place where the divine Name was repeated habitation would automatically spread.

At another occasion when Mardana felt hungry Guru Nanak asked him to eat fruit from a nearby tree, but forbade him to take any fruit with him. Mardana disobeyed and hid some fruit in his bag. When he ate it later, he got food poison and collapsed. The Guru cured him and told him that the fruit itself was poisonous and he had turned it into nectar only in the first occasion.

From here the Guru reached Delhi and stayed in an open area at the outskirts of Delhi. Here, free food was being distributed at the orders of the king Salem Shah Pathan. The Guru preached to the people gathered the necessity of the divine Name. The local population became his Sikhs.

Gost 39 & 40 – Visit to Hardwar

Leaving Delhi they proceeded to the Ganges (Hardwar). When they reached there it was the day of Baisakhi. Thousands of people had gathered there for a dip in the Ganges. The pilgrims were throwing water in the direction of the rising sun. Guru Nanak also entered the river and began splashing water in the opposite direction (the direction of his farms). This offended pundits and they angrily asked for an explanation. The Guru responded by asking his questioners to whom they thought they were conveying water and they replied that they were sending it to their ancestors in the heaven. Guru Nanak replied that he was, in the same manner, watering his fields near Lahore. When this brought a scornful rejoinder he answered that if their water could travel as far as heaven his could certainly reach Talwandi near Lahore which is only few hundred miles away. This silenced the pilgrims for they now realised that they were conversing with a person of exalted spiritual insight.

Gost 41 & 42 – The futility of the mantras and the rituals

The next discourse was on the futility of *mantras* and making cooking squares to purify food. It is believed that the Guru composed the following composition at this occasion:

¹⁹ No reference is made of the treasury being miraculously refilled

LAGA BASANT MEHLA 1, PAGES 1168-1169, SHABAD NO. 3

ਬਸੰਤੁ ਮਹਲਾ ੧ ॥

Basant, Mehla 1:

ਸੁਇਨੇ ਕਾ ਚਉਕਾ ਕੰਚਨ ਕੁਆਰ ॥ ਰੁਪੇ ਕੀਆ ਕਾਰਾ ਬਹੁਤੁ ਬਿਸਥਾਰੁ ॥

*The kitchen is golden, and the cooking pots are golden.
The lines marking the cooking square are silver.*

ਗੰਗਾ ਕਾ ਉਦਕੁ ਕਰੰਤੇ ਕੀ ਆਗਿ ॥ ਗਰੁੜਾ ਖਾਣਾ ਦੁਧ ਸਿਉ ਗਾਡਿ ॥੧॥

*The water is from the Ganges, and the firewood is sanctified.
The food is soft rice, cooked in milk. ||1||*

ਰੇ ਮਨ ਲੇਖੈ ਕਬਹੂ ਨ ਪਾਇ ॥ ਜਾਮਿ ਨ ਭੀਜੈ ਸਾਚ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥

*O my mind, these things are worthless,
if you are not drenched with the true Name. ||1||Rahau||*

ਦਸ ਅਠ ਲੀਖੇ ਹੋਵਹਿ ਪਾਸਿ ॥ ਚਾਰੇ ਬੇਦ ਮੁਖਾਗਰ ਪਾਠਿ ॥

*One may have the eighteen Puraanas written in his own hand;
he may recite the four Vedas by heart,*

ਪੁਰਬੀ ਨਾਵੈ ਵਰਨਾਂ ਕੀ ਦਾਤਿ ॥ ਵਰਤ ਨੇਮ ਕਰੇ ਦਿਨ ਰਾਤਿ ॥੨॥

*and take ritual baths at holy festivals and give charitable donations;
he may observe the ritual fasts, and perform religious ceremonies day and night. ||2||*

ਕਾਜੀ ਮੁਲਾਂ ਹੋਵਹਿ ਸੇਖ ॥ ਜੋਗੀ ਜੰਗਮ ਭਗਵੇ ਭੇਖ ॥

*He may be a Qazi, a Mullah or a Sheikh,
a Yogi or a wandering hermit wearing saffron-coloured robes;*

ਕੋ ਗਿਰਹੀ ਕਰਮਾ ਕੀ ਸੰਧਿ ॥ ਬਿਨੁ ਬੂਝੇ ਸਭ ਖੜੀਅਸਿ ਬੰਧਿ ॥੩॥

*he may be a householder, working at his job; but without understanding the
essence of devotional worship, all people are eventually bound and gagged, and
driven along by the messenger of death. ||3||*

ਜੇਤੇ ਜੀਅ ਲਿਖੀ ਸਿਰਿ ਕਾਰ ॥ ਕਰਣੀ ਉਪਰਿ ਹੋਵਹਿ ਸਾਰ ॥

*Each person's karma is written on his forehead.
According to their deeds, they shall be judged.*

ਹੁਕਮੁ ਕਰਹਿ ਮੂਰਖ ਗਾਵਾਰ ॥ ਨਾਨਕ ਸਾਚੇ ਕੇ ਸਿਫਤਿ ਭੰਡਾਰ ॥੪॥੩॥

*Only the foolish and the ignorant issue commands.
The treasure of praise belongs to the true God alone. ||4||3||*

Gost 43 – Visit to Prayag

From Hardwar Guru Nanak and Mardana moved on to Prayag (Allahabad) where the teacher's fame had preceded him and a large crowd had gathered to pay their respects.

Gost 44-50 – Visit to Benaras

Then they proceeded on to Benaras where the Guru engaged in several discourses with pandits and groups of devout believers. The first of those was with a pandit, but he is not named. On another occasion most of the people of Benaras, and specifically all of the pandits in the city, are said to have been present at a discourse held on the Bisarati (Visranti) Ghat, and at the conclusion of the discourse most of those present had become Sikhs.

Gost 51 – City of Raja Harinath

After leaving Banaras they came to the city of Raja Harinath in the east country where, to begin with, Guru Nanak observed silence and was consequently mistaken for a *muni* (A Jain) Hearing of his arrival the Raja himself went on foot to meet him, listened to his instruction, and asked if he (the Raja) might accompany him (the Guru) as a disciple. He was, however, told to practise piety while yet remaining a Raja.

Gost 52 & 53 – Meeting with Kabir

From Raja Harinath's unnamed city they proceeded to the place where *Gusai* Kabir's house was. Kabir came out of the hut to meet Baba Nanak and in the discourse which followed acknowledged him as the supreme Guru. In reply Guru Nanak uttered his *Gauri ashtapadi* a composition which if it were to be applied to Kabir would imply very high praise of him.

RAGA GAURI ASHTPADIS, PAGE 224

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Gauri, Mehla 1:

ਐਸੇ ਦਾਸੁ ਮਿਲੈ ਸੁਖੁ ਹੋਈ ॥ ਦੁਖੁ ਵਿਸਰੈ ਪਾਵੈ ਸਚੁ ਸੋਈ ॥੧॥

Meeting such a devotee, peace is obtained. Pain is forgotten, when the true God is found. ||1||

ਦਰਸਨੁ ਦੇਖਿ ਭਈ ਮਤਿ ਪੂਰੀ ॥ ਅਠਸਠਿ ਮਜਨੁ ਚਰਨਹੁ ਪੂਰੀ ॥੧॥ ਰਹਾਉ ॥

Beholding the blessed vision of God, my understanding has become perfect. The cleansing baths at the sixty-eight sacred shrines of pilgrimage are in the dust of His feet. ||1||Rahau||

ਨੇਤ੍ਰੁ ਸੰਤੋਖੇ ਏਕ ਲਿਵ ਤਾਰਾ ॥ ਜਿਹਵਾ ਸੂਚੀ ਹਰਿ ਰਸ ਸਾਰਾ ॥੨॥

My eyes are contented with the constant love of One God. My tongue is purified by the most sublime essence of God. ||2||

ਸਚੁ ਕਰਣੀ ਅਭ ਅੰਤਰਿ ਸੇਵਾ ॥ ਮਨੁ ਤ੍ਰਿਪਤਾਸਿਆ ਅਲਖ ਅਭੇਵਾ ॥੩॥

true are my actions, and deep within my being, I serve Him. My mind is satisfied by the inscrutable, mysterious God. ||3||

ਜਹ ਜਹ ਦੇਖਉ ਤਹ ਤਹ ਸਾਚਾ ॥ ਬਿਨੁ ਬੂਝੇ ਝਗਰਤ ਜਗੁ ਕਾਚਾ ॥੪॥

Wherever I look, there I find the true God. Without understanding, the world argues in falsehood. ||4||

ਗੁਰੁ ਸਮਝਾਵੈ ਸੋਝੀ ਹੋਈ ॥ ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥੫॥

When the Guru instructs, understanding is obtained. How rare is that Gurmukh who understands. ||5||

ਕਰਿ ਕਿਰਪਾ ਰਾਖਹੁ ਰਖਵਾਲੇ ॥ ਬਿਨੁ ਬੂਝੇ ਪਸੂ ਭਏ ਬੇਤਾਲੇ ॥੬॥

Show Your mercy, and save me, O Saviour God! Without understanding, people become beasts and demons. ||6||

ਗੁਰਿ ਕਹਿਆ ਅਵਰੁ ਨਹੀ ਦੂਜਾ ॥ ਕਿਸੁ ਕਹੁ ਦੇਖਿ ਕਰਉ ਅਨ ਪੂਜਾ ॥੭॥

The Guru has said that there is no other at all. So tell me, who should I see, and who should I worship? ||7||

ਸੰਤੁ ਹੇਤਿ ਪ੍ਰਭਿ ਤ੍ਰਿਭਵਣ ਧਾਰੇ ॥ ਆਤਮੁ ਚੀਨੈ ਸੁ ਤਤੁ ਬੀਚਾਰੇ ॥੮॥

For the sake of the holys, God has established the three worlds²⁰. One who understands his own soul, contemplates the essence of reality. ||8||

²⁰ Sky, Earth and Nether-worlds.

ਸਚੁ ਰਿਦੈ ਸਚੁ ਪ੍ਰੇਮ ਨਿਵਾਸ ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਹਮ ਤਾ ਕੇ ਦਾਸ ॥੯॥੮॥

One whose heart is filled with Truth and true love - prays Nanak, I am his servant. ||9||8||

Gost 54 – Visit to Patna

Travelling eastwards from where Kabir lived they came next to Hajipur Patna where the Guru discoursed with and converted a group of Vaisnavas.

Gost 55 – The true food

Continuing to the east they entered an unnamed city where Guru Nanak observed his common practice of initial silence and subsequently taught the members of the town council the glories of God.

Gosts 56-58 – Visit to un-named cities

From that city they turned south and, entering a wilderness, met and conversed with an unidentified Raja. Next they arrived at another unnamed city where Guru Nanak's presence exercised an attraction so compulsive that eventually the whole city gathered to pay him homage and declared him to be an incarnation of God.

Gost 59 – Visit to Ayodhya and meeting with other saints

Then the Guru visited Ayodhya where, after the Guru had conducted two discourses, all *bhagats* gathered at God's command and came to meet him. The name of *bhagats* are Namdev, Jaidev, Kabir, Trilochan, Ravidas, Sain, Sadna, Dhanna and Beni.

A lengthy discourse followed, based on a composition recorded in *Sri raga*, at the end of which *bhagats* hailed him and departed for heaven.

Gost 60 – Summon by Waheguru

In the heavens saints reported their experience to God who, well pleased to hear their praises, summoned Nanak for an interview.

Gosts 61 & 62 – Visit to Jagannath

Leaving Ayodhya they travelled down to Jagannath where they met Raja Bharathari, the famous yogi.

Guru Nanak spent three years in the east country and then moved towards south.

From Jagannath Puri the Guru and Mardana travelled a considerable distance and eventually came to a temple surrounded by a desert. There a piece of brick happened to fall on Guru Nanak after he had been meditating and the consequent pain greatly distressed him as he had believed his meditation would free him from such suffering. While he was lamenting, the voice of God was heard assuring him that all who live in the world must experience pain of this kind.

Gosts 63 & 64 – Two tales: Visit to God's court and the life in stars

Two strange incidents follow. The first relates how the thirsty travellers were led to water by a jackal, and how Guru Nanak, entering the water, travelled thence to the court of God and returned with food.

In the second story Guru Nanak cures a fit of depression in Mardana by revealing to him that the stars are worlds in which dwell those *Bhagats* who have served God faithfully.

Gosts 65 & 66 – Visit to Rameshwaram

Travelling southward they reached Rameshwaram where Guru Nanak recited the hymn in the Raga *Dhansari* titled *Arati* (*scholars believe that this shabad was recited at Jagannath Puri in Orissa and not at Rameshwaram*) and held discourse with the worshippers of the idol installed there. (page 662)

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਆਰਤੀ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Dhanasri, Mehla 1, Aarti:

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

In the bowl of the sky, the sun and moon are the lamps; stars in the constellations are the pearls.

ਧੂਪੁ ਮਲਆਨਲੋ 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 God. ||1||

ਕੈਸੀ ਆਰਤੀ ਹੋਇ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥ ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥੧॥ ਰਹਾਉ ॥

What a beautiful lamp-lit worship service this is. O destroyer of fear, this is Your Aarti, Your worship service. The sound current of the Shabad is the sounding of the temple drums. ||1||Rahau||

ਸਹਸ ਤਵ ਨੈਨ ਨਨ 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 no form.

ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥੨॥

Thousands are Your lotus feet, and yet You have no feet. Without a nose, thousands are Your noses. I am enchanted with Your play! ||2||

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥ ਤਿਸ ਕੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥

The divine light is within everyone; You are that light. Yours is that light which shines within everyone.

ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥੩॥

By the teacher's Teachings, this Divine Light is revealed. That which pleases God is the true worship service. ||3||

ਹਰਿ ਚਰਣ ਕਮਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ ਅਨਦਿਨੋ ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥

My soul is enticed by the honey-sweet lotus feet of God; night and day, I thirst for them.

ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਮਿ ਵਾਸਾ ॥੪॥੧॥੭॥੯॥

Bless the thirsty song-bird, with the water of Your Mercy, that he may come to dwell in Your Name. ||4||1||7||9||

Gost 67 – Visit to some foreign land

From Rameswaram beyond Setu-bandha (Adam's Bridge) they entered a foreign country (*Ceylon, though name is not mentioned*) in which an unknown language was spoken.

There they passed through a series of regions where people worshipped one Almighty God. The first two of these were human kingdoms, but the remainder were areas inhabited only by either spirits or animals.

Gost 68 – Meeting with Kalyug

Next they met Kalyug who appeared to them as a man carrying fire in his hand and raw meat in his mouth.

Gosts 69 & 70 – Meeting with a monster of the size of a mountain

A more fearsome monster is encountered where a high mountain turns out to be a massive creature. Guru Nanak distended himself to the equivalent size, seized the creature, and was about to eat it when Mardana intervened and begged him to free it. His request was granted, but he was greatly upset to learn that he had been instrumental in freeing *Kal* (Death). Guru Nanak assured him, however, that it was really God who had spoken through him.

Gosts 71 & 72 – Meeting with a cannibal, popularly known as Kauda Rakash, (though the name is not given)

Their next experience was an encounter with the cannibals who were unable to heat their cauldron and boil Mardana in it.

Following this the Guru turned a deceitful people to righteousness by causing a harvest to grow without moisture after local *shakti ritual* practices had failed. Guru Nanak renamed the country as '*Sadiq*' and the people, following their Raja's example, all became Sikhs. A *dharmsala* was built and the Sikh religious practices were introduced.

Gost 73 – Meeting with Sajjan, the robber

Next, still in the south country, they met Sajjan the *thag*. After his exposure and confession his *dharmsala* (*Inn*) of blood was destroyed and a new one built in its place. There, Guru Nanak composed the following hymn

RAGA SUHI MEHLA 1, PAGE 729, SHABAD NO. 3

ਸੁਹੀ ਮਹਲਾ ੧ ਘਰੁ ੬ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Suhi Mehla 1, Ghar 6:

ਉਜਲੁ ਕੈਹਾ ਚਿਲਕਣਾ ਘੋਟਿਮ ਕਾਲੜੀ ਮਸੁ ॥ ਧੋਤਿਆ ਜੁਠਿ ਨ ਉਤਰੈ ਜੇ ਸਉ ਧੋਵਾ ਤਿਸੁ ॥੧॥

Bronze is bright and shiny, but when it is rubbed, its blackness appears. Washing it, its impurity is not removed, even if it is washed a hundred times. ||1||

ਸਜਣ ਸੇਈ ਨਾਲਿ ਮੈ ਚਲਦਿਆ ਨਾਲਿ ਚਲੰਨਿ ॥ ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਖੜੇ ਦਿਸੰਨਿ ॥੧॥ ਰਹਾਉ ॥

They alone are my friends, who travel along with me; and in that place, where the accounts are called for, they appear standing with me. ||1||Rahau||

ਕੋਠੇ ਮੰਡਪ ਮਾੜੀਆ ਪਾਸਹੁ ਚਿਤਵੀਆਹਾ ॥ ਢਠੀਆ ਕੰਮਿ ਨ ਆਵਨੀ ਵਿਚਹੁ ਸਖਣੀਆਹਾ ॥੨॥

There are houses, mansions and tall buildings, painted on all sides; but they are empty within, and they crumble like useless ruins. ||2||

ਬਗਾ ਬਗੇ ਕਪੜੇ ਤੀਰਥ ਮੰਡਿ ਵਸੰਨਿ ॥ ਘੁਟਿ ਘੁਟਿ ਜੀਆ ਖਾਵਣੇ ਬਗੇ ਨਾ ਕਹੀਅਨਿ ॥੩॥

The herons in their white feathers dwell in the sacred shrines of pilgrimage. They tear apart and eat the living beings, and so they are not called white. ||3||

ਸਿੰਮਲ ਰੁਖੁ ਸਰੀਰੁ ਮੈ ਸੈਜਨ ਦੇਖਿ ਭੁਲੰਨਿ ॥ ਸੇ ਫਲ ਕੰਮਿ ਨ ਆਵਨੀ ਤੇ ਗੁਣ ਮੈ ਤਨਿ ਹੰਨਿ ॥੪॥

My body is like the simmal tree; seeing me, other people are fooled. Its fruits are useless - just like the qualities of my body. ||4||

ਅੰਧੁਲੈ ਭਾਰੁ ਉਠਾਇਆ ਡੂਗਰ ਵਾਟ ਬਹੁਤੁ ॥ ਅਖੀ ਲੋੜੀ ਨਾ ਲਹਾ ਹਉ ਚੜਿ ਲੰਘਾ ਕਿਤੁ ॥੫॥

The blind man is carrying such a heavy load, and his journey through the mountains is so long. My eyes can see, but I cannot find the Way. How can I climb up and cross over the mountain? ||5||

ਚਾਕਰੀਆ ਚੰਗਿਆਈਆ ਅਵਰ ਸਿਆਣਪ ਕਿਤੁ ॥ ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂੰ ਬਧਾ ਛੁਟਹਿ ਜਿਤੁ ॥੬॥੧॥੩॥
*What good does it do to serve, and be good, and be clever? Contemplate the Nam,
 and you shall be released from bondage. ||6||1||3||*

This is followed by a series of discourses, most of which are held in wildernesses or various unidentified cities of the south.

Gost 74 – A discourse with Waheguru

In the south there was another city called Thags. Here Guru Nanak had a discourse with God. When Guru Nanak stood with folding hands in his prayers, God manifested in person. Following are excerpts of dialogues between the two:

Waheguru: “Nanak, what do you want?”

Nanak: “I want your Nam.”

Waheguru: “What will you do with my Nam? People ask for wealth and comforts.”

Nanak: “My wealth and comforts are in your Nam, O! my Master.”

Waheguru: “How will you explain to others, what my Nam is?”

Guru Nanak then recited a shabads to explain the meaning of Nam, four of such shabads are produced hereunder:

*RAGA PARBHATI VIBHAS MEHLA 1,
 SHABAD NO. 1, 2, 7, 3 PAGES 1327-1329*

Shabad 1

ਛਕਾ ੧ ॥ ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਰਾਗੁ ਪਰਭਾਤੀ ਬਿਭਾਸ ਮਹਲਾ ੧ ਚਉਪਦੇ ਘਰੁ ੧ ॥

ਨਾਇ ਤੇਰੈ ਤਰਣਾ ਨਾਇ ਪਤਿ ਪੂਜ ॥ ਨਾਉ ਤੇਰਾ ਗਹਣਾ ਮਤਿ ਮਕਸੂਦੁ ॥

*Your Name carries us across; Your Name brings respect and worship. Your Name
 embellishes us; it is the object of the awakened mind.*

ਨਾਇ ਤੇਰੈ ਨਾਉ ਮੰਨੇ ਸਭ ਕੋਇ ॥ ਵਿਣੁ ਨਾਵੈ ਪਤਿ ਕਬਹੁ ਨ ਹੋਇ ॥੧॥

*Your Name brings honuor to everyone's name. Without Your Name, no one is ever
 respected. ||1||*

ਅਵਰ ਸਿਆਣਪ ਸਗਲੀ ਪਾਜੁ ॥ ਜੈ ਬਖਸੇ ਤੈ ਪੂਰਾ ਕਾਜੁ ॥੧॥ ਰਹਾਉ ॥

*All other clever tricks are just for show. Whoever God blesses with forgiveness - his
 affairs are perfectly resolved. ||1||Rahau||*

ਨਾਉ ਤੇਰਾ ਤਾਣੁ ਨਾਉ ਦੀਬਾਣੁ ॥ ਨਾਉ ਤੇਰਾ ਲਸਕਰੁ ਨਾਉ ਸੁਲਤਾਨੁ ॥

*Your Name is my strength; Your Name is my support. Your Name is my army
 (safety); Your Name is my king (Master).*

ਨਾਇ ਤੇਰੈ ਮਾਣੁ ਮਹਤ ਪਰਵਾਣੁ ॥ ਤੇਰੀ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥੨॥

*Your Name brings honour, glory and approval. By Your Grace, one is blessed with
 the banner and the insignia of Your mercy. ||2||*

ਨਾਇ ਤੇਰੈ ਸਹਜੁ ਨਾਇ ਸਾਲਾਹ ॥ ਨਾਉ ਤੇਰਾ ਅੰਮ੍ਰਿਤੁ ਬਿਖੁ ਉਠਿ ਜਾਇ ॥

*Your Name brings intuitive peace and poise; Your Name brings praise. Your Name
 is the Nectar which cleans out the poison.*

ਨਾਇ ਤੇਰੈ ਸਭਿ ਸੁਖ ਵਸਹਿ ਮਨਿ ਆਇ ॥ ਬਿਨੁ ਨਾਵੈ ਬਾਧੀ ਜਮ ਪੁਰਿ ਜਾਇ ॥੩॥

*Through Your Name, all peace and comfort comes to abide in the mind. Without the
 Name, they are bound and gagged, and dragged off to the City of death. ||3||*

ਨਾਰੀ ਬੇਰੀ ਘਰ ਦਰ ਦੇਸ ॥ ਮਨ ਕੀਆ ਖੁਸੀਆ ਕੀਚਹਿ ਵੇਸ ॥

Man is involved with his wife, hearth and home, land and country, the pleasures of the mind and fine clothes;

ਜਾਂ ਸਦੇ ਤਾਂ ਢਿਲ ਨ ਪਾਇ ॥ ਨਾਨਕ ਕੂੜੁ ਕੂੜੇ ਹੋਇ ਜਾਇ ॥੪॥੧॥

but when the call comes, he cannot delay. In the end, the false turn out to be false. ||4||1||

Shabad 2

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

Prabhati Mehla 1:

ਤੇਰਾ ਨਾਮੁ ਰਤਨੁ ਕਰਮੁ ਚਾਨਣੁ ਸੁਰਤਿ ਤਿਥੈ ਲੋਇ ॥ ਅੰਧੇਰੁ ਅੰਧੀ ਵਾਪਰੈ ਸਗਲ ਲੀਜੈ ਖੋਇ ॥੧॥

Your Name is the Jewel, and Your Grace is the Light. In awareness, there is Your Light. Darkness fills the dark, and then everything is lost. ||1||

ਇਹੁ ਸੰਸਾਰੁ ਸਗਲ ਬਿਕਾਰੁ ॥ ਤੇਰਾ ਨਾਮੁ ਦਾਰੂ ਅਵਰੁ ਨਾਸਤਿ ਕਰਣਹਾਰੁ ਅਪਾਰੁ ॥੧॥ ਰਹਾਉ ॥

This whole world is corrupt. Your Name is the only cure; nothing else works, O Infinite Creator God. ||1||Rahau||

ਪਾਤਾਲ ਪੁਰੀਆ ਏਕ ਭਾਰ ਹੋਵਹਿ ਲਖ ਕਰੋੜਿ ॥ ਤੇਰੇ ਲਾਲ ਕੀਮਤਿ ਤਾ ਪਵੈ ਜਾਂ ਸਿਰੈ ਹੋਵਹਿ ਹੋਰਿ ॥੨॥

One side of the scale holds tens of thousands, millions of nether regions and realms. O my beloved, Your worth could only be estimated if something else could be placed on the other side of the scale. ||2||

ਦੁਖਾ ਤੇ ਸੁਖ ਉਪਜਹਿ ਸੁਖੀ ਹੋਵਹਿ ਦੁਖ ॥ ਜਿਤੁ ਮੁਖਿ ਤੂ ਸਾਲਾਹੀਅਹਿ ਤਿਤੁ ਮੁਖਿ ਕੈਸੀ ਭੂਖ ॥੩॥

Out of pain, pleasure is produced, and out of pleasure comes pain. That mouth which praises You - what hunger could that mouth ever suffer? ||3||

ਨਾਨਕ ਮੂਰਖੁ ਏਕੁ ਤੂ ਅਵਰੁ ਭਲਾ ਸੈਸਾਰੁ ॥ ਜਿਤੁ ਤਨਿ ਨਾਮੁ ਨ ਉਪਜੈ ਸੇ ਤਨ ਹੋਹਿ ਖੁਆਰ ॥੪॥੨॥

Ignorant alone are foolish; all the rest of the world is good. That body in which the Nam does not well up - that body becomes miserable. ||4||2||

Shabad 3

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

Prabhati Mehla 1:

ਜੈ ਕਾਰਣਿ ਬੇਦ ਬ੍ਰਹਮੈ ਉਚਰੇ ਸੰਕਰਿ ਛੋਡੀ ਮਾਇਆ ॥

For His sake, Brahma uttered the Vedas, and Shiv renounced Maya.

ਜੈ ਕਾਰਣਿ ਸਿਧ ਭਏ ਉਦਾਸੀ ਦੇਵੀ ਮਰਮੁ ਨ ਪਾਇਆ ॥੧॥

For His sake, the Siddhas became hermits and renunciates; even the gods have not realised His mystery. ||1||

ਬਾਬਾ ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਕਹੀਐ ਤਰੀਐ ਸਾਚਾ ਹੋਈ ॥

O Baba, keep the true God in your mind, and utter the Name of the true God with your mouth; the true God will carry you across.

ਦੁਸਮਨੁ ਦੁਖੁ ਨ ਆਵੈ ਨੇੜੇ ਹਰਿ ਮਤਿ ਪਾਵੈ ਕੋਈ ॥੧॥ ਰਹਾਉ ॥

Enemies and pain shall not even approach you; only a rare few realise the Wisdom of God. ||1||Rahau||

ਅਗਨਿ ਬਿੰਬ ਪਵਣੈ ਕੀ ਬਾਣੀ ਤੀਨਿ ਨਾਮ ਕੇ ਦਾਸਾ ॥

Fire, water and air make up the world; these three are the slaves of the Nam.

ਤੇ ਤਸਕਰ ਜੋ ਨਾਮੁ ਨ ਲੇਵਹਿ ਵਾਸਹਿ ਕੋਟ ਪੰਚਾਸਾ ॥੨॥

One who does not chant the Nam is a thief, dwelling in the fortress of the five thieves. ||2||

ਜੇ ਕੋ ਏਕ ਕਰੈ ਚੰਗਿਆਈ ਮਨਿ ਚਿਤਿ ਬਹੁਤੁ ਬਫਾਵੈ ॥

If someone does a good deed for someone else, he totally puffs himself up in his conscious mind.

ਏਤੇ ਗੁਣ ਏਤੀਆ ਚੰਗਿਆਈਆ ਦੇਇ ਨ ਪਛੋਤਾਵੈ ॥੩॥

God bestows so many virtues and so much goodness; He does not ever regret it. ||3||

ਤੁਧੁ ਸਾਲਾਹਨਿ ਤਿਨ ਧਨੁ ਪਲੈ ਨਾਨਕ ਕਾ ਧਨੁ ਸੋਈ ॥

Those who praise You gather the wealth in their laps; this is the real wealth.

ਜੇ ਕੋ ਜੀਉ ਕਰੈ ਓਨਾ ਕਉ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਈ ॥੪॥੩॥

Whoever shows respect to them is not summoned by the messenger of death. ||4||3||

Shabad 7

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

Prabhati Mehla 1:

ਗੁਰ ਪਰਸਾਦੀ ਵਿਦਿਆ ਵੀਚਾਰੈ ਪੜਿ ਪੜਿ ਪਾਵੈ ਮਾਨੁ ॥

By teacher's Grace, contemplate spiritual knowledge; read it and study it, and you shall be honoured.

ਆਪਾ ਮਧੇ ਆਪੁ ਪਰਗਾਸਿਆ ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ॥੧॥

Within the self, the self is revealed, when one is blessed with the Nam ||1||

ਕਰਤਾ ਤੂ ਮੇਰਾ ਜਜਮਾਨੁ ॥ ਇਕ ਦਖਿਣਾ ਹਉ ਤੈ ਪਹਿ ਮਾਗਉ ਦੇਹਿ ਆਪਣਾ ਨਾਮੁ ॥੧॥ ਰਹਾਉ ॥

O Creator God, You alone are my benefactor. I beg for only one blessing from You: please bless me with the Nam. ||1||Rahau||

ਪੰਚ ਤਸਕਰ ਧਾਵਤ ਰਾਖੇ ਚੂਕਾ ਮਨਿ ਅਭਿਮਾਨੁ ॥

The five wandering thieves²¹ are captured and held, and the egotistical pride of the mind is subdued.

ਦਿਸਟਿ ਬਿਕਾਰੀ ਦੁਰਮਤਿ ਭਾਗੀ ਐਸਾ ਬ੍ਰਹਮ ਗਿਆਨੁ ॥੨॥

Visions of corruption, vice and evil-mindedness run away. Such is the spiritual wisdom of God. ||2||

ਜਤੁ ਸਤੁ ਚਾਵਲ ਦਇਆ ਕਣਕ ਕਰਿ ਪ੍ਰਾਪਤਿ ਪਾਤੀ ਧਾਨੁ ॥

Please bless me with the rice of truth and self-restraint, the wheat of compassion, and the leaf-plate of meditation.

ਦੂਧੁ ਕਰਮੁ ਸੰਤੋਖੁ ਘੀਉ ਕਰਿ ਐਸਾ ਮਾਂਗਉ ਦਾਨੁ ॥੩॥

Bless me with the milk of good karma, and the clarified butter, the ghee, of compassion. Such are the gifts I beg of You, God. ||3||

ਖਿਮਾ ਧੀਰਜੁ ਕਰਿ ਗਊ ਲਵੇਰੀ ਸਹਜੇ ਬਛਰਾ ਖੀਰੁ ਪੀਐ ॥

Let forgiveness and patience be my milk-cows, and let the calf of my mind intuitively drink this milk.

ਸਿਫਤਿ ਸਰਮ ਕਾ ਕਪੜਾ ਮਾਂਗਉ ਹਰਿ ਗੁਣ ਨਾਨਕ ਰਵਤੁ ਰਹੈ ॥੪॥੭॥

I beg for the clothes of modesty and God's praise; Always chants the praises of God. ||4||7||

Gost 75 – Meeting with Raja Mitr Sain

While crossing the desert in Deccan Guru Nanak had a dialogue with Raja Mitr Sain. Here the Guru composed the following compositions.

²¹ Passion, anger, greed, attachment and ego

Composition 1:

SLOAK MEHLA 1 (VAR SARANG MEHLA 4, SLOAK NO. 2
PRECEDING PAURI 7, PAGE 1240)

Composition 1

ਮਹਲਾ ੧ ॥

Mehla 1:

ਨਾਨਕ ਚੁਲੀਆ ਸੁਚੀਆ ਜੇ ਭਰਿ ਜਾਣੈ ਕੋਇ ॥ ਸੁਰਤੇ ਚੁਲੀ ਗਿਆਨ ਕੀ ਜੋਗੀ ਕਾ ਜਤੁ ਹੋਇ ॥

The mouth is truly cleansed by ritual cleansing, if you really know how to do it. For the intuitively aware, cleansing is spiritual wisdom. For the Yogi, it is self-control.

ਬ੍ਰਹਮਣ ਚੁਲੀ ਸੰਤੋਖ ਕੀ ਗਿਰਹੀ ਕਾ ਸਤੁ ਦਾਨੁ ॥ ਰਾਜੇ ਚੁਲੀ ਨਿਆਵ ਕੀ ਪੜਿਆ ਸਚੁ ਧਿਆਨੁ ॥

For the Brahmin, cleansing is contentment; for the householder, it is truth and charity. For the king, cleansing is justice; for the scholar, it is true meditation.

ਪਾਣੀ ਚਿਤੁ ਨ ਧੋਪਈ ਮੁਖਿ ਪੀਤੈ ਤਿਖ ਜਾਇ ॥ ਪਾਣੀ ਪਿਤਾ ਜਗਤ ਕਾ ਫਿਰਿ ਪਾਣੀ ਸਭੁ ਖਾਇ ॥੨॥

The consciousness is not washed with water; you drink it to quench your thirst. Water is the father of the world; in the end, water destroys it all. ||2||

Composition 2

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

Sri Raga, Mehla 1, Ghar 4:

ਕੀਤਾ ਕਹਾ ਕਰੇ ਮਨਿ ਮਾਨੁ ॥ ਦੇਵਣਹਾਰੇ ਕੈ ਹਥਿ ਦਾਨੁ ॥

ਭਾਵੈ ਦੇਇ ਨ ਦੇਈ ਸੋਇ ॥ ਕੀਤੇ ਕੈ ਕਹਿਐ ਕਿਆ ਹੋਇ ॥੧॥

Why should the created beings feel pride in their minds? The gift is in the hands of the great Giver. As it pleases Him, He may give, or not give. What can be done by the order of the created beings?(in fact nothing) ||1||

ਆਪੇ ਸਚੁ ਭਾਵੈ ਤਿਸੁ ਸਚੁ ॥ ਅੰਧਾ ਕਚਾ ਕਚੁ ਨਿਕਚੁ ॥੧॥ ਰਹਾਉ ॥

He Himself is true; Truth is pleasing to His will. The spiritually blind are unripe and imperfect, inferior and worthless. ||1||Rahau||

ਜਾ ਕੇ ਰੁਖ ਬਿਰਖ ਆਰਾਉ ॥ ਜੋਗੀ ਧਾਤੁ ਤੇਹਾ ਤਿਨ ਨਾਉ ॥

ਫੁਲੁ ਭਾਉ ਫਲੁ ਲਿਖਿਆ ਪਾਇ ॥ ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਇ ॥੨॥

The One who owns the trees of the forest and the plants of the garden according to their nature, He gives them all their names. The flower and the fruit of God's love are obtained by pre-ordained destiny. As we plant, so we harvest and eat. ||2||

ਕਚੀ ਕੰਧ ਕਚਾ ਵਿਚਿ ਰਾਜੁ ॥ ਮਤਿ ਅਲੂਣੀ ਫਿਕਾ ਸਾਦੁ ॥

ਨਾਨਕ ਆਣੈ ਆਵੈ ਰਾਸਿ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਸਾਬਾਸਿ ॥੩॥੩੨॥

The wall of the body is temporary, as is the soul-mason within it. The flavor of the intellect is bland and insipid without the Salt. O Nanak, as He wills, He makes things right. Without the Name, no one is approved. ||3||32||

Composition 3

RAGA SRI MEHLA 1, SHABAD 9, PAGE 17

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Sri Raga, Mehla 1:

ਗੁਣਵੰਤੀ ਗੁਣ ਵੀਥਰੈ ਅਉਗੁਣਵੰਤੀ ਝੁਰਿ ॥ ਜੇ ਲੋੜਹਿ ਵਰੁ ਕਾਮਣੀ ਨਹ ਮਿਲੀਐ ਪਿਰ ਕੂਰਿ ॥
The virtuous wife exudes virtue; the unvirtuous suffer in misery. If you long for your husband, O bride, you must know that He is not met by falsehood.

ਨਾ ਬੋੜੀ ਨਾ ਤੁਲਹੜਾ ਨਾ ਪਾਈਐ ਪਿਰੁ ਦੂਰਿ ॥੧॥

No boat or raft can take you to Him. Your husband is far away. ||1||

ਮੇਰੇ ਠਾਕੁਰ ਪੂਰੈ ਤਖਤਿ ਅਡੋਲੁ ॥ ਗੁਰਮੁਖਿ ਪੂਰਾ ਜੇ ਕਰੇ ਪਾਈਐ ਸਾਚੁ ਅਤੋਲੁ ॥੧॥ ਰਹਾਉ ॥
My God and Master is perfect; His Throne is eternal and immovable. One who attains perfection as Gurmukh, obtains the Immeasurable true God. ||1||Rahau||

ਪ੍ਰਭੁ ਹਰਿਮੰਦਰੁ ਸੋਹਣਾ ਤਿਸੁ ਮਹਿ ਮਾਣਕ ਲਾਲ ॥ ਮੋਤੀ ਹੀਰਾ ਨਿਰਮਲਾ ਕੰਚਨ ਕੋਟ ਰੀਸਾਲ ॥
The palace of God is so beautiful. Within it, there are gems, rubies, pearls and flawless diamonds. A fortress of gold surrounds this source of Nectar.

ਬਿਨੁ ਪਉੜੀ ਗੜਿ ਕਿਉ ਚੜਉ ਗੁਰ ਹਰਿ ਧਿਆਨ ਨਿਹਾਲ ॥੨॥

How can I climb up to the fortress without a ladder? By meditating on God, through the Guru, I am blessed and exalted. ||2||

ਗੁਰੁ ਪਉੜੀ ਬੋੜੀ ਗੁਰੁ ਗੁਰੁ ਤੁਲਹਾ ਹਰਿ ਨਾਉ ॥ ਗੁਰੁ ਸਰੁ ਸਾਗਰੁ ਬੋਹਿਬੋ ਗੁਰੁ ਤੀਰਥੁ ਦਰੀਆਉ ॥

The Guru is the ladder, the Guru is the boat, and the Guru is the raft to take me to God's Nam. The Guru is the boat to carry me across the world-ocean; the Guru is the sacred shrine of pilgrimage, the Guru is the holy river.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਉਜਲੀ ਸਤ ਸਰਿ ਨਾਵਣ ਜਾਉ ॥੩॥

If it pleases Him, I bathe in the pool of Truth, and become radiant and pure. ||3||

ਪੂਰੇ ਪੂਰੇ ਆਖੀਐ ਪੂਰੈ ਤਖਤਿ ਨਿਵਾਸ ॥ ਪੂਰੈ ਥਾਨਿ ਸੁਹਾਵਣੈ ਪੂਰੈ ਆਸ ਨਿਰਾਸ ॥

He is called the most Perfect of the Perfect. He sits upon His perfect throne. He looks so beautiful in His Perfect place. He fulfills the hopes of the hopeless.

ਨਾਨਕ ਪੂਰਾ ਜੇ ਮਿਲੈ ਕਿਉ ਘਾਟੈ ਗੁਣ ਤਾਸ ॥੪॥੯॥

If one obtains the perfect God, how can his virtues decrease? ||4||9||

There is also a sloak of Mehrban, which reads:²²

ਪੂਰਾ ਸਤਿਗੁਰੂ ਜਿਸ ਮਿਲੈ, ਪੂਰਾ ਸੋ ਪਰਧਾਨ॥
ਦਾਸ ਨਾਨਕ ਪੂਰਾ ਪਾਈਐ ਜਿਸੁ ਧਨ ਨਵਨਿਧਿ ਨਾਮ ॥੧॥

*One who realises Waheguru, he is perfect being,
Waheguru is obtained through the trasure of His name.*

Gost 76 – A dialogue with a lotus flower

This gost describes teacher's talk with a lotus flower which had withered away. The following sloak was recited.

SLOAK VARAN TE VADEEK, SLOAK NO. 30 PAGE 1412

ਪਬਰ ਤੂੰ ਹਰੀਆਵਲਾ ਕਵਲਾ ਕੰਚਨ ਵੰਨਿ ॥
ਕੈ ਦੇਖੜੈ ਸਤਿਓਹਿ ਕਾਲੀ ਹੋਈਆ ਦੇਹੁਰੀ ਨਾਨਕ ਮੈ ਤਨਿ ਭੰਗੁ ॥

O lotus, your leaves were green, and your blossoms were gold. What pain has burnt you, and made your body black? What has caused the body to be battered?

²² This is only one of many sloaks of Mehrvan which appear at the end of gosts along with the bani of Guru Nanak.

ਜਾਣਾ ਪਾਣੀ ਨਾ ਲਹਾਂ ਜੈ ਸੇਤੀ ਮੇਰਾ ਸੰਗੁ ॥
ਜਿਤੁ ਡਿਠੈ ਤਨੁ ਪਰਫੁੜੈ ਚੜੈ ਚਵਗਣਿ ਵੰਨੁ ॥੩੦॥

I have not received that water which I love. Seeing it, my body blossomed forth, and I was blessed with a deep and beautiful colour. ||30||

In the Janam sakhī the word ਪਬਰ has been changed with ਪਬਣ

Gost 77 – A dialogue with Waheguru

After talking to the lotus flower, he sat there in meditation. Waheguru then summoned him, he bowed and said, *(the following compositions are of Mehrban and not of Guru Nanak)*

Composition 1

ਜਿਸ ਕੀ ਵਡੀ ਰਜਾਇ ॥ ਸਿਧ ਸਾਧਕ ਰਹੇ ਕਮਾਇ ॥
ਓੜਕ ਕੀਮ ਨ ਪਾਇ ॥ ਜੇ ਭਾਵਸੁ ਤਾ ਲਏ ਮਿਲਾਇ ॥
ਜੀ ਤੇਰੇ ਨਾਨਕੁ ਬਲਿ ਬਲਿ ਜਾਇ ॥੧॥

Composition 2

ਜਾ ਤੂੰ ਵਡਾ ਸਭਿ ਵਡਿਆਇਆ ਚੰਗੈ ਚੰਗਾ ਹੋਈ ॥
ਜਾ ਤੂੰ ਸਚਾ ਤਾ ਸਭੁ ਕੇ ਸਚਾ, ਕੂੜਾ ਕੋਇ ਨ ਕੋਈ ॥
ਆਖਣ ਵੇਖਣ ਬੋਲਣ, ਚਲਣ, ਜੀਵਣ ਮਰਣਾ ਧਾਤੁ ॥
ਹੁਕਮੁ ਸਾਜਿ ਹੁਕਮੈ ਵਿਚਿ ਰਖੈ, ਨਾਨਕ ਸਚਾ ਆਪਿ ॥

Composition 3

ਸਿਫਤਿ ਕਰਹੁ ਸ੍ਰੀ ਰਾਮ ਕੀ, ਬੁਝਹੁ ਹਰਿ ਹਰਿ ਰਾਇ ॥
ਨਾਨਕ ਦਾਸ ਹਰਿ ਹਰਿ ਭਜਹੁ, ਜਨਮ ਮਰਣ ਦੁਖ ਜਾਇ ॥

Gost 78 – Mukti (release) of Raja Jagan Nath

In the south Guru Nanak had a meeting with Raja Jagan Nath. He asked the Guru, what is this creation? How is Waheguru? Why some are holy and others are thieves? The Guru then composed the following hymn:

RAGA ASA MEHLA 1, SHABAD 12, PAGE 352

ਆਸਾ ਮਹਲਾ ੧ ॥

Asa, Mehla 1:

ਏਕੋ ਸਰਵਰੁ ਕਮਲ ਅਨੂਪ ॥ ਸਦਾ ਬਿਗਾਸੈ ਪਰਮਲ ਰੂਪ ॥
ਊਜਲ ਮੋਤੀ ਚੂਗਹਿ ਹੰਸ ॥ ਸਰਬ ਕਲਾ ਜਗਦੀਸੈ ਅੰਸ ॥੧॥

In the pool is one incomparably beautiful lotus. It blossoms continually; its form is pure and fragrant. The swans pick up the bright jewels. They take on the essence of the all-powerful God of the universe. ||1||

ਜੋ ਦੀਸੈ ਸੋ ਉਪਜੈ ਬਿਨਸੈ ॥ ਬਿਨੁ ਜਲ ਸਰਵਰਿ ਕਮਲੁ ਨ ਦੀਸੈ ॥੧॥ ਰਹਾਉ ॥

Whoever is seen, is subject to birth and death. In the pool without water, the lotus is not seen. ||1||Rahau||

ਬਿਰਲਾ ਬੁਝੈ ਪਾਵੈ ਭੇਦੁ ॥ ਸਾਖਾ ਤੀਨਿ ਕਹੈ ਨਿਤ ਬੇਦੁ ॥
ਨਾਦ ਬਿੰਦ ਕੀ ਸੁਰਤਿ ਸਮਾਇ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਰਮ ਪਦੁ ਪਾਇ ॥੨॥

How rare are those who know and understand this secret. The Vedas continually speak of three qualities²³. One who merges into the knowledge of God as absolute and related, serves the true Guru and obtains the supreme status. ||2||

ਮੁਕਤੋ ਰਾਤਉ ਰੰਗਿ ਰਵਾਂਤਉ ॥ ਰਾਜਨ ਰਾਜਿ ਸਦਾ ਬਿਗਸਾਂਤਉ ॥
ਜਿਸੁ ਤੂੰ ਰਾਖਹਿ ਕਿਰਪਾ ਧਾਰਿ ॥ ਬੁਝਤ ਪਾਹਨ ਤਾਰਹਿ ਤਾਰਿ ॥੩॥

One who is dyed (dyed) with the love of God and dwells continually upon Him is liberated. He is the king of kings, and blossoms forth continually. That one whom You preserve, by bestowing Your Mercy, O God, even the sinking stone - You float that one across. ||3||

ਤ੍ਰਿਭਵਣ ਮਹਿ ਜੋਤਿ ਤ੍ਰਿਭਵਣ ਮਹਿ ਜਾਣਿਆ ॥ ਉਲਟ ਭਈ ਘਰੁ ਘਰ ਮਹਿ ਆਣਿਆ ॥

Your Light is pervading in the three worlds²⁴; I know that You are permeating the three worlds. When my mind turned away from Maya²⁵, I came to dwell in my own home.

ਅਹਿਨਿਸਿ ਭਗਤਿ ਕਰੇ ਲਿਵ ਲਾਇ ॥ ਨਾਨਕੁ ਤਿਨ ਕੈ ਲਾਗੈ ਪਾਇ ॥੪॥੧੨॥

Let us fals at the feet of that person who immerses himself in God's love, and performs devotional worship night and day. ||4||12||

At the end of the gost there is also a sloak of Mehrban, which reads:

ਜਿਸੁ ਉਪਰ ਕਿਰਪਾ ਕਰੈ ਤਾ ਕਾਰਜ ਰਾਸਿ ॥
ਦਾਸ ਨਾਨਕ ਜਿਨੀ ਪਛਾਣਿਆ ਦਰ ਸਚੈ ਸਾਬਾਸਿ ॥੧॥

Gost 79 – A dialogue with a few arrogant people

Guru Nanak then met a group of people who were hypocrite and arrogant. To reform them the Guru composed the following hymn:

RAGA ASA (THOUGH IN THE JANAM SAKHI THE REFERENCE IS OF RAGA GAURI), SHABAD 13, PAGE 352

ਆਸਾ ਮਹਲਾ ੧ ॥

Asa, Mehla 1:

ਗੁਰਮਤਿ ਸਾਚੀ ਹੁਜਤਿ ਦੂਰਿ ॥ ਬਹੁਤੁ ਸਿਆਣਪ ਲਾਗੈ ਧੂਰਿ ॥

Receiving the true Teachings from the Guru, arguments depart. But through excessive cleverness, one is only plastered with dirt.

ਲਾਗੀ ਮੈਲੁ ਮਿਟੈ ਸਚ ਨਾਇ ॥ ਗੁਰ ਪਰਸਾਦਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥੧॥

The filth of attachment is removed by the true Name of God. By teacher's grace, one remains lovingly attached to God. ||1||

ਹੈ ਹਜੂਰਿ ਹਾਜਰੁ ਅਰਦਾਸਿ ॥ ਦੁਖੁ ਸੁਖੁ ਸਾਚੁ ਕਰਤੇ ਪ੍ਰਭ ਪਾਸਿ ॥੧॥ ਰਹਾਉ ॥

He is omni-present; offer your prayers to Him. Pain and pleasure are in the hands of God, the true Creator. ||1||Rahau||

ਕੂੜੁ ਕਮਾਵੈ ਆਵੈ ਜਾਵੈ ॥ ਕਹਣਿ ਕਥਨਿ ਵਾਰਾ ਨਹੀ ਆਵੈ ॥

One who practises falsehood comes and goes. By speaking and talking, His limits cannot be found.

ਕਿਆ ਦੇਖਾ ਸੂਝ ਬੁਝ ਨ ਪਾਵੈ ॥ ਬਿਨੁ ਨਾਵੈ ਮਨਿ ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ॥੨॥

²³ The three qualities are: Rajas (ambition) gun, Sattav (contentment) gun and Tamas (achievement by hook or crook)

²⁴ Sky, Earth and Patal (nether-world)

²⁵ A group of wrong-doings which takes one away from God.

Whatever one sees, is not understood. Without the Name, satisfaction does not enter into the mind. ||2||

ਜੋ ਜਨਮੇ ਸੇ ਰੋਗਿ ਵਿਆਪੇ ॥ ਹਉਮੈ ਮਾਇਆ ਦੁਖਿ ਸੰਤਾਪੇ ॥

(Due to one's bad karmas) Whoever is born is afflicted by disease, tortured by the pain of egotism and Maya.

ਸੇ ਜਨ ਬਾਚੇ ਜੋ ਪ੍ਰਭਿ ਰਾਖੇ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਚਾਖੇ ॥੩॥

They alone are saved, who are protected by God.

Serving the true Guru, they drink the pure Nectar. ||3||

ਚਲਤਉ ਮਨੁ ਰਾਖੈ ਅੰਮ੍ਰਿਤੁ ਚਾਖੈ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਅੰਮ੍ਰਿਤੁ ਸਬਦੁ ਭਾਖੈ ॥

The unstable mind is restrained by tasting this Nectar.

Serving the true Guru, one comes to cherish the pure Nectar of the Shabad.

ਸਾਚੈ ਸਬਦਿ ਮੁਕਤਿ ਗਤਿ ਪਾਏ ॥ ਨਾਨਕ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥੪॥੧੩॥

Through the true Word of the Shabad, the state of liberation is obtained.

And self-conceit is eradicated from within. ||4||13||

At the end of the gost there is also a sloak of Mehrban:

ਜਿਨਾ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਚਾਖਿਆ ਦਰਗਹ ਤੇ ਪਰਵਾਣੁ ॥

ਤਿਨ ਕੀ ਮਹਮਾ ਕਿਆ ਗਣੀ, ਜਨ ਨਾਨਕ ਦਰਿ ਨਸਿਣੁ ॥

Gost 80 – Dialogue with a few holy people

The holy men wanted to know the difference between the worldly comforts and comforts in the name of Waheguru.

The Guru composed the following hymn to answer the questioned posed to him:

RAGA SARANG MEHLA 1, SHABAD NO. 2, PAGE 1197.

ਸਾਰਗ ਮਹਲਾ ੧ ॥

Sarang, Mehla 1:

ਹਰਿ ਬਿਨੁ ਕਿਉ ਰਹੀਐ ਦੁਖੁ ਬਿਆਪੈ ॥

ਜਿਹਵਾ ਸਾਦੁ ਨ ਫੀਕੀ ਰਸੁ ਬਿਨੁ ਬਿਨੁ ਪ੍ਰਭੁ ਕਾਲੁ ਸੰਤਾਪੈ ॥੧॥ ਰਹਾਉ ॥

How can I survive without God? I am suffering in pain. My tongue does not taste - all is bland without God's sublime essence. Without God, I suffer and die.

||1||Rahau||

ਜਬ ਲਗੁ ਦਰਸੁ ਨ ਪਰਸੈ ਪ੍ਰੀਤਮ ਤਬ ਲਗੁ ਭੂਖੁ ਪਿਆਸੀ ॥

ਦਰਸਨੁ ਦੇਖਤ ਹੀ ਮਨੁ ਮਾਨਿਆ ਜਲ ਰਸਿ ਕਮਲੁ ਬਿਗਾਸੀ ॥੧॥

As long as I do not attain the blessed vision of my beloved, I remain hungry and thirsty. Gazing upon the blessed visio, my mind is pleased and appeased. The lotus blossoms forth in the water. ||1||

ਊਨਵਿ ਘਨਹਰੁ ਗਰਜੈ ਬਰਸੈ ਕੋਕਿਲ ਮੋਰ ਬੈਰਾਗੈ ॥

ਤਰਵਰ ਬਿਰਖੁ ਬਿਹੰਗੁ ਭੁਇਅੰਗਮ ਘਰਿ ਪਿਰੁ ਧਨੁ ਸੋਹਾਗੈ ॥੨॥

The low-hanging clouds crack with thunder and burst. The cuckoos and the peacocks are filled with passion, along with the birds in the trees, the bulls and the snakes. The bride is happy when her husband returns home. ||2||

ਕੁਚਿਲ ਕੁਰੂਪਿ ਕੁਨਾਰਿ ਕੁਲਖਨੀ ਪਿਰ ਕਾ ਸਹਜੁ ਨ ਜਾਨਿਆ ॥

ਹਰਿ ਰਸੁ ਰੰਗਿ ਰਸਨੁ ਨਹੀ ਤ੍ਰਿਪਤੀ ਦੁਰਮਤਿ ਦੁਖੁ ਸਮਾਨਿਆ ॥੩॥

She is filthy and ugly, unfeminine and ill-mannered - she has no intuitive understanding of her husband. She is not satisfied by the sublime essence of her God's love; she is evil-minded, immersed in her pain. ||3||

ਆਇ ਨ ਜਾਵੈ ਨਾ ਦੁਖੁ ਪਾਵੈ ਨਾ ਦੁਖ ਦਰਦੁ ਸਰੀਰੇ ॥
ਨਾਨਕ ਪ੍ਰਭ ਤੇ ਸਹਜ ਸੁਹੇਲੀ ਪ੍ਰਭ ਦੇਖਤ ਹੀ ਮਨੁ ਧੀਰੇ ॥੪॥੨॥

The bride does not come and go in reincarnation or suffer in pain; her body is not touched by the pain of disease. She is intuitively embellished by God; seeing God, her mind is encouraged. ||4||2||

Gost 82 – A dialogue with another group of holy people

The question asked from the Guru was that whether he remembered Waheguru every moment of life. The Guru composed the following hymn:

*RAGA SARANG ASHTPADIAN
MEHLA 1 GHAR 1, ASHTPADI NO. 1, PAGE 1232*

ਰਾਗੁ ਸਾਰਗ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧ ਘਰੁ ੧ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Raga Sarang, Ashtapadis, Mehla 1, Ghar 1:

ਹਰਿ ਬਿਨੁ ਕਿਉ ਜੀਵਾ ਮੇਰੀ ਮਾਈ ॥

ਜੈ ਜਗਦੀਸ ਤੇਰਾ ਜਸੁ ਜਾਚਉ ਮੈ ਹਰਿ ਬਿਨੁ ਰਹਨੁ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

How can I live, O my mother, without the memory of God? Hail to God of the universe. I ask to sing Your praises; without You, O God, I cannot even survive. ||1||Rahau||

ਹਰਿ ਕੀ ਪਿਆਸ ਪਿਆਸੀ ਕਾਮਨਿ ਦੇਖਉ ਰੈਨਿ ਸਬਾਈ ॥

I am thirsty, thirsty for a word of God; the bride gazes upon Him all through the night.

ਸ੍ਰੀਧਰ ਨਾਥ ਮੇਰਾ ਮਨੁ ਲੀਨਾ ਪ੍ਰਭੁ ਜਾਨੈ ਪੀਰ ਪਰਾਈ ॥੧॥

My mind is absorbed into God, my Master. Only God knows the pain of another. ||1||

ਗਣਤ ਸਰੀਰਿ ਪੀਰ ਹੈ ਹਰਿ ਬਿਨੁ ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਈ ॥

My body suffers in pain, without God; through the Word of the teacher's Shabad, I find Him.

ਹੋਹੁ ਦਇਆਲ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਜੀਉ ਹਰਿ ਸਿਉ ਰਹਾਂ ਸਮਾਈ ॥੨॥

O dear God, please be kind and compassionate to me, that I might remain merged in You. ||2||

ਐਸੀ ਰਵਤ ਰਵਹੁ ਮਨ ਮੇਰੇ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਈ ॥

Follow such a path, O my conscious mind, that you may remain focused on the feet of God.

ਬਿਸਮ ਭਏ ਗੁਣ ਗਾਇ ਮਨੋਹਰ ਨਿਰਭਉ ਸਹਜਿ ਸਮਾਈ ॥੩॥

I am wonder-struck, singing the praises of my fascinating God; I am intuitively absorbed in the fearless God. ||3||

ਹਿਰਦੈ ਨਾਮੁ ਸਦਾ ਧੁਨਿ ਨਿਰਚਲ ਘਟੈ ਨ ਕੀਮਤਿ ਪਾਈ ॥

That heart, in which the eternal, unchanging Nam vibrates and resounds, does not diminish, and cannot be evaluated.

ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਕੋਈ ਨਿਰਧਨੁ ਸਤਿਗੁਰਿ ਬੁਝ ਬੁਝਾਈ ॥੪॥

Without the Name, everyone is poor; the true Guru has imparted this understanding. ||4||

ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਭਏ ਸੁਨਿ ਸਜਨੀ ਦੂਤ ਮੁਏ ਬਿਖੁ ਖਾਈ ॥

My beloved is my breath of life - listen, O my companion. The demons have taken poison and died.

ਜਬ ਕੀ ਉਪਜੀ ਤਬ ਕੀ ਤੈਸੀ ਰੰਗੁਲ ਭਈ ਮਨਿ ਭਾਈ ॥੫॥

As love for Him welled up, so it remains. My mind is dyed with His Love. ||5||

ਸਹਜ ਸਮਾਧਿ ਸਦਾ ਲਿਵ ਹਰਿ ਸਿਉ ਜੀਵਾਂ ਹਰਿ ਗੁਨ ਗਾਈ ॥

I am absorbed in celestial samaadhi, lovingly attached to God forever. I live by singing the praises of God.

ਗੁਰ ਕੈ ਸਬਦਿ ਰਤਾ ਬੈਰਾਗੀ ਨਿਜ ਘਰਿ ਤਾੜੀ ਲਾਈ ॥੬॥

Imbued with the Word of the teacher's Shabad, I have become detached from the world. In the profound primal trance, I dwell within the home of my own inner being. ||6||

ਸੁਖ ਰਸ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਨਿਜ ਘਰਿ ਤਤੁ ਗੁਸਾਂਈ ॥

The Nam, is sublimely sweet and supremely delicious; within the home of my own self, I understand the essence of God.

ਤਹ ਹੀ ਮਨੁ ਜਹ ਹੀ ਤੈ ਰਾਖਿਆ ਐਸੀ ਗੁਰਮਤਿ ਪਾਈ ॥੭॥

Wherever You keep my mind, there it is. This is what the Guru has taught me. ||7||

ਸਨਕ ਸਨਾਦਿ ਬ੍ਰਹਮਾਦਿ ਇੰਦ੍ਰਾਦਿਕ ਭਗਤਿ ਰਤੇ ਬਨਿ ਆਈ ॥

Sanak and Sanandan, Brahma and Indra, were dyed with devotional worship, and came to be in harmony with Him.

ਨਾਨਕ ਹਰਿ ਬਿਨੁ ਘਰੀ ਨ ਜੀਵਾਂ ਹਰਿ ਕਾ ਨਾਮੁ ਵਡਾਈ ॥੮॥੧॥

Without God, I cannot live, even for an instant. The Name of God is glorious and great. ||8||1||

Gost 83 – A discourse: What is death?

The Guru composed the following hymn:

RAGA MARU:

MARU KI VAR MEHLA 3, SLOAKS 1 & 2 PRECEDING PAURI 15

ਸਲੋਕੁ ਮ: ੧ ॥

Sloak, Mehla 1:

ਸੁਣੀਐ ਏਕੁ ਵਖਾਣੀਐ ਸੁਰਗਿ ਮਿਰਤਿ ਪਇਆਲਿ ॥

ਹੁਕਮੁ ਨ ਜਾਈ ਮੋਟਿਆ ਜੋ ਲਿਖਿਆ ਸੋ ਨਾਲਿ ॥

Listen to and speak the Name of the One God, who permeates the heavens, this world and the nether regions of the underworld. The hukam of His command cannot be erased; whatever He has written, shall go with the mortal.

ਕਉਣੁ ਮੁਆ ਕਉਣੁ ਮਾਰਸੀ ਕਉਣੁ ਆਵੈ ਕਉਣੁ ਜਾਇ ॥

ਕਉਣੁ ਰਹਸੀ ਨਾਨਕਾ ਕਿਸ ਕੀ ਸੁਰਤਿ ਸਮਾਇ ॥੧॥

Who has died, and who kills? Who comes and who goes? Who is enraptured and whose consciousness merges in God? ||1||

ਮ: ੧ ॥

Mehla 1:

ਹਉ ਮੁਆ ਮੈ ਮਾਰਿਆ ਪਉਣੁ ਵਹੈ ਦਰੀਆਉ ॥ ਤ੍ਰਿਸਨਾ ਥਕੀ ਨਾਨਕਾ ਜਾ ਮਨੁ ਰਤਾ ਨਾਇ ॥

In egotism, he dies; possessiveness kills him, and the breath flows out like a river. Desire is exhausted only when the mind is dyed with the Name.

ਲੋਇਣ ਰਤੇ ਲੋਇਣੀ ਕੰਨੀ ਸੁਰਤਿ ਸਮਾਇ ॥ ਜੀਭ ਰਸਾਇਣਿ ਚੂਨੜੀ ਰਤੀ ਲਾਲ ਲਵਾਇ ॥

His eyes are dyed with the eyes of God, and his ears ring with celestial consciousness. His tongue drinks in the sweet nectar, dyed crimson by reciting the Name of the beloved God.

ਅੰਦਰੁ ਮੁਸਕਿ ਝਕੋਲਿਆ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ ॥੨॥

His inner being is drenched with God's fragrance; his worth cannot be described.
||2||

Gost 84 – Manifestation of Waheguru

After discourses with many people, Guru Nanak rested at a place and requested Waheguru to manifest. When Waheguru came, the Guru composed the following hymns:

Composition no. 1

SLOAK MEHLA 1, SECOND SLOAK, PRECEDING PAURI 2, PAGE 463

ਮ: ੧ ॥

Mehla 1:

ਵਡੀ ਵਡਿਆਈ ਜਾ ਵਡਾ ਨਾਉ ॥ ਵਡੀ ਵਡਿਆਈ ਜਾ ਸਚੁ ਨਿਆਉ ॥

Great is His greatness, as great as His Name.

Great is His greatness, as true is His justice.

ਵਡੀ ਵਡਿਆਈ ਜਾ ਨਿਹਚਲ ਥਾਉ ॥ ਵਡੀ ਵਡਿਆਈ ਜਾਣੈ ਆਲਾਉ ॥

Great is His greatness, as permanent as His Throne.

Great is His greatness, as He knows our utterances.

ਵਡੀ ਵਡਿਆਈ ਬੁਝੈ ਸਭਿ ਭਾਉ ॥ ਵਡੀ ਵਡਿਆਈ ਜਾ ਪੁਛਿ ਨ ਦਾਤਿ ॥

Great is His greatness, as He understands all our affections.

Great is His greatness, as He gives without being asked.

ਵਡੀ ਵਡਿਆਈ ਜਾ ਆਪੇ ਆਪਿ ॥ ਨਾਨਕ ਕਾਰ ਨ ਕਥਨੀ ਜਾਇ ॥

Great is His greatness, as He Himself is all-in-all.

His actions cannot be described.

ਕੀਤਾ ਕਰਣਾ ਸਰਬ ਰਜਾਇ ॥੨॥

Whatever He has done, or will do, is all by His Own Will. ||2||

Composition 2

RAGA GUJRI, ASHTPADI NO. 2, PAGE 503

ਗੂਜਰੀ ਮਹਲਾ ੧ ॥

Goojaree, Mehla 1:

ਕਵਨ ਕਵਨ ਜਾਚਹਿ ਪ੍ਰਭ ਦਾਤੇ ਤਾ ਕੇ ਅੰਤ ਨ ਪਰਹਿ ਸੁਮਾਰ ॥

Those who beg of God the great giver - their numbers cannot be counted.

ਜੈਸੀ ਭੂਖ ਹੋਇ ਅਭ ਅੰਤਰਿ ਤੂੰ ਸਮਰਥੁ ਸਚੁ ਦੇਵਣਹਾਰ ॥੧॥

You, Almighty true God, fulfill the desires within their hearts. ||1||

ਐ ਜੀ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਚੁ ਅਧਾਰ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੇਹਿ ਸੁਖੁ ਪਾਈਐ ਤੇਰੀ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰ ॥੧॥ ਰਹਾਉ ॥

O dear God, reciting, deep meditation, self-discipline and truth are my foundations.

Bless me with Your Name, God, that I may find peace. Your devotional worship is a treasure over-flowing. ||1||Rahau||

ਸੁੰਨ ਸਮਾਧਿ ਰਹਹਿ ਲਿਵ ਲਾਗੇ ਏਕਾ ਏਕੀ ਸਬਦੁ ਬੀਚਾਰ ॥

Some remain absorbed in Samaadhi, their minds fixed lovingly on the One God; they reflect only on the Word of the Shabad.

ਜਲੁ ਥਲੁ ਧਰਣਿ ਗਗਨੁ ਤਹ ਨਾਹੀ ਆਪੇ ਆਪੁ ਕੀਆ ਕਰਤਾਰ ॥੨॥

In that state, there is no water, land, earth or sky; only the Creator God Himself exists. ||2||

ਨਾ ਤਦਿ ਮਾਇਆ ਮਗਨੁ ਨ ਛਾਇਆ ਨਾ ਸੂਰਜ ਚੰਦ ਨ ਜੋਤਿ ਅਪਾਰ ॥

There is no intoxication of Maya there, and no shadow, nor the infinite light of the sun or the moon.

ਸਰਬ ਦ੍ਰਿਸਟਿ ਲੋਚਨ ਅਭ ਅੰਤਰਿ ਏਕਾ ਨਦਰਿ ਸੁ ਤ੍ਰਿਭਵਣ ਸਾਰ ॥੩॥

The eyes within the mind which see everything - with one glance, they see the three worlds. ||3||

ਪਵਣੁ ਪਾਣੀ ਅਗਨਿ ਤਿਨਿ ਕੀਆ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸ ਅਕਾਰ ॥

He created air, water and fire, Brahma, Vishnu and Shiv - the whole creation.

ਸਰਬੇ ਜਾਚਕ ਤੂੰ ਪ੍ਰਭੁ ਦਾਤਾ ਦਾਤਿ ਕਰੇ ਅਪੁਨੈ ਬੀਚਾਰ ॥੪॥

All are beggars; You alone are the Great giver, God. You give Your gifts according to Your own considerations. ||4||

ਕੋਟਿ ਤੇਤੀਸ ਜਾਚਹਿ ਪ੍ਰਭ ਨਾਇਕ ਦੇਦੇ ਤੋਟਿ ਨਾਹੀ ਭੰਡਾਰ ॥

Three hundred thirty million gods beg of God the Master; even as He gives, His treasures are never exhausted.

ਉਧੈ ਭਾਂਡੈ ਕਛੁ ਨ ਸਮਾਵੈ ਸੀਧੈ ਅੰਮ੍ਰਿਤੁ ਪਰੈ ਨਿਹਾਰ ॥੫॥

Nothing can be contained in a vessel turned upside-down; pure Nectar pours into the upright one. ||5||

ਸਿਧ ਸਮਾਧੀ ਅੰਤਰਿ ਜਾਚਹਿ ਰਿਧਿ ਸਿਧਿ ਜਾਚਿ ਕਰਹਿ ਜੈਕਾਰ ॥

The Siddhas in Samaadhi beg for wealth and miracles, and proclaim His victory.

ਜੈਸੀ ਪਿਆਸ ਹੋਇ ਮਨ ਅੰਤਰਿ ਤੈਸੇ ਜਲੁ ਦੇਵਹਿ ਪਰਕਾਰ ॥੬॥

As is the thirst within their minds, so is the water which You give to them. ||6||

ਬਡੇ ਭਾਗ ਗੁਰੁ ਸੇਵਹਿ ਅਪੁਨਾ ਭੇਦੁ ਨਾਹੀ ਗੁਰਦੇਵ ਮੁਰਾਰ ॥

The most fortunate ones serve their Guru; there is no difference between the true Guru and God.

ਤਾ ਕਉ ਕਾਲੁ ਨਾਹੀ ਜਮੁ ਜੋਹੈ ਬੁਝਹਿ ਅੰਤਰਿ ਸਬਦੁ ਬੀਚਾਰ ॥੭॥

The messenger of death cannot see those who come to realise within their minds the contemplative meditation of the Word of the Shabad. ||7||

ਅਬ ਤਬ ਅਵਰੁ ਨ ਮਾਗਉ ਹਰਿ ਪਹਿ ਨਾਮੁ ਨਿਰੰਜਨ ਦੀਜੈ ਪਿਆਰਿ ॥

I shall never ask anything else of God; please, bless me with the love of Your immaculate Name.

ਨਾਨਕ ਚਾਤ੍ਰਕੁ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਮਾਗੈ ਹਰਿ ਜਸੁ ਦੀਜੈ ਕਿਰਪਾ ਧਾਰਿ ॥੮॥੨॥

The song-bird, begs for the divinel water; O God, shower Your mercy upon him, and bless him with Your Praise. ||8||2||

There is also a sloak of Mehrban at the end of the gost:

ਨਾਮੁ ਬਿਨਾ ਕਿਛੁ ਗੁਣ ਨਾਹੀ ਇਹੁ ਬਿਧਿ ਪਾਇਓ ਬਿਉਹਾਰ ॥
ਦੀਜੈ ਨਾਨਕ ਦਾਸ ਕਉ ਅਪਨਾ ਨਾਮੁ ਆਧਾਰੁ ॥੧॥

Gost 85 – When birds and animals bowed to the Guru

On his journey, in the South, Guru Nanak rested in a forest where animals and birds came and bowed to him.

There is a slook of Mehrban at the end of this sakhī:

ਲਖ ਚਉਰਾਸੀਹ ਜੀਅ ਜੰਤੁ ਸਭਿ ਚਲਹਿ ਹੁਕਮਿ ਰਜਾਇ ॥
ਜੇ ਕਿਛੁ ਕੀਆ ਸੁ ਕਰਿ ਰਹਿਆ ਕਿਛੁ ਆਪਹੁ ਕੀਆ ਨ ਜਾਇ ॥
ਦਾਸ ਨਾਨਕ ਹੋਕੁਮ ਪਛਾਨੀਐ ਤਾ ਕਿਛੁ ਪਲੈ ਪਾਇ ॥

Gost 86 – When the Guru talked to a frog

The hymn composed at the occasion is as follows:

raga Maru Mehla 1, Shabad No. 4, Page 990

ਮਾਰੂ ਮਹਲਾ ੧ ॥

Maaroo, Mehla 1:

ਬਿਮਲ ਮਝਾਰਿ ਬਸਸਿ ਨਿਰਮਲ ਜਲ ਪਦਮਨਿ ਜਾਵਲ ਰੇ ॥

In the pure, immaculate waters, both the lotus and the slimy scum are found.

ਪਦਮਨਿ ਜਾਵਲ ਜਲ ਰਸ ਸੰਗਤਿ ਸੰਗਿ ਦੋਖ ਨਹੀ ਰੇ ॥੧॥

The lotus flower is with the scum and the water, but it remains untouched by any pollution. ||1||

ਦਾਦਰ ਤੂ ਕਬਹਿ ਨ ਜਾਨਸਿ ਰੇ ॥

ਭਖਸਿ ਸਿਬਾਲੁ ਬਸਸਿ ਨਿਰਮਲ ਜਲ ਅੰਮ੍ਰਿਤੁ ਨ ਲਖਸਿ ਰੇ ॥੧॥ ਰਹਾਉ ॥

You frog, you will never understand. You eat the dirt, while you dwell in the immaculate waters. You know nothing of the pure Nectar there. ||1||Rahau||

ਬਸੁ ਜਲ ਨਿਤ ਨ ਵਸਤ ਅਲੀਅਲ ਮੇਰ ਚਚਾ ਗੁਨ ਰੇ ॥

You dwell continually in the water; the bumble bee does not dwell there, but it is intoxicated with its fragrance from afar.

ਚੰਦ ਕੁਮੁਦਨੀ ਦੂਰਹੁ ਨਿਵਸਸਿ ਅਨਭਉ ਕਾਰਨਿ ਰੇ ॥੨॥

Intuitively sensing the moon in the distance, the lotus bows its head. ||2||

ਅੰਮ੍ਰਿਤ ਖੰਡੁ ਦੂਧਿ ਮਧੁ ਸੰਚਸਿ ਤੂ ਬਨ ਚਾਤੁਰ ਰੇ ॥

The realms of nectar are irrigated with milk and honey; you think you are clever to live in the water.

ਅਪਨਾ ਆਪੁ ਤੂ ਕਬਹੁ ਨ ਛੋਡਸਿ ਪਿਸਨ ਪ੍ਰੀਤਿ ਜਿਉ ਰੇ ॥੩॥

You can never escape your own inner tendencies, like the love of the flea for blood. ||3||

ਪੰਡਿਤ ਸੰਗਿ ਵਸਹਿ ਜਨ ਮੂਰਖ ਆਗਮ ਸਾਸ ਸੁਨੇ ॥

The fool may live with the Pandit, the religious scholar, and listen to the Vedas and the Shastras.

ਅਪਨਾ ਆਪੁ ਤੂ ਕਬਹੁ ਨ ਛੋਡਸਿ ਸੁਆਨ ਪੂਛਿ ਜਿਉ ਰੇ ॥੪॥

You can never escape your own inner tendencies, like the crooked tail of the dog. ||4||

ਇਕਿ ਪਾਖੰਡੀ ਨਾਮਿ ਨ ਰਾਚਹਿ ਇਕ ਹਰਿ ਹਰਿ ਚਰਣੀ ਰੇ ॥

Some are hypocrites; they do not merge with the Nam. Whereas some are absorbed in the feet of God.

ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਵਸਿ ਨਾਨਕ ਰਸਨਾ ਨਾਮੁ ਜਪਿ ਰੇ ॥੫॥੩॥

The mortals obtain what they are predestined to receive; With your tongue, always recite the Nam. ||5||4||

There is also a sloak of Mehrban at the end of the gost:

ਜਾਕਉ ਨਜਰਿ ਕਰੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਤਾ ਕੇ ਕਰਮ ਰੇਖਾ ਸਗਲੇ ਬਿਸਰੇ ॥
ਤਾਕੀ ਸੇਵਾ ਮਾਝੇ ਦਾਸੁ ਨਾਨਕੁ ਬਿਖੁ ਭਵਜਲੁ ਤੇ ਪਾਰਿ ਪਰੇ ॥ ੧ ॥

**Gost 87 – Guru Nanak in Ujjain: an important Hindu place of pilgrimage
(the place, where the movement of moon is noticed to prepare the Hindu almanac)**

Here the Guru spoke to Waheguru. The compositions composed are:

Composition 1

SLOAK (NOW RECORDED AS M: 2), PRECEDING PAURI 3, PAGE 139

ਮ: ੨ ॥

Mehla 21:

ਦਿਸੈ ਸੁਣੀਐ ਜਾਣੀਐ ਸਾਉ ਨ ਪਾਇਆ ਜਾਇ ॥ ਰੁਹਲਾ ਟੁੰਡਾ ਅੰਧੁਲਾ ਕਿਉ ਗਲਿ ਲਗੈ ਧਾਇ ॥

He is seen, heard and known, but His subtle essence is not obtained.

How can the lame, armless and blind person run to embrace God?

ਭੈ ਕੇ ਚਰਣ ਕਰ ਭਾਵ ਕੇ ਲੋਇਣ ਸੁਰਤਿ ਕਰੇਇ ॥ ਨਾਨਕੁ ਕਹੈ ਸਿਆਣੀਏ ਇਵ ਕੰਤ ਮਿਲਾਵਾ ਹੋਇ ॥੨॥

Let the fear of God be your feet, and let His love be your hands; let His

*understanding be your eyes. In this way, O wise bride, you shall be united with
your husband. ||2||*

Composition 2. , page 762

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੧ ਕੁਚਜੀ ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Raga Suhi Mehla 1, Kuchajee ~ The Ungraceful Bride:

ਮੰਵੁ ਕੁਚਜੀ ਅੰਮਾਵਣਿ ਡੋਸੜੇ ਹਉ ਕਿਉ ਸਹੁ ਰਾਵਣਿ ਜਾਉ ਜੀਉ ॥

*I am ungraceful and ill-mannered, full of endless faults. How can I go to enjoy my
husband?*

ਇਕ ਦੂ ਇਕਿ ਚੜਦੀਆ ਕਉਣੁ ਜਾਣੈ ਮੇਰਾ ਨਾਉ ਜੀਉ ॥

Each of His brides is better than the rest - who even knows my name?

ਜਿਨੀ ਸਖੀ ਸਹੁ ਰਾਵਿਆ ਸੇ ਅੰਬੀ ਛਾਵੜੀਏਹਿ ਜੀਉ ॥

*Those brides who enjoy their husband are very blessed, resting in the shade of the
mango tree.*

ਸੇ ਗੁਣ ਮੰਵੁ ਨ ਆਵਨੀ ਹਉ ਕੈ ਜੀ ਦੇਸ ਧਰੇਉ ਜੀਉ ॥

I do not have their virtue - who can I blame for this?

ਕਿਆ ਗੁਣ ਤੇਰੇ ਵਿਬਰਾ ਹਉ ਕਿਆ ਕਿਆ ਘਿਨਾ ਤੇਰਾ ਨਾਉ ਜੀਉ ॥

Which of Your virtues, O God, should I speak of? Which of Your names should I chant?

ਇਕਤੁ ਟੋਲਿ ਨ ਅੰਬੜਾ ਹਉ ਸਦ ਕੁਰਬਾਣੈ ਤੇਰੈ ਜਾਉ ਜੀਉ ॥

I cannot even reach one of Your virtues. I am forever a sacrifice to You.

ਸੁਇਨਾ ਰੁਪਾ ਰੰਗੁਲਾ ਮੋਤੀ ਤੈ ਮਾਣਿਕੁ ਜੀਉ ॥

Gold, silver, pearls and rubies are pleasing.

ਸੇ ਵਸਤੁ ਸਹਿ ਦਿਤੀਆ ਮੈ ਤਿਨੁ ਸਿਉ ਲਾਇਆ ਚਿਤੁ ਜੀਉ ॥

My husband has blessed me with these things, and I have focused my thoughts on them.

ਮੰਦਰ ਮਿਟੀ ਸੰਦੜੇ ਪਥਰ ਕੀਤੇ ਰਾਸਿ ਜੀਉ ॥

Palaces of brick and mud are built and decorated with stones;

ਹਉ ਏਨੀ ਟੋਲੀ ਭੁਲੀਅਸੁ ਤਿਸੁ ਕੰਤ ਨ ਬੈਠੀ ਪਾਸਿ ਜੀਉ ॥

I have been fooled by these decorations, and I do not sit near my husband.

ਅੰਬਰਿ ਕੂੰਜਾ ਕੁਰਲੀਆ ਬਗ ਬਹਿਠੇ ਆਇ ਜੀਉ ॥

The cranes shriek overhead in the sky, and the herons have come to rest.

ਸਾ ਧਨ 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 ਥੀਆ ਭੁਲੀ ਵਾਟੜੀਆਸੁ ਜੀਉ ॥

She kept sleeping as the day dawned; she forgot all about her journey.

ਤੈ ਸਹ ਨਾਲਹੁ ਮੁਤੀਆਸੁ ਦੁਖਾ ਕੂੰ ਧਰੀਆਸੁ ਜੀਉ ॥

She separated herself from her husband, and now she suffers in pain.

ਤੁਧੁ ਗੁਣ ਮੈ ਸਭਿ ਅਵਗਣਾ ਇਕ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਜੀਉ ॥

Virtue is in You, O God; I am totally without virtue. This is my only prayer:

ਸਭਿ ਰਾਤੀ ਸੋਹਾਗਣੀ ਮੈ ਡੋਹਾਗਣਿ ਕਾਈ ਰਾਤਿ ਜੀਉ ॥੧॥

You give all Your nights to the virtuous brides. I know I am unworthy, but is not there a night for me as well? ||1||

Composition 3, page 762-763

ਸੂਹੀ ਮਹਲਾ ੧ ਸੁਚਜੀ ॥

Suhi Mehla 1, Suchajee ~ The Noble and graceful Bride:

ਜਾ ਤੂ ਤਾ ਮੈ ਸਭੁ ਕੋ ਤੂ ਸਾਹਿਬੁ ਮੇਰੀ ਰਾਸਿ ਜੀਉ ॥

When I have You, then I have everything. O my God and Master, You are my wealth and capital.

ਤੁਧੁ ਅੰਤਰਿ ਹਉ ਸੁਖਿ ਵਸਾ ਤੂੰ ਅੰਤਰਿ ਸਾਬਾਸਿ ਜੀਉ ॥

Within You, I abide in peace; within You, I am successful.

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 make us beggars and wanderers.

ਭਾਣੈ ਥਲ ਸਿਰਿ ਸਰੁ 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 ਭਰੀਆਸਿ ਜੀਉ ॥

By the pleasure of Your Will, one crosses over the terrifying world-ocean; by the pleasure of Your Will, he sinks down into it.

ਭਾਣੈ ਸੋ ਸਹੁ ਰੰਗੁਲਾ ਸਿਫਤਿ ਰਤਾ ਗੁਣਤਾਸਿ ਜੀਉ ॥

By the pleasure of your Will, I become your bride and am dyed with your praises.

ਭਾਣੈ ਸਹੁ ਭੀਹਾਵਲਾ ਹਉ ਆਵਣਿ ਜਾਣਿ ਮੁਈਆਸਿ ਜੀਉ ॥

By the pleasure of Your Will, O my husband, I remain with You, and I come and go, and die.

ਤੂ ਸਹੁ ਅਗਮੁ ਅਤੋਲਵਾ ਹਉ ਕਹਿ ਕਹਿ ਢਹਿ ਪਈਆਸਿ ਜੀਉ ॥

You, O my husband You 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 Vision.

ਗੁਰ ਸਬਦੀ ਸਹੁ ਪਾਇਆ ਸਚੁ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਜੀਉ ॥੨॥

Through the Word of the teacher's teachings and my prayers, I have found my husband. ||2||

Composition 4, page 730

ਸੂਹੀ ਮਹਲਾ ੧ ॥

Suhi Mehla 1:

ਕਉਣੁ ਤਰਾਜੀ ਕਵਣੁ ਤੁਲਾ ਤੇਰਾ ਕਵਣੁ ਸਰਾਫੁ ਬੁਲਾਵਾ ॥

What scale, what weights, and what assayer shall I call for You, God?

ਕਉਣੁ ਗੁਰੂ ਕੈ ਪਹਿ ਦੀਖਿਆ ਲੇਵਾ ਕੈ ਪਹਿ ਮੁਲੁ ਕਰਾਵਾ ॥੧॥

From what guru should I receive instruction? By whom should I have Your value appraised? ||1||

ਮੇਰੇ ਲਾਲ ਜੀਉ ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਣਾ ॥

O my dear beloved God, Your limits are not known.

ਤੂੰ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਿਪੁਰਿ ਲੀਣਾ ਤੂੰ ਆਪੇ ਸਰਬ ਸਮਾਣਾ ॥੧॥ ਰਹਾਉ ॥

You pervade in the water, on the land, and in the sky; You are All-pervading.

||1||Rahau||

ਮਨੁ ਤਾਰਾਜੀ ਚਿਤੁ ਤੁਲਾ ਤੇਰੀ ਸੇਵ ਸਰਾਫੁ ਕਮਾਵਾ ॥

Mind is the scale, consciousness the weights, and the performance of service is the appraiser.

ਘਟ ਹੀ ਭੀਤਰਿ ਸੇ ਸਹੁ ਤੋਲੀ ਇਨ ਬਿਧਿ ਚਿਤੁ ਰਹਾਵਾ ॥੨॥

Deep within my heart, I weigh my husband; in this way I focus my consciousness.

||2||

ਆਪੇ ਕੰਡਾ ਤੋਲੁ ਤਰਾਜੀ ਆਪੇ ਤੋਲਣਹਾਰਾ ॥

You Yourself are the balance, the weights and the scale; You Yourself are the weigher.

ਆਪੇ ਦੇਖੇ ਆਪੇ ਬੂਝੈ ਆਪੇ ਹੈ ਵਣਜਾਰਾ ॥੩॥

You Yourself see, and You Yourself understand; You Yourself are the trader. ||3||

ਅੰਧੁਲਾ ਨੀਚ ਜਾਤਿ ਪਰਦੇਸੀ ਖਿਨੁ ਆਵੈ ਤਿਲੁ ਜਾਵੈ ॥

The blind, low class wandering soul, comes for a moment, and departs in an instant.

ਤਾ ਕੀ ਸੰਗਤਿ ਨਾਨਕੁ ਰਹਦਾ ਕਿਉ ਕਰਿ ਮੂੜਾ ਪਾਵੈ ॥੪॥੨॥੯॥

In the holy company I dwell; how can the fool attain God? ||4||2||9||

There is also a sloak of Mehrban at the end of the sakhi, which reads:

ਧੰਨ ਨਾਨਕ ਅੰਗਦ ਗੁਰੁ ਅਮਰਦਾਸੁ ਗੁਰੁ ਸਤਿ ॥

ਰਾਮ ਦਾਸ ਅਰਜਨ ਗੁਰੁ ਗੁਰੁ ਸਾਹਿਬ ਰਖਗੁ ਪਤਿ॥

ਭਟਕੈ ਪੜਿਓ ਸਾਹਿ ਕੈ ਕਵਨ ਸਕੈ ਉਪਰਤਿ ॥

ਨੇੜੇ ਕਾਲੁ ਨ ਆਵਈ ਏਹ ਨਾਨਕ ਪੂਰਨ ਮਤਿ ॥

Gost 88

This gost records a dialogue with Mardana, the ashtpadi composed at the occasion is:

RAGA GAURI, ASHTPADI NO. 2 PAGE 221:

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ॥

Gauri Guarare Mehla 1:

ਮਨੁ ਕੁੰਚਰੁ ਕਾਇਆ ਉਦਿਆਨੈ ॥ ਗੁਰੁ ਅੰਕਸੁ ਸਚੁ ਸਬਦੁ ਨੀਸਾਨੈ ॥ ਰਾਜ ਦੁਆਰੈ ਸੋਭ ਸੁ ਮਾਨੈ ॥੧॥

The mind is an elephant in the forest of the body. The Guru is the controlling stick; when the insignia of the true Shabad is applied, one obtains honour in the court of God the King. ||1||

ਚਤੁਰਾਈ ਨਹ ਚੀਨਿਆ ਜਾਇ ॥ ਬਿਨੁ ਮਾਰੇ ਕਿਉ ਕੀਮਤਿ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥

He cannot be known through clever tricks. Without subduing the mind, how can His value be estimated? ||1||Rahau||

ਘਰ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਤਸਕਰੁ ਲੇਈ ॥ ਨੰਨਾਕਾਰੁ ਨ ਕੋਇ ਕਰੇਈ ॥ ਰਾਖੈ ਆਪਿ ਵਡਿਆਈ ਦੇਈ ॥੨॥

In the house of the self is the pure Nectar, which is being stolen by the thieves. No one can say no to them. He Himself protects us, and blesses us with greatness. ||2||

ਨੀਲ ਅਨੀਲ ਅਗਨਿ ਇਕ ਠਾਈ ॥ ਜਲਿ ਨਿਵਰੀ ਗੁਰਿ ਬੂਝ ਬੁਝਾਈ ॥ ਮਨੁ ਦੇ ਲੀਆ ਰਹਸਿ ਗੁਣ ਗਾਈ ॥੩॥

There are billions, countless billions of fires of desire at the seat of the mind. They are extinguished only with the water of understanding, imparted by the Guru offering my mind, I have attained it, and I joyfully sing His praises. ||3||

ਜੈਸਾ ਘਰਿ ਬਾਹਰਿ ਸੋ ਤੈਸਾ ॥ ਬੈਸਿ ਗੁਫਾ ਮਹਿ ਆਖਉ ਕੈਸਾ ॥ ਸਾਗਰਿ ਡੂਗਰਿ ਨਿਰਭਉ ਐਸਾ ॥੪॥

Just as He is within the home of the self, so is He beyond. But how can I describe Him, sitting in a cave? The fearless God is in the oceans, just as He is in the mountains. ||4||

ਮੂਏ ਕਉ ਕਹੁ ਮਾਰੇ ਕਉਨੁ ॥ ਨਿਡਰੇ ਕਉ ਕੈਸਾ ਡਰੁ ਕਵਨੁ ॥ ਸਬਦਿ ਪਛਾਨੈ ਤੀਨੇ ਭਉਨੁ ॥੫॥

Tell me, who can kill someone who is already dead? What does he fear? Who can frighten the fearless one? He recognizes the Word of the Shabad, throughout the three worlds. ||5||

ਜਿਨਿ ਕਹਿਆ ਤਿਨਿ ਕਹਨੁ ਵਖਾਨਿਆ ॥ ਜਿਨਿ ਬੁਝਿਆ ਤਿਨਿ ਸਹਜਿ ਪਛਾਨਿਆ ॥

ਦੇਖਿ ਬੀਚਾਰਿ ਮੇਰਾ ਮਨੁ ਮਾਨਿਆ ॥੬॥

One who speaks, merely makes a speech. But one who understands, intuitively realises. Seeing and reflecting upon it, my mind surrenders. ||6||

ਕੀਰਤਿ ਸੂਰਤਿ ਮੁਕਤਿ ਇਕ ਨਾਈ ॥ ਤਹੀ ਨਿਰੰਜਨੁ ਰਹਿਆ ਸਮਾਈ ॥

ਨਿਜ ਘਰਿ ਬਿਆਪਿ ਰਹਿਆ ਨਿਜ ਠਾਈ ॥੭॥

Praise, beauty and liberation are in the One Name. In it, the immaculate God is permeating and pervading. He dwells in the home of the self, and in His own sublime place. ||7||

ਉਸਤਤਿ ਕਰਹਿ ਕੇਤੇ ਮੁਨਿ ਪ੍ਰੀਤਿ ॥ ਤਨਿ ਮਨਿ ਸੂਚੈ ਸਾਚੁ ਸੁ ਚੀਤਿ ॥ ਨਾਨਕ ਹਰਿ ਭਜੁ ਨੀਤਾ ਨੀਤਿ ॥੮॥੨॥

The many silent sages lovingly praise Him. Their bodies and minds are purified, as they enshrine the true God in their consciousness. Meditate on God, each and every day. ||8||2||

Gost 89 – A dialogue with Chit Giri Sanyasi at the banks of Narbada

The Guru composed the following composition:

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ॥

Gauri Gurarare Mehla 1:

ਨਾ ਮਨੁ ਮਰੈ ਨ ਕਾਰਜੁ ਹੋਇ ॥ ਮਨੁ ਵਸਿ ਦੂਤਾ ਦੁਰਮਤਿ ਦੋਇ ॥ ਮਨੁ ਮਾਨੈ ਗੁਰ ਤੇ ਇਕੁ ਹੋਇ ॥੧॥

The mind does not die, so the job is not accomplished. The mind is under the power of demons of evil intellect and duality. But when the mind surrenders, through the Guru, it becomes one. ||1||

ਨਿਰਗੁਣ ਰਾਮੁ ਗੁਣਹ ਵਸਿ ਹੋਇ ॥ ਆਪੁ ਨਿਵਾਰਿ ਬੀਚਾਰੇ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

God is without attributes; the attributes of virtue are under His control. One who eliminates selfishness contemplates Him. ||1||Rahau||

ਮਨੁ ਭੁਲੋ ਬਹੁ ਚਿਤੈ ਵਿਕਾਰੁ ॥ ਮਨੁ ਭੁਲੋ ਸਿਰਿ ਆਵੈ ਭਾਰੁ ॥ ਮਨੁ ਮਾਨੈ ਹਰਿ ਏਕੰਕਾਰੁ ॥੨॥

The deluded mind thinks of all sorts of corruption. When the mind is deluded, the load of wickedness falls on the head. But when the mind surrenders to God, it realises the One and Only God. ||2||

ਮਨੁ ਭੁਲੋ ਮਾਇਆ ਘਰਿ ਜਾਇ ॥ ਕਾਮਿ ਬਿਰੂਧਉ ਰਹੈ ਨ ਠਾਇ ॥ ਹਰਿ ਭਜੁ ਪ੍ਰਾਣੀ ਰਸਨ ਰਸਾਇ ॥੩॥

The deluded mind enters the house of Maya. Engrossed in sexual desire, it does not remain steady. O mortal, lovingly vibrate God's Name with your tongue. ||3||

ਗੈਵਰ ਹੈਵਰ ਕੰਚਨ ਸੁਤ ਨਾਰੀ ॥ ਬਹੁ ਚਿੰਤਾ ਪਿੜ ਚਾਲੈ ਹਾਰੀ ॥ ਜੂਐ ਖੇਲਣੁ ਕਾਚੀ ਸਾਰੀ ॥੪॥

Elephants, horses, gold, children and spouses in the anxious affairs of all these, people lose the game and depart. In the game of chess, their pieces do not reach their destination. ||4||

ਸੰਪਉ ਸੰਚੀ ਭਏ ਵਿਕਾਰ ॥ ਹਰਖ ਸੋਕ ਉਭੇ ਦਰਵਾਰਿ ॥ ਸੁਖੁ ਸਹਜੇ ਜਪਿ ਰਿਦੈ ਮੁਰਾਰਿ ॥੫॥

They gather wealth, but only evil comes from it. Pleasure and pain stand in the doorway. Intuitive peace comes by meditating on God, within the heart. ||5||

ਨਦਰਿ ਕਰੇ ਤਾ ਮੇਲਿ ਮਿਲਾਏ ॥ ਗੁਣ ਸੰਗ੍ਰਹਿ ਅਉਗਣ ਸਬਦਿ ਜਲਾਏ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਏ ॥੬॥

When God bestows His glance of Grace, then He unites us in His Union. Through the Word of the Shabad, merits are gathered in, and demerits are burned away. The Gurmukh obtains the treasure of the Nam. ||6||

ਬਿਨੁ ਨਾਵੈ ਸਭ ਦੂਖ ਨਿਵਾਸੁ ॥ ਮਨਮੁਖ ਮੂੜ ਮਾਇਆ ਚਿਤ ਵਾਸੁ ॥ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਧੁਰਿ ਕਰਮਿ ਲਿਖਿਆਸੁ ॥੭॥

Without the Name, all live in pain. The consciousness of the foolish, self-willed manmukh is the dwelling place of Maya. The Gurmukh obtains spiritual wisdom, according to pre-ordained destiny. ||7||

ਮਨੁ ਚੰਚਲੁ ਧਾਵਤੁ ਫੁਨਿ ਧਾਵੈ ॥ ਸਾਚੇ ਸੂਚੇ ਮੈਲੁ ਨ ਭਾਵੈ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥੮॥੩॥

The fickle mind continuously runs after fleeting things. The pure true God is not pleased by filth. The Gurmukh always sings the praises of God. ||8||3||

There is a sloak of Mehrban at the end of the gost, which reads:

ਨਾ ਕਿਛੁ ਸੇਵਾ ਨਾ ਕਿਛੁ ਘਾਲਿ ॥ ਨਾਨਕ ਦਾਸ ਦੇਖਿ ਦਰਸੁ ਨਿਹਾਲਿ ॥

Gost 90

After leaving Narabad they turned north to Ujjain. On the way they fell among *thags* (robbers) who surmised that the Guru must be a person of much wealth who had disguised himself as a faqir in order to conceal the fact. The *thags* were reformed, and the Guru composed the following hymn:

ਧਨਾਸਰੀ ਛੰਤ ਮਹਲਾ ੧ ॥

Dhanasri, Chhant, Mehla 1:

ਪਿਰ ਸੰਗਿ ਮੂਠੜੀਏ ਖਬਰਿ ਨ ਪਾਈਆ ਜੀਉ ॥

Your husband is with you, O deluded bride, but you are not aware of Him.

ਮਸਤਕਿ ਲਿਖਿਅੜਾ ਲੇਖੁ ਪੁਰਬਿ ਕਮਾਇਆ ਜੀਉ ॥

Your destiny is written on your forehead, according to your past actions.

ਲੇਖੁ ਨ ਮਿਟਈ ਪੁਰਬਿ ਕਮਾਇਆ ਕਿਆ ਜਾਣਾ ਕਿਆ ਹੋਸੀ ॥

This inscription of past deeds cannot be erased; what do I know about what will happen?

ਗੁਣੀ ਅਚਾਰਿ ਨਹੀ ਰੰਗਿ ਰਾਤੀ ਅਵਗੁਣ ਬਹਿ ਬਹਿ ਰੋਸੀ ॥

You have not adopted a virtuous lifestyle, and you are not attuned to God's love; you sit there, crying over your past misdeeds.

ਧਨੁ ਜੋਬਨੁ ਆਕ ਕੀ ਛਾਇਆ ਬਿਰਧਿ ਭਏ ਦਿਨ ਪੁੰਨਿਆ ॥

Wealth and youth are like the shade of the bitter swallow-wort plant; you are growing old, and your days are coming to their end.

ਨਾਨਕ ਨਾਮ ਬਿਨਾ ਦੋਹਾਗਣਿ ਛੂਟੀ ਤੂਠਿ ਵਿਛੁੰਨਿਆ ॥੧॥

Without the Nam, you shall end up as a discarded, divorced bride; your own falsehood shall separate you from God. ||1||

ਬੁਝੀ ਘਰੁ ਘਾਲਿਓ ਗੁਰ ਕੈ ਭਾਇ ਚਲੇ ॥

You have drowned, and your house is ruined; walk in the Way of the teacher's Will.

ਸਾਚਾ ਨਾਮੁ ਧਿਆਇ ਪਾਵਹਿ ਸੁਖਿ ਮਹਲੇ ॥

Meditate on the true Name, and you shall find peace in the Mansion of God's presence.

ਹਰਿ ਨਾਮੁ ਧਿਆਏ ਤਾ ਸੁਖੁ ਪਾਏ ਪੇਈਅੜੈ ਦਿਨ ਚਾਰੇ ॥

Meditate on God's Name, and you shall find peace; your stay in this world shall last only four days.

ਨਿਜ ਘਰਿ ਜਾਇ ਬਹੈ ਸਚੁ ਪਾਏ ਅਨਦਿਨੁ ਨਾਲਿ ਪਿਆਰੇ ॥

Sit in the home of your own being, and you shall find Truth; night and day, be with your beloved.

ਵਿਣੁ ਭਗਤੀ ਘਰਿ ਵਾਸੁ ਨ ਹੋਵੀ ਸੁਣਿਅਹੁ ਲੋਕ ਸਬਾਏ ॥

Without loving devotion, you cannot dwell in your own home - listen, everyone!

ਨਾਨਕ ਸਰਸੀ ਤਾ ਪਿਰੁ ਪਾਏ ਰਾਤੀ ਸਾਚੈ ਨਾਏ ॥੨॥

She is happy, and she obtains her husband, if she is attuned to the true Name.

||2||

ਪਿਰੁ ਧਨ ਭਾਵੈ ਤਾ ਪਿਰ ਭਾਵੈ ਨਾਰੀ ਜੀਉ ॥

If the bride is pleasing to her husband, then the husband will love His bride.

ਰੰਗਿ ਪ੍ਰੀਤਮ ਰਾਤੀ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰੀ ਜੀਉ ॥

Imbued with the love of her beloved, she contemplates the Word of the teacher's Shabad.

ਗੁਰ ਸਬਦਿ ਵੀਚਾਰੀ ਨਾਹ ਪਿਆਰੀ ਨਿਵਿ ਨਿਵਿ ਭਗਤਿ ਕਰੇਈ ॥

She contemplates the teacher's Shabads, and her husband loves her; in deep humility, she worships Him in loving devotion.

ਮਾਇਆ ਮੋਹੁ ਜਲਾਏ ਪ੍ਰੀਤਮੁ ਰਸ ਮਹਿ ਰੰਗੁ ਕਰੇਈ ॥
She burns away her emotional attachment to Maya, and in love, she loves her beloved.
 ਪ੍ਰਭ ਸਾਚੇ ਸੇਤੀ ਰੰਗਿ ਰੰਗੇਤੀ ਲਾਲ ਭਈ ਮਨੁ ਮਾਰੀ ॥
She is dyed and drenched with the love of the true God; she has become beautiful, by conquering her mind.
 ਨਾਨਕ ਸਾਚਿ ਵਸੀ ਸੋਹਾਗਣਿ ਪਿਰ ਸਿਉ ਪ੍ਰੀਤਿ ਪਿਆਰੀ ॥੩॥
The happy bride abides in Truth; she loves to love her husband. ||3||

ਪਿਰ ਘਰਿ ਸੋਹੈ ਨਾਰਿ ਜੇ ਪਿਰ ਭਾਵਏ ਜੀਉ ॥
The bride looks so beautiful in the home of her husband, if she is pleasing to Him.
 ਝੂਠੇ ਵੈਣ ਚਵੇ ਕਾਮਿ ਨ ਆਵਏ ਜੀਉ ॥
It is of no use at all to speak false words.
 ਝੂਠੁ ਅਲਾਵੈ ਕਾਮਿ ਨ ਆਵੈ ਨਾ ਪਿਰੁ ਦੇਖੈ ਨੈਣੀ ॥
If she speaks false, it is of no use to her, and she does not see her husband with her eyes.
 ਅਵਗੁਣਿਆਰੀ ਕੰਤਿ ਵਿਸਾਰੀ ਛੂਟੀ ਵਿਧਣ ਰੈਣੀ ॥
Worthless, forgotten and abandoned by her husband, she passes her life-night without her God and Master.
 ਗੁਰ ਸਬਦੁ ਨ ਮਾਨੈ ਫਾਹੀ ਫਾਥੀ ਸਾ ਧਨ ਮਹਲੁ ਨ ਪਾਏ ॥
Such a wife does not believe in the Word of the teacher's Shabad; she is caught in the net of the world, and does not obtain the mansion of God's presence.
 ਨਾਨਕ ਆਪੇ ਆਪੁ ਪਛਾਣੈ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਏ ॥੪॥
If she understands her own self, then, as Gurmukh, she merges in celestial peace. ||4||

ਧਨ ਸੋਹਾਗਣਿ ਨਾਰਿ ਜਿਨਿ ਪਿਰੁ ਜਾਣਿਆ ਜੀਉ ॥
blessed is that bride, who knows her husband.
 ਨਾਮ ਬਿਨਾ ਕੂੜਿਆਰਿ ਕੂੜੁ ਕਮਾਣਿਆ ਜੀਉ ॥
Without the Nam, she is false, and her actions are false as well.
 ਹਰਿ ਭਗਤਿ ਸੁਹਾਵੀ ਸਾਚੇ ਭਾਵੀ ਭਾਇ ਭਗਤਿ ਪ੍ਰਭ ਰਾਤੀ ॥
Devotional worship of God is beautiful; the true God loves it. So immerse yourself in loving devotional worship of God.
 ਪਿਰੁ ਰਲੀਆਲਾ ਜੋਬਨਿ ਬਾਲਾ ਤਿਸੁ ਰਾਵੇ ਰੰਗਿ ਰਾਤੀ ॥
My husband is playful and innocent; dyed with His Love, I enjoy Him.
 ਗੁਰ ਸਬਦਿ ਵਿਗਾਸੀ ਸਹੁ ਰਾਵਾਸੀ ਫਲੁ ਪਾਇਆ ਗੁਣਕਾਰੀ ॥
She blossoms forth through the Word of the teacher's Shabad; she ravishes her husband, and obtains the most noble reward.
 ਨਾਨਕ ਸਾਚੁ ਮਿਲੈ ਵਡਿਆਈ ਪਿਰ ਘਰਿ ਸੋਹੈ ਨਾਰੀ ॥੫॥੩॥
In Truth, she obtains glory; in her husband's home, the bride looks beautiful. ||5||3||

There is a sloak of Mehrban at the end of the gost, which reads:

ਚੋਰਾਂ ਤੇ ਸਾਧ ਕਰੈ ਸਾਧਿ ਵਡਿਆਏ ਆਪਿ ॥
 ਨਾਨਕ ਦਾਸ ਬਡੋ ਧਨੀ ਕਰਿ ਦੇਖੈ ਥਾਪਿ ਉਥਾਪਿ ॥

Gost 91-93

Meeting with Gosai Gorakh Bharthari. Here the Guru composed the following compositions:

*RAGA GAURI, ASHTPADI 6,7,
PAGE 223, RAGA ASA, ASHTPADI, PAGE 411*

Composition 1

Ashtpadi 6

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Gauri, Mehla 1:

ਅਧਿਆਤਮ ਕਰਮ ਕਰੇ ਤਾ ਸਾਚਾ ॥ ਮੁਕਤਿ ਭੇਦੁ ਕਿਆ ਜਾਣੈ ਕਾਚਾ ॥੧॥

Those who live a spiritual lifestyle - they alone are true.

What can the false know about the secrets of liberation? ||1||

ਐਸਾ ਜੋਗੀ ਜੁਗਤਿ ਬੀਚਾਰੈ ॥ ਪੰਚ ਮਾਰਿ ਸਾਚੁ ਉਰਿ ਧਾਰੈ ॥੧॥ ਰਹਾਉ ॥

Those who contemplate the Way are Yogis.

They conquer the five thieves²⁶, and enshrine the true God in the heart. ||1||Rahau||

ਜਿਸ ਕੈ ਅੰਤਰਿ ਸਾਚੁ ਵਸਾਵੈ ॥ ਜੋਗ ਜੁਗਤਿ ਕੀ ਕੀਮਤਿ ਪਾਵੈ ॥੨॥

Those who enshrine the true God deep within,

realise the value of the Way of Yoga. ||2||

ਰਵਿ ਸਸਿ ਏਕੇ ਗ੍ਰਿਹੁ ਉਦਿਆਨੈ ॥ ਕਰਣੀ ਕੀਰਤਿ ਕਰਮ ਸਮਾਨੈ ॥੩॥

The sun and the moon are one and the same for them, as are household and

wilderness. The karma of their daily practice is to praise God. ||3||

ਏਕ ਸਬਦ ਇਕ ਭਿਖਿਆ ਮਾਰੈ ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਜੁਗਤਿ ਸਚੁ ਜਾਗੈ ॥੪॥

*They beg for the alms of the one and only Shabad. They remain awake and aware
in spiritual wisdom and meditation, and the true way of life. ||4||*

ਭੈ ਰਚਿ ਰਹੈ ਨ ਬਾਹਰਿ ਜਾਇ ॥ ਕੀਮਤਿ ਕਉਣ ਰਹੈ ਲਿਵ ਲਾਇ ॥੫॥

They remain absorbed in the fear of God; they never leave it.

Who can estimate their value? They remain lovingly absorbed in God. ||5||

ਆਪੇ ਮੇਲੇ ਭਰਮੁ ਚੁਕਾਏ ॥ ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਏ ॥੬॥

God unites them with Himself, dispelling their doubts.

By teacher's Grace, the supreme status is obtained. ||6||

ਗੁਰ ਕੀ ਸੇਵਾ ਸਬਦੁ ਵੀਚਾਰੁ ॥ ਹਉਮੈ ਮਾਰੇ ਕਰਣੀ ਸਾਰੁ ॥੭॥

In the teacher's service is reflection upon the Shabad.

Killing ego, practise pure actions. ||7||

ਜਪ ਤਪ ਸੰਜਮ ਪਾਠ ਪੁਰਾਣੁ ॥ ਕਹੁ ਨਾਨਕ ਅਪਰੰਪਰ ਮਾਨੁ ॥੮॥੬॥

*Reciting, meditation, austere self-discipline and the reading of the Puraanas,
are glories of the infinite God. ||8||6||*

Composition 2

Ashtpadi 7

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Gauri, Mehla 1:

ਖਿਮਾ ਗਹੀ ਬ੍ਰੁਤੁ ਸੀਲ ਸੰਤੋਖੰ ॥ ਰੋਗੁ ਨ ਬਿਆਪੈ ਨਾ ਜਮ ਦੇਖੰ ॥ ਮੁਕਤ ਭਏ ਪ੍ਰਭ ਰੂਪ ਨ ਰੇਖੰ ॥੧॥

²⁶ Passion, anger, greed, attachment and ego

*To practise forgiveness is the true fast, good conduct and contentment.
Disease does not afflict me, nor does the pain of death.
I am liberated, and absorbed into God, who has no form or feature. ||1||*

ਜੋਗੀ ਕਉ ਕੈਸਾ ਡਰੁ ਹੋਇ ॥ ਰੂਖਿ ਬਿਰਖਿ ਗ੍ਰਿਹਿ ਬਾਹਰਿ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

*What fear does the Yogi have? God is among trees and plants, within the household
and outside as well. ||1||Rahau||*

ਨਿਰਭਉ ਜੋਗੀ ਨਿਰੰਜਨੁ ਧਿਆਵੈ ॥ ਅਨਦਿਨੁ ਜਾਗੈ ਸਚਿ ਲਿਵ ਲਾਵੈ ॥ ਸੋ ਜੋਗੀ ਮੇਰੈ ਮਨਿ ਭਾਵੈ ॥੨॥

*The Yogis meditate on the fearless, immaculate God.
Night and day, they remain awake and aware, embracing love for the true God.
Those Yogis are pleasing to His mind. ||2||*

ਕਾਲੁ ਜਾਲੁ ਬ੍ਰਹਮ ਅਗਨੀ ਜਾਰੇ ॥ ਜਰਾ ਮਰਣ ਗਤੁ ਗਰਬੁ ਨਿਵਾਰੇ ॥ ਆਪਿ ਤਰੈ ਪਿਤਰੀ ਨਿਸਤਾਰੇ ॥੩॥

*The trap of death is burnt by the fire of God. Old age, death and pride are
conquered. They swim across, and save their ancestors as well. ||3||*

ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੋ ਜੋਗੀ ਹੋਇ ॥ ਭੈ ਰਚਿ ਰਹੈ ਸੁ ਨਿਰਭਉ ਹੋਇ ॥ ਜੈਸਾ ਸੇਵੈ ਤੈਸੇ ਹੋਇ ॥੪॥

*Those who serve the true Guru are the Yogis.
Those who remain immersed in the fear of God become fearless.
They become just like the One they serve. ||4||*

ਨਰ ਨਿਹਕੇਵਲ ਨਿਰਭਉ ਨਾਉ ॥ ਅਨਾਥਹ ਨਾਥ ਕਰੇ ਬਲਿ ਜਾਉ ॥ ਪੁਨਰਪਿ ਜਨਮੁ ਨਾਹੀ ਗੁਣ ਗਾਉ ॥੫॥

*The Name makes a man pure and fearless.
It makes the masterless become the master of all. I am a sacrifice to him.
Such a person is not reincarnated again; he sings the glories of God. ||5||*

ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਣੈ ॥ ਗੁਰ ਕੈ ਸਬਦੇ ਆਪੁ ਪਛਾਣੈ ॥ ਸਾਚੈ ਸਬਦਿ ਦਰਿ ਨੀਸਾਣੈ ॥੬॥

*Inwardly and outwardly, he knows the One God;
through the Word of the teacher's Shabad, he realises himself.
He bears the banner and insignia of the true Shabad in God's court. ||6||*

ਸਬਦਿ ਮਰੈ ਤਿਸੁ ਨਿਜ ਘਰਿ ਵਾਸਾ ॥ ਆਵੈ ਨ ਜਾਵੈ ਚੁਕੈ ਆਸਾ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਕਮਲੁ ਪਰਗਾਸਾ ॥੭॥

*One who dies in the Shabad abides in his own home within.
He does not come or go in reincarnation, and his hopes are subdued.
Through the Word of the teacher's Shabad, his heart-lotus blossoms forth. ||7||*

ਜੋ ਦੀਸੈ ਸੋ ਆਸ ਨਿਰਾਸਾ ॥ ਕਾਮ ਕ੍ਰੋਧੁ ਬਿਖੁ ਭੁਖੁ ਪਿਆਸਾ ॥ ਨਾਨਕ ਬਿਰਲੇ ਮਿਲਹਿ ਉਦਾਸਾ ॥੮॥੧॥

*Whoever is seen, is driven by hope and despair,
by sexual desire, anger, corruption, hunger and thirst
Those detached recluses who meet God are so very rare. ||8||7||*

Composition 3

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ ਘਰੁ ੨

Raga Asa, Mehla 1, Ashtpadis, Second House:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਉਤਰਿ ਅਵਘਟਿ ਸਰਵਰਿ ਨ੍ਰਾਵੈ ॥ ਬਕੈ ਨ ਬੋਲੈ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥

*He descends the treacherous precipice, to bathe in the cleansing pool;
without speaking or saying anything, he sings the praises of God.*

ਜਲੁ ਆਕਾਸੀ ਸੁੰਨਿ ਸਮਾਵੈ ॥ ਰਸੁ ਸਤੁ ਝੋਲਿ ਮਹਾ ਰਸੁ ਪਾਵੈ ॥੧॥

*Like water vapour in the sky, he remains absorbed in God.
He churns the true pleasures to obtain the supreme nectar. ||1||*

ਐਸਾ ਗਿਆਨੁ ਸੁਨਹੁ ਅਭ ਮੋਰੇ ॥ ਭਰਿਪੁਰਿ ਧਾਰਿ ਰਹਿਆ ਸਭ ਠਉਰੇ ॥੧॥ ਰਹਾਉ ॥

*Listen to such spiritual wisdom, O my mind.
God is totally pervading and permeating all places. ||1||Rahau||*

ਸਚੁ ਬ੍ਰੁਤੁ ਨੇਮੁ ਨ ਕਾਲੁ ਸੰਤਾਵੈ ॥ ਸਤਿਗੁਰੁ ਸਬਦਿ ਕਰੋਧੁ ਜਲਾਵੈ ॥

One who makes Truthfulness his fast and religious vows, does not suffer the pain of death. Through the Word of the teacher's Shabad, he burns away his anger.

ਗਗਨਿ ਨਿਵਾਸਿ ਸਮਾਧਿ ਲਗਾਵੈ ॥ ਪਾਰਸੁ ਪਰਸਿ ਪਰਮ ਪਦੁ ਪਾਵੈ ॥੨॥

He dwells in the Tenth gate²⁷, immersed in the Samadhi of deep meditation. Touching the philosopher's stone, he obtains the supreme status. ||2||

ਸਚੁ ਮਨ ਕਾਰਣਿ ਤਤੁ ਬਿਲੋਵੈ ॥ ਸੁਭਰੁ ਸਰਵਰਿ ਮੈਲੁ ਨ ਧੋਵੈ ॥

For the benefit of the mind, churn the true essence of reality; bathing in the over-flowing tank of nectar, filth is washed away.

ਜੈ ਸਿਉ ਰਾਤਾ ਤੈਸੇ ਹੋਵੈ ॥ ਆਪੇ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਵੈ ॥੩॥

*We become like the One with whom we are dyed.
Whatever the Creator does, comes to pass. ||3||*

ਗੁਰੁ ਹਿਵ ਸੀਤਲੁ ਅਗਨਿ ਬੁਝਾਵੈ ॥ ਸੇਵਾ ਸੁਰਤਿ ਬਿਭੁਤ ਚੜਾਵੈ ॥

The Guru is cool and soothing like ice; He puts out the fire of the mind. Smear your body with the ashes of dedicated service,

ਦਰਸਨੁ ਆਪਿ ਸਹਜ ਘਰਿ ਆਵੈ ॥ ਨਿਰਮਲ ਬਾਣੀ ਨਾਦੁ ਵਜਾਵੈ ॥੪॥

*and live in the home of peace - make this your religious order.
Let the immaculate bani of the Word be your playing of the flute. ||4||*

ਅੰਤਰਿ ਗਿਆਨੁ ਮਹਾ ਰਸੁ ਸਾਰਾ ॥ ਤੀਰਥ ਮਜਨੁ ਗੁਰੁ ਵੀਚਾਰਾ ॥

*Spiritual wisdom within is the supreme, sublime nectar.
Contemplation of the Guru is one's bathing at holy places of pilgrimage.*

ਅੰਤਰਿ ਪੂਜਾ ਬਾਨੁ ਮੁਰਾਰਾ ॥ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਹਾਰਾ ॥੫॥

*Worship and adoration within is God's dwelling.
He is the One who blends one's light with the divine Light. ||5||*

ਰਸਿ ਰਸਿਆ ਮਤਿ ਏਕੈ ਭਾਇ ॥ ਤਖਤ ਨਿਵਾਸੀ ਪੰਚ ਸਮਾਇ ॥

*He delights in the delightful wisdom of loving the One God.
He is one of the self-elect - he merges with God, who occupies the throne.*

ਕਾਰ ਕਮਾਈ ਖਸਮ ਰਜਾਇ ॥ ਅਵਿਗਤ ਨਾਥੁ ਨ ਲਖਿਆ ਜਾਇ ॥੬॥

*He performs his works in obedience to the Will of his God and Master.
The unknowable God cannot be understood. ||6||*

ਜਲ ਮਹਿ ਉਪਜੈ ਜਲ ਤੇ ਦੂਰਿ ॥ ਜਲ ਮਹਿ ਜੋਤਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥

*The lotus originates in the water, and yet it remains distinct from the water.
Just so, the divine Light pervades and permeates the water of the world.*

ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ ਆਖਾ ਦੂਰਿ ॥ ਨਿਧਿ ਗੁਣ ਗਾਵਾ ਦੇਖਿ ਹਦੂਰਿ ॥੭॥

Who is near, and who is far away? Sing the glories of God, the treasure of virtue; behold Him ever-present. ||7||

ਅੰਤਰਿ ਬਾਹਰਿ ਅਵਰੁ ਨ ਕੋਇ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਫੁਨਿ ਹੋਇ ॥

*Inwardly and outwardly, there is none other than Him.
Whatever pleases Him, comes to pass.*

²⁷ In the body there are nine anatomical apertures (doors): 2 ears, 2 eyes, 2 nostrils, 1 mouth, 1 anus, 1 penice, the tenth aperture, which is spiritual and doctrinal is believed to be in the centre of forehead. It is believed that this is the door for the entry of God

ਸੁਣਿ ਭਰਥਰਿ ਨਾਨਕੁ ਕਹੈ ਬੀਚਾਰੁ ॥ ਨਿਰਮਲ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੁ ॥੮॥੧॥

*Listen, O Bharthari Yogi - speak after deliberation;
the immaculate Name is my only support. ||8||1||*

There is a sloak of Mehrban at the end of almost each sakhi. In this sakhi there are three sloaks:

Sloak 1

ਗੁਰ ਬਿਨ ਰਾਮ ਨਾ ਪਾਈਐ ਰਾਮ ਬਿਨਾ ਗੁਰੁ ਨਾਹਿ ॥
ਅੰਭ ਤੇ ਕੁੰਭੁ ਭੈਆ ਅੰਭ ਰਹੈ ਕੁੰਭੁ ਮਾਹਿ ॥

Sloak 2

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਸਿਮਰੀਐ ਹਰ ਹਰਿ ਦੂਖ ਸੰਤਾਪ ॥
ਗੁਰ ਨਾਨਕ ਕਿਰਪਾਲ ਭਏ ਬਿਨਸੇ ਸਗਲੈ ਤਾਪ ॥

Sloak 3

ਸਚੁ ਨਾਮੁ ਮੇਰਾ ਅਹਾਰੁ ॥ ਜਿਤ ਤਰੈ ਸਗਲ ਸੈਸਾਰ ॥
ਨਾਨਕ ਦਾਸ ਇਹੀ ਰਾਮੁ ਨਾਮੁ ਹੈ ਸਾਰੁ ॥ ਜਿਸ ਸਿਮਰਤ ਮਨ ਕਾ ਹੋਇ ਉਧਾਰੁ ॥

Gost 94

This gost is a dialogue with 'Parbharam' (God). The following composition was composed:

RAGA SORATH, SHABAD NO. 8, PAGE

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

Sorath, Mehla 1:

ਤੂੰ ਪ੍ਰਭ ਦਾਤਾ ਦਾਨਿ ਮਤਿ ਪੂਰਾ ਹਮ ਥਾਰੇ ਭੇਖਾਰੀ ਜੀਉ ॥

You, God, are the giver of gifts, God of perfect understanding; I am a mere beggar at Your door.

ਮੈ ਕਿਆ ਮਾਗਉ ਕਿਛੁ ਥਿਰੁ ਨ ਰਹਾਈ ਹਰਿ ਦੀਜੈ ਨਾਮੁ ਪਿਆਰੀ ਜੀਉ ॥੧॥

What should I beg for? Nothing remains permanent; O God, please, bless me with Your beloved Name. ||1||

ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਬਨਵਾਰੀ ॥

In each and every heart, God is permeating and pervading.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਗੁਪਤੋ ਵਰਤੈ ਗੁਰ ਸਬਦੀ ਦੇਖਿ ਨਿਹਾਰੀ ਜੀਉ ॥ ਰਹਾਉ ॥

In the water, on the land, and in the sky, He is pervading but hidden; through the Word of the teacher's Shabad, He is revealed. ||Rahau||

ਮਰਤ ਪਇਆਲ ਅਕਾਸੁ ਦਿਖਾਇਓ ਗੁਰਿ ਸਤਿਗੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ਜੀਉ ॥

In this world, in the nether regions of the underworld, and in the Akashic Ethers, the true teacher has shown me God; He has showered me with His Mercy.

ਸੋ ਬ੍ਰਹਮੁ ਅਜੋਨੀ ਹੈ ਭੀ ਹੋਨੀ ਘਟ ਭੀਤਰਿ ਦੇਖੁ ਮੁਰਾਰੀ ਜੀਉ ॥੨॥

God is unborn, He is, and shall ever be. Deep within your heart, behold Him, the destroyer of ego. ||2||

ਜਨਮ ਮਰਨ ਕਉ ਇਹੁ ਜਗੁ ਬਪੁੜੋ ਇਨਿ ਦੂਜੈ ਭਗਤਿ ਵਿਸਾਰੀ ਜੀਉ ॥

This wretched world is caught in birth and death; in the love of duality, it has forgotten devotional worship of God.

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਗੁਰਮਤਿ ਪਾਈਐ ਸਾਕਤ ਬਾਜੀ ਹਾਰੀ ਜੀਉ ॥੩॥

Meeting the true Guru, God's Word is obtained; the faithless cynic loses the game of life. ||3||

ਸਤਿਗੁਰ ਬੰਧਨ ਤੋੜਿ ਨਿਰਾਰੇ ਬਹੁੜਿ ਨ ਗਰਭ ਮਝਾਰੀ ਜੀਉ ॥

Breaking my bonds, the true Guru has set me free, and I shall not be cast into the womb of reincarnation again.

ਨਾਨਕ ਗਿਆਨ ਰਤਨੁ ਪਰਗਾਸਿਆ ਹਰਿ ਮਨਿ ਵਸਿਆ ਨਿਰੰਕਾਰੀ ਜੀਉ ॥੪॥੮॥

The jewel of spiritual wisdom shines forth, and dwells within my mind. ||4||8||

There is a sloak of Mehrban at the end of the gost, which reads:

ਜਗਤੁ ਉਧਾਰਨ ਆਇਆ ਗੁਰੁ ਨਾਨਕ ਦੇਉ ਗੁਰੂ ॥
ਜਗਿ ਛਪਿ ਆਇਆ ਜਗਨ ਨਾਥੁ ਨਾਨਕ ਕੀਓ ਸੁਰੂ ॥

Gost 95 – Discourse with sangat (a group of devoted Sikhs)

RAGA GAURI PURBI, PAGE 157

ਗਉੜੀ ਪੂਰਬੀ ਦੀਪਕੀ ਮਹਲਾ ੧ ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Gauri Poorbi Deepki, Mehla 1:

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੇ ॥ ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ਸਿਵਰਹੁ ਸਿਰਜਣਹਾਰੇ ॥੧॥

In that house where the praises of the Creator are recited - in that house, sing the songs of praise, and meditate in remembrance on the creator God. ||1||

ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ ॥ ਹਉ ਵਾਰੀ ਜਾਉ ਜਿਤੁ ਸੋਹਿਲੈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

Sing the songs of praise of my fearless God.

I am a sacrifice to that song of praise which brings eternal peace. ||1||Rahau||

ਨਿਤ ਨਿਤ ਜੀਅਤੇ ਸਮਾਲੀਅਨਿ ਦੇਖੈਗਾ ਦੇਵਣਹਾਰੁ ॥ ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ ॥੨॥

Day after day, He cares for His beings; the great Giver watches over all.

Your gifts cannot be appraised; how can anyone compare to the Giver? ||2||

ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ ॥ ਦੇਹੁ ਸਜਣ ਆਸੀਸੜੀਆ ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ ॥੩॥

The day of my wedding is pre-ordained. Come - let's gather together and pour the oil over the threshold. My friends, give me your blessings, that I may merge with my God and Master. ||3||

ਘਰਿ ਘਰਿ ਏਹੋ ਪਾਹੁਚਾ ਸਦਤੇ ਨਿਤ ਪਵੰਨਿ ॥ ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ ॥੪॥੧॥੨॥੦॥

Unto each and every home, into each and every heart, this summons is sent out; the call comes each and every day. Remember in meditation the One who summons us; that day is drawing near! ||4||1||20||

There is also a sloak of Mehrban at the end of the gost which reads:

ਸਾਸਿ ਸਾਸਿ ਗੁਰੁ ਗੁਰੁ ਕਰਹੁ ਗੁਰ ਕਾ ਕਰਹੁ ਧਿਆਨੁ॥
ਦਾਸ ਨਾਨਕ ਗੁਰ ਸੰਗਿ ਪ੍ਰੀਤ ਕਰਿ ਦਰਗਹ ਪਾਵਹਿ ਮਾਨੁ॥ ੧ ॥

Gost 96 – The south country

This gost is with a friendly Raja. Guru Nanak asked the Raja the reason of his coming late, the Raja told that the 'Maya' was obstructing his way which made him late. Then Guru Nanak composed the following:

ASHTPADI IN RAGA GAURI (PAGE 228)

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Gauri, Mehla 1:

ਰਾਮਿ ਨਾਮਿ ਚਿਤੁ ਰਾਧੈ ਜਾ ਕਾ ॥ ਉਪਜੰਪਿ ਦਰਸਨੁ ਕੀਜੈ ਤਾ ਕਾ ॥੧॥

One whose consciousness is permeated with God's Name - receive the blessing of his darshan in the early light of dawn. ||1||

ਰਾਮ ਨ ਜਪਹੁ ਅਭਾਗੁ ਤੁਮਾਰਾ ॥ ਜੁਗਿ ਜੁਗਿ ਦਾਤਾ ਪ੍ਰਭੁ ਰਾਮੁ ਹਮਾਰਾ ॥੧॥ ਰਹਾਉ ॥

If you do not meditate on God, it is your own misfortune.

In each and every age, the great Giver is my God. ||1||Rahau||

ਗੁਰਮਤਿ ਰਾਮੁ ਜਪੈ ਜਨੁ ਪੂਰਾ ॥ ਤਿਤੁ ਘਟ ਅਨਹਤ ਬਾਜੇ ਤੂਰਾ ॥੨॥

Following the teacher's teachings, the perfect humble beings meditate on God.

Within their hearts, the unstruck melody vibrates. ||2||

ਜੋ ਜਨ ਰਾਮ ਭਗਤਿ ਹਰਿ ਪਿਆਰਿ ॥ ਸੇ ਪ੍ਰਭਿ ਰਾਖੇ ਕਿਰਪਾ ਧਾਰਿ ॥੩॥

Those who worship God and love God - showering His Mercy, God protects them.

||3||

ਜਿਨ ਕੈ ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਸੋਈ ॥ ਤਿਨ ਕਾ ਦਰਸੁ ਪਰਸਿ ਸੁਖੁ ਹੋਈ ॥੪॥

Those whose hearts are filled with God, gazing upon the blessed vision of their darshan, peace is obtained. ||4||

ਸਰਬ ਜੀਆ ਮਹਿ ਏਕੋ ਰਵੈ ॥ ਮਨਮੁਖਿ ਅਹੰਕਾਰੀ ਫਿਰਿ ਜੂਨੀ ਭਵੈ ॥੫॥

Among all beings, the One God is pervading.

The eogistical, self-willed manmukhs wander in reincarnation. ||5||

ਸੋ ਬੂਝੈ ਜੋ ਸਤਿਗੁਰੁ ਪਾਏ ॥ ਹਉਮੈ ਮਾਰੇ ਗੁਰ ਸਬਦੇ ਪਾਏ ॥੬॥

They alone understand, who have found the true teacher.

Subduing their ego, they receive the Word of the teacher's Shabad. ||6||

ਅਰਧ ਉਰਧ ਕੀ ਸੰਧਿ ਕਿਉ ਜਾਨੈ ॥ ਗੁਰਮੁਖਿ ਸੰਧਿ ਮਿਲੈ ਮਨੁ ਮਾਨੈ ॥੭॥

How can anyone know of the union between the being below and the Supreme ?

The Gurmukhs obtain this Union; their minds are reconciliated. ||7||

ਹਮ ਪਾਪੀ ਨਿਰਗੁਣ ਕਉ ਗੁਣ ਕਰੀਐ ॥ ਪ੍ਰਭੁ ਹੋਇ ਦਇਆਲੁ ਨਾਨਕ ਜਨ ਤਰੀਐ ॥੮॥੧੬॥

I am a worthless sinner, without merit. What merit do I have?

When God showers His Mercy, all are emancipated. ||8||16||

There is also a sloak of Mehrban at the end of the gost which reads:

ਸਭਨਾ ਮਾਹਿ ਜਿ ਪਸਰਿਆ ਸੋ ਕੈਸਾ ਕਿਤੁ ਰੰਗ ॥

ਦਾਸ ਨਾਨਕ ਕੀਮਤਿ ਨਾ ਪਵੈ ਜਪੀਐ ਸਾਧੂ ਸੰਗ ॥ ੧ ॥

Gost 97 – The south country, meeting with a devotee of Rama

The devotees asked teacher Nanak to tell them about the path and destination after death. The teacher recited the following:

ASHTPADI IN RAGA MALHAR, PAGE 1275

ਮਲਾਰ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ ਘਰੁ ੨ ੧੬ ਸਤਿਗੁਰੁ ਪ੍ਰਸਾਦਿ ॥

Malar, Mehla 1, Ashtpadis, Ghar 2:

ਅਖਲੀ ਉੱਡੀ ਜਲੁ ਭਰ ਨਾਲਿ ॥ ਡੁਗਰੁ ਉਚਉ ਗੜੁ ਪਾਤਾਲਿ ॥

*The earth bends under the weight of the water,
the lofty mountains and the caverns of the underworld.*

ਸਾਗਰੁ ਸੀਤਲੁ ਗੁਰ ਸਬਦ ਵੀਚਾਰਿ ॥ ਮਾਰਗੁ ਮੁਕਤਾ ਹਉਮੈ ਮਾਰਿ ॥੧॥

*Contemplating the Word of the teacher's Shabad, the oceans become calm.
The path of liberation is found by subduing the ego. ||1||*

ਮੈ ਅੰਧੁਲੇ ਨਾਵੈ ਕੀ ਜੋਤਿ ॥ ਨਾਮ ਅਧਾਰਿ ਚਲਾ ਗੁਰ ਕੈ ਭੈ ਭੋਤਿ ॥੧॥ ਰਹਾਉ ॥

*I am blind; I seek the light of the Name. I take the Support of the Nam. I walk on the
path of mystery of the teacher's fear. ||1||Rahau||*

ਸਤਿਗੁਰ ਸਬਦੀ ਪਾਧਰੁ ਜਾਣਿ ॥ ਗੁਰ ਕੈ ਤਕੀਐ ਸਾਚੈ ਤਾਣਿ ॥

*Through the Shabad, the path is known.
With the teacher's support, one is blessed with the strength of the true God.*

ਨਾਮੁ ਸਮਾਲਸਿ ਰੂੜੀ ਬਾਣਿ ॥ ਥੈਂ ਭਾਵੈ ਦਰੁ ਲਹਸਿ ਪਿਰਾਣਿ ॥੨॥

*Dwell on the Nam, and realise the beautiful Word of His bani.
If it is Your Will, God, You lead me to find Your door. ||2||*

ਉਡਾਂ ਬੈਸਾ ਏਕ ਲਿਵ ਤਾਰ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਨਾਮ ਆਧਾਰ ॥

*Flying high or sitting down, I am lovingly focused on the One God.
Through the Word of the teacher's Shabad, I take the Nam as my Support.*

ਨਾ ਜਲੁ ਡੂੰਗਰੁ ਨ ਉਚੀ ਧਾਰ ॥ ਨਿਜ ਘਰਿ ਵਾਸਾ ਤਹ ਮਗੁ ਨ ਚਾਲਣਹਾਰ ॥੩॥

*There is no ocean of water, no mountain ranges rising up. I dwell within the home
of my own inner being, where there is no path and no one travelling on it. ||3||*

ਜਿਤੁ ਘਰਿ ਵਸਹਿ ਤੂਹੈ ਬਿਧਿ ਜਾਣਹਿ ਬੀਜਉ ਮਹਲੁ ਨ ਜਾਪੈ ॥

*You alone know the way to that House in which You dwell. No one else knows the
mansion of Your presence.*

ਸਤਿਗੁਰ ਬਾਝਹੁ ਸਮਝ ਨ ਹੋਵੀ ਸਭੁ ਜਗੁ ਦਬਿਆ ਛਾਪੈ ॥

*Without the true teacher, there is no understanding. The whole world is buried
under its nightmare.*

ਕਰਣ ਪਲਾਵ ਕਰੈ ਬਿਲਲਾਤਉ ਬਿਨੁ ਗੁਰ ਨਾਮੁ ਨ ਜਾਪੈ ॥

*The mortal tries all sorts of things, and weeps and wails, but without the teacher,
he does not know the Nam.*

ਪਲ ਪੰਕਜ ਮਹਿ ਨਾਮੁ ਛਡਾਏ ਜੇ ਗੁਰ ਸਬਦੁ ਸਿਵਾਪੈ ॥੪॥

*In the twinkling of an eye, the Nam saves him, if he realises the Word of the
teacher's Shabad. ||4||*

ਇਕਿ ਮੂਰਖ ਅੰਧੇ ਮੁਗਧ ਗਵਾਰ ॥ ਇਕਿ ਸਤਿਗੁਰ ਕੈ ਭੈ ਨਾਮ ਅਧਾਰ ॥

*Some are foolish, blind, stupid and ignorant.
Some, through fear of the true teacher, take the support of the Nam.*

ਸਾਚੀ ਬਾਣੀ ਮੀਠੀ ਅੰਮ੍ਰਿਤ ਧਾਰ ॥ ਜਿਨਿ ਪੀਤੀ ਤਿਸੁ ਮੋਖ ਦੁਆਰ ॥੫॥

*The true Word of His bani is sweet, the source of pure Nectar.
Whoever drinks it in, finds the door of salvation. ||5||*

ਨਾਮੁ ਭੈ ਭਾਇ ਰਿਦੈ ਵਸਾਹੀ ਗੁਰ ਕਰਣੀ ਸਚੁ ਬਾਣੀ ॥

*One who, through the love and fear of God, enshrines the Nam within his heart,
acts according to the teacher's instructions and knows the true bani.*

ਇੰਦੁ ਵਰਸੈ ਧਰਤਿ ਸੁਹਾਵੀ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮਾਣੀ ॥

*When the clouds release their rain, the earth becomes beautiful; God's light
permeates each and every heart.*

ਕਾਲਰਿ ਬੀਜਸਿ ਦੁਰਮਤਿ ਐਸੀ ਨਿਗੁਰੇ ਕੀ ਨੀਸਾਣੀ ॥

The evil-minded ones plant their seed in the barren soil; such is the sign of those who have no teacher.

ਸਤਿਗੁਰ ਬਾਝਹੁ ਘੋਰ ਅੰਧਾਰਾ ਡੂਬਿ ਮੁਏ ਬਿਨੁ ਪਾਣੀ ॥੬॥

Without the true teacher, there is utter darkness; they drown there, even without water. ||6||

ਜੋ ਕਿਛੁ ਕੀਨੋ ਸੁ ਪ੍ਰਭੂ ਰਜਾਇ ॥ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਮੋਟਣਾ ਨ ਜਾਇ ॥

*Whatever God does, is by His Own Will.
That which is pre-ordained cannot be erased.*

ਹੁਕਮੇ ਬਾਧਾ ਕਾਰ ਕਮਾਇ ॥ ਏਕ ਸਬਦਿ ਰਾਚੈ ਸਚਿ ਸਮਾਇ ॥੭॥

*Bound to the hukam of God's command, the mortal does his deeds.
Permeated by the One Word of the Shabad, the mortal is immersed in Truth. ||7||*

ਚਹੁ ਦਿਸਿ ਹੁਕਮੁ ਵਰਤੈ ਪ੍ਰਭ ਤੇਰਾ ਚਹੁ ਦਿਸਿ ਨਾਮ ਪਤਾਲੰ ॥

Your command, O God, rules in the four directions; Your Name pervades the four corners of the nether regions as well.

ਸਭ ਮਹਿ ਸਬਦੁ ਵਰਤੈ ਪ੍ਰਭ ਸਾਚਾ ਕਰਮਿ ਮਿਲੈ ਬੈਆਲੰ ॥

The true Word of the Shabad is pervading amongst all. By His Grace, the Eternal One unites us with Himself.

ਜਾਂਮਣੁ ਮਰਣਾ ਦੀਸੈ ਸਿਰਿ ਉਭੋ ਖੁਧਿਆ ਨਿਦ੍ਰਾ ਕਾਲੰ ॥

Birth and death hang over the heads of all beings, along with hunger, sleep and dying.

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਮਨਿ ਭਾਵੈ ਸਾਚੀ ਨਦਰਿ ਰਸਾਲੰ ॥੮॥੧॥੪॥

The Nam is pleasing to mind; O true God, Source of bliss, please bless me with Your Grace. ||8||1||4||

Gost 98

This gost is a commentary on the futility of rituals, the puja of planets. teacher Nanak recited the following composition:

RAGA SRI, PAGE 15

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Sri Raga, Mehla 1:

ਲੇਖੈ ਬੋਲਣੁ ਬੋਲਣਾ ਲੇਖੈ ਖਾਣਾ ਖਾਉ ॥ ਲੇਖੈ ਵਾਟ ਚਲਾਈਆ ਲੇਖੈ ਸੁਣਿ ਵੇਖਾਉ ॥

As it is pre-ordained, people speak their words. As it is pre-ordained, they consume their food. As it is pre-ordained, they walk along the way. As it is pre-ordained, they see and hear.

ਲੇਖੈ ਸਾਹ ਲਵਾਈਅਹਿ ਪੜੇ ਕਿ ਪੁਛਣ ਜਾਉ ॥੧॥

As it is pre-ordained, they draw their breath. Why should I go and ask the scholars about this? ||1||

ਬਾਬਾ ਮਾਇਆ ਰਚਨਾ ਧੋਹੁ ॥ ਅੰਧੈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਨਾ ਤਿਸੁ ਏਹੁ ਨ ਓਹੁ ॥੧॥ ਰਹਾਉ ॥

O Baba, the splendor of Maya is deceptive. The blind man has forgotten the Name; he is in limbo, neither here nor there. ||1||Rahau||

ਜੀਵਣ ਮਰਣਾ ਜਾਇ ਕੈ ਏਥੈ ਖਾਜੈ ਕਾਲਿ ॥

Life and death come to all who are born. Everything here gets devoured by death.

ਜਿਥੈ ਬਹਿ ਸਮਝਾਈਐ ਤਿਥੈ ਕੋਇ ਨ ਚਲਿਓ ਨਾਲਿ ॥

God sits and examines the accounts, there where no one goes along with anyone.

ਰੋਵਣ ਵਾਲੇ ਜੇਤੜੇ ਸਭਿ ਬੰਨਹਿ ਪੰਡ ਪਰਾਲਿ ॥੨॥

Those who weep and wail might just as well all tie bundles of straw. ||2||

ਸਭੁ ਕੋ ਆਖੈ ਬਹੁਤੁ ਬਹੁਤੁ ਘਟਿ ਨ ਆਖੈ ਕੋਇ ॥

Everyone says that God is the Greatest of the Great. No one calls Him any less.

ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਕਹਣਿ ਨ ਵਡਾ ਹੋਇ ॥

No one can estimate His Worth. By speaking of Him, His Greatness is not increased.

ਸਾਚਾ ਸਾਹਬੁ ਏਕੁ ਤੂ ਹੋਰਿ ਜੀਆ ਕੇਤੇ ਲੋਅ ॥੩॥

You are the One true God and Master of all the other beings, of so many worlds. ||3||

ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥ ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥

It is blessing to seek the company of the lowest of the low class. Why should one try to compete with the great?

ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ ॥੪॥੩॥

In that place where the lowly are cared for-there, the blessings of Your glance of grace rain down. ||4||3||

There is also a sloak of Mehrban at the end of the gost, which reads:

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਖੋਜਤੇ ਸੁਕਰੁ ਲਾਇ ਸਮਾਧ ॥

ਜਾਕਉ ਬ੍ਰਹਮਾਦਿਕ ਅਰਾਧਤੇ ਦਾਸ ਨਾਨਕ ਤਿਸੈ ਅਰਾਧਿ ॥

Gost 99

During travels, Guru Nanak will sometimes go quiet, sometimes sit in trance, sometimes keep talking to himself and sometimes keep walking without any halt. Once when Guru Nanak seemed to be in a very pleasant mood, Mardana asked him the reason of his very happy mood, the Teacher Nanak recited the following chhant composed in raga Bilawal:

RAGA BILAWAL, PAGE 843

ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ॥

Bilawal, Mehla 1:

ਮੈ ਮਨਿ ਚਾਉ ਘਣਾ ਸਾਚਿ ਵਿਗਾਸੀ ਰਾਮ ॥ ਮੋਹੀ ਪ੍ਰੇਮ ਪਿਰੇ ਪ੍ਰਭਿ ਅਬਿਨਾਸੀ ਰਾਮ ॥

My mind is filled with such a great joy; I have blossomed forth in Truth. I am enticed by the love of my husband, the eternal, imperishable God.

ਅਵਿਗਤੇ ਹਰਿ ਨਾਥੁ ਨਾਥਹ ਤਿਸੈ ਭਾਵੈ ਸੋ ਥੀਐ ॥

God is everlasting, the Master of masters. Whatever He wills, happens.

ਕਿਰਪਾਲੁ ਸਦਾ ਦਇਆਲੁ ਦਾਤਾ ਜੀਆ ਅੰਦਰਿ ਤੂੰ ਜੀਐ ॥

O great Giver, You are always kind and compassionate. You infuse life into all living beings.

ਮੈ ਅਵਰੁ ਗਿਆਨੁ ਨ ਧਿਆਨੁ ਪੂਜਾ ਹਰਿ ਨਾਮੁ ਅੰਤਰਿ ਵਸਿ ਰਹੇ ॥

I have no other spiritual wisdom, meditation or worship; the Name of God alone dwells deep within me.

ਭੇਖੁ ਭਵਨੀ ਹਨੁ ਨ ਜਾਨਾ ਨਾਨਕਾ ਸਚੁ ਗਹਿ ਰਹੇ ॥੧॥

I know nothing about religious robes, pilgrimages or stubborn fanaticism; I just hold tight to the Truth. ||1||

ਭਿੰਨੜੀ ਰੈਣਿ ਭਲੀ ਦਿਨਸ ਸੁਹਾਏ ਰਾਮ ॥ ਨਿਜ ਘਰਿ ਸੂਤੜੀਏ ਪਿਰਮੁ ਜਗਾਏ ਰਾਮ ॥

The night is beautiful, drenched with dew, and the day is delightful, when her husband wakes the sleeping bride, in the home of the self.

ਨਵ ਹਾਣਿ ਨਵ ਧਨ ਸਬਦਿ ਜਾਗੀ ਆਪਣੇ ਪਿਰ ਭਾਣੀਆ ॥

The young bride has awakened to the Word of the Shabad; she is pleasing to her husband.

ਤਜਿ ਕੂੜੁ ਕਪਟੁ ਸੁਭਾਉ ਦੂਜਾ ਚਾਕਰੀ ਲੋਕਾਣੀਆ ॥

So renounce falsehood, fraud, love of duality and slavery of people.

ਮੈ ਨਾਮੁ ਹਰਿ ਕਾ ਹਾਰੁ ਕੰਠੇ ਸਾਚ ਸਬਦੁ ਨੀਸਾਣਿਆ ॥

The Name of God is my necklace, and I am anointed with the true Shabad.

ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਸਾਚੁ ਮਾਗੈ ਨਦਰਿ ਕਰਿ ਤੁਧੁ ਭਾਣਿਆ ॥੨॥

With his palms pressed together, Nanak begs for the gift of the true Name; please, bless me with Your Grace, through the pleasure of Your Will. ||2||

ਜਾਗੁ ਸਲੋਨੜੀਏ ਬੋਲੈ ਗੁਰਬਾਣੀ ਰਾਮ ॥ ਜਿਨਿ ਸੁਣਿ ਮੰਨਿਅੜੀ ਅਕਥ ਕਹਾਣੀ ਰਾਮ ॥

Awake, O bride of splendored eyes, and recite the Word of the teacher's bani. Listen, and place your faith in the unspoken speech of God.

ਅਕਥ ਕਹਾਣੀ ਪਦੁ ਨਿਰਬਾਣੀ ਕੇ ਵਿਰਲਾ ਗੁਰਮੁਖਿ ਬੁਝਏ ॥

The unspoken speech, the state of Nirvaanaa - how rare is the Gurmukh who understands this.

ਓਹੁ ਸਬਦਿ ਸਮਾਏ ਆਪੁ ਗਵਾਏ ਤਿਭਵਣ ਸੋਝੀ ਸੁਝਏ ॥

Merging in the Word of the Shabad, self-conceit is eradicated, and the three worlds are revealed to her understanding.

ਰਹੈ ਅਤੀਤੁ ਅਪਰੰਪਰਿ ਰਾਤਾ ਸਾਚੁ ਮਨਿ ਗੁਣ ਸਾਰਿਆ ॥

Remaining detached, with infinity infusing, the true mind cherishes the virtues of God.

ਓਹੁ ਪੂਰਿ ਰਹਿਆ ਸਰਬ ਠਾਈ ਨਾਨਕਾ ਉਰਿ ਧਾਰਿਆ ॥੩॥

He is fully pervading and permeating all places; Nanak has enshrined Him within his heart. ||3||

ਮਹਲਿ ਬੁਲਾਇੜੀਏ ਭਗਤਿ ਸਨੇਹੀ ਰਾਮ ॥ ਗੁਰਮਤਿ ਮਨਿ ਰਹਸੀ ਸੀਝਸਿ ਦੇਹੀ ਰਾਮ ॥

God is calling you to the mansion of His presence; O bride, He is the lover of His devotees. Following the teacher's teachings, your mind shall be delighted, and your body shall be fulfilled.

ਮਨੁ ਮਾਰਿ ਰੀਝੈ ਸਬਦਿ ਸੀਝੈ ਤੂੰ ਲੋਕ ਨਾਥੁ ਪਛਾਣਏ ॥

Conquer and subdue your mind, and love the Word of the Shabad; reform yourself, and realise God of the three worlds.

ਮਨੁ ਡੀਗਿ ਡੋਲਿ ਨ ਜਾਇ ਕਤ ਹੀ ਆਪਣਾ ਪਿਰੁ ਜਾਣਏ ॥

Her mind shall not waver or wander anywhere else, when she comes to know her husband.

ਮੈ ਆਧਾਰੁ ਤੇਰਾ ਤੂੰ ਖਸਮੁ ਮੇਰਾ ਮੈ ਤਾਣੁ ਤਕੀਆ ਤੇਰਓ ॥

You are my only support, You are my God and Master. You are my strength and anchor.

ਸਾਚਿ ਸੂਚਾ ਸਦਾ ਨਾਨਕੁ ਗੁਰ ਸਬਦਿ ਝਗਰੁ ਨਿਬੇਰਓ ॥੪॥੨॥

She is forever truthful and pure; through the Word of the teacher's Shabad, conflicts are resolved. ||4||2||

There is also a sloak of Mehrban at the end of the gost which reads:

ਕਾਮੁ, ਕ੍ਰੋਧੁ, ਅਹੰਕਾਰੁ, ਕੋਹੁ, ਲੋਭੁ, ਗੁਰਿ ਦੀਆ ਝਗੜ ਚੁਕਾਇ ॥
ਬਹੁੜ ਨ ਦੁਰਮਤਿ ਉਪਜੈ ਗੁਰੁ ਸੰਜਮ ਦੀਆ ਬਤਾਇ ॥
ਸੰਤਨ ਕਾ ਉਦੇਸੁ ਸੁਨਿ ਦਾਸ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਇ ॥

Gosts 100-108

These gosts refer to Guru Nanak's tour in and around Bikaner in Rajasthan. Here he had a discourse with Vaishnavs (gosts 100, 105), devotees of Krishna (gosts 101, 102, 104, 106), Patels (gost 103) and Mardana (gost 107). In gost 107 Mehrban takes Teacher Nanak back to Saurashtra (south). The theme of discourses was: Greatness of Waheguru,

The hymns recited are:

Gost 100 – The greatness of Waheguru who is merciful to the poor and meek

RAGA PARBHATI, PAGE 1331

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

Prabhati, Mehla 1:

ਅੰਤਰਿ ਦੇਖਿ ਸਬਦਿ ਮਨੁ ਮਾਨਿਆ ਅਵਰੁ ਨ ਰਾਂਗਨਹਾਰਾ ॥

Deep within, I see the Shabad; my mind is pleased and appeased. Nothing else can touch and imbue me.

ਅਹਿਨਿਸਿ ਜੀਆ ਦੇਖਿ ਸਮਾਲੇ ਤਿਸ ਹੀ ਕੀ ਸਰਕਾਰਾ ॥੧॥

Day and night, God watches over and cares for His beings and creatures; He is the Ruler of all. ||1||

ਮੇਰਾ ਪ੍ਰਭੁ ਰਾਂਗਿ ਘਣੋ ਅਤਿ ਰੂੜੋ ॥

My God is dyed in the most beautiful and glorious colour.

ਦੀਨ ਦਇਆਲੁ ਪ੍ਰੀਤਮ ਮਨਮੋਹਨੁ ਅਤਿ ਰਸ ਲਾਲ ਸਗੁੜੋ ॥੧॥ ਰਹਾਉ ॥

Merciful to the meek and the poor, my beloved is the Enticer of the mind; He is so very sweet, dyed with the deep crimson colour of His Love. ||1||Rahau||

ਉਪਰਿ ਕੂਪੁ ਗਗਨ ਪਨਿਹਾਰੀ ਅੰਮ੍ਰਿਤੁ ਪੀਵਣਹਾਰਾ ॥

The Well is high up in the Tenth Gate; the pure Nectar flows, and I drink it.

ਜਿਸ ਕੀ ਰਚਨਾ ਸੋ ਬਿਧਿ ਜਾਣੈ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਵੀਚਾਰਾ ॥੨॥

The creation is His; He alone knows its ways and means. The Gurmukh contemplates spiritual wisdom. ||2||

ਪਸਰੀ ਕਿਰਣਿ ਰਸਿ ਕਮਲ ਬਿਗਾਸੇ ਸਸਿ ਘਰਿ ਸੂਰੁ ਸਮਾਇਆ ॥

The rays of light spread out, and the heart-lotus joyfully blossoms forth; the sun enters into the house of the moon.

ਕਾਲੁ ਬਿਧੁੰਸਿ ਮਨਸਾ ਮਨਿ ਮਾਰੀ ਗੁਰ ਪ੍ਰਸਾਦਿ ਪ੍ਰਭੁ ਪਾਇਆ ॥੩॥

I have conquered death; the desires of the mind are destroyed. By teacher's Grace, I have found God. ||3||

ਅਤਿ ਰਸਿ ਰੰਗਿ ਚਲੂਲੈ ਰਾਤੀ ਦੂਜਾ ਰੰਗੁ ਨ ਕੋਈ ॥

I am dyed in the deep crimson colour of His Love. I am not coloured by any other dye.

ਨਾਨਕ ਰਸਨਿ ਰਸਾਏ ਰਾਤੇ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਸੋਈ ॥੪॥੧੫॥

My tongue is saturated with the taste of God, who is permeating and pervading everywhere. ||4||15||

Gost 101 – the straight path to Waheguru is the innocence and honesty of devotees

RAGA MARU, VAR MEHLA 3, SLOAK M: 1, PAGE 1090

ਸਲੋਕੁ ਮਹਲਾ ੧:

ਭੋਲਤਣਿ ਭੈ ਮਨਿ ਵਸੈ ਹੇਕੈ ਪਾਧਰ ਹੀਣ (ਸਹੀ ਅਖਰ ਹੈ = ਹੀਡ) ॥
ਅਤਿ ਡਾਹਪਣਿ ਦੁਖੁ ਘਣਾ (ਘਣੋਂ) ਤੀਨੈ ਥਾਵ ਭੇਰੀਣੁ (ਭਰੀਡ) ॥ ੧ ॥

Sloak Mehla 1: The fear of God abides in the mind of the innocent; this is the straight path to the Master. Jealousy and envy bring terrible pain, and one is cursed throughout the three worlds. || 1 ||

(ਮਃ ੧) ॥

ਅੰਦਰੁ ਬੀਜ ਸਿ ਬਾਜਣੇ (ਮਾਂਦਲੁ ਬੇਦਿ ਸਿ ਬਾਜਣੋ) ਘਣੇ ਧੜੀਐ ਜੋਇ ॥
ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਿ (ਸਮਾਲਿ) ਤੂ ਬੀਜਉ ਅਵਰੁ ਨ ਕੋਇ ॥ ੨ ॥²⁸

Mehla 1: The drum of the Vedas vibrates, bringing dispute and divisiveness. Contemplate the Nam, the Name of Waheguru; there is none except Him. || 2 ||

Gost 102 – Bikaner, Rajasthan

Here, in Bikaner, Guru Nanak had a dialogue with a group of people called Gobind group. The text of the discussion was mind and soul. There Guru Nanak wrote the following composition:

RAGA MARU, PAGE 991

ਮਾਰੂ ਮਹਲਾ ੧ ॥

Maru, Mehla 1:

ਸੂਰ ਸਰੁ ਸੋਸਿ ਲੈ ਸੋਮ ਸਰੁ ਪੋਖਿ ਲੈ ਜੁਗਤਿ ਕਰਿ ਮਰਤੁ ਸੁ ਸਨਬੰਧੁ ਕੀਜੈ ॥

Heat up the sun energy of the right nostril, and cool down the moon energy of the left nostril; practising this breath-control, bring them into perfect balance.

ਮੀਨ ਕੀ ਚਪਲ ਸਿਉ ਜੁਗਤਿ ਮਨੁ ਰਾਖੀਐ ਉਡੈ ਨਹ ਹੰਸੁ ਨਹ ਕੰਧੁ ਛੀਜੈ ॥੧॥

In this way, the fickle fish of the mind will be held steady; the swan-soul shall not fly away, and the body-wall will not crumble. ||1||

ਮੂੜੇ ਕਾਇਚੇ ਭਰਮਿ ਭੁਲਾ ॥ ਨਹ ਚੀਨਿਆ ਪਰਮਾਨੰਦੁ ਬੈਰਾਗੀ ॥੧॥ ਰਹਾਉ ॥

You fool, why are you deluded by doubt?

You do not remember the detached God of supreme bliss. ||1||Rahau||

ਅਜਰ ਗਹੁ ਜਾਰਿ ਲੈ ਅਮਰ ਗਹੁ ਮਾਰਿ ਲੈ ਭ੍ਰਾਤਿ ਤਜਿ ਛੋਡਿ ਤਉ ਅਪਿਉ ਪੀਜੈ ॥

Seize and burn the unbearable; seize and kill the imperishable; leave behind your doubts, and then, you shall drink in the Nectar.

ਮੀਨ ਕੀ ਚਪਲ ਸਿਉ ਜੁਗਤਿ ਮਨੁ ਰਾਖੀਐ ਉਡੈ ਨਹ ਹੰਸੁ ਨਹ ਕੰਧੁ ਛੀਜੈ ॥੨॥

In this way, the fickle fish of the mind will be held steady; the swan-soul shall not fly away, and the body-wall shall not crumble. ||2||

ਭਣਤਿ ਨਾਨਕੁ ਜਨੋ ਰਵੈ ਜੇ ਹਰਿ ਮਨੋ ਮਨ ਪਵਨ ਸਿਉ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥

If God's humble servant dwells upon Him, in his mind of minds, with his every breath, then he drinks in the pure Nectar.

ਮੀਨ ਕੀ ਚਪਲ ਸਿਉ ਜੁਗਤਿ ਮਨੁ ਰਾਖੀਐ ਉਡੈ ਨਹ ਹੰਸੁ ਨਹ ਕੰਧੁ ਛੀਜੈ ॥੩॥੯॥

In this way, the fickle fish of the mind will be held steady; the swan-soul shall not fly away, and the body-wall shall not crumble. ||3||9||

²⁸ Correct words as recorded in Guru Granth Sahib are written in brackets.

There is also a sloak of Mehrban at the end of the gost which reads:

ਅਮਬ੍ਰਿਤੁ ਜਲੁ ਹਰਿ ਨਾਮੁ ਹੈ, ਹਰਿ ਜਨ ਪੀਵਣੁ ਹਾਰੁ ॥
ਦਾਸ ਨਾਨਕ ਤਿਨ ਬਲਿਹਾਰਣੈ, ਜਿਨ ਘਟਿ ਐਸੀ ਕਾਰ॥

Gost 103 – Discourse with a Patel in a vast desert of probably Kutch

The mind is full of filth. It needs cleaning. No one is allowed to enter the kingdom of Waheguru with a dirty mind. There Guru Nanak composed the following hymn.(page 1010)

ਮਾਰੂ ਮਹਲਾ ੧ ॥

Maru, Mehla 1:

ਸਬਦਿ ਮਰੈ ਤਾ ਮਾਰਿ ਮਰੁ ਭਾਗੋ ਕਿਸੁ ਪਹਿ ਜਾਉ ॥

One who dies in the Word of the Shabad conquers death; otherwise, where can you run?

ਜਿਸ ਕੈ ਡਰਿ ਭੈ ਭਾਗੀਐ ਅੰਮ੍ਰਿਤੁ ਤਾ ਕੇ ਨਾਉ ॥

Through the fear of God, fear runs away; His Name is pure Nectar.

ਮਾਰਹਿ ਰਾਖਹਿ ਏਕੁ ਤੂ ਬੀਜਉ ਨਾਹੀ ਥਾਉ ॥੧॥

He alone kills and protects; except for Him, there is no place at all. ||1||

ਬਾਬਾ ਮੈ ਕੁਚੀਲੁ ਕਾਚਉ ਮਤਿਹੀਨ ॥ ਨਾਮ ਬਿਨਾ ਕੋ ਕਛੁ ਨਹੀ ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਮਤਿ ਕੀਨ ॥੧॥ ਰਹਾਉ ॥

I am filthy, shallow and totally without understanding.

Without the Nam, no one is anything; the Perfect teacher has made my intellect perfect. ||1||Rahau||

ਅਵਗਣਿ ਸੁਭਰ ਗੁਣ ਨਹੀ ਬਿਨੁ ਗੁਣ ਕਿਉ ਘਰਿ ਜਾਉ ॥

I am full of faults, and I have no virtue at all. Without virtues, how can I go home?

ਸਹਜਿ ਸਬਦਿ ਸੁਖੁ ਉਪਜੈ ਬਿਨੁ ਭਾਗਾ ਧਨੁ ਨਾਹਿ ॥

Through the Word of the Shabad, intuitive peace wells up; without good destiny, the wealth is not obtained.

ਜਿਨ ਕੈ ਨਾਮੁ ਨ ਮਨਿ ਵਸੈ ਸੇ ਬਾਧੇ ਦੂਖ ਸਹਾਰਿ ॥੨॥

Those whose minds are not filled with the Nam are bound and gagged, and suffer in pain. ||2||

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਸੇ ਕਿਤੁ ਆਏ ਸੰਸਾਰਿ ॥

Those who have forgotten the Nam - why have they even come into the world?

ਆਗੈ ਪਾਛੈ ਸੁਖੁ ਨਹੀ ਗਾਡੇ ਲਾਦੇ ਛਾਰੁ ॥

Here and hereafter, they do not find any peace; they have loaded their carts with ashes.

ਵਿਛੁੜਿਆ ਮੇਲਾ ਨਹੀ ਦੂਖੁ ਘਣੈ ਜਮ ਦੁਆਰਿ ॥੩॥

Those who are separated, do not meet with God; they suffer in terrible pain at death's door. ||3||

ਅਗੈ ਕਿਆ ਜਾਣਾ ਨਾਹਿ ਮੈ ਭੂਲੇ ਤੂ ਸਮਝਾਇ ॥

I do not know what will happen in the world hereafter; I am so confused - please teach me, God!

ਭੂਲੇ ਮਾਰਗੁ ਜੋ ਦਸੇ ਤਿਸ ਕੈ ਲਾਗਉ ਪਾਇ ॥

I am confused; I would fall at the feet of one who shows me the Way.

ਗੁਰ ਬਿਨੁ ਦਾਤਾ ਕੋ ਨਹੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ ॥੪॥

Without the teacher, there is no giver at all; His value cannot be described. ||4||

ਸਾਜਨੁ ਦੇਖਾ ਤਾ ਗਲਿ ਮਿਲਾ ਸਾਚੁ ਪਠਾਇਓ ਲੇਖੁ ॥

If I see my friend, then I will embrace Him; I have sent Him the letter of Truth.

ਮੁਖਿ ਧਿਮਾਣੈ ਧਨ ਖੜੀ ਗੁਰਮੁਖਿ ਆਖੀ ਦੇਖੁ ॥

His bride stands waiting expectantly; as Gurmukh, I see Him with my eyes.

ਤੁਧੁ ਭਾਵੈ ਤੂ ਮਨਿ ਵਸਹਿ ਨਦਰੀ ਕਰਮਿ ਵਿਸੇਖੁ ॥੫॥

By the pleasure of Your Will, You abide in my mind, and bless me with Your glance of Grace. ||5||

ਭੁਖ ਪਿਆਸੋ ਜੇ ਭਵੈ ਕਿਆ ਤਿਸੁ ਮਾਗਉ ਦੇਇ ॥

One who is wandering hungry and thirsty - what can he give, and what can anyone ask from him?

ਬੀਜਉ ਸੂਝੈ ਕੋ ਨਹੀ ਮਨਿ ਤਨਿ ਪੂਰਨੁ ਦੇਇ ॥

I cannot conceive of any other, who can bless my mind and body with perfection.

ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਦੇਖਿਆ ਆਪਿ ਵਡਾਈ ਦੇਇ ॥੬॥

The One who created me takes care of me; He Himself blesses me with glory. ||6||

ਨਗਰੀ ਨਾਇਕੁ ਨਵਤਨੋ ਬਾਲਕੁ ਲੀਲ ਅਨੂਪੁ ॥

In the body-village is my God and Master, whose body is ever-new, innocent and child-like, incomparably playful.

ਨਾਰਿ ਨ ਪੁਰਖੁ ਨ ਪੰਖਣੁ ਸਾਚਉ ਚਤੁਰੁ ਸਰੂਪੁ ॥

He is neither a woman, nor a man, nor a bird; the true God is so wise and beautiful.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਤੂ ਦੀਪਕੁ ਤੂ ਧੂਪੁ ॥੭॥

Whatever pleases Him, happens; You are the lamp, and You are the incense. ||7||

ਗੀਤ ਸਾਦ ਚਾਖੇ ਸੁਣੇ ਬਾਦ ਸਾਦ ਤਨਿ ਰੋਗੁ ॥

He hears the songs and tastes the flavours, but these flavours are useless and insipid, and bring only disease to the body.

ਸਚੁ ਭਾਵੈ ਸਾਚਉ ਚਵੈ ਛੁਟੈ ਸੋਗ ਵਿਜੋਗੁ ॥

One who loves the Truth and speaks the Truth, escapes from the sorrow of separation.

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਹੋਗੁ ॥੮॥੩॥

Never evert forget Nam; whatever happens is by God's Will. ||8||3||

Gost 109-112 – Visit to Mathura and Kurukshetra

Eventually, after spending five years in the south country, Guru Nanak and Mardana moved on to the north and came to Mathura. There they visited the Keso Rai temple, bathed in the Yamuna, and then proceeded to the eastern part of the town where a large number of sadhus had gathered. After the usual discourse the sadhus all became Sikhs (Gosts 109 – 111)

Gost 109 – How to realise Waheguru?

The people of Niranjjan Mut (ਮੜ) got together and asked Guru Nanak that has he realised God? The Guru composed the following shabad:

RAGA DHANASRI, ASHTPADI 2, PAGE 686

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

Dhanasri, Mehla 1:

ਸਹਜਿ ਮਿਲੈ ਮਿਲਿਆ ਪਰਵਾਣੁ ॥ ਨਾ ਤਿਸੁ ਮਰਣੁ ਨ ਆਵਣੁ ਜਾਣੁ ॥

That union with God is acceptable, which is united in intuitive poise.

Thereafter, one does not die, and does not come and go in reincarnation.

ਠਾਕੁਰ ਮਹਿ ਦਾਸੁ ਦਾਸ ਮਹਿ ਸੋਇ ॥ ਜਹ ਦੇਖਾ ਤਹ ਅਵਰੁ ਨ ਕੋਇ ॥੧॥

*God's slave is in God, and God is in His slave.
Wherever I look, I see none other than God. ||1||*

ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਹਜ ਘਰੁ ਪਾਈਐ ॥ ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਮਰਿ ਆਈਐ ਜਾਈਐ ॥੧॥ ਰਹਾਉ ॥

*The Gurmukhs worship God, and find His celestial home.
Without meeting the teacher, they die, and come and go in reincarnation.
||1||Rahau||*

ਸੋ ਗੁਰੁ ਕਰਉ ਜਿ ਸਾਚੁ ਦ੍ਰਿੜਾਵੈ ॥ ਅਕਥੁ ਕਥਾਵੈ ਸਬਦਿ ਮਿਲਾਵੈ ॥

So make Him your teacher, who implants the Truth within you, who leads you to speak the unspoken words, and who merges you in the Word of the Shabad.

ਹਰਿ ਕੇ ਲੋਗੁ ਅਵਰ ਨਹੀ ਕਾਰਾ ॥ ਸਾਚਉ ਠਾਕੁਰੁ ਸਾਚੁ ਪਿਆਰਾ ॥੨॥

God's people have no other work to do; they love the true God and Master, and they love the Truth. ||2||

ਤਨ ਮਹਿ ਮਨੁਆ ਮਨ ਮਹਿ ਸਾਚਾ ॥ ਸੋ ਸਾਚਾ ਮਿਲਿ ਸਾਚੇ ਰਾਚਾ ॥

*The mind is in the body, and the true God is in the mind.
Merging into the true God, one is absorbed into Truth.*

ਸੇਵਕੁ ਪ੍ਰਭ ਕੈ ਲਾਗੈ ਪਾਇ ॥ ਸਤਿਗੁਰੁ ਪੂਰਾ ਮਿਲੈ ਮਿਲਾਇ ॥੩॥

God's servant bows at His feet. Meeting the true teacher, one meets with God. ||3||

ਆਪਿ ਦਿਖਾਵੈ ਆਪੇ ਦੇਖੈ ॥ ਹਠਿ ਨ ਪਤੀਜੈ ਨਾ ਬਹੁ ਭੇਖੈ ॥

*He Himself watches over us, and He Himself makes us see.
He is not pleased by stubborn-mindedness, nor by various religious robes.*

ਘੜਿ ਭਾਭੇ ਜਿਨਿ ਅੰਮ੍ਰਿਤੁ ਪਾਇਆ ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਪ੍ਰਭਿ ਮਨੁ ਪਤੀਆਇਆ ॥੪॥

*He fashioned the body-vessels, and infused the pure Nectar into them;
God's Mind is pleased only by loving devotional worship. ||4||*

ਪੜਿ ਪੜਿ ਭੂਲਹਿ ਚੋਟਾ ਖਾਹਿ ॥ ਬਹੁਤੁ ਸਿਆਣਪ ਆਵਹਿ ਜਾਹਿ ॥

*Reading and studying, one becomes confused, and suffers punishment.
By great cleverness, one is consigned to coming and going in reincarnation.*

ਨਾਮੁ ਜਪੈ ਭਉ ਭੋਜਨੁ ਖਾਇ ॥ ਗੁਰਮੁਖਿ ਸੇਵਕ ਰਹੇ ਸਮਾਇ ॥੫॥

*One who recites the Nam, and eats the food of the fear of God becomes Gurmukh,
God's true devotees always remain absorbed in God. ||5||*

ਪੂਜਿ ਸਿਲਾ ਤੀਰਥ ਬਨ ਵਾਸਾ ॥ ਭਰਮਤ ਡੋਲਤ ਭਏ ਉਦਾਸਾ ॥

*He worships stones, dwells at sacred shrines of pilgrimage and in the jungles,
wanders, roams around and becomes a renunciate.*

ਮਨਿ ਮੈਲੈ ਸੂਚਾ ਕਿਉ ਹੋਇ ॥ ਸਾਚਿ ਮਿਲੈ ਪਾਵੈ ਪਤਿ ਸੋਇ ॥੬॥

*But his mind is still filthy - how can he become pure?
One who meets the true God obtains honour. ||6||*

ਆਚਾਰਾ ਵੀਚਾਰੁ ਸਰੀਰਿ ॥ ਆਦਿ ਜੁਗਾਦਿ ਸਹਜਿ ਮਨੁ ਧੀਰਿ ॥

One who embodies good conduct and contemplative meditation, his mind abides in intuitive poise and contentment, since the beginning of time, and throughout the ages.

ਪਲ ਪੰਕਜ ਮਹਿ ਕੋਟਿ ਉਧਾਰੇ ॥ ਕਰਿ ਕਿਰਪਾ ਗੁਰੁ ਮੇਲਿ ਪਿਆਰੇ ॥੭॥

*In the twinkling of an eye, he saves millions.
Have mercy on me, O my beloved, and let me find the true teacher. ||7||*

ਕਿਸੁ ਆਗੈ ਪ੍ਰਭ ਤੁਧੁ ਸਾਲਾਹੀ ॥ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਮੈ ਕੋ ਨਾਹੀ ॥

Addressing whom, O God, should I praise You? Without You, there is no other at all.

ਜਿਉ ਤੁਧੁ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਰਜਾਇ ॥ ਨਾਨਕ ਸਹਜਿ ਭਾਇ ਗੁਣ ਗਾਇ ॥੮॥੨॥

As it pleases You, keep me under Your Will.

I with intuitive poise and natural love, sing Your praises. ||8||2||

Gost 112 – A discourse with Vaishnavs

From Mathura they moved on to Kurukshetra where a festival was in progress and many people were bathing. Guru Nanak's arrival there brought a large crowd, and there was a discourse on the ineffectiveness of their ritual bathing. Here the Guru composed the following shabad:

RAGA SORATH, PAGE 598

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

Sorath, Mehla 1:

ਜਿਸੁ ਜਲ ਨਿਧਿ ਕਾਰਣਿ ਤੁਮ ਜਗਿ ਆਏ ਸੋ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਪਾਹੀ ਜੀਉ ॥

The treasure of the Name, for which you have come into the world - that pure Nectar you obtain with the help of a true teacher.

ਛੋਡਹੁ ਵੇਸੁ ਭੇਖ ਚਤੁਰਾਈ ਦੁਬਿਧਾ ਇਹੁ ਫਲੁ ਨਾਹੀ ਜੀਉ ॥੧॥

Renounce costumes, disguises and clever tricks; this fruit is not obtained by duplicity. ||1||

ਮਨ ਰੇ ਬਿਰੁ ਰਹੁ ਮਤੁ ਕਤ ਜਾਹੀ ਜੀਉ ॥

O my mind, remain steady, and do not wander away.

ਬਾਹਰਿ ਢੁਢਤ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਹਿ ਘਰਿ ਅੰਮ੍ਰਿਤੁ ਘਟ ਮਾਹੀ ਜੀਉ ॥ ਰਹਾਉ ॥

By searching around on the outside, you shall only suffer great pain; the pure Nectar is found within the home of your own being. ||Rahau||

ਅਵਗੁਣ ਛੋਡਿ ਗੁਣਾ ਕਉ ਧਾਵਹੁ ਕਰਿ ਅਵਗੁਣ ਪਛੁਤਾਹੀ ਜੀਉ ॥

Renounce corruption, and seek virtue; committing sins, you shall only come to regret and repent.

ਸਰ ਅਪਸਰ ਕੀ ਸਾਰ ਨ ਜਾਣਹਿ ਫਿਰਿ ਫਿਰਿ ਕੀਚ ਬੁਢਾਹੀ ਜੀਉ ॥੨॥

You do not know the difference between good and evil; again and again, you sink into the mud. ||2||

ਅੰਤਰਿ ਮੈਲੁ ਲੋਭ ਬਹੁ ਝੂਠੇ ਬਾਹਰਿ ਨਾਵਹੁ ਕਾਹੀ ਜੀਉ ॥

Within you is the great filth of greed and falsehood; why do you bother to wash your body on the outside?

ਨਿਰਮਲ ਨਾਮੁ ਜਪਹੁ ਸਦ ਗੁਰਮੁਖਿ ਅੰਤਰ ਕੀ ਗਤਿ ਤਾਹੀ ਜੀਉ ॥੩॥

Always recite the immaculate Nam, under teacher's instruction; only then will your innermost being be emancipated. ||3||

ਪਰਹਰਿ ਲੋਭੁ ਨਿੰਦਾ ਕੂੜੁ ਤਿਆਗਹੁ ਸਚੁ ਗੁਰ ਬਚਨੀ ਫਲੁ ਪਾਹੀ ਜੀਉ ॥

Let greed and slander be far away from you, and renounce falsehood; through the true Word of the teacher's Shabad, you shall obtain the true fruit.

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ ਹਰਿ ਜੀਉ ਜਨ ਨਾਨਕ ਸਬਦਿ ਸਲਾਹੀ ਜੀਉ ॥੪॥੯॥

As it pleases You, You preserve me, dear God; I will always sing the praises of Your Shabad. ||4||9||

Gosts 113-116 – Guru Nanak comes back to Sultanpur; discourses with Nawab Daulat Khan Lodhi and leaders of other religious sects

Finally they arrived back in Sultanpur where they received an affectionate welcome from Daulat Khan Lodi. Three discourses followed, after which Daulat Khaan declared that

although God was the Master of hearts, but no one had ever seen Him and that here on earth the title truly belonged to Guru Nanak. The Guru also conversed with some pious people and was acclaimed a *Pir* by both Hindus and Muslims.

The Guru composed the following shabads:

Gost 113 – The whole world is transitory except the Creator Waheguru

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥

Siri Raga, Mehla 1, Ghar 2:

ਮੁਕਾਮੁ ਕਰਿ ਘਰਿ ਬੈਸਣਾ ਨਿਤ ਚਲਣੈ ਕੀ ਧੋਖ ॥ ਮੁਕਾਮੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਹੈ ਨਿਹਚਲੁ ਲੋਕ ॥੧॥

They have made this their resting place and they sit at home, but the urge to depart is always there. This would be known as a lasting place of rest, only if they were to remain stable and unchanging. ||1||

ਦੁਨੀਆ ਕੈਸਿ ਮੁਕਾਮੇ ॥ ਕਰਿ ਸਿਦਕੁ ਕਰਣੀ ਖਰਚੁ ਬਾਧਹੁ ਲਾਗਿ ਰਹੁ ਨਾਮੇ ॥੧॥ ਰਹਾਉ ॥

What sort of a resting place is this world? Doing deeds of faith, pack up the supplies for your journey, and remain committed to the Name. ||1||Rahau||

ਜੋਗੀ ਤ ਆਸਣੁ ਕਰਿ ਬਹੈ ਮੁਲਾ ਬਹੈ ਮੁਕਾਮਿ ॥ ਪੰਡਿਤ ਵਖਾਣਹਿ ਪੋਥੀਆ ਸਿਧ ਬਹਹਿ ਦੇਵ ਸਥਾਨਿ ॥੨॥

The Yogis sit in their Yogic postures, and the Mullahs sit at their resting stations. The Hindu Pandits recite from their books, and the Siddhas sit in the temples of their gods. ||2||

ਸੁਰ ਸਿਧ ਗਣ ਗੰਧਰਬ ਮੁਨਿ ਜਨ ਸੇਖ ਪੀਰ ਸਲਾਰ ॥ ਦਰਿ ਕੂਚ ਕੂਚਾ ਕਰਿ ਗਏ ਅਵਰੇ ਭਿ ਚਲਣਹਾਰ ॥੩॥

The angels, Siddhas, worshippers of Shiv, heavenly musicians, silent sages, Saints, priests, preachers, spiritual teachers and commanders – each and every one has left, and all others shall depart as well. ||3||

ਸੁਲਤਾਨ ਖਾਨ ਮਲੂਕ ਉਮਰੇ ਗਏ ਕਰਿ ਕਰਿ ਕੂਚੁ ॥ ਘੜੀ ਮੁਹਤਿ ਕਿ ਚਲਣਾ ਦਿਲ ਸਮਝੁ ਤੂੰ ਭਿ ਪਹੂਚੁ ॥੪॥

The sultans and kings, the rich and the mighty, have marched away in succession. In a moment or two, we shall also depart. O my heart, understand that you must go as well! ||4||

ਸਬਦਾਰ ਮਾਹਿ ਵਖਾਣੀਐ ਵਿਰਲਾ ਤ ਬੂਝੈ ਕੋਇ ॥ ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਇ ॥੫॥

This is described in the Shabads; only a few understand this! Nanak offers this prayer to the One who pervades the water, the land and the air. ||5||

ਅਲਾਹੁ ਅਲਖੁ ਅਗੰਮੁ ਕਾਦਰੁ ਕਰਣਹਾਰੁ ਕਰੀਮੁ ॥ ਸਭ ਦੁਨੀ ਆਵਣ ਜਾਵਣੀ ਮੁਕਾਮੁ ਏਕੁ ਰਹੀਮੁ ॥੬॥

He is Allah, the unknowable, the inaccessible, all-powerful and merciful Creator. The world comes and goes-only the merciful God is permanent. ||6||

ਮੁਕਾਮੁ ਤਿਸ ਨੋ ਆਖੀਐ ਜਿਸੁ ਸਿਸਿ ਨ ਹੋਵੀ ਲੇਖੁ ॥ ਅਸਮਾਨੁ ਧਰਤੀ ਚਲਸੀ ਮੁਕਾਮੁ ਓਹੀ ਏਕੁ ॥੭॥

Call permanent only the One, who does not have destiny inscribed upon His forehead. The sky and the earth shall pass away; He alone is permanent. ||7||

ਦਿਨ ਰਵਿ ਚਲੈ ਨਿਸਿ ਸਸਿ ਚਲੈ ਤਾਰਿਕਾ ਲਖ ਪਲੋਇ ॥ ਮੁਕਾਮੁ ਓਹੀ ਏਕੁ ਹੈ ਨਾਨਕਾ ਸਚੁ ਬੁਗੋਇ ॥੮॥੧੭॥

The day and the sun shall pass away; the night and the moon shall pass away; the hundreds of thousands of stars shall disappear. He alone is permanent; this is the only Truth. ||8||17||

Gost 114 – The House of God and His treasures

RAGA SRI, PAGE 53, ASHTPADI 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੧ ਅਸਟਪਦੀਆ ॥

Siri Raga, Mehla 1, Ghar 1, Ashtpadis:

ਆਖਿ ਆਖਿ ਮਨੁ ਵਾਵਣਾ ਜਿਉ ਜਿਉ ਜਾਪੈ ਵਾਇ ॥

I speak and recite His praises, vibrating the instrument of my mind. The more I know Him, the more I vibrate it.

ਜਿਸ ਨੋ ਵਾਇ ਸੁਣਾਈਐ ਸੋ ਕੇਵਡੁ ਕਿਤੁ ਥਾਇ ॥

The One, unto whom we vibrate and sing-how great is He, and where is His Place?

ਆਖਣ ਵਾਲੇ ਜੇਤੜੇ ਸਭਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੧॥

Those who speak of Him and praise Him-they all continue speaking of Him with love. ||1||

ਬਾਬਾ ਅਲਹੁ ਅਗਮ ਅਪਾਰੁ ॥ ਪਾਕੀ ਨਾਈ ਪਾਕ ਥਾਇ ਸਚਾ ਪਰਵਦਿਗਾਰੁ ॥੧॥ ਰਹਾਉ ॥

O Baba, Allah is inaccessible and infinite. Sacred is His Name, and Sacred is His Place. He is the true Cherisher. ||1||Rahau||

ਤੇਰਾ ਹੁਕਮੁ ਨ ਜਾਪੀ ਕੇਤੜਾ ਲਿਖਿ ਨ ਜਾਣੈ ਕੋਇ ॥

The extent of Your command cannot be seen; no one knows how to write it.

ਜੇ ਸਉ ਸਾਇਰ ਮੇਲੀਅਹਿ ਤਿਲੁ ਨ ਪੁਜਾਵਹਿ ਰੋਇ ॥

Even if a hundred poets met together, they could not describe even a tiny bit of it.

ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਸਭਿ ਸੁਣਿ ਸੁਣਿ ਆਖਹਿ ਸੋਇ ॥੨॥

No one has found Your Value; they all merely write what they have heard again and again. ||2||

ਪੀਰ ਪੈਕਾਮਰ ਸਾਲਕ ਸਾਦਕ ਸੁਹਦੇ ਅਉਰੁ ਸਹੀਦ ॥

The Pirs, the Prophets, the spiritual teachers, the faithful, the innocents and the martyrs,

ਸੇਖ ਮਸਾਇਕ ਕਾਜੀ ਮੁਲਾ ਦਰਿ ਦਰਵੇਸ ਰਸੀਦ ॥

the Sheikhs, the mystics, the Qazis, the Mullahs and the Derveshes at His Door

ਬਰਕਤਿ ਤਿਨ ਕਉ ਅਗਲੀ ਪੜਦੇ ਰਹਨਿ ਦਰੁਦ ॥੩॥

-they are blessed all the more as they continue reading their prayers in praise to Him. ||3||

ਪੁਛਿ ਨ ਸਾਜੇ ਪੁਛਿ ਨ ਢਾਹੇ ਪੁਛਿ ਨ ਦੇਵੈ ਲੇਇ ॥

He seeks no advice when He builds; He seeks no advice when He destroys. He seeks no advice while giving or taking.

ਆਪਣੀ ਕੁਦਰਤਿ ਆਪੇ ਜਾਣੈ ਆਪੇ ਕਰਣੁ ਕਰੇਇ ॥

He alone knows His Creative Power; He Himself does all deeds.

ਸਭਨਾ ਵੇਖੈ ਨਦਰਿ ਕਰਿ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥੪॥

He beholds all in His vision. He gives to those with whom He is pleased. ||4||

ਥਾਵਾ ਨਾਵ ਨ ਜਾਣੀਅਹਿ ਨਾਵਾ ਕੇਵਡੁ ਨਾਉ ॥

His Place and His Name are not known, no one knows how great is His Name.

ਜਿਥੈ ਵਸੈ ਮੇਰਾ ਪਾਤਿਸਾਹੁ ਸੋ ਕੇਵਡੁ ਹੈ ਥਾਉ ॥

How great is that place where my the Sovereign lives?

ਅੰਬਤਿ ਕੋਇ ਨ ਸਕਈ ਹਉ ਕਿਸ ਨੋ ਪੁਛਣਿ ਜਾਉ ॥੫॥

No one can reach it; whom shall I go and ask? ||5||

ਵਰਨਾ ਵਰਨ ਨ ਭਾਵਨੀ ਜੇ ਕਿਸੈ ਵਡਾ ਕਰੇਇ ॥

One class of people does not like the other, when one has been made great.

ਵਡੇ ਹਥਿ ਵਡਿਆਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥

Greatness is only in His Great hands; He gives to those with whom He is pleased.

ਹੁਕਮਿ ਸਵਾਰੇ ਆਪਣੈ ਚਸਾ ਨ ਢਿਲ ਕਰੇਇ ॥੬॥

By the hukam of His command, He Himself regenerates, without a moment's delay. ||6||

ਸਭੁ ਕੋ ਆਖੈ ਬਹੁਤੁ ਬਹੁਤੁ ਲੈਣੈ ਕੈ ਵੀਚਾਰਿ ॥

Everyone cries out to have more and more, with the idea of receiving.

ਕੇਵਡੁ ਦਾਤਾ ਆਖੀਐ ਦੇ ਕੈ ਰਹਿਆ ਸੁਮਾਰਿ ॥

How great should we call the Giver? His gifts are beyond estimation.

ਨਾਨਕ ਤੋਟਿ ਨ ਆਵਈ ਤੇਰੇ ਜੁਗਹ ਜੁਗਹ ਭੰਡਾਰ ॥੭॥੧॥

There is no deficiency; His storehouses are filled to overflowing, age after age.

||7||1||

Gost 115 – A Discourse on the subject of five robbers who stole the real glory of a person

SLOAK, PAGE RAGA MALAR 1288

ਮਃ ੧ ॥ ਰਾਜੁ ਮਾਲੁ ਰੂਪੁ ਜਾਤਿ ਜੋਬਨੁ ਪੰਜੇ ਠਗ ॥ ਏਨੀ ਠਗੀਂ ਜਗੁ ਠਗਿਆ ਕਿਨੈ ਨ ਰਖੀ ਲਜ ॥

ਏਨਾ ਠਗਿ ਠਗ ਸੇ ਜਿ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਹਿ ॥ ਨਾਨਕ ਕਰਮਾ ਬਾਹਰੇ ਹੋਰਿ ਕੇਤੇ ਮੁਠੇ ਜਾਹਿ ॥ ੨ ॥

Mehla 1: Royal power, wealth, beauty, social status and youth are the five thieves. These thieves have plundered the world; no one's honour has been spared. But these thieves themselves are robbed, by those who fall at the teacher's feet. The multitudes who do not have good karma are plundered. || 2 ||

Gost 116 – Shabad must be spoken and listened with full concentration of the mind

SLOAK, PAGE 1239 (RAGA SARANG)

ਮਹਲਾ ੧ ॥

Mehla 1:

ਆਖਣਿ ਅਉਖਾ ਸੁਣਣਿ ਅਉਖਾ ਆਖਿ ਨ ਜਾਪੀ ਆਖਿ ॥

It is difficult to recite it; it is difficult to listen to it. It cannot be recited with the mouth.

ਇਕਿ ਆਖਿ ਆਖਹਿ ਸਬਦੁ ਭਾਖਹਿ ਅਰਧ ਉਰਧ ਦਿਨੁ ਰਾਤਿ ॥

Some speak with their mouths and recite the Word of the Shabad - the low and the high, day and night.

ਜੇ ਕਿਹੁ ਹੋਇ ਤ ਕਿਹੁ ਦਿਸੈ ਜਾਪੈ ਰੂਪੁ ਨ ਜਾਤਿ ॥

If He were something, then He would be visible. His form and state cannot be seen.

ਸਭਿ ਕਾਰਣ ਕਰਤਾ ਕਰੇ ਘਟ ਅਉਘਟ ਘਟ ਥਾਪਿ ॥

The Creator God does all deeds; He is established in the hearts of the high and the low.

ਆਖਣਿ ਅਉਖਾ ਨਾਨਕਾ ਆਖਿ ਨ ਜਾਪੈ ਆਖਿ ॥੨॥

It is so difficult to recite it; it cannot be recited with the mouth. ||2||

Gost 117 – Sumer Mountain and a dialogue with Gorathnath

After this interlude in Sultanpur Guru Nanak went to Mount Sumeru in the north, probably travelling alone. The only place named on his journey there is a temple of Durga. Climbing Mount Sumer, Guru Nanak found all nine Siddhs seated there-Gorakhnath, Machhendranath, Isarnath, Charapatnath, Barangnath, Ghoracholi, Balgundai, Bharathari, and Gopichand.

When Gorakhnath asked the identity of the visitor his disciples replied, “This is Nanak Bedi, a *pir* and a *bhagat* who is a householder. Nanak Bedi is a great *bhagat*.” Gorakhnath then addressed Guru Nanak, asking him from where he had come. The Guru replied that he had come from *Asa-andesa* (Hope and Fear) and that he dwelt there as a water-fowl floating on water. Gorakhnath commented that a water-fowl knows all that is taking place along the river and asked Guru Nanak to tell them what was happening in the present evil age (*Kaliyug*). Guru Nanak responded with three *sloaks*, all of them describing a condition of degeneracy.

*SLOAK 1 (RAGA ASA, VAR MEHLA 1, PAGE 468,
SLOAK PRECEDING PAURI 11)*

ਸਲੋਕੁ ਮ: ੧ ॥

Sloak, Mehla 1:

ਸਚਿ ਕਾਲੁ ਕੂੜੁ ਵਰਤਿਆ ਕਲਿ ਕਾਲਖ ਬੋਤਾਲ ॥ ਬੀਉ ਬੀਜਿ ਪਤਿ ਲੈ ਗਏ ਅਬ ਕਿਉ ਉਗਵੈ ਦਾਲਿ ॥

There is a famine of Truth; falsehood prevails, and the blackness of the dark age of Kal Yuga has turned men into demons. Those who planted their seed have departed with honour; now, how can the shattered seed sprout?

ਜੇ ਇਕੁ ਹੋਇ ਤ ਉਗਵੈ ਰੁਤੀ ਹੂ ਰੁਤਿ ਹੋਇ ॥ ਨਾਨਕ ਪਾਹੈ ਬਾਹਰਾ ਕੋਰੈ ਰੰਗੁ ਨ ਸੋਇ ॥

If the seed is whole, and it is the proper season, then the seed will sprout. Without treatment, the raw fabric cannot be dyed.

ਭੈ ਵਿਚਿ ਖੁੰਬਿ ਚੜਾਈਐ ਸਰਮੁ ਪਾਹੁ ਤਨਿ ਹੋਇ ॥ ਨਾਨਕ ਭਗਤੀ ਜੇ ਰਪੈ ਕੂੜੈ ਸੋਇ ਨ ਕੋਇ ॥੧॥

In the fear of God it is bleached white, if the treatment of modesty is applied to the cloth of the body. If one is dyed with devotional worship, his reputation is not false. ||1||

*SLOAK 1 (VAR RAGA MAJ,
SLOAK 1 PRECEDING PAURI 16, PAGE 145)*

ਸਲੋਕੁ ਮ: ੧ ॥

Sloak, Mehla 1:

ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥

The dark age of Kal Yuga is the knife, and the kings are butchers; righteousness has sprouted wings and flown away.

ਕੂੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ ॥

In this dark night of falsehood, the moon of Truth is not visible anywhere.

ਹਉ ਭਾਲਿ ਵਿਕੁੰਨੀ ਹੋਈ ॥ ਆਧੇਰੈ ਰਾਹੁ ਨ ਕੋਈ ॥

I have searched in vain, and I am so confused; in this darkness, I cannot find the path.

ਵਿਚਿ ਹਉਮੈ ਕਰਿ ਦੁਖੁ ਰੋਈ ॥ ਕਹੁ ਨਾਨਕ ਕਿਨਿ ਬਿਧਿ ਗਤਿ ਹੋਈ ॥੧॥

In egotism, they cry out in pain. How will they be saved? ||1||

SLOAK III

ਸਲੋਕੁ ਮ: ੧ ॥

Sloak, Mehla 1:

ਸਤੀ ਪਾਪੁ ਕਰਿ ਸਤੁ ਕਮਾਹਿ ॥ ਗੁਰ ਦੀਖਿਆ ਘਰਿ ਦੇਵਣ ਜਾਹਿ ॥

Men of charity gather wealth by committing sins, and then give it away in donations to charity. Their spiritual teachers go to their homes to instruct them.

ਇਸਤਰੀ ਪੁਰਖੈ ਖਟਿਐ ਭਾਉ ॥ ਭਾਵੈ ਆਵਉ ਭਾਵੈ ਜਾਉ ॥

The woman loves the man only for his wealth; they come and go as they please.

ਸਾਸਤੁ ਬੇਦੁ ਨ ਮਾਨੈ ਕੋਇ ॥ ਆਪੇ ਆਪੇ ਪੂਜਾ ਹੋਇ ॥
No one obeys the Shastras or the Vedas. All worship themselves.
 ਕਾਜੀ ਹੋਇ ਕੈ ਬਹੈ ਨਿਆਇ ॥ ਫੇਰੇ ਤਸਬੀ ਕਰੇ ਖੁਦਾਇ ॥
Becoming judges, they sit and administer justice.
They recite on their malas, and call upon God.

ਵਢੀ ਲੈ ਕੈ ਹਕੁ ਗਵਾਏ ॥ ਜੇ ਕੋ ਪੁਛੈ ਤਾ ਪੜਿ ਸੁਣਾਏ ॥
They accept bribes, and block justice.
If someone asks them, they read quotations from their books.
 ਤੁਰਕ ਮੰਤ੍ਰ ਕਨਿ ਰਿਦੈ ਸਮਾਹਿ ॥ ਲੋਕ ਮੁਹਾਵਹਿ ਚਾੜੀ ਖਾਹਿ ॥
The Muslim scriptures are in their ears and in their hearts.
They plunder the people, and engage in gossip and flattery.
 ਚਉਕਾ ਦੇ ਕੈ ਸੁਚਾ ਹੋਇ ॥ ਐਸਾ ਹਿੰਦੂ ਵੇਖਹੁ ਕੋਇ ॥
They anoint their kitchens to try to become pure. Behold, such is the Hindu.
 ਜੋਗੀ ਗਿਰਹੀ ਜਟਾ ਬਿਭੂਤ ॥ ਆਗੈ ਪਾਛੈ ਰੋਵਹਿ ਪੂਤ ॥
The Yogi, with matted hair and ashes on his body, has become a householder.
The children weep in front of him and behind him.
 ਜੋਗੁ ਨ ਪਾਇਆ ਜੁਗਤਿ ਗਵਾਈ ॥ ਕਿਤੁ ਕਾਰਣਿ ਸਿਰਿ ਛਾਈ ਪਾਈ ॥
He does not attain Yoga - he has lost his way. Why does he apply ashes to his forehead?
 ਨਾਨਕ ਕਲਿ ਕਾ ਏਹੁ ਪਰਵਾਣੁ ॥ ਆਪੇ ਆਖਣੁ ਆਪੇ ਜਾਣੁ ॥੧॥
These are the signs of the dark age of Kalyuga; everyone says that he is the greatest and himself knows everything. ||1||

At the end there is a sloka of Mehrban, which reads:

ਬਿਨੁ ਸਿਮਰਨ ਜੋ ਜੀਵਨਾ ਰਾਜੁ ਪਾਟੁ ਸਭੁ ਬਾਇ ॥
 ਨਾਨਕ ਦਾਸ ਸਿਮਰਨਿ ਰਚੈ ਸਤਿਗੁਰੁ ਕੈ ਪਰਸਾਦਿ ॥

Gosts 118-122

The location of these gosts is *Sumer Parbhat* (mountain) and dialogue is with Siddhs (people who had deserted their homes and families and made mountains and caves their new dwellings. They had also developed miraculous powers with their meditation). The questions raised by Siddhs were answered by Guru Nanak by reciting various compositions.

Gost 118 – The question raised was that who was a true Yogi, a recluse or a

devout householder (a Gurmukh)?

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

Ramkali , Mehla 1:

ਅਉਹਠਿ ਹਸਤ ਮੜੀ ਘਰੁ ਛਾਇਆ ਧਰਣਿ ਗਗਨ ਕਲ ਧਾਰੀ ॥੧॥

He has made His home in the monastery of the heart; He has infused His power into the earth and the sky. ||1||

ਗੁਰਮੁਖਿ ਕੇਤੀ ਸਬਦਿ ਉਧਾਰੀ ਸੰਤਹੁ ॥੧॥ ਰਹਾਉ ॥

Through the Word of the Shabad, the Gurmukhs have saved so very many.
 ||1||*Rahau||*

ਮਮਤਾ ਮਾਰਿ ਹਉਮੈ ਸੋਧੈ ਤ੍ਰਿਭਵਣਿ ਜੋਤਿ ਤੁਮਾਰੀ ॥੨॥

He conquers attachment, and eradicates egotism, and sees God's divine light pervading the three worlds. ||2||

ਮਨਸਾ ਮਾਰਿ ਮਨੈ ਮਹਿ ਰਾਖੈ ਸਤਿਗੁਰ ਸਬਦਿ ਵੀਚਾਰੀ ॥੩॥

He conquers desire, and enshrines God within his mind; he contemplates the Word of the true teacher's Shabad. ||3||

ਸਿੰਛੀ ਸੁਰਤਿ ਅਨਾਹਦਿ ਵਾਜੈ ਘਟਿ ਘਟਿ ਜੋਤਿ ਤੁਮਾਰੀ ॥੪॥

The horn of consciousness vibrates the unstruck sound current; God's light illuminates each and every heart, God. ||4||

ਪਰਪੰਚ ਬੋਣੁ ਤਹੀ ਮਨੁ ਰਾਖਿਆ ਬ੍ਰਹਮ ਅਗਨਿ ਪਰਜਾਰੀ ॥੫॥

He plays the flute of the universe in his mind, and lights the fire of God. ||5||

ਪੰਚ ਤਤੁ ਮਿਲਿ ਅਹਿਨਿਸਿ ਦੀਪਕੁ ਨਿਰਮਲ ਜੋਤਿ ਅਪਾਰੀ ॥੬॥

Bringing together the five elements, day and night, God's lamp shines with the immaculate light of the Infinite. ||6||

ਰਵਿ ਸਸਿ ਲਉਕੇ ਇਹੁ ਤਨੁ ਕਿੰਗੁਰੀ ਵਾਜੈ ਸਬਦੁ ਨਿਰਾਰੀ ॥੭॥

The right and left nostrils, the sun and the moon channels, are the strings of the body-harp; they vibrate the wondrous melody of the Shabad. ||7||

ਸਿਵ ਨਗਰੀ ਮਹਿ ਆਸਣੁ ਅਉਧੁ ਅਲਖੁ ਅਗੰਮੁ ਅਪਾਰੀ ॥੮॥

The true hermit obtains a seat in the City of God, the invisible, inaccessible, infinite. ||8||

ਕਾਇਆ ਨਗਰੀ ਇਹੁ ਮਨੁ ਰਾਜਾ ਪੰਚ ਵਸਹਿ ਵੀਚਾਰੀ ॥੯॥

The mind is the king of the city of the body; the five sources of knowledge dwell within it. ||9||

ਸਬਦਿ ਰਵੈ ਆਸਣਿ ਘਰਿ ਰਾਜਾ ਅਦਲੁ ਕਰੇ ਗੁਣਕਾਰੀ ॥੧੦॥

Seated in his home, this king recites the Shabad; he administers justice and virtue. ||10||

ਕਾਲੁ ਬਿਕਾਲੁ ਕਹੇ ਕਹਿ ਬਪੁਰੇ ਜੀਵਤ ਮੁਆ ਮਨੁ ਮਾਰੀ ॥੧੧॥

What can poor death or birth say to him? Conquering his mind, he remains deatched while yet alive. ||11||

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸ ਇਕ ਮੂਰਤਿ ਆਪੇ ਕਰਤਾ ਕਾਰੀ ॥੧੨॥

Brahma, Vishnu and Shiv are manifestations of the One God. He Himself is the doer of all deeds. ||12||

ਕਾਇਆ ਸੋਧਿ ਤਰੈ ਭਵ ਸਾਗਰੁ ਆਤਮ ਤਤੁ ਵੀਚਾਰੀ ॥੧੩॥

One who purifies his body, crosses over the terrifying world-ocean; he contemplates the essence of his own soul. ||13||

ਗੁਰ ਸੇਵਾ ਤੇ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਅੰਤਰਿ ਸਬਦੁ ਰਵਿਆ ਗੁਣਕਾਰੀ ॥੧੪॥

Serving the teacher, he finds everlasting peace; deep within, the Shabad permeates him, colouring him with virtue. ||14||

ਆਪੇ ਮੇਲਿ ਲਏ ਗੁਣਦਾਤਾ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰੀ ॥੧੫॥

The Giver of virtue unites with Himself, one who conquers egotism and desire. ||15||

ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਚਉਥੈ ਵਰਤੈ ਏਹਾ ਭਗਤਿ ਨਿਰਾਰੀ ॥੧੬॥

Eradicating the three qualities²⁹, dwell in the fourth state³⁰. This is the unparalleled devotional worship. ||16||

ਗੁਰਮੁਖਿ ਜੋਗ ਸਬਦਿ ਆਤਮੁ ਚੀਨੈ ਹਿਰਦੈ ਏਕੁ ਮੁਰਾਰੀ ॥੧੭॥

²⁹ Rajas, Sattav and Tamas

³⁰ The states of mind are: awake, sleep, sound sleep and **the mind's absorption in God.**

This is the Yoga of the Gurmukh: Through the Shabad, he understands his own soul, and he enshrines within his heart the One God. ||17||

ਮਨੁਆ ਅਸਥਿਰੁ ਸਬਦੇ ਰਾਤਾ ਏਹਾ ਕਰਣੀ ਸਾਰੀ ॥੧੮॥

Imbued with the Shabad, his mind becomes steady and stable; this is the most excellent action. ||18||

ਬੇਦੁ ਬਾਦੁ ਨ ਪਾਖੰਡੁ ਅਉਧੁ ਗੁਰਮੁਖਿ ਸਬਦਿ ਬੀਚਾਰੀ ॥੧੯॥

This true hermit does not enter into religious debates or hypocrisy; the Gurmukh contemplates the Shabad. ||19||

ਗੁਰਮੁਖਿ ਜੋਗੁ ਕਮਾਵੈ ਅਉਧੁ ਜਤੁ ਸਤੁ ਸਬਦਿ ਵੀਚਾਰੀ ॥੨੦॥

The Gurmukh practises Yoga - he is the true hermit; he practises abstinence and truth, and contemplates the Shabad. ||20||

ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਰੇ ਅਉਧੁ ਜੋਗੁ ਜੁਗਤਿ ਵੀਚਾਰੀ ॥੨੧॥

One who dies in the Shabad and conquers his mind is the true hermit; he understands the way of Yoga. ||21||

ਮਾਇਆ ਮੋਹੁ ਭਵਜਲੁ ਹੈ ਅਵਧੁ ਸਬਦਿ ਤਰੈ ਕੁਲ ਤਾਰੀ ॥੨੨॥

Attachment to Maya is the terrifying world-ocean; through the Shabad, the true hermit saves himself, and his ancestors as well. ||22||

ਸਬਦਿ ਸੂਰ ਜੁਗ ਚਾਰੇ ਅਉਧੁ ਬਾਣੀ ਭਗਤਿ ਵੀਚਾਰੀ ॥੨੩॥

Contemplating the Shabad, you shall be a hero throughout the four ages³¹, O hermit; contemplate the Word of the teacher's bani in devotion. ||23||

ਏਹੁ ਮਨੁ ਮਾਇਆ ਮੋਹਿਆ ਅਉਧੁ ਨਿਕਸੈ ਸਬਦਿ ਵੀਚਾਰੀ ॥੨੪॥

This mind is enticed by Maya, O hermit; contemplating the Shabad, you shall find release. ||24||

ਆਪੇ ਬਖਸੇ ਮੇਲਿ ਮਿਲਾਏ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ॥੨੫॥੯॥

He Himself forgives, and unites in His Union; God is the ultimate saviour. ||25||9||

Gost 119 – The Kaliyug and its people

In response to the above question, the Guru composed the following sloaks

SLOAK 1 PRECEDING PAURI 14, VAR SARANG, PAGE 1242

ਸਲੋਕ ਮ: ੧ ॥

Sloak, Mehla 1:

ਕਲਿ ਹੋਈ ਕੁਤੇ ਮੁਹੀ ਖਾਜੁ ਹੋਆ ਮੁਰਦਾਰੁ ॥ ਕੂੜੁ ਬੋਲਿ ਬੋਲਿ ਭਉਕਣਾ ਚੂਕਾ ਧਰਮੁ ਬੀਚਾਰੁ ॥

In this dark age of Kalyug, people have faces like dogs; they eat rotting carcasses for food. They bark and speak, telling only lies; all thought of righteousness has left them.

ਜਿਨ ਜੀਵੰਦਿਆ ਪਤਿ ਨਹੀ ਮੁਇਆ ਮੰਦੀ ਸੋਇ ॥ ਲਿਖਿਆ ਹੋਵੈ ਨਾਨਕਾ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ ॥੧॥

Those who have no honour while alive, will have an evil reputation after they die. Whatever is predestined, happens, Whatever the Creator does, comes to pass. ||1||

ਮ: ੧ ॥

Mehla 1:

ਰੰਨਾ ਹੋਈਆ ਬੋਧੀਆ ਪੁਰਸ ਹੋਏ ਸਈਆਦ ॥ ਸੀਲੁ ਸੰਜਮੁ ਸੁਚ ਭੰਨੀ ਖਾਣਾ ਖਾਜੁ ਅਹਾਜੁ ॥

³¹ Four eras: Satyug, Treta, Dwapar and Kalyug

Women pretend to be advisors, and men have become butchers. Humility, self-control and purity have run away; people eat the uneatable, forbidden food.

ਸਰਮੁ ਗਇਆ ਘਰਿ ਆਪਣੈ ਪਤਿ ਉਠਿ ਚਲੀ ਨਾਲਿ ॥ ਨਾਨਕ ਸਚਾ ਏਕੁ ਹੈ ਅਉਰੁ ਨ ਸਚਾ ਭਾਲਿ ॥੨॥

Modesty has left home, and honour has gone away. There is only One true God; do not bother to search for any other as true. ||2||

Gost 120 – What should be the wearing of a Siddh? Why is teacher Nanak wearing a householder's dress rather than a Siddh's or Sanyasi's dress?

In response to the above question, the teacher composed the following:

ASHTPADI IN RAGA RAMKALI, PAGE 907

ਰਾਮਕਲੀ ਦਖਣੀ ਮਹਲਾ ੧ ॥

Ramkali, Dakhani, Mehla 1:

ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸਾਚੁ ਦ੍ਰਿੜਾਇਆ ਸਾਚ ਸਬਦਿ ਰਸਿ ਲੀਣਾ ॥੧॥

Abstinence, chastity, self-control and truthfulness have been implanted within me; I am dyed with the sublime essence of the true word of the Shabad. ||1||

ਮੇਰਾ ਗੁਰੁ ਦਇਆਲੁ ਸਦਾ ਰੰਗਿ ਲੀਣਾ ॥

My Merciful teacher remains forever dyed with God's love.

ਅਹਿਨਿਸਿ ਰਹੈ ਏਕ ਲਿਵ ਲਾਗੀ ਸਾਚੇ ਦੇਖਿ ਪਤੀਣਾ ॥੧॥ ਰਹਾਉ ॥

Day and night, He remains lovingly focused on the One God; gazing upon the true God, He is pleased. ||1||Rahau||

ਰਹੈ ਗਗਨ ਪੁਰਿ ਦ੍ਰਿਸਟਿ ਸਮੈਸਰਿ ਅਨਹਤ ਸਬਦਿ ਰੰਗੀਣਾ ॥੨॥

He abides in the tenth Gate, and looks equally upon all; He is dyed with the unstruck sound current of the Shabad. ||2||

ਸਤੁ ਬੰਧਿ ਕੁਪੀਨ ਭਰਿਪੁਰਿ ਲੀਣਾ ਜਿਹਵਾ ਰੰਗਿ ਰਸੀਣਾ ॥੩॥

Wearing the loin-cloth of chastity, He remains absorbed in the all-pervading God; His tongue enjoys the taste of God's love. ||3||

ਮਿਲੈ ਗੁਰ ਸਾਚੇ ਜਿਨਿ ਰਚੁ ਰਾਚੇ ਕਿਰਤੁ ਵੀਚਾਰਿ ਪਤੀਣਾ ॥੪॥

The One who created the creation has met the true teacher; contemplating the teacher's lifestyle, He is pleased. ||4||

ਏਕ ਮਹਿ ਸਰਬ ਸਰਬ ਮਹਿ ਏਕਾ ਏਹ ਸਤਿਗੁਰਿ ਦੇਖਿ ਦਿਖਾਈ ॥੫॥

All are in the One, and the One is in all. This is what the true teacher has shown me. ||5||

ਜਿਨਿ ਕੀਏ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਸੋ ਪ੍ਰਭੁ ਲਖਨੁ ਨ ਜਾਈ ॥੬॥

He who created the worlds, solar systems and galaxies - that God cannot be known. ||6||

ਦੀਪਕ ਤੇ ਦੀਪਕੁ ਪਰਗਾਸਿਆ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਦਿਖਾਈ ॥੭॥

From the lamp of God, the lamp within is lit; the Divine light illuminates the three worlds. ||7||

ਸਚੈ ਤਖਤਿ ਸਚ ਮਹਲੀ ਬੈਠੇ ਨਿਰਭਉ ਤਾੜੀ ਲਾਈ ॥੮॥

The teacher sits on the true throne in the true mansion; He is attuned, absorbed in the fearless God. ||8||

ਮੋਹਿ ਗਇਆ ਬੈਰਾਗੀ ਜੋਗੀ ਘਟਿ ਘਟਿ ਕਿੰਗੁਰੀ ਵਾਈ ॥੯॥

The teacher, the detached Yogi, has enticed the hearts of all; He plays His harp in each and every heart. ||9||

ਨਾਨਕ ਸਰਣਿ ਪ੍ਰਭੂ ਕੀ ਛੁਟੇ ਸਤਿਗੁਰ ਸਚੁ ਸਖਾਈ ॥੧੦॥੮॥

In God's sanctuary, one is emancipated; the true teacher becomes our true help and support. ||10||8||

The teacher wanted to point out that a Siddh should be like a true-teacher, and not what he is now.

Gost 121 – The importance of the family life

VAR MALHAR, SLOAK 1, PRECEDING PAURI 24, PAGE 1289

ਮ: ੧ ॥

Mehla 1:

ਅਜਰੁ ਜਰੈ ਤ ਨਉ ਕੁਲ ਬੰਧੁ ॥ ਪੂਜੈ ਪ੍ਰਾਣ ਹੋਵੈ ਥਿਰੁ ਕੰਧੁ ॥

One who bears the unbearable, controls the nine holes³² of the body. One who worships and adores God with his breath of life, gains stability in his body-wall.

ਕਹਾਂ ਤੇ ਆਇਆ ਕਹਾਂ ਏਹੁ ਜਾਣੁ ॥ ਜੀਵਤ ਮਰਤ ਰਹੈ ਪਰਵਾਣੁ ॥

Where has he come from, and where will he go?

Remaining detached while yet alive, he is accepted and approved.

ਹੁਕਮੈ ਬੂਝੈ ਤਤੁ ਪਛਾਣੈ ॥ ਇਹੁ ਪਰਸਾਦੁ ਗੁਰੂ ਤੇ ਜਾਣੈ ॥

Whoever understands the hukam of God's command, realises the essence of reality. This is known by teacher's lessons.

ਹੋਂਦਾ ਫੜੀਅਗੁ ਨਾਨਕ ਜਾਣੁ ॥ ਨਾ ਹਉ ਨਾ ਮੈ ਜੁਨੀ ਪਾਣੁ ॥੨॥

Always remember: egotism leads to bondage. Only those who have no ego and no self-conceit, are not consigned to reincarnation. ||2||

Gost 122 – Who is a Siddh and what should he do?

ਆਸਾ ਮਹਲਾ ੧ ॥

Asa, Mehla 1:

ਗੁਰ ਕਾ ਸਬਦੁ ਮਨੈ ਮਹਿ ਮੁੰਦਾ ਖਿੰਬਾ ਖਿਮਾ ਹਢਾਵਉ ॥

Let the Word of the teacher's Shabad be the ear-rings pierced in your mind, and and tolerance your patched coat.

ਜੋ ਕਿਛੁ ਕਰੈ ਭਲਾ ਕਰਿ ਮਾਨਉ ਸਹਜ ਜੋਗ ਨਿਧਿ ਪਾਵਉ ॥੧॥

Whatever God does, look upon that as good; thus you shall obtain the treasure of Sehj yoga. ||1||

ਬਾਬਾ ਜੁਗਤਾ ਜੀਉ ਜੁਗਹ ਜੁਗ ਜੋਗੀ ਪਰਮ ਤੰਤ ਮਹਿ ਜੋਗੰ ॥

O Father, the soul which is united in union as a Yogi, remains united in the supreme essence throughout the ages.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਰੰਜਨ ਪਾਇਆ ਗਿਆਨ ਕਾਇਆ ਰਸ ਭੋਗੰ ॥੧॥ ਰਹਾਉ ॥

One who has obtained the divine Nam, his body enjoys the pleasure of spiritual wisdom. ||1||Rahau||

ਸਿਵ ਨਗਰੀ ਮਹਿ ਆਸਣਿ ਬੈਸਉ ਕਲਪ ਤਿਆਗੀ ਬਾਦੰ ॥

In God's City, he sits in his own Yogic posture, and he forsakes his desires and conflicts.

³² Two ears, two nostrils, two eyes, two private parts and one mouth.

ਸਿੰਝੀ ਸਬਦੁ ਸਦਾ ਧੁਨਿ ਸੋਰੈ ਅਹਿਨਿਸਿ ਪੂਰੈ ਨਾਦੰ ॥੨॥

The sound of the horn ever rings out its beautiful melody, and day and night, he is filled with the sound current of Nad. ||2||

ਪਤੁ ਵੀਚਾਰੁ ਗਿਆਨ ਮਤਿ ਡੰਡਾ ਵਰਤਮਾਨ ਬਿਭੂਤੰ ॥

My drinking bowl is reflective meditation, and spiritual wisdom is my walking stick; to dwell in God's presence is the ashes I apply to my body.

ਹਰਿ ਕੀਰਤਿ ਰਹਰਾਸਿ ਹਮਾਰੀ ਗੁਰਮੁਖਿ ਪੰਥੁ ਅਤੀਤੰ ॥੩॥

The praise of God is my occupation; and to live as Gurmukh is my pure religion. ||3||

ਸਗਲੀ ਜੋਤਿ ਹਮਾਰੀ ਸੰਮਿਆ ਨਾਨਾ ਵਰਨ ਅਨੇਕੰ ॥

My wooden arm-rest is to see God's light in all, although their forms and colours are so numerous.

ਕਹੁ ਨਾਨਕ ਸੁਣਿ ਭਰਥਰਿ ਜੋਗੀ ਪਾਰਬ੍ਰਹਮ ਲਿਵ ਏਕੰ ॥੪॥੩॥੩੭॥

Listen, O Bharthari Yogi: love only the Supreme God. ||4||3||37||

ਆਸਾ ਮਹਲਾ ੧ ॥

Asa, Mehla 1:

ਗੁੜੁ ਕਰਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕਰਿ ਧਾਵੈ ਕਰਿ ਕਰਣੀ ਕਸੁ ਪਾਈਐ ॥

Make spiritual wisdom your molasses, and meditation your scented flowers; let good deeds be the herbs.

ਭਾਠੀ ਭਵਨੁ ਪ੍ਰੇਮ ਕਾ ਪੋਚਾ ਇਤੁ ਰਸਿ ਅਮਿਉ ਚੁਆਈਐ ॥੧॥

Let devotional faith be the distilling fire, and your love the ceramic cup. Thus the sweet nectar of life is distilled. ||1||

ਬਾਬਾ ਮਨੁ ਮਤਵਾਰੋ ਨਾਮ ਰਸੁ ਪੀਵੈ ਸਹਜ ਰੰਗ ਰਚਿ ਰਹਿਆ ॥

O Baba, the mind is intoxicated with the Nam, drinking in its Nectar. It remains absorbed in God's love.

ਅਹਿਨਿਸਿ ਬਨੀ ਪ੍ਰੇਮ ਲਿਵ ਲਾਗੀ ਸਬਦੁ ਅਨਾਹਦ ਗਹਿਆ ॥੧॥ ਰਹਾਉ ॥

Night and day, remaining attached to the love of God, the celestial music of the Shabad resounds. ||1||Rahau||

ਪੂਰਾ ਸਾਚੁ ਪਿਆਲਾ ਸਹਜੇ ਤਿਸਹਿ ਪੀਆਏ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇ ॥

The perfect God naturally gives the cup of Truth, to the one upon whom He casts His glance of Grace.

ਅੰਮ੍ਰਿਤੁ ਕਾ ਵਾਪਾਰੀ ਹੋਵੈ ਕਿਆ ਮਦਿ ਛੂਛੈ ਭਾਉ ਧਰੇ ॥੨॥

One who trades in this Nectar - how could he ever love the wine of the world? ||2||

ਗੁਰ ਕੀ ਸਾਖੀ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਪੀਵਤ ਹੀ ਪਰਵਾਣੁ ਭਇਆ ॥

The teachings of the teacher, the divine bani - drinking them in, one becomes acceptable and renowned.

ਦਰ ਦਰਸਨ ਕਾ ਪ੍ਰੀਤਮੁ ਹੋਵੈ ਮੁਕਤਿ ਬੈਕੁੰਠੈ ਕਰੈ ਕਿਆ ॥੩॥

Unto the one who loves God's court, and the blessed vision of His audience, of what use is liberation or paradise? ||3||

ਸਿਫਤੀ ਰਤਾ ਸਦ ਬੈਰਾਗੀ ਜੁਐ ਜਨਮੁ ਨ ਹਾਰੈ ॥

Imbued with God's praises, one is forever a renunciate, and one's life is not lost in the gamble.

ਕਹੁ ਨਾਨਕ ਸੁਣਿ ਭਰਥਰਿ ਜੋਗੀ ਖੀਵਾ ਅੰਮ੍ਰਿਤੁ ਧਾਰੈ ॥੪॥੪॥੩੮॥

Gosts 123-124 – A dialogue with Machhinder Nath in Charpat Vani. Who is a true Sadhu?

In reply, Guru Nanak composed the following Shabads:

RAGA RAMKALI, PAGE 877

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

Ramkali, Mehla 1:

ਸੁਰਤਿ ਸਬਦੁ ਸਾਖੀ ਮੇਰੀ ਸਿੰਝੀ ਬਾਜੈ ਲੋਕੁ ਸੁਣੈ ॥

Awareness of the Shabad and the teachings is my horn; the people hear the sound of its vibrations.

ਪਤੁ ਝੋਲੀ ਮੰਗਣ ਕੈ ਤਾਈ ਭੀਖਿਆ ਨਾਮੁ ਪੜੇ ॥੧॥

Honour is my begging-bowl, and the Nam, is the charity I receive. ||1||

ਬਾਬਾ ਗੋਰਖੁ ਜਾਗੈ ॥ ਗੋਰਖੁ ਸੋ ਜਿਨਿ ਗੋਇ ਉਠਾਲੀ ਕਰਤੇ ਬਾਰ ਨ ਲਾਗੈ ॥੧॥ ਰਹਾਉ ॥

O Gorakh!, Gorakh is also a name of the Almighty; He is always awake and aware. He alone is Gorakh, who sustains the earth; He created it in an instant. ||1||Rahau||

ਪਾਣੀ ਪ੍ਰਾਣ ਪਵਣਿ ਬੰਧਿ ਰਾਖੇ ਚੰਦੁ ਸੂਰਜੁ ਮੁਖਿ ਦੀਏ ॥

Binding together water and air, He infused the breath of life into the body, and made the lamps of the sun and the moon.

ਮਰਣ ਜੀਵਣ ਕਉ ਧਰਤੀ ਦੀਨੀ ਏਤੇ ਗੁਣ ਵਿਸਰੇ ॥੨॥

To die and to live, He gave us the earth, but we have forgotten these blessings. ||2||

ਸਿਧ ਸਾਧਿਕ ਅਰੁ ਜੋਗੀ ਜੰਗਮ ਪੀਰ ਪੁਰਸ ਬਹੁਤੇਰੇ ॥

There are so many Siddhas, seekers, Yogis, wandering pilgrims, spiritual teachers and good people.

ਜੇ ਤਿਨ ਮਿਲਾ ਤ ਕੀਰਤਿ ਆਖਾ ਤਾ ਮਨੁ ਸੇਵ ਕਰੇ ॥੩॥

If I meet them, I recite God's praises, and then, my mind serves Him. ||3||

ਕਾਗਦੁ ਲੂਣੁ ਰਹੈ ਘ੍ਰਿਤੁ ਸੰਗੇ ਪਾਣੀ ਕਮਲੁ ਰਹੈ ॥

Paper and salt, protected by ghee, remain untouched by water, as the lotus remains unaffected in water.

ਐਸੇ ਭਗਤ ਮਿਲਹਿ ਜਨ ਨਾਨਕ ਤਿਨ ਜਮੁ ਕਿਆ ਕਰੈ ॥੪॥੪॥

Those who meet with such devotees, what can death do to them? ||4||4||

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

Ramkali, Mehla 1:

ਸੁਣਿ ਮਾਛਿੰਦ੍ਰਾ ਨਾਨਕੁ ਬੋਲੈ ॥ ਵਸਗਤਿ ਪੰਚ ਕਰੇ ਨਹ ਡੋਲੈ ॥

Listen, Machhindra, One who subdues the five passions³³ does not waver.

ਐਸੀ ਜੁਗਤਿ ਜੋਗ ਕਉ ਪਾਲੇ ॥ ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ ॥੧॥

One who practises Yoga in such a way, saves himself, and saves all his generations. ||1||

³³ Passions, anger, greed, attachment and ego.

ਸੋ ਅਉਧੁਤੁ ਐਸੀ ਮਤਿ ਪਾਵੈ ॥ ਅਹਿਨਿਸਿ ਸੁੰਨਿ ਸਮਾਧਿ ਸਮਾਵੈ ॥੧॥ ਰਹਾਉ ॥

*He alone is a hermit, who attains such understanding.
Day and night, he remains absorbed in deepest Samadhi. ||1||Rahau||*

ਭਿਖਿਆ ਭਾਇ ਭਗਤਿ ਭੈ ਚਲੈ ॥ ਹੋਵੈ ਸੁ ਤ੍ਰਿਪਤਿ ਸੰਤੋਖਿ ਅਮੁਲੈ ॥

*He begs for loving devotion to God, and lives in the fear of God.
He is satisfied, with the priceless gift of contentment.*

ਧਿਆਨ ਰੂਪਿ ਹੋਇ ਆਸਣੁ ਪਾਵੈ ॥ ਸਚਿ ਨਾਮਿ ਤਾੜੀ ਚਿਤੁ ਲਾਵੈ ॥੨॥

*Becoming the embodiment of meditation, he attains the true Yogic posture.
He focuses his consciousness in the deep trance of the true Name. ||2||*

ਨਾਨਕੁ ਬੋਲੈ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ॥ ਸੁਣਿ ਮਾਛਿੰਦ੍ਰਾ ਅਉਧੁ ਨੀਸਾਣੀ ॥

Recite the divine Word. Listen, Machhindra: this is the insignia of the true hermit.

ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੁ ਵਲਾਏ ॥ ਨਿਹਚਉ ਨਾਨਕ ਕਰਤੇ ਪਾਏ ॥੩॥

*One who, in the midst of hope, remains untouched by hope, shall truly find the
creator God. ||3||*

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਅਗਮੁ ਸੁਣਾਏ ॥ ਗੁਰ ਚੇਲੇ ਕੀ ਸੰਧਿ ਮਿਲਾਏ ॥

*I share the mysterious secrets of God. The teacher and His disciple are joined
together.*

ਦੀਖਿਆ ਦਾਰੂ ਭੋਜਨੁ ਖਾਇ ॥ ਛਿਅ ਦਰਸਨ ਕੀ ਸੋਝੀ ਪਾਇ ॥੪॥੫॥

*One who eats this food, this medicine of the teachings, has the wisdom of the six
Shastras³⁴. ||4||5||*

Gosts 125 – Guru Nanak in God's court

After the above dialogues with Naths the Guru went to God's court, where God received him with courtesy. A dialogue about the importance of Shabad and Nam is pursued. Guru Nanak then composed the following hymn:

RAGA GAURI, PAGE 152

ਗਉੜੀ ਮਹਲਾ ੧ ਦਖਣੀ ॥

Gauri, Mehla 1, Dakhani:

ਸੁਣਿ ਸੁਣਿ ਬੂਝੈ 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 Name.*

ਆਪਿ ਭੁਲਾਏ ਠਉਰ ਨ ਠਾਉ ॥ ਤੂੰ ਸਮਝਾਵਹਿ ਮੇਲਿ ਮਿਲਾਉ ॥੧॥

*When God Himself leads us astray, there is no other place of rest for us to find.
You impart understanding, and You unite us in Your union. ||1||*

ਨਾਮੁ ਮਿਲੈ ਚਲੈ ਮੈ ਨਾਲਿ ॥ ਬਿਨੁ ਨਾਵੈ ਬਾਧੀ ਸਭ ਕਾਲਿ ॥੧॥ ਰਹਾਉ ॥

*I obtain the Nam, which shall go along with me in the end.
Without the Name, all are held in the grip of death. ||1||Rahau||*

ਖੇਤੀ ਵਣਜੁ ਨਾਵੈ ਕੀ ਓਟ ॥ ਪਾਪੁ ਪੁੰਨੁ ਬੀਜ ਕੀ ਪੋਟ ॥

*My farming and my trading are by the support of the Name.
The seeds of sin and virtue are bound together.*

ਕਾਮੁ ਕ੍ਰੋਧੁ ਜੀਅ ਮਹਿ ਚੋਟ ॥ ਨਾਮੁ ਵਿਸਾਰਿ ਚਲੇ ਮਨਿ ਖੋਟ ॥੨॥

³⁴ Six school of philosophy viz., Saankh (ਸਾਂਖ), Nyaie (ਨਯਾਯ), Patanjali (ਪਾਤੰਜਲ), Baisaesak (ਬੈ-ਸੈਸਕ), Mimansa (ਮੀਮਾਂਸਾ), Vedanta (ਵੈਦਾਂਤਾ)

*Sexual desire and anger are wounds of the soul.
The evil-minded ones forget the Nam, and then depart. ||2||*

ਸਾਚੇ ਗੁਰ ਕੀ ਸਾਚੀ ਸੀਖ ॥ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਸਾਚੁ ਪਰੀਖ ॥

*True are the teachings of the true teacher.
The body and mind are cooled and soothed, by the touchstone of Truth.*

ਜਲ ਪੁਰਾਇਨਿ ਰਸ ਕਮਲ ਪਰੀਖ ॥ ਸਬਦਿ ਰਤੇ ਮੀਠੇ ਰਸ ਈਖ ॥੩॥

This is the true mark of wisdom: that one remains detached, like the water-lily, or the lotus upon the water. Attuned to the Word of the Shabad, one becomes sweet, like the juice of the sugar cane. ||3||

ਹੁਕਮਿ ਸੰਜੋਗੀ ਗੜਿ ਦਸ ਦੁਆਰ ॥ ਪੰਚ ਵਸਹਿ ਮਿਲਿ ਜੋਤਿ ਅਪਾਰ ॥

*By God's command, the castle of the body has ten gates.
The five passions dwell there, together with the divine light of the Infinite.*

ਆਪਿ ਤੁਲੈ ਆਪੇ ਵਣਜਾਰ ॥ ਨਾਨਕ ਨਾਮਿ ਸਵਾਰਣਹਾਰ ॥੪॥੫॥

*God Himself is the merchandise, and He Himself is the trader.
Through the Nam, we are adorned and rejuvenated. ||4||5||*

Gost 126 – Return to Earth

After an audience with God, Guru Nanak came back to the earth again and journeyed to Gorakh-hatari. He arrived there during a fair, conversed with the head of the Yogis. Here yogis asked the Guru if he was a bachelor or a married man. For according to their traditions a married man could not be a yogi. The Guru composed the following Shabad in raga Gauri explaining to them who a true yogi was.

RAGA GAURI CHETI, PAGE 155

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥

Gauri Cheti, Mehla 1:

ਮੁੰਦ੍ਰਾ ਤੇ ਘਟ ਭੀਤਰਿ ਮੁੰਦ੍ਰਾ ਕਾਂਇਆ ਕੀਜੈ ਖਿੰਥਾਤਾ ॥

*Let your ear-rings be those ear-rings which pierce deep within your heart.
Let your body be your patched coat.*

ਪੰਚ ਚੇਲੇ ਵਸਿ ਕੀਜਹਿ ਰਾਵਲ ਇਹੁ ਮਨੁ ਕੀਜੈ ਡੰਡਾਤਾ ॥੧॥

Let the five passions be disciples under your control, and your mind your walking stick. ||1||

ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਵਸਿਤਾ ॥ ਏਕੁ ਸਬਦੁ ਦੂਜਾ ਹੋਰੁ ਨਾਸਤਿ ਕੰਦ ਮੂਲਿ ਮਨੁ ਲਾਵਸਿਤਾ ॥੧॥ ਰਹਾਉ ॥

*Thus you shall find the Way of Yoga. There is only One Word of the Shabad;
everything else shall pass away. Let this be the fruits and roots of your mind's diet.
||1||Rahau||*

ਮੂੰਡਿ ਮੂੰਡਾਇਐ ਜੇ ਗੁਰੁ ਪਾਈਐ ਹਮ ਗੁਰੁ ਕੀਨੀ ਗੰਗਾਤਾ ॥

*Some try to find the teacher by shaving their heads at the Ganges, but I have made
the teacher my Ganges.*

ਤ੍ਰਿਭਵਣ ਤਾਰਣਹਾਰੁ ਸੁਆਮੀ ਏਕੁ ਨ ਚੇਤਸਿ ਅੰਧਾਤਾ ॥੨॥

*The Saving Grace of the three worlds is the One God and Master, but those in
darkness do not remember Him. ||2||*

ਕਰਿ ਪਟੰਬੁ ਗਲੀ ਮਨੁ ਲਾਵਸਿ ਸੰਸਾ ਮੂਲਿ ਨ ਜਾਵਸਿਤਾ ॥

*Practising hypocrisy and attaching your mind to worldly objects, your doubt shall
never depart.*

ਏਕਸੁ ਚਰਣੀ ਜੇ ਚਿਤੁ ਲਾਵਹਿ ਲਬਿ ਲੋਭਿ ਕੀ ਧਾਵਸਿਤਾ ॥੩॥

If you focus your consciousness on the feet of One God, what reason would you have to chase after greed? ||3||

ਜਪਸਿ ਨਿਰੰਜਨੁ ਰਚਸਿ ਮਨਾ ॥ ਕਾਹੇ ਬੋਲਹਿ ਜੋਗੀ ਕਪਟੁ ਘਨਾ ॥੧॥ ਰਹਾਉ ॥

Meditate on the immaculate God, and saturate your mind with Him. Why, O Yogi, do you make so many false and deceptive claims? ||1||Rahau||

ਕਾਇਆ ਕਮਲੀ ਹੰਸੁ ਇਆਣਾ ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਬਿਹਾਣੀਤਾ ॥

The body is wild, and the mind is foolish. Practicing egotism, selfishness and conceit, your life is passing away.

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਨਾਗੀ ਦਾੜੈ ਫਿਰਿ ਪਾਛੈ ਪਛੁਤਾਣੀਤਾ ॥੪॥੩॥੧੫॥

When the naked body is cremated, then you will come to regret and repent. ||4||3||15||

Gost 127 – From North to West

Leaving the North country, where the Guru had spent one year, he entered the West country and proceeded towards Multan. Bhai Mardana was his companion. People, here, were longing for rain. When Guru Nanak put his feet on the barren fields it started raining. Guru then composed the following Shabad highlighting separation from the Almighty which had prevented the rains to come.

RAGA WADHANS MEHLA 1, PAGE 557, SHABAD NO. 3

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥

Wadhans, Mehla 1, Ghar 2:

ਮੇਰੀ ਰੁਣ ਝੁਣ³⁵ ਲਾਇਆ ਭੈਣੇ ਸਾਵਣੁ ਆਇਆ ॥ ਤੇਰੇ ਮੁੰਧ ਕਟਾਰੇ ਜੇਵਡਾ ਤਿਨਿ ਲੋਭੀ ਲੋਭ ਲੁਭਾਇਆ ॥

The peacocks are singing so sweetly, O sister; the rainy season of Sawan has come. Your beautiful eyes are like a string of charms, fascinating and enticing the bride.

ਤੇਰੇ ਦਰਸਨ ਵਿਟਹੁ ਖੰਨੀਐ ਵੰਞਾ ਤੇਰੇ ਨਾਮ ਵਿਟਹੁ ਕੁਰਬਾਣੇ ॥

I would cut myself into pieces for the blessed vision of Your audience; I am a sacrifice to Your Name

ਜਾ ਤੂ ਤਾ ਮੈ ਮਾਣੁ ਕੀਆ ਹੈ ਤੁਧੁ ਬਿਨੁ ਕੇਹਾ ਮੇਰਾ ਮਾਣੇ ॥

I take pride in You; without You, what could I be proud of?

ਚੂੜਾ ਭੰਨੁ ਪਲੰਘ ਸਿਉ ਮੁੰਧੇ ਸਣੁ ਬਾਹੀ ਸਣੁ ਬਾਹਾ ॥ ਏਤੇ ਵੇਸ ਕਰੇਦੀਏ ਮੁੰਧੇ ਸਹੁ ਰਾਤੇ ਅਵਰਾਹਾ ॥

So smash your bracelets along with your bed, O bride, and break your arms, along with the arms of your couch. In spite of all the make-up which you have made, O bride, the why your husband is enjoying someone else?

ਨਾ ਮਨੀਆਰੁ ਨ ਚੂੜੀਆ ਨਾ ਸੇ ਵੰਗੁੜੀਆਹਾ ॥ ਜੋ ਸਹ ਕੰਠਿ ਨ ਲਗੀਆ ਜਲਨੁ ਸਿ ਬਾਹੜੀਆਹਾ ॥

You don't have the bracelets of gold, nor the good crystal jewelry; you haven't dealt with the true jeweller. Those arms, which do not embrace the neck of the husband, burn in anguish.

ਸਭਿ ਸਹੀਆ ਸਹੁ ਰਾਵਣਿ ਗਈਆ ਹਉ ਦਾਧੀ ਕੈ ਦਰਿ ਜਾਵਾ ॥ ਅੰਮਾਲੀ ਹਉ ਖਰੀ ਸੁਚਜੀ ਤੈ ਸਹ ਏਕਿ ਨ ਭਾਵਾ ॥

All my companions have gone to enjoy their husband; which door should I, the wretched one, go to? O friend, I may look very attractive, but I am not pleasing to my husband at all.

ਮਾਠਿ ਗੁੰਦਾਖੀ ਪਟੀਆ ਭਰੀਐ ਮਾਗ ਸੰਧੂਰੇ ॥ ਅਗੈ ਗਈ ਨ ਮੰਨੀਆ ਮਰਉ ਵਿਸੂਰਿ ਵਿਸੂਰੇ ॥

³⁵ In the Janam Sakhi the path starts with, “ਵਣਿ ਭੈਣੈ ਸਾਵਣੁ.....” and the Shabad has bani divided into eight padas.

*I have woven my hair into lovely braids, and saturated their partings with vermillion;
but when I go before Him, I am not accepted, and I die, suffering in anguish.*

ਮੈਂ ਰੋਵੰਦੀ ਸਭੁ ਜਗੁ ਰੁਨਾ ਰੁੰਨੜੇ ਵਣਹੁ ਪੰਖੇਰੂ ॥

I weep; to me the whole world weeps; even the birds of the forest weep with me.

ਇਕੁ ਨ ਰੁਨਾ ਮੇਰੇ ਤਨ ਕਾ ਬਿਰਹਾ ਜਿਨਿ ਹਉ ਪਿਰਹੁ ਵਿਛੋੜੀ ॥

The only thing which doesn't weep is my body's sense of separateness, which has separated me from my husband.

ਸੁਪਨੈ ਆਇਆ ਭੀ ਗਇਆ ਮੈ ਜਲੁ ਭਰਿਆ ਰੋਇ ॥ ਆਇ ਨ ਸਕਾ ਤੁਝ ਕਨਿ ਪਿਆਰੇ ਭੇਜਿ ਨ ਸਕਾ ਕੋਇ ॥

In a dream, he came, and went away again; I cried and many tears rolled by.

I can't come to you, O my beloved, and I can't send anyone to you.

ਆਉ ਸਭਾਗੀ ਨੀਦੜੀਏ ਮਤੁ ਸਹੁ ਦੇਖਾ ਸੋਇ ॥

Come to me, O blessed sleep - perhaps I will see my husband again.

ਤੈ ਸਾਹਿਬ ਕੀ ਬਾਤ ਜਿ ਆਖੈ ਕਹੁ ਨਾਨਕ ਕਿਆ ਦੀਜੈ ॥ ਸੀਸੁ ਵਢੇ ਕਰਿ ਬੈਸਣੁ ਦੀਜੈ ਵਿਣੁ ਸਿਰ ਸੇਵ ਕਰੀਜੈ ॥

One who brings me a message from my Master, what shall I give to him? Cutting off my head, I give it to him to sit upon; without my head, I shall still serve him.

ਕਿਉ ਨ ਮਰੀਜੈ ਜੀਅੜਾ ਨ ਦੀਜੈ ਜਾ ਸਹੁ ਭਇਆ ਵਿਡਾਣਾ ॥੧॥੩॥

Why haven't I died? Why hasn't my life just ended? My husband has become a stranger to me. ||1||3||

Gosts 128-134 – From North to West

These gosts relate to the Guru's stay in Multan. The gosts relate to the following incidences and shabads recited by Guru Nanak:

Gost 128 – a dialogue with the people of Multan. The Shabad recited is: Raga Suhi, Shabad no. 7, page 730. The Shabad reads: "Jogi hovae jogvae..."

Gost 129 – a discourse with the people of Multan. The Shabad recited is: Raga Asa, Ashtpadi no. 14, page 419. The Ashtpadi reads: "Charae kunda"

Gost 130 – a discourse with Bhai Mardana. The Shabad recited is: Raga Maru Kafi, Ashtpadi no 10, page 1015. The Shabad recited is: "Na behna na bhajaeen....."

Gost 131 – a discourse with the grandson of Pir Bhauddin. The Shabad recited is Raga Maru, Ashtpadi, page 1014. It reads: "Aavo vango dumni.....".

Gost 132 – A discourse with the resident Pir. The Shabad recited is Raga Sriraga, Shabad 25, page 23. The Shabad reads: "Aapae rasia....."

Gost 133 – A discourse with the Almighty. The Shabad recited is Raga Asa, Shabad 18, page 354. The Shabad reads: "Koi bhikhik bhikhia....."

Gost 134 – A discourse with a holyman. The Shabad recited is Raga Suhi, Var, sloaks no 2-3 preceding pauri 15, page 790; and Raga Maru Var, sloak no. 2, preceding pauri 6, page 1088.

Gost 135 – The Journey towards Mecca

From Multan Guru Nanak set out on a pilgrimage to Mecca. On the way he came to a village which belonged to a mullah and entering the village mosque without removing his shoes he lay down with his feet in the direction of the Kaaba. When the mullah and his congregation entered the mosque for the *pen*, the second prayer, they discovered him lying in this sacrilegious position. The mullah demanded an explanation and the Guru replied, please turn my shoes in that direction where the house of God will not go. The mullah then asked the congregation to first perform the

Namaz and then take the Guru into the prison. Guru Nanak asked if he could recite a Shabad.? Then he sang the following shabad:

SIRI RAGA, SHABAD NO.28, PAGE 24.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

Siri Raga, Mehla 1, Ghar 4:

ਸੋਈ ਮਉਲਾ ਜਿਨਿ ਜਗੁ ਮਉਲਿਆ ਹਰਿਆ ਕੀਆ ਸੰਸਾਰੋ ॥

He is the Master who has made the world bloom; He makes the Universe blossom forth, fresh and green.

ਆਬ ਖਾਕੁ ਜਿਨਿ ਬੰਧਿ ਰਹਾਈ ਧੰਨੁ ਸਿਰਜਣਹਾਰੋ ॥੧॥

He holds the water and the land in bondage. Hail to the Creator God! ||1||

ਮਰਣਾ ਮੁਲਾ ਮਰਣਾ ॥ ਭੀ ਕਰਤਾਰਹੁ ਡਰਣਾ ॥੧॥ ਰਹਾਉ ॥

O Mullah! death will come, so live in the fear of God the Creator. ||1||Rahau||

ਤਾ ਤੂ ਮੁਲਾ ਤਾ ਤੂ ਕਾਜੀ ਜਾਣਹਿ ਨਾਮੁ ਖੁਦਾਈ ॥

You are a Mullah, and you are a Qazi, only when you know the Nam.

ਜੇ ਬਹੁਤੇਰਾ ਪੜਿਆ ਹੋਵਹਿ ਕੋ ਰਹੈ ਨ ਭਰੀਐ ਪਾਈ ॥੨॥

You may be very educated, but no one can remain so when the measure of life is full.

||2||

ਸੋਈ ਕਾਜੀ ਜਿਨਿ ਆਪੁ ਤਜਿਆ ਇਕੁ ਨਾਮੁ ਕੀਆ ਆਧਾਰੋ ॥

He alone is a Qazi, who renounces selfishness and conceit, and makes the One Name his support.

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਸਚਾ ਸਿਰਜਣਹਾਰੋ ॥੩॥

The true Creator God is, and shall always be. He was not born; He shall not die. ||3||

ਪੰਜ ਵਖਤ ਨਿਵਾਜ ਗੁਜਾਰਹਿ ਪੜਹਿ ਕਤੇਬ ਕੁਰਾਣਾ ॥

You may recite your prayers five times each day; you may read the Bible and the Koran.

ਨਾਨਕੁ ਆਖੈ ਗੋਰ ਸਦੇਈ ਰਹਿਓ ਪੀਣਾ ਖਾਣਾ ॥੪॥੨੮॥

But do not forget that the grave was calling, and your marked food and drink were finished. ||4||28||

The mullah, evidently acknowledging defeat, retired to the graveyard and there expired.

Gost 136 – The Journey towards Mecca

Proceeding on from the Mullah's village the Guru met two faqirs who were also going to Mecca. On the way they exchanged their names. The faqirs' names were Rahim and Karim. When the Guru told his name to them, they were surprised to note that a non Muslim was venturing to go to Mecca. The whole village came to see the renowned Dervesh from Sultanpur.

Next morning they all set out again and on the road the two faqirs asked him how he, a Hindu, could hope to visit Mecca. He replied that it was the will of God.

It was a long journey to Mecca from that village. The faqirs wrote down the date of their departure from the village. Guru Nanak then left them and disappeared in the vast desert. The two faqirs arrived Mecca some months later and discovered that the Guru was already there. When they asked the local people his date of arrival they were given the very date they had started from the village and the one they had written down in their notebook. As a result of this unusual miracle the word soon spread in Mecca that a great *darvesh* had arrived. Guru Nanak remained there for twelve months. There the Guru composed the following hymn:

ਬਸੰਤੁ ਹਿੰਡੋਲੁ ਮਹਲਾ ੧ ਘਰੁ ੨ ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Basant Hindol, Mehla 1, Ghar 2e:

ਨਉ ਸਤ ਚਉਦਹ ਤੀਨਿ ਚਾਰਿ ਕਰਿ ਮਹਲਤਿ ਚਾਰਿ ਬਹਾਲੀ ॥

The nine regions³⁶, the seven continents³⁷, the fourteen worlds³⁸, the three qualities³⁹ and the four ages⁴⁰ - You established them all through the four sources of creation⁴¹, and You seated them in Your mansions.

ਚਾਰੇ ਦੀਵੇ ਚਹੁ ਹਥਿ ਦੀਏ ਏਕਾ ਏਕਾ ਵਾਰੀ ॥੧॥

He placed the four lamps, one by one, into the hands of the four ages. ||1||

ਮਿਹਰਵਾਨ ਮਧੁਸੂਦਨ ਮਾਧੋ ਐਸੀ ਸਕਤਿ ਤੁਮਾਰੀ ॥੧॥ ਰਹਾਉ ॥

O merciful God, destroyer of demons, God of Lakshmi, such is Your power - Your Shakti. ||1||Rahau||

ਘਰਿ ਘਰਿ ਲਸਕਰੁ ਪਾਵਕੁ ਤੇਰਾ ਧਰਮੁ ਕਰੇ ਸਿਕਦਾਰੀ ॥

Your army is the fire in the home of each and every heart. And Dharma - righteous living is the ruling chieftain.

ਧਰਤੀ ਦੇਗ ਮਿਲੈ ਇਕ ਵੇਰਾ ਭਾਗੁ ਤੇਰਾ ਭੰਡਾਰੀ ॥੨॥

The earth is Your great cooking pot; Your beings receive their portions only once. Destiny is Your gate-keeper. ||2||

ਨਾ ਸਾਬੁਰੁ ਹੋਵੈ ਫਿਰਿ ਮੰਗੈ ਨਾਰਦੁ ਕਰੇ ਖੁਆਰੀ ॥ ਲਬੁ ਅਧੇਰਾ ਬੰਦੀਖਾਨਾ ਅਉਗਣ ਪੈਰਿ ਲੁਹਾਰੀ ॥੩॥

But the mortal becomes unsatisfied, and begs for more; his fickle mind brings him disgrace. Greed is the dark dungeon, and demerits are the shackles on his feet. ||3||

ਪੂੰਜੀ ਮਾਰ ਪਵੈ ਨਿਤ ਮੁਦਗਰ ਪਾਪੁ ਕਰੇ ਕੋਟਵਾਰੀ ॥

His wealth constantly batters him, and sin acts as the police officer.

ਭਾਵੈ ਚੰਗਾ ਭਾਵੈ ਮੰਦਾ ਜੈਸੀ ਨਦਰਿ ਤੁਮਾਰੀ ॥੪॥

Whether the mortal is good or bad, he is as You look upon him, O God. ||4||

ਆਦਿ ਪੁਰਖ ਕਉ ਅਲਹੁ ਕਹੀਐ ਸੇਖਾਂ ਆਈ ਵਾਰੀ ॥

The primal God is called Allah. The Sheikh's turn has now come.

ਦੇਵਲ ਦੇਵਤਿਆ ਕਰੁ ਲਾਗਾ ਐਸੀ ਕੀਰਤਿ ਚਾਲੀ ॥੫॥

The temples of the gods are subject to taxes; this is what it has come to. ||5||

ਕੂਜਾ ਬਾਂਗ ਨਿਵਾਜ ਮੁਸਲਾ ਨੀਲ ਰੂਪ ਬਨਵਾਰੀ ॥

The Muslim devotional pots, calls to prayer, prayers and prayer mats are everywhere; God appears in blue robes.

ਘਰਿ ਘਰਿ ਮੀਆ ਸਭਨਾਂ ਜੀਆਂ ਬੋਲੀ ਅਵਰ ਤੁਮਾਰੀ ॥੬॥

In each and every home, everyone uses Muslim greetings; people's speech has changed. ||6||

ਜੇ ਤੂ ਮੀਰ ਮਹੀਪਤਿ ਸਾਹਿਬੁ ਕੁਦਰਤਿ ਕਉਣੁ ਹਮਾਰੀ ॥

³⁶ Bharat, Kinpurkh, Har Warkh, Bhadras, Ketmal, Ila-barat, Ramesh, Hiran Mah, Kush

³⁷ Africa, North America, South America, Europe, Asia, Australasia, Antarctica

³⁸ Seven skies and seven nether-regions

³⁹ Rajas, Sattav and Tamas

⁴⁰ Four eras: Satyug, Treta, Dwapar and Kalyug

⁴¹ From- semen, egg, sweat and earth.

You, O my God and Master, are the King of the earth; what power do I have to challenge You?

ਚਾਰੇ ਕੁੰਟ ਸਲਾਮੁ ਕਰਹਿਗੇ ਘਰਿ ਘਰਿ ਸਿਫਤਿ ਤੁਮਾਰੀ ॥੭॥

In the four directions⁴², people bow in humble adoration to You; Your praises are sung in each and every heart. ||7||

ਤੀਰਥ ਸਿੰਮ੍ਰਿਤਿ ਪੁੰਨ ਦਾਨ ਕਿਛੁ ਲਾਹਾ ਮਿਲੈ ਦਿਹਾੜੀ ॥

Making pilgrimages to sacred shrines, reading the Smritees and giving donations in charity - these do bring some profit.

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਮੇਕਾ ਘੜੀ ਸਮਾਲੀ ॥੮॥੧॥੮॥

Greatest honour is obtained in an instant, remembering the Nam. ||8||1||8||

Gost 137 – A discourse with the Almighty

After returning from Mecca, Guru Nanak had a discourse with the Almighty and recited the following composition:

RAGA ASA, SHABAD NO. 19, PAGE 354

ਆਸਾ ਮਹਲਾ ੧ ਪੰਚਪਦੇ ॥

Asa, Mehla 1, Panch-Padas:

ਦੁਘ ਬਿਨੁ ਧੇਨੁ ਪੰਖ ਬਿਨੁ ਪੰਖੀ ਜਲ ਬਿਨੁ ਉਤਭੁਜ ਕਾਮਿ ਨਾਹੀ ॥

A cow without milk; a bird without wings; a garden without water are totally useless.

ਕਿਆ ਸੁਲਤਾਨੁ ਸਲਾਮ ਵਿਹੂਣਾ ਅੰਧੀ ਕੋਠੀ ਤੇਰਾ ਨਾਮੁ ਨਾਹੀ ॥੧॥

What is an emperor, without respect? The chamber of the soul is so dark, without the Name of God. ||1||

ਕੀ ਵਿਸਰਹਿ ਦੁਖੁ ਬਹੁਤਾ ਲਾਗੈ ॥ ਦੁਖੁ ਲਾਗੈ ਤੂੰ ਵਿਸਰੁ ਨਾਹੀ ॥੧॥ ਰਹਾਉ ॥

*How could I ever forget You? It would be so painful!
I would suffer such pain - no, I shall not forget You! ||1||Rahau||*

ਅਖੀ ਅੰਧੁ ਜੀਭ ਰਸੁ ਨਾਹੀ ਕੰਨੀ ਪਵਣੁ ਨ ਵਾਜੈ ॥ ਚਰਣੀ ਚਲੈ ਪਜੂਤਾ ਆਗੈ ਵਿਣੁ ਸੇਵਾ ਫਲ ਲਾਗੈ ॥੨॥

The eyes grow blind, the tongue does not taste, and the ears do not hear any sound. He walks on his feet only when supported by someone else; without serving God, such are the fruits of life. ||2||

ਅਖਰ ਬਿਰਥ ਬਾਗ ਭੁਇ ਚੋਖੀ ਸਿੰਚਿਤ ਭਾਉ ਕਰੇਹੀ ॥ ਸਭਨਾ ਫਲੁ ਲਾਗੈ ਨਾਮੁ ਏਕੋ ਬਿਨੁ ਕਰਮਾ ਕੈਸੇ ਲੇਹੀ ॥੩॥

The Word is the tree; the garden of the heart is the farm; tend it, and irrigate it with God's love. All these trees bear the fruit of the Name of the One God; but without the karma of good actions, how can anyone obtain it? ||3||

ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਸਭਿ ਤੇਰੇ ਵਿਣੁ ਸੇਵਾ ਫਲੁ ਕਿਸੈ ਨਾਹੀ ॥

The whole creation belongs to you. Without selfless service, no one obtains any reward.

ਦੁਖੁ ਸੁਖੁ ਭਾਣਾ ਤੇਰਾ ਹੋਵੈ ਵਿਣੁ ਨਾਵੈ ਜੀਉ ਰਹੈ ਨਾਹੀ ॥੪॥

Pain and pleasure come by Your Will; without the Name, the soul does not even exist. ||4||

ਮਤਿ ਵਿਚਿ ਮਰਣੁ ਜੀਵਣੁ ਹੋਰੁ ਕੈਸਾ ਜਾ ਜੀਵਾ ਤਾਂ ਜੁਗਤਿ ਨਾਹੀ ॥

To get engrossed in the teachings is to live. Otherwise, what is life? That is not the way.

ਕਹੈ ਨਾਨਕੁ ਜੀਵਾਲੇ ਜੀਆ ਜਹ ਭਾਵੈ ਤਹ ਰਾਖੁ ਤੁਹੀ ॥੫॥੧੯॥

⁴² North, East, South and West

God grants life to the living beings; O God, please keep me according to Your Will. ||5||19||

Gost 138 – Visit to Hinglaj, a place about 9 miles from Sind with a famous temple of Durga

After having visited Mecca and seen Guru Nanak travelled Eastwards to Hinglaj. There the pilgrims were unable to recognize his religion or his caste. They also observed that he seemed to neither sleep, walk, eat, nor drink. Here the Guru composed the following Sloak:

RAG SARANG VAR, SLOAK NO. 1, PRECEDING PAURI 21, PAGE 1245

ਸਲੋਕ ਮ: ੧ ॥

Sloak, Mehla 1:

ਸਚੁ ਵਰਤੁ ਸੰਤੋਖੁ ਤੀਰਥੁ ਗਿਆਨੁ ਧਿਆਨੁ ਇਸਨਾਨੁ ॥ ਦਇਆ ਦੇਵਤਾ ਖਿਮਾ ਜਪਮਾਲੀ ਤੇ ਮਾਣਸ ਪਰਧਾਨੁ ॥
Those who have truth as their fast, contentment as their sacred shrine of pilgrimage, spiritual wisdom and meditation as their cleansing bath, kindness as their deity, and forgiveness as their reciting beads - they are the most exalted people.

ਜੁਗਤਿ ਧੋਤੀ ਸੁਰਤਿ ਚਉਕਾ ਤਿਲਕੁ ਕਰਣੀ ਹੋਇ ॥ ਭਾਉ ਭੋਜਨੁ ਨਾਨਕਾ ਵਿਚਲਾ ਤ ਕੋਈ ਕੋਇ ॥੧॥

Those who take the divine way as their loincloth, and intuitive awareness their ritualistically purified enclosure, good deeds their ceremonial forehead mark and inner love their food - they are the accepted ones but are very rare. ||1||

Gost 139 – Babar’s attack on Saidpur

After touring the West country for three years the Guru arrived back in Punjab. He passed through Gorakh-hatari and came to Saidpur. In the West he had seen most of the Middle East including Rum (Byzantium), and Syria. When they reached the outskirts of Saidpur, Mardana suggested that they should enter the town to get some food. This they did and discovered that weddings were being celebrated everywhere. No one, however, paid any attention to them. No food was offered to them, nor any place was given to them to rest, and wherever they asked they were ignored or refused. As punishment for its callousness the Guru called down Babur upon the town, invoking his coming by the utterance of a composition:

RAGA TILANG, SHABAD NO. 5, PAGE 722

ਤਿਲੰਗ ਮਹਲਾ ੧ ॥

Tilang, Mehla 1:

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

As the Word of the forgiving God 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 will come from Kaabul, demanding our land as his wedding gift, O Lalo.

ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਛਪਿ ਖਲੋਏ ਕੂੜੁ ਫਿਰੈ ਪਰਧਾਨੁ ਵੇ ਲਾਲੇ ॥

Modesty and righteousness both will vanish, and falsehood will strut around like a leader, O Lalo.

ਕਾਜੀਆ ਬਾਮਣਾ ਕੀ ਗਲ ਬਕੀ ਅਗਦੁ ਪੜੈ ਸੈਤਾਨੁ ਵੇ ਲਾਲੇ ॥

The Qazis and the Brahmins will lose their roles, and Satan will conduct the marriage rites, O Lalo.

ਮੁਸਲਮਾਨੀਆ ਪੜਹਿ ਕਤੇਬਾ ਕਸਟ ਮਹਿ ਕਰਹਿ ਖੁਦਾਇ ਵੇ ਲਾਲੇ ॥

The Muslim women read the Koran, and in their misery, they call upon God, O Lalo.

ਜਾਤਿ ਸਨਾਤੀ ਹੋਰਿ ਹਿਦਵਾਣੀਆ ਏਹਿ ਭੀ ਲੇਖੈ ਲਾਇ ਵੇ ਲਾਲੇ ॥

The Hindu women of high social status, and others of lowly status as well, will be put into the same category, O Lalo.

ਖੂਨ ਕੇ ਸੋਹਿਲੇ ਗਾਵੀਅਹਿ ਨਾਨਕ ਰਤੁ ਕਾ ਕੁੰਗੂ ਪਾਇ ਵੇ ਲਾਲੋ ॥੧॥

The wedding songs of murder will be sung, O Nanak, and blood will be sprinkled instead of saffron, O Lalo. ||1||

ਸਾਹਿਬ ਕੇ ਗੁਣ ਨਾਨਕੁ ਗਾਵੈ ਮਾਸ ਪੁਰੀ ਵਿਚਿ ਆਖੁ ਮਸੋਲਾ ॥

Sing the praises of God and Master in the city of corpses, and voices this account.

ਜਿਨਿ ਉਪਾਈ ਰੰਗਿ ਰਵਾਈ ਬੈਠਾ ਵੇਖੈ ਵਖਿ ਇਕੋਲਾ ॥

The One who created, and attached the mortals to pleasures, sits alone, and watches this.

ਸਚਾ ਸੋ ਸਾਹਿਬੁ ਸਚੁ ਤਪਾਵਸੁ ਸਚੜਾ ਨਿਆਉ ਕਰੇਗੁ ਮਸੋਲਾ ॥

The Master is true, and true is His justice. He issues His commands according to His verdict.

ਕਾਇਆ ਕਪੜੁ ਟੁਕੁ ਟੁਕੁ ਹੋਸੀ ਹਿਦੁਸਤਾਨੁ ਸਮਾਲਸੀ ਬੋਲਾ ॥

The body-fabric will be torn apart into shreds, and then India will remember these words.

ਆਵਨਿ ਅਠਤਰੈ ਜਾਨਿ ਸਤਾਨਵੈ ਹੋਰੁ ਭੀ ਉਠਸੀ ਮਰਦ ਕਾ ਚੇਲਾ ॥

Coming in seventy-eight (1521 A.D.), they will depart in ninety-seven (1540 A.D.), and then another man of destiny will rise.

ਸਚ ਕੀ ਬਾਣੀ ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਣਾਇਸੀ ਸਚ ਕੀ ਬੋਲਾ ॥੨॥੩॥੫॥

This is the word of Truth; the proclaimed Truth spoken at the right time. ||2||3||5||

Gost 140 – Babar’s invasion and the devastation of Saidpur

Next day Guru Nanak and Mardana returned to Saidpur. The Guru commented, “Mardana, see what will befall upon Saidpur. Behold the will of God.” They looked with remorse around Saidpur. From there they travelled to Tilla Balgundai. The following day Babur arrived there and, in accordance with an implied warning which Guru Nanak had given assaulted the village. Here, then the Guruncomposed the following hymn:

ASHTPADI IN RAGA ASA, ASHTPADI NO. 17, PAGE 417:

ਆਸਾ ਮਹਲਾ ੧ ॥

Asa, Mehla 1:

ਕਹਾ ਸੁ ਖੇਲ ਤਬੇਲਾ ਘੋੜੇ ਕਹਾ ਭੇਰੀ ਸਹਨਾਈ ॥

Where are the games, the stables, the horses? Where are the drums and the bugles?

ਕਹਾ ਸੁ ਤੇਗਬੰਦ ਗਾਡੇਰਤਿ ਕਹਾ ਸੁ ਲਾਲ ਕਵਾਈ ॥

Where are the sword-belts and chariots? Where are those scarlet uniforms?

ਕਹਾ ਸੁ ਆਰਸੀਆ ਮੁਹ ਬੰਕੇ ਐਥੈ ਦਿਸਹਿ ਨਾਹੀ ॥੧॥

Where are the rings and the beautiful faces? They are no longer to be seen here. ||1||

ਇਹੁ ਜਗੁ ਤੇਰਾ ਤੂ ਗੋਸਾਈ ॥ ਏਕ ਘੜੀ ਮਹਿ ਥਾਪਿ ਉਥਾਪੇ ਜਰੁ ਵੰਡਿ ਦੇਵੈ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥

This world is Yours; You are God of the universe. In an instant, You establish and de-establish. You distribute wealth as it pleases You. ||1||Rahau||

ਕਹਾਂ ਸੁ ਘਰ ਦਰ ਮੰਡਪ ਮਹਲਾ ਕਹਾ ਸੁ ਬੰਕ ਸਰਾਈ ॥

Where are houses, gates, hotels and palaces? Where are those beautiful way-stations?

ਕਹਾਂ ਸੁ ਸੇਜ ਸੁਖਾਲੀ ਕਾਮਣਿ ਜਿਸੁ ਵੇਖਿ ਨੀਦ ਨ ਪਾਈ ॥

Where are those beautiful women, reclining on their beds, whose beauty will not allow one to sleep?

ਕਹਾ ਸੁ ਪਾਨ ਤੰਬੋਲੀ ਹਰਮਾ ਹੋਈਆ ਛਾਈ ਮਾਈ ॥੨॥

Where are those betel leaves, their sellers, and the harem-queens? They have vanished like shadows. ||2||

ਇਸੁ ਜਰ ਕਾਰਣਿ ਘਣੀ ਵਿਗੁਤੀ ਇਨਿ ਜਰ ਘਣੀ ਖੁਆਈ ॥

For the sake of this wealth, so many were ruined; because of this wealth, so many have been disgraced.

ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ ॥

The material wealth was not gathered without sin, and it does not go along with the dead.

ਜਿਸ ਨੋ ਆਪਿ ਖੁਆਏ ਕਰਤਾ ਖੁਸਿ ਲਏ ਚੰਗਿਆਈ ॥੩॥

Those, whom the Creator God has to destroy - first He strips them of virtue. ||3||

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.

ਕੋਈ ਮੁਗਲੁ ਨ ਹੋਆ ਅੰਧਾ ਕਿਨੈ ਨ ਪਰਚਾ ਲਾਇਆ ॥੪॥

None of the Mugals went blind, and no one performed any miracle. ||4||

ਮੁਗਲ ਪਠਾਣਾ ਭਈ ਲੜਾਈ ਰਣ ਮਹਿ ਤੇਗ ਵਗਾਈ ॥

The battle raged between the Mugals and the Pathaans, and the swords clashed in the battlefield.

ਓਨੀ ਤੁਪਕ ਤਾਣਿ ਚਲਾਈ ਓਨੀ ਹਸਤਿ ਚਿੜਾਈ ॥

They took aim and fired their guns, and they attacked with their elephants.

ਜਿਨ੍ ਕੀ ਚੀਰੀ ਦਰਗਹ ਪਾਟੀ ਤਿਨ੍ ਮਰਣਾ ਭਾਈ ॥੫॥

Those men whose letters were torn in God's court, were destined to die. ||5||

ਇਕ ਹਿੰਦਵਾਣੀ ਅਵਰ ਤੁਰਕਾਣੀ ਭਟਿਆਣੀ ਠਕੁਰਾਣੀ ॥

The Hindu women, the Muslim women, the Bhattis and the Rajputs

ਇਕਨ੍ ਪੇਰਣ ਸਿਰ ਖੁਰ ਪਾਟੇ ਇਕਨ੍ ਵਾਸੁ ਮਸਾਣੀ ॥

some had their robes torn away, from head to foot, while others came to dwell in the cremation ground.

ਜਿਨ੍ ਕੇ ਬੰਕੇ ਘਰੀ ਨ ਆਇਆ ਤਿਨ੍ ਕਿਉ ਰੈਣਿ ਵਿਹਾਣੀ ॥੬॥

Their husbands did not return home - how did they pass their night? ||6||

ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਕਿਸ ਨੋ ਆਖਿ ਸੁਣਾਈਐ ॥

The Creator Himself acts, and causes others to act. Unto whom should we complain?

ਦੁਖੁ ਸੁਖੁ ਤੇਰੈ ਭਾਣੈ ਹੋਵੈ ਕਿਸ ਥੈ ਜਾਇ ਰੁਆਈਐ ॥

Pleasure and pain come by Your Will; unto whom should we go and cry?

ਹੁਕਮੀ ਹੁਕਮਿ ਚਲਾਏ ਵਿਗਸੈ ਨਾਨਕ ਲਿਖਿਆ ਪਾਈਐ ॥੭॥੧੨॥

The commander issues His command, and is pleased. We get whatever is written in our destiny. ||7||12||

Gost 141 – Return to Talwandi

After witnessing the sack of Saidpur and visiting Tilla, Guru Nanak at last turned towards his home in Talwandi. They stopped at a distance of two *kos (miles)* from the village and Mardana asked if he might continue on into the village. Permission was granted on condition that he was not to mention the name of Nanak and that if anyone should ask for news of him he was to give the following answer: 'Brother, since the time when Baba Nanak left Sultan pur we, being separated from him, have continually held his name in remembrance. If anyone knows his whereabouts it is God.'

In the village the people showed great respect to him. He went to Kali's (Baba Kalu) house and prostrated himself before the Guru's mother. When she and others asked where Nanak was he replied that he did not know but was looking for him. After further conversation he departed and the Guru's mother said to herself, "There is meaning in his having come and then departed again. He must have gone to Nanak." Taking sweets, fruit, and clothing, she followed Mardana out into the jungle called Sandal Bar and there the reunion took place. A series of discourses followed in which both his parents unsuccessfully sought to persuade him to abandon his itinerant and settle in Talwandi.

Here the Guru composed the following hymn:

RAGA WADHANS, SHABAD NO. 1, PAGE 557

ਰਾਗੁ ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਘਰੁ ੧ ॥

Raga Wadahans, Mehla 1, Ghar 1:

ਅਮਲੀ ਅਮਲੁ ਨ ਅੰਬੜੈ ਮਛੀ ਨੀਰੁ ਨ ਹੋਇ ॥ ਜੋ ਰਤੇ ਸਹਿ ਆਪਣੈ ਤਿਨ ਭਾਵੈ ਸਭੁ ਕੋਇ ॥੧॥

To the addict, there is nothing like the drug; to the fish, there is nothing else like water. Those who are attuned to their God – there is nothing else like His memory. //1//

ਹਉ ਵਾਰੀ ਵੰਞਾ ਖੰਨੀਐ ਵੰਞਾ ਤਉ ਸਾਹਿਬ ਕੇ ਨਾਵੈ ॥੧॥ ਰਹਾਉ ॥

I am a sacrifice, cut apart into pieces, a sacrifice only to His Name. //1//Rahau//

ਸਾਹਿਬੁ ਸਫਲਿਓ ਰੁਖੜਾ ਅੰਮ੍ਰਿਤੁ ਜਾ ਕਾ ਨਾਉ ॥ ਜਿਨ ਪੀਆ ਤੇ ਤ੍ਰਿਪਤ ਭਏ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥੨॥

He is a tree laden with ripe fruit; His Name is pure Nectar. Those who drink it are ever satisfied; I am a sacrifice to them. //2//

ਮੈ ਕੀ ਨਦਰਿ ਨ ਆਵਹੀ ਵਸਹਿ ਹਭੀਆਂ ਨਾਲਿ ॥ ਤਿਖਾ ਤਿਹਾਇਆ ਕਿਉ ਲਹੈ ਜਾ ਸਰ ਭੀਤਰਿ ਪਾਲਿ ॥੩॥

He is not visible to everyone, although He dwells within everyone. How can the thirst of the thirsty be quenched, with that wall between him and the pond? //3//

ਨਾਨਕੁ ਤੇਰਾ ਬਾਣੀਆ ਤੂ ਸਾਹਿਬੁ ਮੈ ਰਾਸਿ ॥ ਮਨ ਤੇ ਧੋਖਾ ਤਾ ਲਹੈ ਜਾ ਸਿਫਤਿ ਕਰੀ ਅਰਦਾਸਿ ॥੪॥੧॥

God is the Master and we all are His servants. He is the trader and we are His merchandise.

My mind becomes clean of all doubts, only when I pray to You from my heart. //4//1//

Gosts 142-146 – During stay in Talwandi

Gost 142 – Stay in the forest near Talwandi. The composition composed is Sloak no.2 in Var Sarang, preceding pauri 15, page 1243.

Gost 143 – Another discourse with parents. The composition composed is in raga Sriraga, Shabad no. 7, page 16. It reads, "Sab ras mithae....."

Gost 144 – Another discourse with parents. The composition composed is in raga Sriraga, Shabad no. 4, page 15. It reads, "Lab kutta....."

Gost 145 – A discourse with Mata Tripta. The composition composed is in raga Maru, Shabad no. 5, page 990. It reads, "Sakhi sehali....."

Gost 146 – A discourse with the Almighty. The composition composed is in raga Sriraga, Shabad no. 2, page 14. It reads, “Kot koti meri aarja....”

Gosts 147-149 – Journey to Pak Pattan

After leaving Talwandi Guru Nanak moved South through the Majha region to Pak Pattan, passing through a number of villages. There he met Sheikh Kamal, who was out gathering firewood, and Sheikh Ibrahim occupying the seat of Sheikh Farid. Many discourses took place between them. Guru Nanak composed many hymns over there, including first 12 pauris of Var in raga Asa. Other compositions are as follows:

*RAGA MALAR,
VAR, SLOAK NO. 2, PRECEDING PAURI 28, PAGE 1291*

ਆਪੇ ਪਟੀ ਕਲਮ ਆਪਿ ਉਪਰਿ ਲੇਖੁ ਭਿ ਤੂੰ ॥ ਏਕੋ ਕਹੀਐ ਨਾਨਕਾ ਦੂਜਾ ਕਾਹੇ ਕੂ ॥ ੨ ॥

You yourself are the writing tablet, and You yourself are the pen. You are also what is written on it. Speak of the one Master, how could there be any other? || 2 ||

RAGA MARU, VAR, SLOAK NO. 1, PRECEDING PAURI 5, PAGE 1088

ਮਹਲ ਕੁਚਜੀ ਮੜਵੜੀ ਕਾਲੀ ਮਨਹੁ ਕਸੁਧ ॥
ਜੇ ਗੁਣ ਹੋਵਨਿ ਤਾ ਪਿਰੁ ਰਵੈ ਨਾਨਕ ਅਵਗੁਣ ਮੁੰਧ ॥ ੧ ॥

The rude, ill-mannered bride is encased in the body-tomb; she is blackened, and her mind is impure. She can enjoy her husband, only if she is virtuous. But alas, the bride is unworthy, and without virtue. || 1 ||

*RAGA MALAR,
VAR, SLOAK NO. 1, PRECEDING PAURI 23, PAGE 1288*

ਸਲੋਕ ਮ: ੧ ॥

Sloak, Mehla 1:

ਰੂਪੈ ਕਾਮੈ ਦੋਸਤੀ ਭੁਖੈ ਸਾਦੈ ਗੰਢੁ ॥ ਲਬੈ ਮਾਲੈ ਘੁਲਿ ਮਿਲਿ ਮਿਚਲਿ ਉਘੈ ਸਉਤਿ ਪਲੰਘੁ ॥

Beauty and sexual desire are friends; hunger and tasty food are tied together. Greed is bound up in its search for wealth, and sleep will use even a tiny space as a bed.

ਭੰਉਕੈ ਕੋਪੁ ਖੁਆਰੁ ਹੋਇ ਫਕਤੁ ਪਿਟੇ ਅੰਧੁ ॥ ਚੁਪੈ ਚੰਗਾ ਨਾਨਕਾ ਵਿਣੁ ਨਾਵੈ ਮੁਹਿ ਗੰਧੁ ॥੧॥

Anger barks and brings ruin on itself, blindly pursuing useless conflicts. It is good to be silent. Without the Name, one's mouth spews forth only filth. ||1||

*RAGA RAMKALI,
VAR, SLOAK NO 2, PRECEDING PAURI 19, PAGE 956*

ਮ: ੧ ॥

Mehla 1:

ਸਚ ਕੀ ਕਾਤੀ ਸਚੁ ਸਭੁ ਸਾਰੁ ॥ ਘਾੜਤ ਤਿਸ ਕੀ ਅਪਰ ਅਪਾਰ ॥

The knife is Truth, and its steel is totally true. Its workmanship is incomparably beautiful.

ਸਬਦੇ ਸਾਣ ਰਖਾਈ ਲਾਇ ॥ ਗੁਣ ਕੀ ਥੇਕੈ ਵਿਚਿ ਸਮਾਇ ॥

It is sharpened on the grindstone of the Shabad. It is placed in the scabbard of virtue.

ਤਿਸ ਦਾ ਕੁਠਾ ਹੋਵੈ ਸੇਖੁ ॥ ਲੋਹੁ ਲਬੁ ਨਿਕਥਾ ਵੇਖੁ ॥

If the Sheikh is killed with that, then the blood of greed will spill out.

ਹੋਇ ਹਲਾਲੁ ਲਗੈ ਹਕਿ ਜਾਇ ॥ ਨਾਨਕ ਦਰਿ ਦੀਦਾਰਿ ਸਮਾਇ ॥੨॥

*One who is slaughtered in this ritualistic way, will be attached to God.
At God's door, he is absorbed into God's blessed vision. ||2||*

RAGA WADHANS, SHABAD NO. 2, PAGE 557

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ॥

Wadahans, Mehla 1:

ਗੁਣਵੰਤੀ ਸਹੁ ਰਾਵਿਆ ਨਿਰਗੁਣਿ ਕੂਕੇ ਕਾਇ ॥ ਜੇ ਗੁਣਵੰਤੀ ਥੀ ਰਹੈ ਤਾ ਭੀ ਸਹੁ ਰਾਵਣ ਜਾਇ ॥੧॥

*The virtuous bride enjoys her husband; why does the unworthy one cry out?
If she were to become virtuous, then she too could enjoy her husband. ||1||*

ਮੇਰਾ ਕੰਤੁ ਰੀਸਾਲੂ ਕੀ ਧਨ ਅਵਰਾ ਰਾਵੇ ਜੀ ॥੧॥ ਰਹਾਉ ॥

*My husband is loving and playful; why should the bride enjoy anyone else?
||1||Rahau||*

ਕਰਣੀ ਕਾਮਣ ਜੇ ਥੀਐ ਜੇ ਮਨੁ ਧਾਗਾ ਹੋਇ ॥ ਮਾਣਕੁ ਮੁਲਿ ਨ ਪਾਈਐ ਲੀਜੈ ਚਿਤਿ ਪਰੋਇ ॥੨॥

*If the bride does good deeds, and strings them on the thread of her mind, she
obtains the jewel, which cannot be purchased for any price, strung upon the thread
of her consciousness. ||2||*

ਰਾਹੁ ਦਸਾਈ ਨ ਜੁਲਾਂ ਆਖਾਂ ਅੰਮੜੀਆਸੁ ॥ ਤੈ ਸਹ ਨਾਲਿ ਅਕੂਅਣਾ ਕਿਉ ਥੀਵੈ ਘਰ ਵਾਸੁ ॥੩॥

*I ask, but do not follow the way shown to me; still, I claim to have reached my
destination. I do not speak with You, O my husband; how then can I come to have a
place in Your home? ||3||*

ਨਾਨਕ ਏਕੀ ਬਾਹਰਾ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥ ਤੈ ਸਹ ਲਗੀ ਜੇ ਰਹੈ ਭੀ ਸਹੁ ਰਾਵੈ ਸੋਇ ॥੪॥੨॥

*Without the One God, there is no other at all. If the bride remains attached to You,
then she shall enjoy her husband. ||4||2||*

Gost 150 – A discourse with the Almighty

RAGA RAMKALI, SHABAD NO. 2, PAGE 876

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

Ramkali, Mehla 1:

ਸਰਬ ਜੋਤਿ ਤੇਰੀ ਪਸਰਿ ਰਹੀ ॥ ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਨਰਹਰੀ ॥੧॥

Your light is prevailing everywhere. Wherever I look, there I see God. ||1||

ਜੀਵਨ ਤਲਬ ਨਿਵਾਰਿ ਸੁਆਮੀ ॥ ਅੰਧ ਕੂਪਿ ਮਾਇਆ ਮਨੁ ਗਾਡਿਆ ਕਿਉ ਕਰਿ ਉਤਰਉ ਪਾਰਿ ਸੁਆਮੀ
॥੧॥ ਰਹਾਉ ॥

*Please rid me of the desire to live, O my God and Master. My mind is entangled in
the deep dark pit of Maya. How can I cross over, O God and Master? ||1||Rahau||*

ਜਹ ਭੀਤਰਿ ਘਟ ਭੀਤਰਿ ਬਸਿਆ ਬਾਹਰਿ ਕਾਹੇ ਨਾਹੀ ॥

He dwells deep within, inside the heart; how can He not be outside as well?

ਤਿਨ ਕੀ ਸਾਰ ਕਰੇ ਨਿਤ ਸਾਹਿਬੁ ਸਦਾ ਚਿੰਤ ਮਨ ਮਾਹੀ ॥੨॥

Our God and Master always takes care of us, and keeps us in His thoughts. ||2||

ਆਪੇ ਨੇੜੈ ਆਪੇ ਦੂਰਿ ॥ ਆਪੇ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰਿ ॥

*He Himself is near at hand, and He is far away. He Himself is all-pervading,
permeating everywhere.*

ਸਤਗੁਰੁ ਮਿਲੈ ਅੰਧੇਰਾ ਜਾਇ ॥ ਜਹ ਦੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਇ ॥੩॥

Meeting the true teacher, the darkness is dispelled. Wherever I look, there I see Him pervading. //3//

ਅੰਤਰਿ ਸਹਸਾ ਬਾਹਰਿ ਮਾਇਆ ਨੈਣੀ ਲਾਗਸਿ ਬਾਣੀ ॥

There is doubt within me, and Maya is all over outside; it hits me in the eyes like an arrow.

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸਾ ਪਰਤਾਪਹਿਗਾ ਪ੍ਰਾਣੀ ॥੪॥੨॥

Such a mortal suffers terribly. //4//2//

Gost 151 – A journey to Dipalpur

From Pak Pattan Guru Nanak travelled North to Dipalpur where a devotee presented him with some dried fruit and some mangoes. The Guru asked him why he was offering fruit from both :Khurasan and Hindustan together. The devotee explained that the mangoes were the first of a consignment which had just arrived from Delhi and in order that his business might prosper he wanted Guru Nanak to be the first to taste them. The raisins had been left by Babur's army, which had been in Dipalpur, and some had been saved for any man of God who might come. Guru Nanak tried a sample from each and then blessed both the donor and the town.

The sloak recited is in raga Sorath Var, Sloak no 2, preceding pauri 28, page 653. In Guru Granth Sahib this sloak is now assigned to Guru Angad.

ਨਕਿ ਨਬ ਖਸਮ ਹਥ ਕਿਰਤੁ ਧਕੇ ਦੇ ॥ ਜਹਾ ਦਾਣੇ ਤਹਾ ਖਾਣੇ ਨਾਨਕਾ ਸਚੁ ਹੇ ॥ ੨ ॥

The string through the nose is in the hands of the Master; one's own actions drive him on. Wherever his food is, there he eats it; this is the absolute Truth. // 2 //

Gost 152 – A Journey to Khakhawal

The sakhi narrates my incidents of a young boy who left his home and followed Guru Nanak and Mardana. In Khakhawal the teacher stopped near a potter's kiln and composed Sloak:

VAR ASA, SLOAK NO. 2, PRECEDING PAURI 6, PAGE 466

ਮ: ੧ ॥ ਮਿਟੀ ਮੁਸਲਮਾਨ ਕੀ ਪੇੜੈ ਪਈ ਕੁਮ੍ਹਿਆਰ ॥ ਘੜਿ ਭਾਂਡੇ ਇਟਾ ਕੀਆ ਜਲਦੀ ਕਰੇ ਪੁਕਾਰ ॥

Mehla 1: The clay of the Muslim's grave becomes clay for the potter's wheel. Pots and bricks are fashioned from it, and it cries out as it burns.

ਜਲਿ ਜਲਿ ਰੋਵੈ ਬੁਪੁੜੀ ਝੜਿ ਝੜਿ ਪਵਹਿ ਅੰਗਿਆਰ ॥ ਨਾਨਕ ਜਿਨਿ ਕਰਤੈ ਕਾਰਣੁ ਕੀਆ ਸੋ ਜਾਣੈ ਕਰਤਾਰੁ ॥੨॥

The poor clay burns and weeps, as the fiery coals fall upon it.

The Creator created the creation and He alone knows its secrets. //2//

Gost 153 – Settlement in Kartarpur

Leaving Khokhwal, Guru Nanak moved through Kirian Pathanan to the village of Pokho. The area so attracted him that he settled there on the banks of the Ravi and soon crowds were coming to pay their respects. The local official however, was sceptical and, set off to imprison the Guru, who he thought was corrupting Hindus and Muslims. The official met many supernatural obstacles on the way, first the fall from the horse, second blindness and third a severe pain in the stomach. He then came to the Guru and fell at his feet. He later donated that land to the Guru.

MODULE 5

A CRITICAL ANALYSIS OF THE THREE JANAM SAKHIS

The three best available accounts of the life of teacher Nanak have now been set above in some detail. In so far as they include references to specific dates, recognizable places, and people of some significance that is summarized as follows:

VARAN BHAI GURDAS VAR 1

There is no mention of Guru Nanak's date of birth and dates of his journeys.

The Var is mainly focussed on Guru Nanak's visits to centres of pilgrimage, these include:

- Mount Sumeru,
- Mecca,
- Medina,
- Baghdad,
- Achal Batala, four miles east of Batala. Multan,
- Kartarpur.

The Var also mentions the Sakhi of the appointment of Guru Angad as the second Guru

THE PURATAN JANAM SAKHIS

Date of birth: Guru Nanak was born in the light half of the month of Vaisakh, Samat 1526 (A.D. 1469). Year of marriage is 1485, when the Guru was 16 years old.

First Journey:

From Sultanpur he left on his first journey accompanied by Mardana, a minstrel from Talwandi. This journey was to the Eastern parts of India and was in the following sequence:

- Panipat (Sheikh Sharaf),
- Delhi (Sultan Ibrahim Lodi),
- Banaras,
- Nanakmata,
- Kauru or Kavaru, evidently Kamrup in Assam (Nur Shah)

Back to Talwandi, twelve years after leaving Sultanpur.

- Pak Panan (Sheikh Ibrahim)
- Goindval
- Saidpur (Eminabad)
- Lahore
- Kartarpur

Second Journey

His second journey was to the South upto Ceylon and his companions as named are:

- Saido and Gheho;
- Saido and Siho;
- Saido, Gheho, and Siho;
- Saido, Siho, and Mardana.

Third Journey

The third journey was to the North. His companions' names are given as Hassu, Lohar and Sihan Chhimba.

- Kashmir
- Mount Sumeru
- Achal

Fourth Journey

The fourth journey was to the West. No regular companions are named.

- Mecca (Qazi Rukan-din)

Fifth Journey

The fifth journey was a brief one to Gorakh-hatari, perhaps the Nath centre in modern Peshawar. No companion is named.

Lehna of Khadur became a disciple, and was subsequently renamed Angad, and was eventually designated successor to the office of Guru by Guru Nanak himself.

Guru Nanak died at Kartarpur on the tenth day of the light half of Asu, Samvat 1595 (A.D. 1538).

CRITICAL VIEW:

1. The *Puratan* janam-sakhis indicate that the Guru was acquainted with Pir Bahauddin of Multan.
2. Two prominent omissions from the historical places visited are Baghdad and Jagannath Puri.
3. The dates of significance which are mentioned are those of:
 - a. Date of birth – Full moon night in Vasaikh rather than Kartik 1469,
 - b. Date of marriage – Vaisakh 1485.
4. Other dates are those of the accession of Sultan Ibrahim Lodi in 1517 and Babur's sack of Saidpur in 1520.

These dates involve contradictions. Guru Nanak returned to Talwandi twelve years after the first journey, and the journey began after Guru Nanak's meeting with Ibrahim Lodi in Delhi. One of these dates must be rejected.

MEHRBAN JANAM SAKHI

1. Guru Nanak was born in the light half of the month of Vaisakh, S. 1526 (A.D. 1469).
2. The year of marriage is 1485.
3. The year of going to Sultanpur is 1504, the year of the start of the first journey is 1506.
4. The First Journey included the following places:
 - ***Forward journey:***
 - Delhi
 - Hardwar
 - **East:**
 - Allahabad
 - Banaras
 - Hajipur Patna
 - Ayodhya
 - Jagannath Puri

- **South:**
 - Rameshwaram
 - Ceylon
 - ***Return Journey:***
 - Vindhya Mountains Narabad River
 - Ujjain
 - Bikaner
 - Saurashtra
 - Mathura
 - Kurukshetra
 - Sultanpur
5. The Second Journey was to the North and then to the West and included the following:
- ***Forward Journey:***
 - **North:**
 - Mount Sumeru
 - Gorakh-hatari
 - Multan (a descendant of Fir Bahauddin)
 - **West:**
 - Mecca
 - ***Return Journey***
 - Saidpur (Babur)
 - Tilla Balgundai (Bahur)
 - Talwandi
6. The Third Journey included the following:
- ***Forward Journey***
 - Pak Pattan (Sheikh Ibrahim)
 - Dipalpur
 - Khokhowal
 - Pokho
 - ***Return Journey***
 - Kartarpur

The omission of important places.

In this account the notable omissions are:

- Kamrup (Orissa)
- Baghdad
- Nanakmata

The time of all Journeys is 14 years spread as follows:

- The period spent in travelling and stay in the East was from 1506 – 1510,
- The period spent in travelling to the South was from 1510 – 1515,
- The period spent in travelling to the North was from 1516 – 1517,
- The period spent in travelling to the West was from 1517 – 1520.

MODULE 6

THE TEXT OF OTHER JANAM SAKHIS

BALE-WALI JANAM SAKHI (JANAM SAKHI OF BHAI BALA)

Bhai Bala who was a life-long companion of Guru Nanak, was the son of Chandar Bhan, a Sandhu Jat of Talwandi Rai Bhoi, now Nankana Sahib in Pakistan.

Three years senior in age to Guru Nanak, he was his childhood playmate in Talwandi. From Talwandi, he accompanied Guru Nanak to Sultanpur where he stayed with him a considerable period of time before returning to his village.

According to Bala Janam Sakhi, Bhai Bala at the instance of Rai Bular set out from Talwandi to join Guru Nanak who had already left Sultanpur on his travels abroad and met him in Bhai Lalo's home at Saidpur.

After Guru Nanak's passing away, Guru Angad, invited Bala from his native Talwandi to come to Khadur and narrate to him events from the Guru's life. A very graphic, if somewhat miraculous, is the version contained in an old text, the Mahima Prakash.

To quote: Guru Angad one day spoke to Bhai Buddha, "Bhai Sahib find the disciple who accompanied the Master, Guru Nanak, on his journeys far and wide, who heard his preaching and reflected on it, and who witnessed the many strange events that occurred; secure from him all the circumstances and have transcribed a volume which may please the hearts of those who should apply themselves to it." Bala Sandhu was found and he came to Khadur.

The Sakhis narrated by Bala were recorded in Gurmukhi characters in Guru Angad's presence by another Sikh, Paira Mokha. The result was what is known as Bhai Bale Wali Janam Sakhi, a hagiographical account of Guru Nanak's life. Bhai Bala died in 1544 at Khadur Sahib. A memorial platform, within the precincts of Gurdwara Tapiana Sahib, marks the site where his mortal remains were cremated.

Amongst many other, three very important events of this manuscript which have influenced the Sikh history are:

1. The date of birth of Guru Nanak: It is the full moon night of Kartik 1469 (Sakhi no. 6),
2. Guru Nanak's exemplary love for his sister Nanki: It is given by the Guru's physical transpiration in a flash of a moment whenever sister Nanki wanted to see him.
3. Bhai Bala, along with Bhai Mardana, also accompanied Guru Nanak on his missionary journeys.

The outlines of Sakhis narrated in this manuscript are as follows:

Sakhi 1

Guru Angad searched for Bhai Bala and when he came to Khadur, asked him to write the life story of Guru Nanak. It took him two months and 17 days to reproduce the life to write the manuscript.

Sakhi 2

When Bhai Bala heard about Guru Angad, he came all the way to Khadur. At that time Guru Angad had shut up himself in Bibi Sabrai's house. Later, when Guru Angad was persuaded to

come out from the hiding and start the work left by Guru Nanak, Bala went to him, bowed to him and introduced himself to him.

Sakhi 3

In conversation, Bala told Guru Angad that Guru Nanak was three years older to him, and he had gone with him in many of his tours.

Sakhi 4

At the instructions of Guru Angad, Bala went to Talwandi and met Bhai Lalu, an uncle of the Guru, to do further research on the Guru's life and to collect his horoscope.

Sakhi 5

Bhai Bala came back to Khadur with Guru Nanak's horoscope and some offerings from Bhai Lalu. Guru Angad then called Bhai Paira from Sultanpur to read and decipher Guru Nanak's horoscope.

Sakhi 6 – The birth of Nanak

According to Guru Nanak's horoscope, Guru Nanak was born on the full moon night, two quarters and one watch past, of the month of Kartik in 1526 Bikarmi (1469 A.D.), in the house of Kalu

Sakhi 7

The family priest Hardayal interviewed the midwife Daulta and enquired about the first act of the child. She said that the child had actually laughed instead of crying.

Sakhi 8

Pandit Hardayal, looked at the child and bowed in excitement. Baba Kalu asked Hardayal to name the child. On the thirteenth day the child was named Nanak.

Sakhi 9

He further said that Nanak is the prophet of God and will be revered by both Muslims and Hindus.

Sakhi 10 – Shade by a cobra

At the age of nine Nanak was asked by his father to take the cattle for grazing in the field. On a sunny day, when Guru Nanak was asleep, a cobra gave shade to the child to protect him from the rays of sun. Rai Bular, witnessed this miracle.

Sakhi 11

Baba Kalu asked Nanak to sow seeds in the farms and look after the fields. Nanak sowed the seeds but would not prevent cattle to graze in the fields, thus crops will be eaten up by the stray cattle.

Sakhi 12 – Saccha Sauda

Baba Kalu then tried Nanak to transact small business deals. He gave Bala Sandhu, a companion of Nanak, twenty rupees and asked him to go with Nanak to buy some salt and other allied goods and then sell them at a profit.

Sakhi 13

On the way to the market, Nanak met a sadhu and spent money to buy some wood and utensils for him. On returning home he stayed at Bala's house avoiding the anger of this father.

Sakhi 14

When Mehta Kalu came to know about this episode, he went to Bala's house in rage and slapped Nanak for wasting the money. Bebe Nanki, Nanak's older sister, came running for the rescue of Nanak and begged her father not to punish Nanak.

Sakhi 15

When Rai Bular came to know about this incident, he was angry with Baba Kalu. He summoned both Kalu and Nanak to his place. When he saw the blue marks of slaps on Nanak's cheeks he became filled with emotions, he hugged Nanak and kissed his forehead. He warned Kalu and advised him not to hurt Nanak again.

Sakhi 16

When Nanak was 16 years old (year 1485) Nanki was married to Jai Ram Palta⁴³. Jai Ram had seen Nanki on the village well and had requested Rai Bular for talk to Baba Kalu.

Sakhi 17

In the month of Mag, the marriage was solemnised and Nanki went to her inlaws. Later Nanak went to her inlaws to bring her back for the first *phera*.

Sakhi 18

One day Nanak gave away a brass pot and his own ring to a Sadhu who had asked for it. Kalu was again very angry with Nanak. At that time Nanak was 20 years old (year 1489).

Sakhi 19 – To Sultanpur

(Year given is Samvat 1544 i.e., 1487, compare this date with the date in Sakhi 18)

The family then decided to send Nanak to Sultanpur where his sister Nanki lived. Both Jai Ram and Nanki had already recognised the divinity in Nanak. When Jai Ram saw Nanak he came forward and touched his feet. Nanak said to Jai Ram that he was his brother-in-law and rather Nanak would have bowed to him. Jai Ram replied that Nanak was not an ordinary brother-in-law but was a messenger of God.

Sakhi 20 – Service in the Modi Khana

In Sultanpur, Nanak got an employment in the local civil service. He was made incharge of the local Modi Khana. Bala was with him in Sultanpur.

Sakhi 21

When Nanak had worked in Sultanpur for two years, Mehta Kalu came to see his son and to enquire that how much he had saved from his earnings. When he was told that Nanak had not saved a penny, he was angry again and spoke rough with Nanak, Bala, Jai Ram and Nanki for not looking after Nanak. Kalu said that why Jai Ram and Nanki could not reform Nanak.

⁴³ Many books have written Uppal as his gotar.

Sakhi 22

Baba Kalu and Jai Ram then took Bala into confidence and asked him to convince Nanak that he must save something from his earnings for future and for the rainy days. Bala said that Nanak was above worldly savings and that he had the wealth of divinity and did not need any worldly savings.

Sakhi 23

One day a person complained to Jai Ram that Nanak was wasting the government funds. Jai Ram conferred with Nanaki and sent for Nanak. Nanak had foreseen what was going to come. He took some sweets and went to Nanki's place. Both Nanki and Jai Ram were reluctant to tell Nanak about the complaint, but Nanak knew about it.

Sakhi 24

Nanak asked Jai Ram to look into the account books personally and draw the conclusions. When the books were examined they showed a surplus rather than a deficit as was complained by the complainant.

Sakhi 25 – Engagement

(The year given is Samvat 1544 i.e, 1487 A.D.)

Nanak was betrothed to the daughter of Mulchand (name of Mata Sulakhni is not given in this sakhi but is given in Sakhi no. 34, similarly the name of Nanak's mother-in-law is also not given here but in Sakhi no. 34. Her name is Chando Rani)

Sakhi 26

Baba Kalu went to Mulchand's house for a special matrimonial ceremony called Chaukar spending.

Sakhi 27

Nanak's relations performed the '*sir varna*' ceremony by throwing coins for the poor.

Sakhi 28

Mardana came into contact with Nanak when the money was being thrown over Nanak's head for the poor. Mardana was amongst the poor who was collecting the money. Nanak called Mardana and told him that from that particular moment he would be his companion playing rabab and would not go to any one else asking for the money.

Sakhi 29

Nanak handed over a temporary charge of the Modi Khana to Bala to look after the job in his absence. Bala first hesitated to take over the responsibility but later agreed.

Sakhis 30-33 – The Marriage

(The year given is Samvat 1545 ie, 1488 A.D., when Guru Nanak was 19 years old)

The details of the marriage rituals, the relations and the exchange of gifts are given in these Sakhis. The marriage party stayed at the bride's place for three days. The doli was taken to Sultanpur rather than Talwandi.

Sakhis 34-35 – Nanak resumed duty at the Modi Khana

When Mata Sulakhni went to her parents, Nanak resumed his duties at the Modi Khana. Sulakhni complained to her parents that Nanak was not properly looking after her. She further

said that he was always helpful to strangers and was spending his earning on them. Mul Chand and Chando Rani came to Sultanpur and took this matter first with Jai Ram and then with his son-in-law Nanak. Chando Rani was disrespectful to Nanak and Nanki. In rage, Nanki replied that her brother was involved only in acts of divinity and purity and was not throwing his money on wrongings. She further said that Nanak was a divine person and had an affinity with the holy people. He looks after Sulakhni very well. He has provided her with all the comforts. Sulakhni's other complaint that Nanak was not talking to her properly was not found sustainable.

Sakhi 36

One day Nanak came to see Bebe Nanaki. She was very pleased to see him. After exchanging worldly talks Nanki asked Nanak to give her a promise, which Nanak did. Nanaki then said that Mata Sulakhni wanted to enjoy motherhood and she too was anxious to play with her nephews and nieces. Nanak smiled and said that he would fulfill her ambition.

With time Sulakhni gave birth to Sri Chand and when he was four years old, Sulakhni became pregnant again.

Sakhi 37 – The Bein rivulet

One day when Nanak went to take bath in the rivulet 'Vae' he disappeared in the stream. The rumours spread that Nanak has disappeared with the Modi Khana collections. Nanak came back after three days. He was called to account for the Modi Khana, and when the account was audited it was found to be perfectly in order, rather it showed a balance of Rs. 760 due to Nanak.

Daulat Khal then called Nanak, apologised for the rumours and allegations and requested him to carry on the Modi Khana's duties. Nanak politely refused. Even said that the money which is owed to him should be distributed amongst the poor

Sakhi 38 – Mul Chand complains to Nawab Daulat Khan

Mul Chand complained to Nawab Daulat Khan that Nanak was wasting his earning on the sadhus and was not looking after his household. Daulat Khan first summoned Jai Ram and then Nanak, but Nanak refused to come.

Sakhi 39 & 40 – Namaz with the Kazi

Nawab then sent his emissaries to bring down Nanak by force. When Nanak came to the Nawab he did not bow to him and said that since his resignation from the Nawab's service, he was only a servant of God and would bow only to him

Nawab then invited Nanak to come to the mosque with him to say the Namaz. Guru Nanak agreed to come. He joined Nawab and the Kazi to say Namaz. During the time of the Namaz, both Nawab and Kazi were, in fact, thinking of their household affairs rather than concentrating on Allah. When Guru Nanak pointed this anomaly to them, they were stunned to know the Guru's power to read one's mind. They both asked the Guru for his forgiveness for their arrogant and insulting behaviour.

Sakhi 41 – Nawab returns Guru Nanak's arrears of his wages

Nawab then personally went to Guru Nanak and insisted that he should collect his unpaid wages. Guru, in reply, asked him to distribute the money equally between the holy and members of his clan.

Sakhi 42

Guru Nanak asks Mardana to join him to tour the then known world for the missionary journey.

Sakhi 43 – Request for a Rabab

Mardana goes to Babe Nanaki and asks her to get him a *Rabab* to play the composition of Guru Nanak. Babe Nanaki calls Nanak to meet her before departure. Guru Nanak promises Babe Nanaki that he would immediately come back whenever she would like to see him. He said, “Babe, whenever you will close your eyes and call me, I will come back instantly.”

Sakhi 44

Mardana goes to call Bala for a farewell dinner at Babae Nanki’s house.

Sakhi 45

Guru Nanak sends Mardana to a village called ‘Ashiqpur’ where lived a fakir called Farinda to buy a ‘Rabab’. Babe Nanaki gives Mardana Rs. 7 towards the cost of the Rabab.

Sakhi 46

Both Farinda and Mardana come to Guru Nanak with the Rabab.

Sakhi 47

Guru Nanak instructs Mardana to compose tunes on the Rabab.

Sakhi 48

Mardana comes back to Babe Nanki with the Rabab, and complains that he would not like accompany Guru Nanak on his missionary tours. On enquiry he tells her that when Guru Nanak goes into smadhi he does not eat for days, whereas he cannot live without food; and secondly the Guru prefers lonely and deserted places for the meditation, but he is too scared of such places.

Sakhi 49

Babe Nanaki and Jai Ram persuades Mardana to go back to the Guru. Nanaki gives him Rs. 20 and Jai Ram gives him a pair of his own clothes. When Mardana comes back to Guru Nanak, the Guru asks him to return the money to Nanaki. On insistence of Mardana, Guru Nanak goes back to to see Nanaki.

Sakhis 50-52

Guru Nanak’s visits Bhai Lalo in Eminabad and discloses his identity to him. Bhai Lalo offers the Guru his course bread and a ball of spinach.

Sakhis 53-54 – Mallick Bhago and Bhai Lalo

Lunch at the mansion of Mallick Bhago. The Guru squeezes the rich food of Mallick Bhago and the course bread of Bhai Lalo, and people see blood coming out from the rich food and milk from the course bread, a demonstration of ill-got money and honest earnings.

Sakhis 55-56

Guru Nanak is put in captivity by a Pathan along with other fakirs. Pathan had been told that if he could house-arrest a holy man, his son would be cured of a mystry disease. It is believed that it was here that Guru Nanak composed Shabad in Raga Tilang, “Jaisi mein avay khasam ki bani...” (page 722), highlighting that to curb the persecution of present-day people in authority, an invader will come from Kabul to crush them.

Sakhi 57

Bala and Mardana come back to Talwandi. Mardana tells Baba Kalu and Rae Bullar the divinity of Guru Nanak, to expel their doubts about the strange actions of the Guru.

Sakhi 58

Bala and Mardana go back to Eminanbad to ask the Guru to come to Talwandi, for his parents and Rai Bullar, who is now quite old, wanted to see him. Guru Nanak comes to Talwandi and stays near the village well.

Sakhi 59

Guru's parents and Rai Bullar go to see Guru Nanak. Rai Bullar bows to the Guru and requests for liberation.

Sakhi 60

Guru mother asks Rai Bullar to persuade Nanak to live in the village and do family farming. Here Guru Nanak recited a Shabad in raga Sorath (page 595), 'Mun hali kirsani karni...'

ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੧ ॥

Sorath, Mehla 1, Ghar 1:

ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ ਸਰਮੁ ਪਾਣੀ ਤਨੁ ਖੇਤੁ ॥ ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖੁ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ ॥

Make your mind the farmer, good deeds the farm, modesty the water, and your body the field. Let God's Name be the seed, contentment the plow, and your humble dress the fence.

ਭਾਉ ਕਰਮ ਕਰਿ ਜੰਮਸੀ ਸੇ ਘਰ ਭਾਗਠ ਦੇਖੁ ॥੧॥

Doing deeds of love, the seed shall sprout, and you shall see your home flourish. ||1||

ਬਾਬਾ ਮਾਇਆ ਸਾਥਿ ਨ ਹੋਇ ॥ ਇਨਿ ਮਾਇਆ ਜਗੁ ਮੋਹਿਆ ਵਿਰਲਾ ਬੁਝੈ ਕੋਇ ॥ ਰਹਾਉ ॥

O Baba, the wealth of Maya does not go with anyone.

This Maya has bewitched the world, but only a rare few understand this. ||Rahau||

ਹਾਣੁ ਹਟੁ ਕਰਿ ਆਰਜਾ ਸਚੁ ਨਾਮੁ ਕਰਿ ਵਥੁ ॥ ਸੁਰਤਿ ਸੋਚ ਕਰਿ ਭਾਂਡਸਾਲ ਤਿਸੁ ਵਿਚਿ ਤਿਸ ਨੋ ਰਖੁ ॥

Make your ever-decreasing life your shop, and make God's Name your merchandise. Make understanding and contemplation your warehouse, and in that warehouse, store God's Name.

ਵਣਜਾਰਿਆ ਸਿਉ ਵਣਜੁ ਕਰਿ ਲੈ ਲਾਹਾ ਮਨ ਹਸੁ ॥੨॥

Deal with God's dealers, earn your profits, and rejoice in your mind. ||2||

ਸੁਣਿ ਸਾਸਤ ਸਉਦਾਗਰੀ ਸਤੁ ਘੋੜੇ ਲੈ ਚਲੁ ॥ ਖਰਚੁ ਬੰਨੁ ਚੰਗਿਆਈਆ ਮਤੁ ਮਨ ਜਾਣਹਿ ਕਲੁ ॥

Let your trade be listening to scripture, and let Truth be the horses you take to sell. Gather up merits for your travelling expenses, and do not think of tomorrow in your mind.

ਨਿਰੰਕਾਰ ਕੈ ਦੇਸਿ ਜਾਹਿ ਤਾ ਸੁਖਿ ਲਹਹਿ ਮਹਲੁ ॥੩॥

When you arrive in the land of the formless God, you shall find peace in the mansion of His presence. ||3||

ਲਾਇ ਚਿਤੁ ਕਰਿ ਚਾਕਰੀ ਮੰਨਿ ਨਾਮੁ ਕਰਿ ਕੰਮੁ ॥ ਬੰਨੁ ਬਦੀਆ ਕਰਿ ਧਾਵਣੀ ਤਾ ਕੋ ਆਖੈ ਧੰਨੁ ॥

Let your service be the focusing of your consciousness, and let your occupation be the placing of faith in the Nam. Let your work be restraint from sin; only then will people call you blessed.

ਨਾਨਕ ਵੇਖੈ ਨਦਰਿ ਕਰਿ ਚੜੈ ਚਵਗਣ ਵੰਨੁ ॥੪॥੨॥

God shall look upon you with His glance of Grace, and you shall be blessed with honour four times over. //4//2//

Sakhi 61

In 1496, Guru Nanak left Talwandi. Rai Bullar ordered to erect a tank after the name of Nanak for the well-being of the villagers.

Sakhi 62

From Talwandi Guru Nanak went to Dhaka (Bengal). On the way he stayed in the house of Bhai Lalo.

Sakhhi 63 - Nur Shah, the magician

From Dhaka Guru Nanak, Bhai Bala and Mardana went to Kamrup (the city of magicians), where Nurshah and other beauties converted Mardana into a ram. They tried their magic on Guru Nanak as well but failed, instead one of them herself became a sheep and the second one a bitch. Guru Nanak blessed them and they became women again.

Sakhi 64-65 – Meeting with Raja Shivnab

From Dhaka, the Guru went to Ceylon. It took him a month and a half to complete that journey. There the Guru met King Shivnab who became Guru's follower. The barren garden, in which the Guru camped, instantly blossomed with the touch of his feet.

Sakhis 66-67 – Reformation of demon Kauda

On way back from Ceylon, in the forests of the South, a demon called Kauda first caught hold of Mardana and then Guru Nanak. When he put them in the boiling oil, the oil, instantly, became cold and the fire extinguished. Kauda fell at the Guru's feet and became a devotee of the Guru.

Sakhis 68-74 – Salisrai the Jeweller

After walking for another 47 days, the Guru, Bhai Bala and Bhai Mardana reached near a village where a Jeweller lived named Salisrai. The Guru miraculously dug a ruby from the ground and sent Mardana to sell it in the village and buy some food. Mardana took it to many jewellers, each giving him more and more money for it, until he reached the house of a jeweller named Salisrai. Salisrai could see that the ruby was very valuable and no one in the village, including himself, had the means to buy it. He gave Mardana Rs100 as an offering for the ruby and sent his servants with baskets of dry fruits to greet the Guru. He, himself, also came running, for he was anxious to meet the person who possessed such a priceless ruby. When he came and saw the divine glow on Guru face he fell at his feet and begged him for Mukti.

Sakhis 75-89

After travelling for another 15 days and nights, they all reached an island called Bisher (बिषहर), the king of the place was Sudhar Sain. Here lived an old friend of Guru Nanak named Inder Sain and one Bhai Jhanda whom the Guru appointed his missionary in that area.

Sakhis 90-91

When the king Sudhar Sain heard about Guru Nanak, he sent his messenger to call him. Inder Sain who was a nephew of the king did not like the idea of Guru Nanak going to Sudhan Sain. He went to his uncle's court and advised him to go himself to meet the Guru rather call him to his court. Sudhar Sain felt sorry for his folly and went to greet Guru Nanak with lot of dry fruit and provisions. Guru Nanak blessed him with the rule of three islands.

Sakhis 92-95

From Bishar, the trio went to Silmila (सिलमिला) Island. They all walked on water as if they were walking on ground. There the Guru blessed Raja Madhur Bain.

Sakhis 96-100 – Land of Cannibals

After walking for another 37 days and 37 nights they reached a place called Devghandhar. The Raja was of this place was Devlut. It was a land of cannibals. When the Raja heard about the three visitors he sent three of his demon soldiers to arrest the trio and bring them in the court for a special meal for the king. When demons reached the spot and dismounted to arrest the Guru and his companions they all became blind. They went back and reported that incident to the Raja. The Raja then sent six other groups of three demons each. They all met the same fate. The Raja too became blind when he himself came with the bad attention to catch and kill the Guru. However, when the Wazir (chief minister) came with a goodwill commission he was welcomed by the Guru. The Raja then apologised and begged for forgiveness. The Guru restored his eyesight and taught him to be a good human being.

Sakhis 101 – Land of Gorillas

The Guru and his companions then reached a place called Parsar. The name of its Raja was Teekhan Tain. This was land of gorillas

Sakhis 102-111 – City of Golden houses

From Parsar they went to Suvanpur. . It took them 7 months and 13 days to reach this place. The township was made of gold. The houses, roads and shops were all made of gold. Here everything was free. The name of the Raja of Suvanpur was Kaul Nain. When he came to pay respects to Guru Nanak, the Guru advised him to rule in friendship with Raja Sudhar Sain (refer sakhis 90-01). Kaul Nain accepted the Guru's advice and became one of his devotees.

Sakhis 112-114 – Visit to Mecca

From Suvanpur they went to Mecca. Mardana was very desirous to come to Mecca. The distance of 2,500 miles was covered within a few moments. In Mecca, Mardana wanted to go in the Kaaba to see what was inside it. The entry into Kaaba was restricted to Mujawars (मुजावर) only, and they too were allowed in only when they were tightly blind folded. Mardana was not allowed to enter the building, he came back to Guru Nanak and insisted that he definitely wanted to go inside the building. The Guru sent Mardana back and told him that this time no one would object to his entry and he would not be blind folded either.

Inside Kaaba, Mardana saw a large statue (other entrants could not see the statue as they all were blind folded), on enquiry the Guru told Mardana that the statue was of Mahadev (Shiv). Mardana wondered that how a Hindu god's statue was in Kaaba. Guru told him that once, when, a king named Khunkar Hussain ordered the idol to be removed, the houses of all Mujawars caught fire. The king ordered that the idol be re-installed and himself bowed to the idol. At that moment the king heard a voice, "Instal the idol but no one is allowed to see it, those who would endeavour to see it will go blind." Since that day the entry to Kaaba has been restricted and those who are allowed in are blind folded.

Sakhis 115-119 – Visit to Medina

From Mecca, the three went to Medina. There, they all stayed in a mosque. Next day when Mardana was away to see the grave of Prophet Mohammed, Guru Nanak had a nap stretching his feet towards the grave. When rebuked by the local priest for this religious wrong, the Guru said that he was too tired and could not think of that wrong and that the priest was at liberty to turn Guru Nanak's feet in any direction he wanted to. Whichever direction the priest dragged the Guru's feet in that direction the grave moved too. When Mardana came back from a visit

to the Prophet's grave, the Guru told him that Mohammed would again come back into this world after 1500 years and will take birth in a Hindu family. In his first birth in Mecca he got entangled with the three Gunas: Rajas, Sattav and Tamas, but in his second birth he will remain detached from these Gunas.

At Medina the Guru recited the following two shabads:

FIRST SHABAD – SRIRAGA MEHLA 1, ASHTPADI NO. 17, PAGE 64

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥

Siree Raga, Mehla 1, Second House:

ਮੁਕਾਮੁ ਕਰਿ ਘਰਿ ਬੈਸਣਾ ਨਿਤ ਚਲਣੈ ਕੀ ਧੋਖ ॥ ਮੁਕਾਮੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਹੈ ਨਿਹਚਲੁ ਲੋਕ ॥੧॥

They have made this their resting place and they sit at home, but the urge to depart is always there. This would be known as a lasting place of rest, only if they were to remain stable and unchanging. ||1||

ਦੁਨੀਆ ਕੈਸਿ ਮੁਕਾਮੇ ॥ ਕਰਿ ਸਿਦਕੁ ਕਰਣੀ ਖਰਚੁ ਬਾਧਹੁ ਲਾਗਿ ਰਹੁ ਨਾਮੇ ॥੧॥ ਰਹਾਉ ॥

What sort of a resting place is this world? Doing deeds of faith, pack up the supplies for your journey, and remain committed to the Nam. ||1||Rahau||

ਜੋਗੀ ਤ ਆਸਣੁ ਕਰਿ ਬਹੈ ਮੁਲਾ ਬਹੈ ਮੁਕਾਮਿ ॥ ਪੰਡਿਤ ਵਖਾਣਹਿ ਪੋਥੀਆ ਸਿਧ ਬਹਹਿ ਦੇਵ ਸਥਾਨਿ ॥੨॥

The Yogis sit in their Yogic postures, and the Mullahs sit at their resting stations. The Hindu Pandits recite from their books, and the Siddhas sit in temples of their gods. ||2||

ਸੁਰ ਸਿਧ ਗਣ ਗੰਧਰਬ ਮੁਨਿ ਜਨ ਸੇਖ ਪੀਰ ਸਲਾਰ ॥ ਦਰਿ ਕੂਚ ਕੂਚਾ ਕਰਿ ਗਏ ਅਵਰੇ ਭਿ ਚਲਣਹਾਰ ॥੩॥

The angels, Siddhas, worshippers of Shiv, heavenly musicians, silent sages, Saints, priests, preachers, spiritual teachers and commanders -each and every one has left, and all others shall depart as well. ||3||

ਸੁਲਤਾਨ ਖਾਨ ਮਲੂਕ ਉਮਰੇ ਗਏ ਕਰਿ ਕਰਿ ਕੂਚੁ ॥ ਘੜੀ ਮੁਹਤਿ ਕਿ ਚਲਣਾ ਦਿਲ ਸਮਝੁ ਤੂੰ ਭਿ ਪਹੁਚੁ ॥੪॥

The sultans and kings, the rich and the mighty, have marched away in succession. In a moment or two, we shall also depart. O my heart, understand that you must go as well! ||4||

ਸਬਦਾਹ ਮਾਹਿ ਵਖਾਣੀਐ ਵਿਰਲਾ ਤ ਬੂਝੈ ਕੋਇ ॥ ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਇ ॥੫॥

This is described in the Shabads; only a few understand this. Offer prayers to the One who pervades the water, the land and the air. ||5||

ਅਲਾਹੁ ਅਲਖੁ ਅਗੰਮੁ ਕਾਦਰੁ ਕਰਣਹਾਰੁ ਕਰੀਮੁ ॥ ਸਭ ਦੁਨੀ ਆਵਣ ਜਾਵਣੀ ਮੁਕਾਮੁ ਏਕੁ ਰਹੀਮੁ ॥੬॥

He is Allah, the unknowable, the inaccessible, All-powerful and merciful Creator. All the world comes and goes-only the merciful God is permanent. ||6||

ਮੁਕਾਮੁ ਤਿਸ ਨੋ ਆਖੀਐ ਜਿਸੁ ਸਿਸਿ ਨ ਹੋਵੀ ਲੇਖੁ ॥ ਅਸਮਾਨੁ ਧਰਤੀ ਚਲਸੀ ਮੁਕਾਮੁ ਓਹੀ ਏਕੁ ॥੭॥

Call permanent only the One, who does not have destiny inscribed upon His Forehead. The sky and the earth shall pass away; He alone is permanent. ||7||

ਦਿਨ ਰਵਿ ਚਲੈ ਨਿਸਿ ਸਸਿ ਚਲੈ ਤਾਰਿਕਾ ਲਖ ਪਲੋਇ ॥ ਮੁਕਾਮੁ ਓਹੀ ਏਕੁ ਹੈ ਨਾਨਕਾ ਸਚੁ ਬੁਝੋਇ ॥੮॥੧੭॥

The day and the sun shall pass away; the night and the moon shall pass away; the hundreds of thousands of stars shall disappear. He alone is permanent; That is the Truth. ||8||17||

SECOND SHABAD- MARU SOHLE MEHLA 5, SOHLE NO. 12, PAGE 1083

ਮਾਰੂ ਮਹਲਾ ੫ ॥

Maru Mehla 5l:

ਅਲਹ ਅਗਮ ਖੁਦਾਈ ਬੰਦੇ ॥ ਛੋਡਿ ਖਿਆਲ ਦੁਨੀਆ ਕੇ ਧੰਧੇ ॥

O slave of the inaccessible God Allah, forsake thoughts of worldly entanglements.

ਹੋਇ ਪੈ ਖਾਕ ਫਕੀਰ ਮੁਸਾਫਰੁ ਇਹੁ ਦਰਵੇਸੁ ਕਬੂਲੁ ਦਰਾ ॥੧॥

Become the dust of the feet of the humble fakirs, and consider yourself a traveller on this journey. O saintly dervish, you shall be approved in the court of God. ||1||

ਸਚੁ ਨਿਵਾਜ ਯਕੀਨ ਮੁਸਲਾ ॥ ਮਨਸਾ ਮਾਰਿ ਨਿਵਾਰਿਹੁ ਆਸਾ ॥

Let Truth be your prayer, and faith your prayer-mat. Subdue your desires, and overcome your wants.

ਦੇਹ ਮਸੀਤਿ ਮਨੁ ਮਉਲਾਣਾ ਕਲਮ ਖੁਦਾਈ ਪਾਕੁ ਖਰਾ ॥੨॥

Let your body be the mosque, and your mind the priest. Let true purity be God's Word for you. ||2||

ਸਰਾ ਸਰੀਅਤਿ ਲੇ ਕੰਮਾਵਹੁ ॥ ਤਰੀਕਤਿ ਤਰਕ ਖੋਜਿ ਟੋਲਾਵਹੁ ॥

Let your practice be to live the spiritual life. Let your spiritual cleansing be to renounce the world and seek God.

ਮਾਰਫਤਿ ਮਨੁ ਮਾਰਹੁ ਅਬਦਾਲਾ ਮਿਲਹੁ ਹਕੀਕਤਿ ਜਿਤੁ ਫਿਰਿ ਨ ਮਰਾ ॥੩॥

Let control of the mind be your spiritual wisdom, O holy man; meeting with God, you shall never die again. ||3||

ਕੁਰਾਣੁ ਕਤੇਬ ਦਿਲ ਮਾਹਿ ਕਮਾਹੀ ॥ ਦਸ ਅਉਰਾਤ ਰਖਹੁ ਬਦ ਰਾਹੀ ॥

Practise within your heart the teachings of the Koran and the Bible; restrain the ten sensory organs⁴⁴ from straying into evil.

ਪੰਚ ਮਰਦ ਸਿਦਕਿ ਲੇ ਬਾਧਹੁ ਖੈਰਿ ਸਬੂਰੀ ਕਬੂਲੁ ਪਰਾ ॥੪॥

Tie up the five demons of desire⁴⁵ with faith, charity and contentment, and you shall be acceptable. ||4||

ਮਕਾ ਮਿਹਰ ਰੋਜਾ ਪੈ ਖਾਕਾ ॥ ਭਿਸਤੁ ਪੀਰ ਲਫਜ ਕਮਾਇ ਅੰਦਾਜਾ ॥

Let compassion be your Mecca, and the dust of the feet of the holy your fast. Let Paradise be your practice of the Prophet's Word.

ਹੂਰ ਨੂਰ ਮੁਸਕੁ ਖੁਦਾਇਆ ਬੰਦਗੀ ਅਲਹ ਆਲਾ ਹੁਜਰਾ ॥੫॥

God is the beauty, the light and the fragrance. Meditation on Allah is the secluded meditation chamber. ||5||

ਸਚੁ ਕਮਾਵੈ ਸੋਈ ਕਾਜੀ ॥ ਜੋ ਦਿਲੁ ਸੋਧੈ ਸੋਈ ਹਾਜੀ ॥

He alone is a Qazi, who practises the Truth.

He alone is a Haji, a pilgrim to Mecca, who purifies his heart.

ਸੋ ਮੁਲਾ ਮਲਉਨੁ ਨਿਵਾਰੈ ਸੋ ਦਰਵੇਸੁ ਜਿਸੁ ਸਿਫਤਿ ਧਰਾ ॥੬॥

He alone is a Mullah, who banishes evil; he alone is a saintly dervish, who takes the support of God's praises. ||6||

ਸਭੇ ਵਖਤ ਸਭੇ ਕਰਿ ਵੇਲਾ ॥ ਖਾਲਕੁ ਯਾਦਿ ਦਿਲੈ ਮਹਿ ਮਉਲਾ ॥

Always, and at every moment, remember God, the Creator within your heart.

ਤਸਬੀ ਯਾਦਿ ਕਰਹੁ ਦਸ ਮਰਦਨੁ ਸੁੰਨਤਿ ਸੀਲੁ ਬੰਧਾਨਿ ਬਰਾ ॥੭॥

Let your meditation beads be the subjugation of the ten senses. Let good conduct and self-restraint be your circumcision. ||7||

ਦਿਲ ਮਹਿ ਜਾਨਹੁ ਸਭ ਫਿਲਹਾਲਾ ॥ ਖਿਲਖਾਨਾ ਬਿਰਾਦਰ ਹਮੂ ਜੰਜਾਲਾ ॥

⁴⁴ Ten sensory organs include five organs of perception (knowledge): Nose, ears, eyes, mouth and skin; and five organs of action: Feet, hands, mouth, anus and penice.

⁴⁵ Uncontrollable passion, anger, greed, attachment and ego

*You must know in your heart that everything is temporary.
Family, household and relations are all entanglements.*

ਮੀਰ ਮਲਕ ਉਮਰੇ ਫਾਨਾਇਆ ਏਕ ਮੁਕਾਮ ਖੁਦਾਇ ਦਰਾ ॥੮॥

Kings, rulers and nobles are mortal and transitory; only God's gateway is the permanent place. ||8||

ਅਵਲਿ ਸਿਫਤਿ ਦੂਜੀ ਸਾਬੂਰੀ ॥ ਤੀਜੇ ਹਲੇਮੀ ਚਉਥੈ ਖੈਰੀ ॥

First is God's praise; second, contentment; third, humility, and fourth, giving to charities.

ਪੰਜਵੈ ਪੰਜੇ ਇਕਤੁ ਮੁਕਾਮੈ ਏਹਿ ਪੰਜਿ ਵਖਤ ਤੇਰੇ ਅਪਰਪਰਾ ॥੯॥

Fifth is to hold one's desires in restraint. These are the five most sublime daily prayers. ||9||

ਸਗਲੀ ਜਾਨਿ ਕਰਹੁ ਮਉਦੀਫਾ ॥ ਬਦ ਅਮਲ ਛੋਡਿ ਕਰਹੁ ਹਥਿ ਕੂਜਾ ॥

*Let your daily worship be the knowledge that God was everywhere.
Let renunciation of evil actions be the water-jug you carry.*

ਖੁਦਾਇ ਏਕੁ ਬੁਝਿ ਦੇਵਹੁ ਬਾਂਗਾਂ ਬੁਰਗੁ ਬਰਖੁਰਦਾਰ ਖਰਾ ॥੧੦॥

Let realisation of the One God be your call to prayer; be a good child of God - let this be your trumpet. ||10||

ਹਕੁ ਹਲਾਲੁ ਬਖੋਰਹੁ ਖਾਣਾ ॥ ਦਿਲ ਦਰੀਆਉ ਧੋਵਹੁ ਮੈਲਾਣਾ ॥

Let what is earned righteously be your blessed food. Wash away pollution with the river of your heart.

ਪੀਰੁ ਪਛਾਣੈ ਭਿਸਤੀ ਸੋਈ ਅਜਰਾਈਲੁ ਨ ਦੋਜ ਠਰਾ ॥੧੧॥

One who realises the Prophet attains heaven. Azraa-eel, the messenger of death, does not cast him into hell. ||11||

ਕਾਇਆ ਕਿਰਦਾਰ ਅਉਰਤ ਯਕੀਨਾ ॥ ਰੰਗ ਤਮਾਸੇ ਮਾਣਿ ਹਕੀਨਾ ॥

Let good deeds be your body, and faith your bride. Play and enjoy God's love and delight.

ਨਾਪਾਕ ਪਾਕੁ ਕਰਿ ਹਦੂਰਿ ਹਦੀਸਾ ਸਾਬਤ ਸੂਰਤਿ ਦਸਤਾਰ ਸਿਰਾ ॥੧੨॥

Purify what is impure, and let God's presence be your religious tradition. Let your total awareness be the turban on your head. ||12||

ਮੁਸਲਮਾਣੁ ਮੋਮ ਦਿਲਿ ਹੋਵੈ ॥ ਅੰਤਰ ਕੀ ਮਲੁ ਦਿਲ ਤੇ ਧੋਵੈ ॥

To be Muslim is to be kind-hearted, and wash away pollution from within the heart.

ਦੁਨੀਆ ਰੰਗ ਨ ਆਵੈ ਨੇੜੈ ਜਿਉ ਕੁਸਮ ਪਾਟੁ ਘਿਉ ਪਾਕੁ ਹਰਾ ॥੧੩॥

He does not even approach worldly pleasures; he is pure, like flowers, silk, ghee and the deer-skin. ||13||

ਜਾ ਕਉ ਮਿਹਰ ਮਿਹਰ ਮਿਹਰਵਾਨਾ ॥ ਸੋਈ ਮਰਦੁ ਮਰਦੁ ਮਰਦਾਨਾ ॥

One who is blessed with the mercy and compassion of the merciful God, is the manliest man among men.

ਸੋਈ ਸੇਖੁ ਮਸਾਇਕੁ ਹਾਜੀ ਸੋ ਬੰਦਾ ਜਿਸੁ ਨਜਰਿ ਨਰਾ ॥੧੪॥

He alone is a Sheikh, a preacher, a Haji, and he alone is God's true devotee, who is blessed with God's grace. ||14||

ਕੁਦਰਤਿ ਕਾਦਰ ਕਰਣ ਕਰੀਮਾ ॥ ਸਿਫਤਿ ਮੁਹਬਤਿ ਅਥਾਹ ਰਹੀਮਾ ॥

The Creator God has ultimate creative powers; the merciful God has ocean full of mercy. The praises and the love of the merciful God are unfathomable.

ਹਕੁ ਹੁਕਮੁ ਸਚੁ ਖੁਦਾਇਆ ਬੁਝਿ ਨਾਨਕ ਬੰਦਿ ਖਲਾਸ ਤਰਾ ॥੧੫॥੩॥੧੨॥

Realise the true hukam, the command of God, and you shall be released from bondage, and carried across. ||15||3||12||

Sakhis 119-121

From Medina they all came back to Sultanpur in the house of Babe Nanki. A distance of about 2700 miles was covered in a few hours. They stayed with Babe Nanki for a night and then travelled towards Himachal and Sumer mountain to have a debate with Gorakh and Sidhs

Sakhis 122-126

They all flew to reach Himachal. There they met Gorakh.

Sakhis 127-129

From Himachal they went to Sirdhar mountain and met Machhinder.

Sakhis 130 – The residence of Kartar (God)

From there they went to Silka mountain, here the view of moon was very fascinating. The mountain looked so high from the moon. There Mardana got annoyed with the arrogance of the Sidhs and wanted to hit them, but the Guru told him that there the fight was of Shabads and not of fists. Here Guru Nanak told Mardana that henceforth are very important places; firstly Sumer mountain where live, Sidhs then is the place of Dattari. Further far lives Kuber, the master of all treasures, then is the Kelash mountain the residence of Mahadev and the Star of Bhgat Dhruv, and father from there is the residence of Kartar (God).

Sakhis 131-139

At Kuna mountain many Siddhs came and challenged the Guru, but at the end they all fell at the Guru feet and apologised for their arrogance. The list of Siddhs included the names of Knifa, Hanifa, Gopi Chand, Bharthari, Bhutva, Lahu Rup, Charapat Nath, Jangar Nath and Bhangar Nath. The Siddhs wanted to awe the Guru with their miracles, but the miracle of the Guru, the power of his Shabad made Siddhs' miracles look insignificant.

Sakhis 140

The Guru told Mardana that only Bhagat who had the honour of a clear vision of God was Bhagat Kabir and in future there will be one Handal who will have that honour.

Sakhis 141-181 – Sumer Mountain

These Sakhis have ghost with various prominent Siddhs on way and at the mountain of Sumer. The names include: Sanghar Nath, Mangal Nath, Sanbhu Nath, Gorakh Nath and Pran Nath etc. The nine important Naths were: Gorath Nath, Macchinder Nath, Charpat Nath, Mangal Nath, Gugu Nath, Gopi Nath, Pran Nath, Surat and Chamba Nath. In addition there are six Jatis: Gorakh, Datt, Hanwant, Bhikham, Bhairo and Lachman and eighty four Sidhs.

Sakhis 182-183 – Khurram, where Mardana breathed his last

One day Mardana asked Guru to return back home as he had become homesick. The Guru told him that his (Mardana's) last time had come and that he would live only for five more days and will breathe his last in Khurram. Mardana took a promise from the Guru that the Guru would cremate him rather than burying him.

Sakhi 184-185

From Khurram, the Guru and Bala went to Rameshvram where Ram Chander had built a bridge to cross over to Lanka.

Sakhi 186-187

Guru Nanak and Bala reach Batala ahead of Siddhs. (Perhaps travelling by some sort of divine device).

Sakhi 188 – Sehjad, the son of Mardana accompanies the Guru

From Batala they both reached Talwandi, and the Guru sent Bala to call Sehjad, the son of Mardana. Guru Nanak told him about the death of Mardana. Sehjad requested the Guru to take him along with him in his further journeys. The Guru agreed.

Sakhi 189-191 – Reformation of Sajjan the robber

From Batala they all went to Multan and reformed Sajjan the robber. From there they went back to Khurram and the Guru advised Sehjad to settle over there.

Sakhis 192-197

From there the Guru and Bhai Bala went to Kandhar and met Wali Kandhari.

Sakhis 198-202

From Kandhar they went to Kabul and met one Man Chand

Sakhi 203

The two some visit the hillock of Bal Nath.

Sakhis 204-211 are missing

Sakhi 212

Guru Nanak and Bhai Bala visit Pakhoki

Sakhis 213-218 Visit to Kurukhestar

Guru Nanak and Bhai Bala visit Kurukheshtar

Sakhis 219-221 Babar's attack and arrest of the Guru

Guru Nanak and Bala are arrested during the chaos of Babar's attack at Eminabad. When Babar's royal meals start converting into meals of crawling insects, Babar was told that it was due to the unjust arrest of a Fakir called Nanak. Babar ordered immediate release of the Guru and Bhai Bala and invited them in his private camp. Babar apologised for his excesses and begged for the Guru's blessings. Guru Nanak advised Babar to be a just king and stop persecution and torture.

Sakhis 222-229 Baba Buddha

Guru Nanak and Bhai Bala visited Jita Randhawa and met Bura, a son of Sandu Randhawa (later known as Baba Buddha). The Guru blessed Bura for his wisdom and Buddha became Guru's true devotee.

Sakhis 231-236

These Sakhis narrate a dialogue between the Guru and one Ubare Khan and one Shah Adarman.

Sakhis 237-243

These Sakhis relate to a meeting with Sayad Jalal of village Uch.

Sakhis 244-261 Visit to Pak Pattan

Guru visits Pak Pattan and meet Sheikh Ibrahim the seventh generation of Sheikh Farid.

Sakhis 262-267 Annointment of Guru Angad

Meeting with Baba Lehna and transfer of light from Guru Nanak to Guru Angad.

MODULE 7

BHAI MANI SINGH JANAM SAKHI

(Deatails of the following sakhis have been given above. It is believed that this Janam Sakhi is a translation and an extention of Var Bhai Gurdas)

The list of Janam Sakhis is as follows:

1. Birth of Guru Nanak – April 1469 (The Janam Sakhi printed in 1892 has changed the date to Kartik (November) 1469)
2. Childhood and early education
3. Composition – Patti
4. Visit to Pak Pattan and meeting with Sheikh Ibrahim
5. A debate with Sheikh Ibrahim and composition of Asa di Var
6. A debate with Rai Bular
7. Sakhi of Janeo (the holy string)
8. Sakhi of grazing the buffalows
9. Sakhi of Sachcha Sauda
10. Sakhi of Guru's marriage
11. Sakhi of Mansukh, the trader
12. Sakhi of Modi Khana
13. Sakhi of diving in the Bein rivulet.
14. Sakhi of visiting Mosque with the Qazi
15. Sakhi of missionary journeys
16. Visit to Kurukheshtra
17. Sakhi of Moh-bibek
18. Sakhi of Shah Sarf
19. Sakhi of visit to Delhi
20. Sakhi of reviving a dead elephant
21. Sakhi of Govardhan mountain
22. Sakhi of visit to Hardwar
23. Sakhi of Gorakh Matha
24. Sakhi of Sajjan the robber
25. Sakhi of visit to Kashi
26. Sakhi of visit to Ayodhaya
27. Sakhi of visit to Gaya
28. Visit to Patna
29. Visit to Jagan Nath
30. Sakhi of bagiar
31. Sakhi of meeting with Kalyug
32. Sakhi of Kauda demon
33. Sakhi of Raja Shivnab
34. Sakhi of walking on waters in the sea
35. Sakhi of meeting with Kauda the demon
36. Visit to Bisambarpur
37. Visit to Bikaner
38. Visit to Depalpur
39. Sakhi Eminabad, Babar's invasion
40. Visit to Sialkot
41. Sakhi a dialogue with the Pandits from Kashmir
42. Visit to Kabul
43. Sakhi of Vali Kandhari
44. Sakhi of Shah Rehman
45. Sakhi of meeting with robbers
46. Visit to Abjani khand
47. Visit to Kesi khand
48. Visit to Kur khand
49. Visit to Ela mountain
50. Visit to Jamu khand

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|---------------------------------------|--|
| 51. Visit to Hiran khand | 52. Visit to Ketmal khand |
| 53. Visit to Arth khand | 54. Sakhi of Tilmachi |
| 55. Visit to Rameshvaram | 56. Sakhi of Macch |
| 57. Visit to Lanka | 58. Visit to seven islands |
| 59. Sakhi of Hanifa the Siddh | 60. Sakhi of Kaag Bhsund |
| 61. Sakhi of Siddh Gost | 62. Sakhi of Japji Gost |
| 63. Sakhi of Dattari | 64. Visit of Baikhunth |
| 65. Sakhi of meeting with parents | 66. Visit to Mecca |
| 67. Visit to Rome | 68. Visit to Baghdad |
| 69. Visit to Medina | 70. Sakhi of coming to Kartarpur |
| 71. Visit to the fare of Shivratri | 72. Visit to Achal Batala |
| 73. Sakhi of Sheikh Ibrahim | 74. 84. Sakhis of meeting various people |
| 85. Sakhi of meeting with parents | 86. Sakhi of last days in Kartarpur |
| 87. Sakhi of death of Mardana | 88. Sakhi of advice to Bhai Lehna |
| 89. Sakhi of death of Baba Kalu | 90. Sakhi of death of Mata Tripta |
| 91. Sakhi of anointment of Guru Angad | |

MODULE 8

B-40 JANAM SAKHI (MANUSCRIPT DATED 1733 A.D)

A VIEW OF GURU NANAK'S JANAM SAKHIS IN THE EYES OF AN ARTISTE

The manuscript catalogued as B-40 in the British library has 57 paintings. They constitute a unique achievement of Sikh art. The Sikh paintings are usually associated with the reign of MahaRaja Ranjit Singh. The paintings are called Sikh because they were created for the Sikh patrons. B-40 paintings are doubly Sikh. They were not only painted by a Sikh for the Sikhs but also embody the basic doctrines of Sikhism. No other group of paintings has been found to fulfill an ideological function so far.

Some of the eminent scholars have examined, translated and edited the B-40 Janam Sakhi without paying attention to the extraordinary merit of its paintings. In fact the artistic worth of the paintings is at par with the literary merit of the Janam Sakhi.

The purpose and function of the Janamsakhi is to establish (1) the spiritual sovereignty of Guru Nanak according to (2) scripture and (3) tradition.

The miracles (though not acceptable in the Sikh tradition) in the Janamsakis are symbolic of the 'spiritual prowess' of Guru Nanak in the process of establishing his religious sovereignty. The B-40 janamsakhi has a detailed discussion on Sikh doctrines, which are conveyed through the paintings. Some of the doctrinal discussion is about the questions - how was Baba Nanak Guru without ever himself having a Guru ? Who was his Guru? What is the principle of the line of succession of the Sikh Gurus to nullify the claims of the rivals?

In religious paintings lok (world) and parmarth (transcendental reality) are on qualitatively different levels. That is why some of the paintings are divided into two planes.

A closer look at a few paintings:

The School:

In painting (1) the noisy school children are on one plane while the higher one is occupied by the Guru, the pupil Nanak and his father.

Supernatural act of levitation:

The Levitation (raising of a body into the air supernaturally) in (2), (3), and (12) makes Baba Nanak belong to a higher world. Similarly painting (16) has Pathan revelers on one level, Baba Nanak and Mardana on the other.

Mecca:

In (30) Baba Nanak reaches Mecca much earlier than the Muslim pilgrims who had refused him their company.

Here and After:

In picture (18) Baba Nanak is practising austerities moving from one heap of dust to another. The two planes of the painting are suggesting 'here' and 'beyond'. Significantly, Baba's feet do not touch the plane of the world. This is not the case in (1) where the wooden platform of the Guru stretches across the planes. The painting 'Baba Nanak Practises Austerities' (18)

suggests that even when Mardana is a companion of Baba Nanak, his 'nature' is different. He appears to have 'realised' the divine in Baba Nanak and the distance separating them. He is disconsolate. His head is pressing on his knee. The rebeck has dropped.

Message of death:

Division into planes (57) makes the representation of the message of death of Baba Nanak possible. Kamla; the servant is pictured as a boy. The lower part of the picture looks like the nether world with a stunted tree and a bird sitting on its roof or the base of the ordinary world. The sitting of a bird on the ground is the only instance of its kind in the painting series.

Guru Nanak in wilderness:

Baba Nanak has spiritually matured with his beard in 'Baba Nanak and Mardana in Wilderness' (5) when he leaves home for a missionary journey for the first time. His beard has started going grey after his meeting with God in 'Baba Nanak in the Ecstasy of Prayer' (28).

The Flags representing wealth:

In (47) four flags represent the four hoards of wealth.

The Victories:

The victories over the caretaker of Mecca (12), Shaikh Ruknud-Din (13), Haji Rattan (14), Kamal and Shaikh Ibrahim Farid (15), Karoria revenue-collector (17), Nur Shah and other female magicians (19), Gorakhnath (20), Pilgrims to Durga (22), Siddhas (27, 44), kings (29, 32, 35), fakirs (30) and Kalyuga (10) are directly portrayed.

The significance of colours in painting – Red (submission, divine affinity) White (spirituality) is very evident.

Spirituality and the Opulence:

Guru Nanak always occupies a higher elevation in the pictures. He is more richly dressed than the others. The modern viewer is shocked into a realisation that opulence and spirituality could go together in the medieval times. The area covered by Guru Nanak is always more than any other person.

The Canopy:

Symbolically, Guru Nanak has a canopy of tree on his head, denotative of his spiritual royalty. Sakhi 57 itself gives an indication of it -'there was a pipal tree in the court of Baba Nanak. He had his manji i.e. throne under it". In the paintings, Guru Nanak always sits under a tree except when the demands of composition is different.

The gaze of Guru Nanak's eyes:

The painter employs the unsettling device of Guru Nanak's gaze. The characters in the paintings focus their eyes on the center of action or on Guru Nanak who looks to be directing his gaze beyond them and the world to the viewer. This is equivalent to producing '*the proper frame of mind to receive the spiritual message*' in the Janam Sakhi text. This is especially so where there are numerous figures (6, 7, 8, 10, 11, 15, 19, 23, 27, 29, 32, 34, 35, 36, 41, 44, 45, 46, 48, 50, 52, 53). The double vision of the picture stands for the split between the mundane and the supra-mundane (41, 48). The closed eyes of Guru Nanak at Mecca (12) speak of his sense of sight, having reached the presence of God.

The purpose and significance of birds:

The attention of the birds reinforces the action in the pictures. Even their movements are to a purpose. In (49) the birds compositionally repeat the figures. In (31) the peacock jumps from a tree over Guru Nanak's head to the one over Kabir. The peacock jumps from the side of Guru Angad to the one of Guru Nanak (54) when Guru Angad has just assumed the Guruship. Not surprisingly, Guru Angad is now on a higher elevation in the painting.

The significance of actions of the body limbs in the paintings

The gesture made by hands is used with exquisite facility to portray spiritual combat. A hand is raised in authority by the school Guru (1), Rai Bular, the landlord of Guru Nanak's native village (3) and from (6) onwards only by Guru Nanak. His hand is raised with the authority of a spiritual message, symbolized by rosary (7). In (7), Abdul Rehman, too, is making a doctrinal point. *'The Innocent Robber'* (9) is yet to submit. The caretaker of Mecca is raising his hand in protest (12). The hands of the debating Siddhas make sense (20). But the gesture of submission with folded hands like Kalyuga (10) is the norm. Alternatively, they rest on the knees (13) of Haji Rattan or Dattatreya (46)

Guru Nanak's Guru:

B-40 Janarnsakhhi has a detailed discussion on the Sikh doctrines: One of the key questions in Sikh religion is the nature of Guru Nanak's Guruship. How was he a Guru without having a guru of his own? In Sakhi 28 "God is Supreme Guru and Baba Nanak is a Jagat Guru i.e., the Guru of the world.

The doctrine of one spirit:

Sakhi 23 speaks of, *jote meh jote samai*, the merging of the spiritual flame of Guru Nanak with that of Angad; picture (22) is an attempt at the idea. The text gives an indication that (Guru) Angad is dressed in white.

A list of Skhis in B40 is as follows:

FOLIO NO.	TITLE OF THE SAKHI
1	The birth of Nanak – 15 th April 1469
2a -5b	Instruction by the pandit – Painting 1
6a-6b	Baba Nanak's betrothal and marriage
7a-8b	The ruined crop restored – Painting 2
9a-9b	The tree's stationary shadow – Painting 3
10a-14a	The true field and the true merchandise
14b	Baba Nanak's discourse with the physician – Painting 4 Sultanpur
19a-19b	Immersion in the river
20a-24b	Baba Nanak's discourse with Daulat Khan's qazi
25a-28a	Baba Nanak's departure from Sultanpur
28b-32b	Baba Nanak's travels in the uninhabited wilderness – Painting 5
33a-36b	Baba Nanak returns to Talwandi – Painting 6
37a-39b	A discourse with Abdul Rahman – Painting 7
40a 40b	The Monster's cauldron – Painting 8
41a-43b	Bhola the Robber – Paintig 9

44a-47a	The Encounter with Kaliyug – Painting 10
47b	Lamenting women commended
48a	Painting 11
48b-50b	A poor Sikh's devotion to Baba Nanak – Painting 11
51a	Painting 12
51b-52b	Mecca: the moving miharab
53a-55b	A discourse with Shah Rukar Din - Painting 13
56a-57a	A discourse with Rattan Haji - Painting 14
57b-65b	Baba Nanak's discourse with Sheikh Braham Painting - 15
66a	Painting 16
66b- 70a	The sack of Saidpur
70b-73a	A discourse with Babur
73b(2)	Painting 17
74a- 75a	The proud karori humbled: founding of Kartarpur
75b	Painting 18
76a-	Baba Nanak's austerities
76b-82b	Baba Nanak's visit to the pilgrimage centres Painting 19
83a-85b	The country ruled by women Painting 20
86a-93b	Discourse with Siddhs on Mount Sumeru Painting 21
94a	Painting 22
94b-96a	The Meeting with Bhai Lehna
96b-97b	Angad returns to Matte di Sarai
98a-98b	Angad moves to Khadur : his clothes ruined
99a-	The installation of Guru Angad
99b	Painting 23
100a-102a	Mula the Khatri Painting 24
102b-104a	Baba Nanak's daily discipline
104b-105a	The loyal fortitude of Angad
105b	Painting 25
106a-106b	Baba Nanak's adoration
107a-110a	Discourse with Gorakhnath: Baba Nanak seeks solitude
110b	Painting 26
111a-116b	Discourse with Ajitta Randhava
117a	Painting 27
117b-122b	Discourse with Siddhs at Achal
123a	Painting 28
123b-126b	An interview with God
127a	Painting 29
127b-132a	Baba Nanak in the Land of non-believers
132b	Painting 30

133a-135a	Mecca Baba Nanak's miraculous arrival
135b	Painting 31
136a-138a	Discourse with Kabir Painting 32
138b-144b	The Raja Sivanabh
145a-154a	Baba Nanak and Raja Sivanabh Painting 33 -35
154b-155a	Baba Nanak's visit to Kabul
155a	Water restored to a Land of Giants
155a	Painting 36
156b-157b	A visit to Bhutan Painting 37
158a-159a	Cakes miraculously cooked Painting 38
159b-163a	Baba Nanak's visit to Kashmir Painting 39
163b-170b	Baba Nanak enslaved in the Land of the Pathans
171a	Painting 40
171b-173b	Baba Nanak provides grain and fire Painting 41
174a-174b	Floods banished from a land beside the sea Painting 42
175a-176b	A demonn at monist converted Painting 43
177a-177b	Ajita Randhava rebuked for greed
178a-180a	Abdul Rahman humbled
180b	Painting 44
181a-182a	Ajita Randhava rebuked for reviving dead birds at Achal
182b-183a	A visit to Tilla
183b	Painting 45
184a-186b	Uttam Bhandari and Sultana Gujar: springs from a mountain-side Painting 46
187a-188b	A visit to Hivanchal – discourse with Datta Painting 47
189a-190a	The rich man's pennants Painting 48
190b-193a	The robbers and the funeral pyre Painting 49
193b-196b	A robber land-owner converted
197a-199a	A Raja's daughter turned into a boy
199b	Painting 50
200a-202a	A discourse with Sheikh Sharaf in Baghdad
202b	Painting 51
203a-205a	The reward of meeting a sadhu

	Painting 52
205b-207b	A discourse concerning true renunciation
	Painting 53
208a-209a	Discourses with Gorakhnath and with Kal
209b	Painting 54
210a-214a	The way of salvation: a discourse which Guru Baba Nanak held with Guru
Angad	
	Painting 55
214b-218a	Another discourse with Guru Angad concerning the way of salvation.
218b	Painting 56
219a	An injunction to recite the Arti Sohila
219b-220a	The magnificence of Baba Nanak's hymns
220b	Painting 57
221a-231a	The death of Baba Nanak

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