

Guru Granth Sahib

An Empirical Study

(VOLUME 3)

(From Raga Suhi to Raga Maru; Pages 728–1106 of
Guru Granth Sahib)

Dr. Sukhbir Singh Kapoor, OBE D.Litt. Ph.D.
Vice Chancellor, World Sikh University, London

Mrs. Mohinder Kaur Kapoor
M.A., Department of Languages,
World Sikh University, London



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*This book is dedicated to
To my friends who are no more in this world,
but still live in my heart.
Don't grieve.
The friends you lose come round in
another form to be with you-
perhaps in dreams, tears, thoughts and feelings*

OTHER BOOKS BY THE SAME AUTHOR

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

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- 2014** 1. Guru Granth Sahib: An Empirical Study Volume II [ISBN:978-81-7010-400-1]
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- 1984** 1. Invasion of Golden Temple
- 1983** 1. Sikh Festivals
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Introduction

From childhood, we have been listening to a Sakhi that when God would speak to Guru Nanak, he would say to Mardana, “Mardana rabab chhuk (ਚੁਕ), bani aae (ਆਈ) ae (ਏ) [Mardana, pick up the rabab, God is sending the word..].”, and a Divine hymn would descend. Guru Nanak would then sing the hymn and Mardana would play the rabab. How true and realistic is this story. We the mortal writers, also, cannot write a word, until the command comes directly from the Almighty. One may sit for hours on the writing desk holding pen and paper but may not be able to write a single word, then, all of a sudden, something would happen, as if a trunk call has come from the heavens, and it would seem as if the God is on the other end and directing us to write what He speaks. You, then, start writing until the message is completed.

Thus for hymns recorded in Guru Granth Sahib, it is believed that all of them have Divine origin and that their author is God Himself. This belief has historical proof embedded in the Janam Sakhis.

This book is the third in my planned set of quadrilogy titled, ‘Guru Granth Sahib, An Empirical Study’. It covers 378 pages of Guru Granth Sahib, from raga Suhi to raga Maru.

This is my 52nd book on various aspects of Sikhism. I hope, like my other books, my readers will also like my this further attempt. I will be eagerly waiting for their comments.

I thank my secretary Poonam Kapoor for her help in bringing out this book.

January 23, 2016
London

Dr. Sukhbir Singh Kapoor

RAGA SUHI

(Pages 728-794)



HARMANDIR SAHIB
(Golden Temple, Amritsar, Punjab)

Introduction

This raga is also called raga suha and raga suhbi and is listed as a consort of raga Meg. It is made up of a union of raga Bharvi, Sri, Kanra and Sarang. Some musical schools list it as a daughter-in-law of raga Bharav.

This raga under its present name is not mentioned in the Ragamala listed at the end of Guru Granth Sahib. The raginis of raga Meg mentioned in the ragalama are: Sorath, Gaud, Malarai, Asa, and Suho. Many authors are of the view the Suho is raga Suhi.

The scale and notes of the raga are as follows:

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

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

The vadi (most popular) note is “pa” and samvadi (second most popular) note is “sa”.

This raga is sung at the first part of the day i: e., from 6 am to 9 am. The season of its recitation is spring (Besant) i: e., during February and March.

In Guru Granth Sahib it has hymns from pages 728-794 (65 pages).

The Composers:

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

Gurus:

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

Bhagats:

1. Kabir
2. Ravidas
3. Farid

The Structure:

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

Gurubani:

1. Shabads (1, 2, 3, 4, and 5 padas (stanzas))
2. Shabads (8 padas titled Ashtpadis)
3. Shabads (Chhants- quatrains)
4. Shabads (Specialist Compositions)
5. Shabads (Var-Ballad)

Matrix

VISUAL ANALYSIS

Count of the use of Managals:

Complete Mool Mantar =1 at page 728

Ik-Ongkar satgur prasadh = 42

Placement and count of rahau verses:

All shabads and Ashtpadis have rahau verses with numerals and are placed at the end of the first padas of the shabads. Specialist compositions "Suchajji and Kuchajji of Guru Nanak and Gunwanti" of Guru Arjan have no rahau verses in them.

The Bhagat Bani has rahau verse with numerals and is placed at the end of the first padas of the shabads.

Diversification of headings & subheadings in the raga:

PAGE NUMBER	HEADINGS/SUBHEADINGS
728	Raga Suhi Mehla 1 Chaupadas Ghar 1
750	Raga Suhi Ashtpadis Mehla 1 Ghar 1
751	Suhi Mehla 1 Kafi Ghar 10
753	Raga Suhi Mehla 3 Ghar 1 Ashtpadis
764	Raga Suhi Mehla 1 Chhant Ghar 2
765	Raga Suhi Chhant Mehla 1 Ghar 4

Structure of Bani

	P	P	P	P	P	Ashtpadis	Spe	Spe	Chts	Spe	Var	Sloak
Gurus	2	3	4	5	6	8 pds	untitled	titled				
Nanak			6	1	1	5		2, Kuchajji =1 pada, Suchajji =1 pada	5			21
Angad												11
Amardas						4, one composition has 34			7		20 pauris	
Ramdas			14		1	Padas 2, 1st composition= 32 padas, 2nd composition= 14 Padas						
Arjan dev	6	1	50	1		5	Gunwnti 1 pada	11				
Bhagats												
Kabir		1	4									
Ravidas		2	1									
Farid		1	1									

Pds=Padas

Chts=Chhants

A few shabads selected at random:

1. Shabad 1, page 734-735 shabad no.12-Mehla 4

Some chosen hymns:

Mehla 5, Page 767

ਸੁਹੀ ਮਹਲਾ ੫ ॥
Suhi Mehla 5

ਦਰਸਨੁ ਦੇਖਿ ਜੀਵਾ ਗੁਰ ਤੇਰਾ ॥
dharasan dhaekh jeevaa gur thaeraa |
Gazing upon the blessed vision of Your darshan, I live.
ਹੇ ਗੁਰੂ! ਤੇਰਾ ਦਰਸਨ ਕਰ ਕੇ ਮੈਨੂੰ ਆਤਮਕ ਜੀਵਨ ਮਿਲ ਜਾਂਦਾ ਹੈ ।

[In Guru Granth Sahib, three words: Guru, Satguru and Har (Hari) need special explanation.

Where the word Guru is used primarily for a Spiritual Teacher, but it also has been used for Sikh Gurus and God;

The word Satguru is used primarily for God, but at, certain places, has also been used for Spiritual Teacher.

The word Har (hari) has been used only for God.

Has anyone seen God or not?

This is impossible in the earthly realm, but yes! in heaven we will actually see the Master face to face. Bible Confirms it. God said, "No man can see Me and live!" (Ex. 33:20, NASB). John 1:18 and 1 John 4:12 both say, "No one has seen God at any time." Matthew 5:8 says, "Blessed are the pure in heart, for they shall see God."

(Exodus 24:9-11, Exodus 33:11, Exodus 6:2-3; and John 1:18)

The following hymns confirm the manifestation of God in person:

- (Gen. 17:1) – "Now when Abram was ninety-nine years old, the MASTER appeared to Abram and said to him, "I am God Almighty ; Walk before Me, and be blameless;
- (Gen. 18:1) Now the MASTER appeared to him by the oaks of Mamre, while he was sitting at the tent door in the heat of the day."
- (Exodus 6:2-3) – "God spoke further to Moses and said to him, "I am the MASTER; and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by My name, MASTER, I did not make Myself known to them."
- (Exodus 24:9-11) – "Then Moses went up with Aaron, Nadab and Abihu, and seventy of the elders of Israel, and they saw the God of Israel; and under His feet there appeared to be a pavement of sapphire, as clear as the sky itself.

In Sikhism, it is believed that God appeared to Guru Nanak when he went to His realm after diving in river Bein. There God gave him two dossiers: Japji and Mool manatar (reference: Janam Sakhis). God also appeared to Guru Gobind Singh when he was worshipping in Hemkunt and asked him to incarnate on earth to annihilate evil. (reference BachitarNatak, autobiography of Guru Gobind Singh). From the hymns of other Sikh Gurus it can also be concluded that God had appeared to them to guide them to complete their mission.]

ਪੂਰਨ ਕਰਮੁ ਹੋਇ ਪ੍ਰਭ ਮੇਰਾ ॥੧॥

pooran karam hoe prabh maeraa |1|

I have perfected my karmas, O my God. |1|1|

ਹੇ ਮੇਰੇ ਪ੍ਰਭੂ! ਤੇਰੀ ਪੂਰਨ ਬਖਸ਼ਿਸ਼ ਹੋਏ (ਤੇ, ਮੈਨੂੰ ਗੁਰੂ ਮਿਲ ਜਾਵੇ) ।੧।

[Karma is basically energy. One person throws out energy through thoughts, words and actions, and it comes back, in time, through other people or from one's own counter actions. Karma is the best teacher, forcing people to face the consequences of their actions and thus improve and refine their behaviour, or suffer if they do not.

Karma also means the result of a person's actions as well as the actions themselves. It is a term about the cycle of cause and effect. According to the theory of Karma, what happens to a person happens because they caused it with their actions. It is an important part of many religions including Sikhism. Karma is about all that a person has done, is doing and will do.

There are three types of karma in Indian philosophy:

- sanchita karma, the sum total of past karmas yet to be resolved;
- prarabdha karma, that portion of sanchita karma that is to be experienced in this life; and
- kriyamana karma, the karma that humans are currently creating, which will bear fruit either in this life and in future.]

Gurbani confirms that everyone's karma accounts are being continuously audited and will also be checked after death for unconsumed karmas, and pronouncement of reward or punishment announced by the Divine orders. Thus karmas play their role during one's earthly life-time and people suffer for their old and current bad karmas while alive. After death there is a definite court-trial of every soul for its unconsumed karma and judgment pronounced. Heavens, hells or rebirths in any of the 84 million lives will be the result.]

ਇਹ ਬੇਨੰਤੀ ਸੁਣਿ ਪ੍ਰਭ ਮੇਰੇ ॥

eih baenantee sun prabh maerae |

Please, listen to my prayer, O my God.

ਹੇ ਮੇਰੇ ਪ੍ਰਭੂ (ਮੇਰੀ) ਇਹ ਅਰਜ਼ੋਈ ਸੁਣ,

ਦੇਹਿ ਨਾਮੁ ਕਰਿ ਅਪਣੇ ਚੇਰੇ (ਚੇਲੇ) ॥੧॥ਰਹਾਉ ॥

dhaehi naam kar apanae chaerae |1| rehaao |

Please bless me with Your Name, and make me Your disciple. |1| |Rahau| |

ਮੈਨੂੰ ਆਪਣਾ ਸੇਵਕ ਬਣਾ ਕੇ (ਆਪਣਾ) ਨਾਮ ਬਖਸ਼ ॥੧॥ਰਹਾਉ॥

[Here Name means God's instructions, blessings and advice]

ਅਪਣੀ ਸਰਣਿ ਰਾਖੁ ਪ੍ਰਭ ਦਾਤੇ ॥

apanee saran raakh prabh dhaathae |

Please keep me under Your protection, O God, O the great giver.

ਹੇ ਸਭ ਦਾਤਾਂ ਦੇਣ ਵਾਲੇ ਪ੍ਰਭੂ! ਮੈਨੂੰ ਆਪਣੀ ਸਰਨ ਵਿਚ ਰੱਖ ।

[All our belongings are a result of God's grace. He gives and we receive]

ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਤੇ ॥੨॥

gur prasaadh kinai viralai jaathae |2|

By Guru's grace, a few people understand this. |2| |

ਹੇ ਪ੍ਰਭੂ! ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ ਕਿਸੇ ਵਿਰਲੇ ਮਨੁੱਖ ਨੇ ਤੇਰੇ ਨਾਲ ਡੂੰਘੀ ਸਾਂਝ ਪਾਈ ਹੈ ॥੨॥

[Here Guru means Teacher-Guru]

[Grace is the free and unmerited favour of God as manifested in the salvation of sinners and the bestowing of blessings. It is God's gift granted to mortals. Grace is unmerited mercy (favour) that God gives to humanity.]

ਸੁਨਹੁ ਬਿਨਉ ਪ੍ਰਭ ਮੇਰੇ ਮੀਤਾ ॥

sunahu bino prabh maerae meethaa |

Please hear my prayer, O God, my friend.

ਹੇ ਮੇਰੇ ਮਿੱਤਰ ਪ੍ਰਭੂ! ਮੇਰੀ ਅਰਜ਼ੋਈ ਸੁਣ

[Prayer means: a solemn request for help or expression of thanks addressed to God.

It also means a religious service, especially a regular one, at which people gather in order to pray together]

ਚਰਣ ਕਮਲ ਵਸਹਿ ਮੇਰੈ ਚੀਤਾ ॥੩॥

charan kamal vasehi maerai cheethaa |3|

May Your lotus feet abide within my consciousness. |3| |

ਸੋਹਣੇ ਚਰਨ ਮੇਰੇ ਚਿੱਤ ਵਿਚ ਵੱਸ ਪੈਣ ॥੩॥

[Consciousness means: the perception (thoughts) of what passes in a man's own mind]

ਨਾਨਕੁ ਏਕ ਕਰੈ ਅਰਦਾਸਿ ॥
naanak eaek karai aradhaas |
Nanak says one prayer:
ਨਾਨਕ (ਤੇਰੇ ਦਰ ਤੇ) ਇਕ ਅਰਜ਼ ਕਰਦਾ ਹੈ ।

ਵਿਸਰੁ ਨਾਹੀ ਪੂਰਨ ਗੁਣਤਾਸਿ (ਗੁਣਾ ਦੇ ਮਾਲਕ) ॥੪॥੧੮॥੨੪॥
visar naahee pooran gunathaas |4|18|24|
may I never forget You, O perfect treasure of virtue. |4|18|24||
ਹੇ ਪੂਰਨ ਪ੍ਰਭੂ! ਸਭ ਗੁਣਾਂ ਦੇ ਖਜ਼ਾਨੇ ਪ੍ਰਭੂ! (ਕਿਰਪਾ ਕਰ, ਮੈਨੂੰ ਨਾਨਕ ਨੂੰ ਕਦੇ) ਨਾਹ ਭੁੱਲ ।੪।੧੮।੨੪।

Mehla 5, Page 749

ਸੂਹੀ ਮਹਲਾ ੫ ॥
Suhi Mehla 5

ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰ ਸਤਿਗੁਰ ਆਪੇ ਕਰਣੈਹਾਰਾ ॥
paarabreham paramaesar sathigur aapae karanaihaaraa |
The Satguru is transcendent and immanent, supreme and the creator.
[A transcendent God is one who is beyond perception, independent of the universe, and wholly “other” when compared to us.
An immanent God, is one which exists within — within us, within the universe, and, hence, very much a part of our existence.

Guru Arjan has also supported this in Sukhmani Sahib:
ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨੁ ਭੀ ਓਹੀ ॥
niragun aap saragun bhee ouhee |
He Himself is transcendent; He Himself is immanent.

ਕਲਾ ਧਾਰਿ ਜਿਨਿ ਸਗਲੀ ਮੋਹੀ ॥
kalaa dhaar jin sagalee mohee |
Manifesting His power, He fascinates the entire world.
The idea of a transcendent God has roots in Judaism. The Old Testament, for example, records a prohibition against idols and this can be interpreted as an attempt to emphasize the wholly “otherness” of God which cannot be represented physically. Sikhism also prohibits worship of idols and recommends the worship of only one transcendent God.

The idea of an immanent God can also be traced to Judaism. The stories of the Old Testament depict a God who is very active in human affairs and the working of the universe. Christians mystics, Muslim sufis, Hindu rishis and Sikh

saints have often described God who works within them and whose presence they can perceive immediately and personally.

According to some scholars, talking of both transcendent and immanent aspect, it can be said that clearly there is some conflict between these two characteristics. The more God's transcendence is emphasized the less God's immanence can be understood and vice-versa. For this reason, many philosophers and scholars have tried to downplay or even deny one attribute or the other. Kierkegaard, for example, focused primarily upon God's transcendence and rejected God's immanence — this has been a common position for many modern theologians.

Moving in the other direction we find Protestant theologian Paul Tillich and those who have followed his example in describing God as our "ultimate concern," such that we could not "know" God without "participating in" God. This is a very immanent God whose transcendence is ignored entirely.

Sikhism finds no conflict between the two concepts and endorses both aspects of God throughout Guru Granth Sahib.]

ਚਰਣ ਧੂੜਿ ਤੇਰੀ ਸੇਵਕੁ ਮਾਗੈ ਤੇਰੇ ਦਰਸਨ ਕਉ ਬਲਿਹਾਰਾ ॥੧॥

charan dhoorr thaeree saevak maagai thaerae dharasan ko balihaaraa |1|

Your servant begs for the dust of your feet. I am a sacrifice to the blessed vision of the Master |1|1|

ਮੇਰੇ ਰਾਮ ਰਾਇ ਜਿਉ ਰਾਖਹਿ ਤਿਉ ਰਹੀਐ ॥

maerae raam raae jio raakhehi thio reheeai |

O my sovereign Master, as You keep me, so do I live.

ਤੁਧੁ ਭਾਵੈ ਤਾ ਨਾਮੁ ਜਪਾਵਹਿ ਸੁਖੁ ਤੇਰਾ ਦਿਤਾ ਲਹੀਐ ॥੧॥ ਰਹਾਉ ॥

thudh bhaavai thaa naam japaavehi sukh thaeraa dhithaa leheeai |1| rehaao |

When it pleases You, I recite Your Name. You alone can grant me peace.

|1|1| Rahau |

ਮੁਕਤਿ ਭੁਗਤਿ ਜੁਗਤਿ ਤੇਰੀ ਸੇਵਾ ਜਿਸੁ ਤੂੰ ਆਪਿ ਕਰਾਇਹਿ ॥

mukath bhugath jugath thaeree saevaa jis thoon aap karaaeihi |

Liberation (mukti), comfort and proper lifestyle come from serving You; Your blessings cause us to serve You.

[MUKTI and its synonym mokhs seem to be identical in primary meaning with the English words deliverance, liberation, release, freedom and emancipation. In Sikhism there is also frequent use of the word Jivan Mukta i.e., Mukti while living a worldly life.

The basic concept underlying mukti is that human life is in bondage on account of its own works (karma). [lakhae kadae na chhut-ee khin khin bhulanhar.]

Raga Gauri, Mehla 5, Page 261

Sloak

ਲੇਖੈ ਕਤਹਿ ਨ ਛੁਟੀਐ ਖਿਨੁ ਖਿਨੁ ਭੂਲਨਹਾਰ ॥

laekhai kathehi n shootteeai khin khin bhoollanehaar |

Because of the balance due on our account, we can never be released; we make mistakes every moment of life.

ਬਖਸਨਹਾਰ ਬਖਸਿ ਲੈ ਨਾਨਕ ਪਾਰਿ ਉਤਾਰ ॥੧॥

bakhasanehaar bakhas lai naanak paar outhaar |1|

O forgiving Master, please forgive us, and carry us across. ||1||

The word Mukti is used almost in every other religion. Commonly it is translated as 'salvation', which in Christianity means redemption and reconciliation. Redemption is 'the change in man's relation to God by the removal of guilt and sin'. In Sikhism Mukti means release from one's karmas and gaining a permanent place in heavens.

In theory Mukti has two aspects: a negative and a positive one.

On the negative side, it essentially implies a bonded state from which man must be freed—

be it ignorance (ajnan),

nescience (maya),

mortality (kal),

suffering (dukkha),

passion (kama),

desire (trishna),

attachment (moha), and superstition (bhram).

Mukti, however, is not to be construed as escapism. It is not that man is removed to a safe quarter in existence where no perils overtake him. He, rather, discovers within himself an unexpected power to withstand and not be shaken by any threat or danger.

On the positive side, mukti signifies: the fullest and truest realization of the self.

In Vedanta, mukti stands for the removal of duality (dvaita) and the merger of the self (Jivatman) with the Absolute (Brahman).

In Buddhism, Nirvana is the name for mukti.

According to Bhakti schools, mukti is attained through:

upasna (worship) and

consists in finding an abode in the spiritual realm of the upasya (worshipped deity).

In Sikhism there is only one deity and that is Waheguru himself.

The above view of mukti as conceived by different schools of Indian philosophy serves as an essential background for the concept of liberation.]

ਤਹਾ ਬੈਕੁੰਠੁ ਜਹ ਕੀਰਤਨੁ ਤੇਰਾ ਤੂੰ ਆਪੇ ਸਰਧਾ ਲਾਇਹਿ ॥੨॥

thehaa baikunth jeh keerathan thaeraa thoon aapae saradhaa laaeihi |2|

That place is heaven, where the shabad of the Master's praises are sung (kirtan). You Yourself instill faith into us. ||2||

Vaikuntha an Abode of God Vishnu and other Abodes

[In Hinduism: Vaikuntha also called Param Padam ('supreme abode'), or Paramapadam is the home of god Vishnu.

Vaikuntha is situated beyond the material universe and hence cannot be perceived or measured by material science or logic. Vishnu's other abode within the material universe is Ksheera Sagara (the ocean of milk), where he reclines and rests on Ananta Shesha, (the king of the serpent deities, commonly shown with thousand heads).

Other supreme heavens (vaikunthas) are:

Brahmalok: the abode of Brahma. It is located on Mount Meru.

Shivlok: the abode of Shiv and is located on mount Kailash.

Other heavenly planes: According to Hindu cosmology, above the earthly plane are six heavenly planes:

Bhuva Loka

Swarga Loka, it is the general name for heaven in Hinduism, a heavenly paradise of pleasure, where most of the Hindu gods (Deva) reside along with the king of gods, Indra, and beatified mortals.

- Mahar Loka
- Jana Loka
- Tapa Loka
- Satya Loka

In the Vaishnava traditions the highest heaven is Vaikuntha, which exists above the six heavenly lokas. It's where eternally liberated souls who have attained moksha reside in beautiful and eternally youthful human forms with Lakshmi and Narayana (a manifestation of Vishnu). Vaikuntha is divided into various realms where various avatars of Lakshmi-Narayana preside.

A composition of Bhai Gurdas distinguishes between the realms of the 'devtas' and the 'Vaikunth' of 'Vishnu'. In Bhagat Namdev's bani we find reference to Ajamil going to 'vaikunth' - a narrative in which the messengers of Vishnu intervene after he called out for his son 'Narayan'. He also refers to Vishnu 'with chakra' in 'Vaikunth'. There are also references in Gurbani to the realms of the devtas (Indralok, brahmalok, etc).]

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਮੁ ਜੀਵਾ ਤਨੁ ਮਨੁ ਹੋਇ ਨਿਹਾਲਾ ॥

simar simar simar naam jeevaa than man hoe nihaalaa |

Repeated meditation, in remembrance on the Nam, I live; my mind and body are filled with delight.

[Meditation is a practice in which an individual trains the mind or induces a mode of consciousness, to realize one's innerself. It refers to a broad variety of practices that include techniques designed to promote relaxation, build internal energy and develop compassion, love, patience, generosity and forgiveness. It is the mental concentration on something that gives us peace or satisfaction.]

ਚਰਣ ਕਮਲ ਤੇਰੇ ਧੋਇ ਧੋਇ ਪੀਵਾ ਮੇਰੇ ਸਤਿਗੁਰ ਦੀਨ ਦਇਆਲਾ ॥੩॥

charan kamal thaerae dhoe dhoe peevaa maerae sathigur dheen dhaeiaalaa

|3|

I wash Your lotus feet, and drink this water, O my Satguru, O merciful to the meek. ||3||

ਕੁਰਬਾਣੁ ਜਾਈ ਉਸੁ ਵੇਲਾ ਸੁਹਾਵੀ ਜਿਤੁ ਤੁਮਰੈ ਦੁਆਰੈ ਆਇਆ ॥

kurabaan jaaee ous vaelaa suhaavee jith thumarai dhuaarai aaeiaa |

I am a sacrifice to that most wonderful time when I came to Your door.

[reference pauri 27 of Japji, first shabad of 'Sodar' and first shabad of raga Asa]

ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਭਏ ਕ੍ਰਿਪਾਲਾ ਸਤਿਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ॥੪॥੮॥੫੫॥

naanak ko prabh bhae kirapaalaa sathigur pooraa paaeiaa |4|8|55|

God has become compassionate to me; I have found the perfect Satguru.

|4|8|55||

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ਸੂਹੀ ਮਹਲਾ ੫ ॥

Suhi Mehla 5

ਜਿਸ ਕੇ ਸਿਰ ਉਪਰਿ ਤੂੰ ਸੁਆਮੀ ਸੋ ਦੁਖੁ ਕੈਸਾ ਪਾਵੈ ॥

jis kae sir oopar thoon suaamee so dhukh kaisaa paavai |

When You (Waheguru) have your hand over our heads, O Master, how can we suffer in pain?

ਹੇ ਮੇਰੇ ਮਾਲਕ ਪ੍ਰਭੂ! ਜਿਸ ਮਨੁੱਖ ਦੇ ਸਿਰ ਉੱਤੇ ਤੂੰ (ਹੱਥ ਰੱਖੋ) ਉਸ ਨੂੰ ਕੋਈ ਦੁੱਖ ਨਹੀਂ ਵਿਆਪਦਾ ।

ਬੋਲਿ ਨ ਜਾਣੈ ਮਾਇਆ ਮਦਿ ਮਾਤਾ ਮਰਣਾ ਚੀਤਿ ਨ ਆਵੈ ॥੧॥

bol n jaanai maaeiaa madh maathaa maranaa cheeth n aavai |1|

(Unfortunately) The mortal being does not know how to recite Your Name

– he/she is intoxicated with the wine of Maya (material world), and the thought of death does not even enter in their mind. ||1||

ਉਹ ਮਨੁੱਖ ਮਾਇਆ ਦੇ ਨਸ਼ੇ ਵਿਚ ਮਸਤ ਹੋ ਕੇ ਤਾਂ ਬੋਲਣਾ ਹੀ ਨਹੀਂ ਜਾਣਦਾ, ਮੌਤ ਦਾ ਸਹਿਮ ਭੀ ਉਸ ਦੇ ਚਿੱਤ ਵਿਚ ਨਹੀਂ ਪੈਦਾ ਹੁੰਦਾ ।੧।

[In Guru Granth Sahib m?y? refers to the ‘grand illusion’ of materialism. From m?y? all other evils (lust, anger, greed, attachment and ego) are born; but by understanding the nature of m?y? and methods to combat it a person begins to approach spirituality. Maya has been created by Waheguru to strengthen human ability to combat evil and make living a life of challenges.]

ਮੇਰੇ ਰਾਮ ਰਾਇ ਤੂੰ ਸੰਤਾ ਕਾ ਸੰਤ ਤੇਰੇ ॥

maerae raam raae thoon santhaa kaa santh thaerae |

O my sovereign Master, You look after saints, and the saints always worship you.

ਹੇ ਮੇਰੇ ਪ੍ਰਭੂ-ਪਾਤਿਸ਼ਾਹ! ਤੂੰ (ਆਪਣੇ) ਸੰਤਾਂ ਦਾ (ਰਾਖਾ) ਹੈਂ, (ਤੇਰੇ) ਸੰਤ ਤੇਰੇ (ਆਸਰੇ ਰਹਿੰਦੇ ਹਨ) ।

[A saint is a holy person who remains imbued in Nam, and helps other people to bring them closer to the Almighty. In Sikhism, in the last 500 years only few people have reached the spiritual destination and can be called real ‘saints’ as against horde of fake saints who are misleading their followers.]

ਤੇਰੇ ਸੇਵਕ ਕਉ ਭਉ ਕਿਛੁ ਨਾਹੀ ਜਮੁ ਨਹੀ ਆਵੈ ਨੇਰੇ ॥੧॥ ਰਹਾਉ ॥

tharae saevak ko bho kish naahee jam nehee aavai naerae |1| rehaao |

Your servant is not afraid of anything; the messenger of death cannot even approach him. ||1||Rahau||

ਹੇ ਪ੍ਰਭੂ! ਤੇਰੇ ਸੇਵਕ ਨੂੰ ਕੋਈ ਡਰ ਪੋਹ ਨਹੀਂ ਸਕਦਾ, ਮੌਤ ਦਾ ਡਰ ਉਸ ਦੇ ਨੇੜੇ ਨਹੀਂ ਢੁਕਦਾ ।੧।ਰਹਾਉ।

[It is believed that at the time of death angels (PirSqw) are sent to escort good souls and jums (jmu) for bad souls to take them away to the skies for their trials. The way of angels is illuminated with shining bright lights and the way of jums is darkened with scary deep darkness. The good souls are transported in floral planes, whereas bad souls are pulled mercilessly by hair.]

ਜੇ ਤੇਰੈ ਰੰਗਿ ਰਾਤੇ ਸੁਆਮੀ ਤਿਨ੍ ਕਾ ਜਨਮ ਮਰਣ ਦੁਖੁ ਨਾਸਾ ॥

jo tharai rang raathae suaamee thina kaa janam maran dhukh naasaa |

Those who are attuned to Your love, O my Master, are released from the pains of birth and death.

ਹੇ ਮੇਰੇ ਮਾਲਕ! ਜੇਹੜੇ ਮਨੁੱਖ ਤੇਰੇ ਪ੍ਰੇਮ-ਰੰਗ ਵਿਚ ਰੰਗੇ ਰਹਿੰਦੇ ਹਨ, ਉਹਨਾਂ ਦਾ ਜੰਮਣ ਮਰਨ (ਦੇ ਗੇੜ) ਦਾ ਦੁੱਖ ਦੂਰ ਹੋ ਜਾਂਦਾ ਹੈ ।

ਤੇਰੀ ਬਖਸ ਨ ਮੇਟੈ ਕੋਈ ਸਤਿਗੁਰ ਕਾ ਦਿਲਾਸਾ ॥੨॥

thaeree bakhas n maettai koe sathigur kaa dhilaasaa |2|

No one can erase Your blessings; the Satguru has given me this assurance.

||2||

ਉਹਨਾਂ ਨੂੰ ਗੁਰੂ ਦਾ (ਦਿੱਤਾ ਹੋਇਆ ਇਹ) ਭਰੋਸਾ (ਚੇਤੇ ਰਹਿੰਦਾ ਹੈ ਕਿ ਉਹਨਾਂ ਉਤੇ ਹੋਈ) ਤੇਰੀ ਬਖਸ਼ ਨੂੰ ਕੋਈ ਮਿਟਾ ਨਹੀਂ ਸਕਦਾ ।੨।

[Blessing is God's grace. It is controlled by God's himself, and no one can dare to challenge its implementation or has the power to interfere in its execution. ਤੇਰੀ ਬਖਸ ਨਾ ਮੇਟੈ ਕੋਈ ॥ All our belongings and existence are given to us by His blessings. Nothing is in our hands. As Bani says: ਕਬੀਰ ਮੇਰਾ ਮੁਝ ਮਹਿ ਕਿਛੁ ਨਹੀ ਜੋ ਕਿਛੁ ਹੈ ਸੋ ਤੇਰਾ ॥ (Kabir, nothing is mine, everthing belongs to you.)

ਨਾਮੁ ਧਿਆਇਨਿ ਸੁਖ ਫਲ ਪਾਇਨਿ ਆਠ ਪਹਰ ਆਰਾਧਹਿ ॥

naam dhiaaein sukh fal paaein aath pehar aaraadhehi |

Those who meditate on the Nam, obtain the fruits of peace. Twenty-four hours a day, they worship and adore You.

ਹੇ ਪ੍ਰਭੂ! (ਤੇਰੇ ਸੰਤ ਤੇਰਾ) ਨਾਮ ਸਿਮਰਦੇ ਰਹਿੰਦੇ ਹਨ, ਆਤਮਕ ਆਨੰਦ ਮਾਣਦੇ ਰਹਿੰਦੇ ਹਨ, ਅੱਠ ਪਹਰ ਤੇਰਾ ਆਰਾਧਨ ਕਰਦੇ ਹਨ ।

[Here Nam means God himself]

ਤੇਰੀ ਸਰਣਿ ਤੇਰੈ ਭਰਵਾਸੈ ਪੰਚ ਦੁਸਟ ਲੈ ਸਾਧਹਿ ॥੩॥

thaeree saran thaerai bharavaasai panch dhusatt lai saadhehi |3|

In Your sanctuary and with Your support, they subdue the five deadly sins.

||3||

ਤੇਰੀ ਸਰਨ ਵਿਚ ਆ ਕੇ, ਤੇਰੇ ਆਸਰੇ ਰਹਿ ਕੇ ਉਹ (ਕਾਮਾਦਿਕ) ਪੰਜੇ ਵੈਰੀਆਂ ਨੂੰ ਫੜ ਕੇ ਵੱਸ ਵਿਚ ਕਰ ਲੈਂਦੇ ਹਨ ।੩।

[The five deadly sins, mentioned in Guru Granth Sahib, are: lust, anger, greed, attachment and ego. The western books mention seven deadly sins which include five as mentioned in Guru Granth Sahib and two more which are: sloth (ਆਲਸ) and gluttony (ਬੋਤਹਾਸਾ ਖਾਨਾ)]

ਗਿਆਨੁ ਧਿਆਨੁ ਕਿਛੁ ਕਰਮੁ ਨ ਜਾਣਾ ਸਾਰ ਨ ਜਾਣਾ ਤੇਰੀ ॥

giaan dhiaan kish karam n jaanaa saar n jaanaa thaeree |

I know nothing about wisdom, meditation and good deeds; I too know nothing about Your excellence.

ਹੇ ਮੇਰੇ ਮਾਲਕ-ਪ੍ਰਭੂ ! ਮੈਂ (ਭੀ) ਤੇਰੇ (ਬਖਸ਼ ਦੀ) ਕਦਰ ਨਹੀਂ ਸਾਂ ਜਾਣਦਾ, ਮੈਨੂੰ ਆਤਮਕ ਜੀਵਨ ਦੀ ਸੂਝ ਨਹੀਂ ਸੀ, ਤੇਰੇ ਚਰਨਾਂ ਵਿਚ ਸੁਰਤਿ ਟਿਕਾਣੀ ਭੀ ਨਹੀਂ ਜਾਣਦਾ ਸਾਂ, ਕਿਸੇ ਹੋਰ ਧਾਰਮਿਕ ਕੰਮ ਦੀ ਭੀ ਮੈਨੂੰ ਸੂਝ ਨਹੀਂ ਸੀ ।

ਸਭ ਤੇ ਵਡਾ ਸਤਿਗੁਰੁ ਨਾਨਕੁ ਜਿਨਿ ਕਲ ਰਾਖੀ ਮੇਰੀ ॥੪॥੧੦॥੫੭॥

sabh thae vaddaa sathigur naanak jin kal raakhee maeree |4|10|57|

Waheguru is the greatest of all; He saved my honour in this dark age of Kalyug. |4|10|57|

ਪਰ (ਤੇਰੀ ਮੇਰ ਨਾਲ) ਮੈਨੂੰ ਸਭ ਤੋਂ ਵੱਡਾ ਗੁਰੂ ਮਿਲ ਖਿਆ, ਜਿਸ ਨੇ ਮੇਰੀ ਲਾਜ ਰੱਖ ਲਈ (ਤੇ ਮੈਨੂੰ ਆਪਣੇ ਚਰਨਾਂ ਨਾਲ ਜੋੜ ਦਿੱਤਾ) |੪|੧੦|੫੭|

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ਸੂਹੀ ਮਹਲਾ ੫ ॥

Suhi Mehla 5

ਤੁਧੁ ਚਿਤਿ ਆਏ ਮਹਾ ਅਨੰਦਾ ਜਿਸੁ ਵਿਸਰਹਿ ਸੋ ਮਰਿ ਜਾਏ ॥

thudh chith aaeae mehaa anandhaa jis visarehi so mar jaaee |

When Waheguru comes to mind, bliss comes in. One, who forgets Him might just as well be like a dead person.

ਦਇਆਲੁ ਹੋਵਹਿ ਜਿਸੁ ਉਪਰਿ ਕਰਤੇ ਸੋ ਤੁਧੁ ਸਦਾ ਧਿਆਏ ॥੧॥

dhaeiaal hovehi jis oopar karathae so thudh sadhaa dhiaaeae |1|

That being, whom Waheguru, the Creator, blesses with His mercy. He/she learns to meditate on Him. |1|

ਮੇਰੇ ਸਾਹਿਬ ਤੂੰ ਮੈ ਮਾਣੁ ਨਿਮਾਣੀ ॥

maerae saahib thoon mai maan nimaanee |

O my Master, You are the honour of the dishonoured such as me.

ਅਰਦਾਸਿ ਕਰੀ ਪ੍ਰਭ ਅਪਨੇ ਆਗੈ ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ ਤੇਰੀ ਬਾਣੀ ॥੧॥ ਰਹਾਉ ॥

aradhaas karee prabh apanae aagai sun sun jeevaa thaeree baanee |1| rehaao |

I offer my prayer to You, God; listening to the Word I live. |1| Rahau |

ਚਰਣ ਧੂੜਿ ਤੇਰੇ ਜਨ ਕੀ ਹੋਵਾ ਤੇਰੇ ਦਰਸਨ ਕਉ ਬਲਿ ਜਾਈ ॥

charan dhoorr thaerae jan kee hovaa thaerae dharasan ko bal jaaee |

May I become the dust of the feet of Your humble servants. I am a sacrifice to your blessed vision.

[Charan dhoor (dust of the feet of the sadhsangat] has special significance in Gurbai. It is an expression of love and devotion for the loved one i.e., Divine and those who are the true disciples of the Divine. Charan dhoor is sacred in Sikhism, as it illustrates humility and submission of those who bow at the threshold of a Gurdwara and touch the charan dhoor with their hands and then rub it on their forehead.]

ਅੰਮ੍ਰਿਤ ਬਚਨ ਰਿਚੈ ਉਰਿ ਧਾਰੀ ਤਉ ਕਿਰਪਾ ਤੇ ਸੰਗੁ ਪਾਈ ॥੨॥
anmrith bachan ridhai our dhaaree tho kirapaa thae sang paaee |2|
I enshrine Your holy Word within my heart. By Your Grace, I have found the
company of the Holy (Sadhsangat). | |2| |

ਅੰਤਰ ਕੀ ਗਤਿ ਤੁਧੁ ਪਹਿ ਸਾਰੀ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥
antrar kee gath thudh pehi saaree thudh jaevadd avar n koei |
I place the state of my inner being before You; there is no other as great as
You.

[Inner being is the goodness which lives within us. In fact, we are all individual
expression of the Divine

It is true that each one of us is connected with the Divine and the umbilical
cord which connects us with Him is our mind. To reach to the inner being a
person has to go through some rigorous steps of enlightenment. A few important
steps are as follows:

First remember, that you have spent your entire life without contact with the
Divine. Therefore, it takes time to learn how to re-establish contact with Him
through your inner-self. Everything worthwhile takes time and practice. Be vigilant
and practice following steps every day, and soon His presence will be felt in your
inner-self.

1. Belief

The first step is to believe [trust] that we have a Higher Being who regularly
communicates with us.

2. Transform ourselves

We are primarily involved in a materialistic world that denies the role of the
Divine. To establish a close contact with upper realms, we need our entire being
- conscious and subconscious to be one aligned with Him.

3. Aloneness

Find time for yourself regularly, when you can be totally alone. It is preferable
to a quiet place. Just sit quietly with no expectations.

4. Daily Meditation

In meditation, you work to discipline your mind and silence the internal
talking that always fills it. You then create a pure mind to pave the way of the
entry of Higher Self in your inner self.

5. Recording

One must record one's feelings, emotions, dreams and insights every day in
a diary. This will help one get into closer contact with one's deep intuitive.

6. Internal Dialogue.

There must be a regular inner dialogue with your Inner Self. Tell your Inner Self "I know You are there and want to meet and get attention. Please guide my life. "Do not worry if this dialogue is entirely one way at first. Remember that you have been out of contact with the Divine for decades.

7. Life Lessons

When something happens in your life, for better or worse, ask yourself what is the lesson for you. Even unpleasant people or situations have been deliberately placed in your life as a challenge to help you grow.

8. Dreams

Expect your Inner Self to speak to you in dreams. Ask your Inner self something and wait for the answer. When you wake up, remember whenever you can from your dreams and write in your diary.

9. Consciousness

Focus on living more and more in the present. The only real moment is present - the past is gone forever and the future has not yet arrived.]

ਜਿਸ ਨੇ ਲਾਇ ਲੈਹਿ ਸੋ ਲਾਗੈ ਭਗਤੁ ਤੁਹਾਰਾ ਸੋਈ ॥੩॥

jis no laae laihi so laagai bhagath thuhaaraa soee |3|

He alone is attached, whom You blessed to be attached; he alone is Your devotee. ||3||

ਦੁਇ ਕਰ ਜੋੜਿ ਮਾਗਉ ਇਕੁ ਦਾਨਾ ਸਾਹਿਬਿ ਤੁਠੈ ਪਾਵਾ ॥

dhue kar jorr maago eik dhaanaa saahib thuthai paavaa |

With my palms pressed together, I beg for this one gift; O my Master, if it pleases You, I shall obtain it.

ਸਾਸਿ ਸਾਸਿ ਨਾਨਕੁ ਆਰਾਧੇ ਆਠ ਪਹਰ ਗੁਣ ਗਾਵਾ ॥੪॥੯॥੫੬॥

saas saas naanak aaraadhae aath pehar gun gaavaa |4|9|56|

With each and every breath, I adore You; twenty-four hours a day, I sing Your praises. ||4||9||56||

[According to time clock, both day and night are divided into 4 pehrs each. The day's pehrs are: 6 a.m -9 a.m., 9 a.m. -12 noon, 12 noon – 3 p.m. and 3 p.m.- 6 p.m.; whereas night's pehrs are: 6 p.m.- 9 p.m., 9 p.m.-12 night, 12 night – 3 a.m. and 3 a.m. – 6 a.m; thus Amrit vela is 3rd and 4th pehr of night.]

Shabad 5 – page 762

ਸੂਹੀ ਮਹਲਾ ੫ ॥
Suhi Mehla 5

ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਣ ਪੁਕਾਰਨਿ ਪੋਥੀਆ ॥

simrith baedh puraan pukaaran potheea |

The Simritees, the Vedas, the Puraanas and other holy scriptures proclaim
ਹੇ ਭਾਈ! ਜੇਹੜੇ ਮਨੁੱਖ ਵੇਦ ਪੁਰਾਣ ਸਿਮ੍ਰਿਤੀਆਂ ਆਦਿਕ ਧਰਮ-ਪੁਸਤਕਾਂ ਪੜ੍ਹ ਕੇ (ਨਾਮ ਨੂੰ ਲਾਂਭੇ ਛੱਡ ਕੇ ਕਰਮ
ਕਾਂਡ ਆਦਿਕ ਦਾ ਉਪਦੇਸ਼) ਉੱਚੀ ਉੱਚੀ ਸੁਣਾਂਦੇ ਹਨ,

[Simirities are Hindu law books. There are 18 Smritis. The important lawgivers
and authors of smirities are: Manu, Yajnavalkya and Parashara, Daksha, Samvarta,
Vyasa, Harita, Satatapa, Gautamand and many more.

Vedas are books of knowledge, rituals and mantras. There are four Vedas: Rig
Veda, Yajur Veda, Sama Veda and Atharva Veda

Puranas are Hindu religious story books. There are 18 main Puranas: Vishnu
Purana, Narada Purana, Srimad Bhagavata Purana, Garuda (Suparna) Purana,
Padma Purana, Varaha Purana, Brahma Purana, Brahmanda Purana, Brahma
Vaivarta Purana, Markandeya Purana, Bhavishya Purana, Vamana Purana, Matsya
Purana, Kurma Purana, Linga Purana, Siva Purana, Skanda Purana (Kartika
Purana) and Agni Purana.]

ਨਾਮ ਬਿਨਾ ਸਭਿ ਕੁੜੁ ਗਾਲੀ ਹੋਛੀਆ ॥੧॥

naam binaa sabh koorr gaalae hosheea |1|

that without the Nam, everything is false and worthless. |1|1|

ਉਹ ਮਨੁੱਖ ਥੋਥੀਆਂ ਗੱਲਾਂ ਕਰਦੇ ਹਨ । ਪਰਮਾਤਮਾ ਦੇ ਨਾਮ ਤੋਂ ਬਿਨਾ ਝੂਠਾ ਪਰਚਾਰ ਹੀ ਇਹ ਸਾਰੇ ਲੋਕ ਕਰਦੇ
ਹਨ ।੧।

[Nam, here means God, His instructions and application of those instructions.
The books which do not mention His attributes, powers and instructions are not
religious books.]

ਨਾਮੁ ਨਿਧਾਨੁ ਅਪਾਰੁ ਭਗਤਾ ਮਨਿ ਵਸੈ ॥

naam nidhaan apaar bhagathaa man vasai |

The infinite treasure of the Nam abides within the minds of the devotees.
ਹੇ ਭਾਈ! ਪਰਮਾਤਮਾ ਦੇ ਨਾਮ ਦਾ ਬੇਅੰਤ ਖਜ਼ਾਨਾ (ਪਰਮਾਤਮਾ ਦੇ) ਭਗਤਾਂ ਦੇ ਹਿਰਦੇ ਵਿਚ ਵੱਸਦਾ ਹੈ ।

ਜਨਮ ਮਰਣ ਮੋਹੁ ਦੁਖੁ ਸਾਧੂ ਸੰਗਿ ਨਸੈ ॥੧॥ ਰਹਾਉ ॥

janam maran mohu dhukh saadhoo sang nasai |1| rehaao |

Birth and death, attachment and suffering, are erased by meditating with the
Saadh Sangat, |1|1|1|Rahau | |

ਗੁਰੂ ਦੀ ਸੰਗਤਿ ਵਿਚ (ਨਾਮ ਜਪਿਆਂ) ਜਨਮ ਮਰਨ ਦੇ ਦੁੱਖ ਅਤੇ ਮੋਹ ਆਦਿਕ ਹਰੇਕ ਕਲੇਸ਼ ਦੂਰ ਹੋ ਜਾਂਦਾ ਹੈ ।੧।ਰਹਾਉ।

ਮੋਹਿ ਬਾਦਿ (ਝਗੜਾ) ਅਹੰਕਾਰਿ ਸਰਪਰ ਰੁੰਨਿਆ ॥

mohi baadh ahankaar sarapar runniaa ।

Those who indulge in attachment, conflict and egotism shall surely weep and cry.

ਉਹ ਮਨੁੱਖ ਮਾਇਆ ਦੇ ਮੋਹ ਵਿਚ, ਸ਼ਾਸਤ੍ਰਾਰਥ ਵਿਚ, ਅਹੰਕਾਰ ਵਿਚ ਫਸ ਕੇ ਜ਼ਰੂਰ ਦੁਖੀ ਹੁੰਦੇ ਹਨ ।

ਸੁਖੁ ਨ ਪਾਇਨਿ ਮੂਲਿ ਨਾਮ ਵਿਛੁੰਨਿਆ (ਵਿਛੁੜ ਜਾਨਾ)॥੨॥

sukh n paaein imool naam vishunniaa ।2।

Those who are separated from the Nam shall never find any peace. ।।2।।

ਹੇ ਭਾਈ! ਪ੍ਰਭੂ ਦੇ ਨਾਮ ਤੋਂ ਵਿਛੁੜੇ ਹੋਏ ਮਨੁੱਖ ਕਦੇ ਭੀ ਆਤਮਕ ਆਨੰਦ ਨਹੀਂ ਮਾਣਦੇ ।

ਮੇਰੀ ਮੇਰੀ ਧਾਰਿ ਬੰਧਨਿ ਬੰਧਿਆ ॥

maeree maeree dhaar bandhan bandhiaa ।

Crying out, Mine! Mine!, people are bound in bondage.

ਹੇ ਭਾਈ! (ਪਰਮਾਤਮਾ ਦੇ ਨਾਮ ਤੋਂ ਖੁੰਝ ਕੇ) ਮਾਇਆ ਦੀ ਮਸਤਾ ਦਾ ਖਿਆਲ ਮਨ ਵਿਚ ਟਿਕਾ ਕੇ ਮੋਹ ਦੇ ਬੰਧਨ ਵਿਚ ਬੱਝੇ ਰਹਿੰਦੇ ਹਨ ।

ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰ ਮਾਇਆ ਧੰਧਿਆ ॥੩॥

narak surag avathaar maaeiaa dhandhiaa ।3।

Entangled in Maya, they are reincarnated again and again. ।।3।।

ਨਿਰੀ ਮਾਇਆ ਦੇ ਝੰਬੇਲਿਆਂ ਦੇ ਕਾਰਨ ਉਹ ਲੋਕ ਦੁੱਖ ਸੁਖ ਭੋਗਦੇ ਰਹਿੰਦੇ ਹਨ ।੩।

[Sikhs believe in the theory of reincarnation and existence of heaven and hell up above in the skies. Your good deeds will be paid off in heaven, your bad deeds in hell; you will then take birth again until you break the cycle of birth and death and become One with God. This is called Mukti. Mukti, in fact, is not reached by entering heaven but is reached when the soul meets with the God Himself.

Bani says: "As long as the mind is filled with the desire for heaven, one cannot meet God" The desire should be to meet God, not to go to heaven.]

Example Shabad 1

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Gauri Kabir ji (page 325)

ਜੋ ਜਨ ਪਰਮਿਤਿ ਪਰਮਨੁ ਜਾਨਾ ॥

jo jan paramith paraman jaanaa ।

He claims to know the Master, who is beyond measure and beyond thought;

ਬਾਤਨ ਹੀ ਬੈਕੁੰਠ ਸਮਾਨਾ ॥੧॥
baathan hee baikunth samaanaa |1|
by mere words, he plans to enter heaven. ||1||

ਨਾ ਜਾਨਾ ਬੈਕੁੰਠ ਕਹਾ ਹੀ ॥
naa jaanaa baikunth kehaa hee |
I do not know where heaven is.

ਜਾਨੁ ਜਾਨੁ ਸਭਿ ਕਹਹਿ ਤਹਾ ਹੀ ॥੧॥ ਰਹਾਉ ॥
jaan jaan sabh kehehi thehaa hee |1| rehaao |
Everyone claims that he plans to go there. ||1||rahau||

ਕਹਨ ਕਹਾਵਨ ਨਹ ਪਤੀਅਈ ਹੈ ॥
kehan kehaavan neh patheeae hai |
By mere talk, the mind is not appeased.

ਤਉ ਮਨੁ ਮਾਨੈ ਜਾ ਤੇ ਹਉਮੈ ਜਈ ਹੈ ॥੨॥
tho man maanai jaa thae houmai jee hai |2|
The mind is only appeased, when egotism is conquered. ||2||

ਜਬ ਲਗੁ ਮਨਿ ਬੈਕੁੰਠ ਕੀ ਆਸ ॥
jab lag man baikunth kee aas |
As long as the mind is filled with the desire for heaven,

ਤਬ ਲਗੁ ਹੋਇ ਨਹੀ ਚਰਨ ਨਿਵਾਸੁ ॥੩॥
thab lag hoe nehee charan nivaas |3|
he does not dwell at the Master's feet. ||3||

ਕਹੁ ਕਬੀਰ ਇਹ ਕਹੀਐ ਕਾਹਿ ॥
kahu kabeer eih keheei kaahi |
Says Kabir, unto whom should I tell this?

ਸਾਧਸੰਗਤਿ ਬੈਕੁੰਠੈ ਆਹਿ ॥੪॥੧੦॥
saadhasangath baikunthai aahi |4|10|
(On this earth) The company of saadh sangat is heaven. ||4||10||

[Sadh Sangat is a Sikh term with its origin in the Sanskrit word 'sangh', which means company, fellowship and association. In Sikh vocabulary, the word has a special connotation. It stands for the body of men and women who meet religiously,

especially in the presence of the Guru Granth Sahib. It is believed that God is always present amongst the holy.]

Example shabad 2

Raga Bhairo Kabir ji (page 1161)

ਸਭੁ ਕੋਈ ਚਲਨ ਕਹਤ ਹੈ ਊਹਾਂ ॥

sabh koee chalan kehath hai oohaa |

Everyone speaks of going there (heaven),

ਨਾ ਜਾਨਉ ਬੈਕੁੰਠੁ ਹੈ ਕਹਾਂ ॥੧॥ ਰਹਾਉ ॥

naa jaano baikunth hai kehaa |1| rehaao |

but I do not even know where heaven is. |1|rahau||

ਆਪ ਆਪ ਕਾ ਮਰਮੁ ਨ ਜਾਨਾਂ ॥

aap aap kaa maram n jaanaa |

One who does not even know the mystery of his own self,

ਬਾਤਨ ਹੀ ਬੈਕੁੰਠੁ ਬਖਾਨਾਂ ॥੧॥

baathan hee baikunth bakhaanaa |1|

speaks of heaven, but it is only talk. |1|1|

ਜਬ ਲਗੁ ਮਨ ਬੈਕੁੰਠ ਕੀ ਆਸ ॥

jab lag man baikunth kee aas |

As long as the mortal hopes for heaven,

ਤਬ ਲਗੁ ਨਾਹੀ ਚਰਨ ਨਿਵਾਸ ॥੨॥

thab lag naahee charan nivaas |2|

he will not dwell at the Master's feet. |2|1|

ਖਾਈ ਕੋਟੁ ਨ ਪਰਲ ਪਗਾਰਾ ॥

khaaee kott n paral pagaaraa |

Heaven is not a fort with moats and ramparts, and walls plastered with mud;

ਨਾ ਜਾਨਉ ਬੈਕੁੰਠ ਦੁਆਰਾ ॥੩॥

naa jaano baikunth dhuaaraa |3|

I do not know what heaven's gate is like. |3|1|

ਕਹਿ ਕਬੀਰ ਅਬ ਕਹੀਐ ਕਾਹਿ ॥

kehi kameer ab keheei kaahi |

Says Kabir, now what more can I say?

ਸਾਧਸੰਗਤਿ ਬੈਕੁੰਠੈ ਆਹਿ ॥੪॥੮॥੧੬॥

saadhasangath baikunthai aahi |4|8|16|

The company of Sadhsangat is heaven itself. |4|8|16|

Example shabad 3

ਦੇਵਗੰਧਾਰੀ ੫ ॥

dhaevagandhaaree 5 |

Devghandhari Mehla 5

ਅੰਮ੍ਰਿਤਾ ਪ੍ਰਿਅ ਬਚਨ ਤੁਹਾਰੇ ॥

anmrithaa pria bachan thuhaarae |

O beloved (Waheguru), Your Words are pure Nectar to me.

[Nectar is derived from Latin and according to one theory is the favoured drink of the gods. Nectar also called Amrit means a drink which makes one immortal.

In Sikhism, Amrit, also known as Khande Ki Pohul, means baptism to purify oneself and live a moral and just lifestyle. Receiving or drinking Amrit means getting baptised according to the rules of Sikh Rehat Maryada, as initiated by Guru Gobind Singh. Amrit ceremony is carried out by drinking of holy water (prepared with fresh water, ground sugar or sugar petals pqwsy, stirring with double edged khanda while reciting hymns) given by five baptized Sikhs to the person being baptised. There is no formal age for becoming a baptized Sikh.

Amrit is also sacred in Hinduism. The Hindu story of Amrit says that once gods lost their strength due to the curse of the Sage Durvasa who was annoyed with them because Indra, the king of the heavens, had offended him. To regain it, they thought of churning the cosmic ocean of milk, to obtain the nectar of immortality or amrit. This project needed that they make a compromise with their enemies, the Asuras or demons, to work together and to share the nectar. However, when the pot of nectar appeared from the ocean with Dhanvantari, the divine doctor carrying it, a fight ensued. For twelve days and nights, the gods and demons fought for the pot of nectar. It is believed that god Vishnu took the pot and taking the form of Mohini, a beautiful woman, promised to serve it to all, starting with gods who sat calmly in a line to receive their share. However, two demons, Rahu and Ketu, suspected the trick behind this move and taking the form of gods, they also joined the line. The Sun god recognised them and chased them away. While all this was happening, from the pot in the hands of Vishnu, drops of nectar fell at four places on earth: Prayag (Allahabad), Haridwar, Ujjain and Nashik, and that is where the Kumbh Mela is observed every twelve years. These are the national celebration of the Amrit Kumbh or pot of nectar which gifts immortality]

ਅਤਿ ਸੁੰਦਰ ਮਨਮੋਹਨ ਪਿਆਰੇ ਸਭਹੂ ਮਧਿ ਨਿਰਾਰੇ ॥੧॥ ਰਹਾਉ ॥
ath sundhar manamohan piaarae sabhehoo madh niraarae |1| rehaao |
O supremely beautiful Enticer, O beloved, You are among all, and yet distinct
from all. |1| |rahau| |

ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ ॥
raaj n chaaho mukath n chaaho man preeth charan kamalaarae |
I do not seek power, and I do not seek mukti. I want your love and want
to live under your feet.

ਬ੍ਰਹਮ ਮਹੇਸ ਸਿਧ ਮੁਨਿ ਇੰਦ੍ਰਾ ਮੋਹਿ ਠਾਕੁਰ ਹੀ ਦਰਸਾਰੇ ॥੧॥
breham mehaes sidh mun eindhraa mohi thaakur hee dharasaarae |1|
There are Brahma, Shiva, the Siddhas, the silent sages and Indra – but I seek
only the blessed vision of my Master. |1| |

[Brahma, Shiva and Vishnu represent the trinity of God in Hinduism. Where
Brahma is delegated the duty of creation, Shiva for destruction and Vishnu for
preservation. In the Hindu world where Shiva is worshipped in the form of
'Shivling' and his consort Parvati in her various forms. Vishnu is worshipped in
his various incarnations, the most important amongst them are Rama and Krishna.
Brahma is the least worshipped god amongst the trinity. There is only one temple,
in Pushkar (Rajasthan), dedicated to Brahma whereas there are countless temples
dedicated to Shiva, Rama and Krishna.]

ਦੀਨੁ ਦੁਆਰੈ ਆਇਓ ਠਾਕੁਰ ਸਰਨਿ ਪਰਿਓ ਸੰਤ ਹਾਰੇ ॥
dheen dhuaarai aaeiou thaakur saran pariou santh haarae |
I have come, helpless, to Your door, O Master; I am exhausted - I seek the
sanctuary of your pure devotees (the saints).

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਮਿਲੇ ਮਨੋਹਰ ਮਨੁ ਸੀਤਲ ਬਿਗਸਾਰੇ ॥੨॥੩॥੨੯॥
kahu naanak prabh milae manohar man seethal bigasaarae |2|3|29|
I have met my enticing (very attractive) Master; my mind is cooled and
soothed - it blossoms forth in joy when I see Him. |2| |3| |29| |]

ਸੋਧਤ (ਲੱਬਨਾ) ਸੋਧਤ ਸੋਧਿ ਤਤੁ ਬੀਚਾਰਿਆ ॥
sodhath sodhath sodh thath beechaariaa |
Searching, searching, searching, I have come to understand the essence of the
Reality.

ਹੇ ਭਾਈ! ਚੰਗੀ ਤਰ੍ਹਾਂ ਪੜਤਾਲ ਕਰ ਕੇ ਨਿਰਨਾ ਕਰ ਕੇ ਅਸੀਂ ਇਸ ਅਸਲੀਅਤ ਉਤੇ ਪਹੁੰਚੇ ਹਾਂ ਕਿ ਪਰਮਾਤਮਾ
ਦੇ ਨਾਮ ਤੋਂ ਬਿਨਾ ਆਤਮਕ ਆਨੰਦ ਨਹੀਂ ਮਿਲ ਸਕਦਾ ।

ਨਾਮ ਬਿਨਾ ਸੁਖ ਨਾਹਿ ਸਰਪਰ ਹਾਰਿਆ ॥੪॥

naam binaa sukh naahi sarapar haariaa |4|

Without the Nam, there is no peace at all, and the mortal will surely fail.

||4||

ਨਾਮ ਤੋਂ ਵਾਂਜੇ ਰਹਿਣ ਵਾਲੇ ਜ਼ਰੂਰ (ਮਨੁੱਖਾ ਜਨਮ ਦੀ ਬਾਜ਼ੀ) ਹਾਰ ਕੇ ਜਾਂਦੇ ਹਨ ।੪।

[Here Nam means Waheguru]

ਆਵਹਿ ਜਾਹਿ ਅਨੇਕ ਮਰਿ ਮਰਿ ਜਨਮਤੇ ॥

aavehi jaahi anaek mar mar janamathae |

Many come and go; they die, and die again, and are reincarnated.

ਅਨੇਕਾਂ ਪ੍ਰਾਣੀ (ਮੁੜ ਮੁੜ) ਜੰਮਦੇ ਹਨ ਮਰਦੇ ਹਨ । ਆਤਮਕ ਮੌਤ ਸਹੇੜ ਸਹੇੜ ਕੇ ਮੁੜ ਮੁੜ ਜਨਮ ਲੈਂਦੇ ਰਹਿੰਦੇ

ਹਨ ।

ਬਿਨੁ ਬੂਝੇ ਸਭੁ ਵਾਦਿ ਜੋਨੀ ਭਰਮਤੇ ॥੫॥

bin boojhae sabh vaadh jonee bharamathae |5|

Without understanding, they are totally useless, and they wander in the cycle of reincarnation. ||5||

ਸੂਝ ਤੋਂ ਬਿਨਾ ਉਹਨਾਂ ਦਾ ਸਾਰਾ ਹੀ ਉੱਦਮ ਵਿਅਰਥ ਰਹਿੰਦਾ ਹੈ, ਉਹ ਅਨੇਕਾਂ ਜੂਨਾਂ ਵਿਚ ਭਟਕਦੇ ਰਹਿੰਦੇ ਹਨ

।੫।

ਜਿਨ੍ ਕਉ ਭਏ ਦਇਆਲ ਤਿਨ੍ ਸਾਧੁ ਸੰਗੁ ਭਇਆ ॥

jina ko bhae dhaeiaal thina saadhoo sang bhaeiaa |

Only those join the Sadh Sangat, unto whom the Master becomes merciful.

ਹੇ ਭਾਈ! ਜਿਨ੍ਹਾਂ ਮਨੁੱਖਾਂ ਉਤੇ ਪਰਮਾਤਮਾ ਦਇਆਵਾਨ ਹੁੰਦਾ ਹੈ ਉਹਨਾਂ ਨੂੰ ਗੁਰੂ ਦੀ ਸੰਗਤਿ ਪ੍ਰਾਪਤ ਹੁੰਦੀ ਹੈ।

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਤਿਨ੍ਹੀ ਜਨੀ ਜਪਿ ਲਇਆ ॥੬॥

anmrith har kaa naam thinaee janee jap laeiaa |6|

They recite and meditate on the Name of the Master. ||6||

auh mnu`K Awqmk jIvn dyx vwlw hir-nwm jpdy rihMdy hn [6]

ਖੋਜਹਿ ਕੋਟਿ ਅਸੰਖ ਬਹੁਤੁ ਅਨੰਤ ਕੇ ॥

khojehi kott asankh bahuth ananth kae |

Uncounted millions search for Him.

ਹੇ ਭਾਈ! ਕ੍ਰੋੜਾਂ ਅਣਗਿਣਤ, ਬੇਅੰਤ, ਅਨੇਕਾਂ ਹੀ ਪ੍ਰਾਣੀ (ਪਰਮਾਤਮਾ ਦੀ) ਭਾਲ ਕਰਦੇ ਹਨ,

ਜਿਸੁ ਬੁਝਾਏ ਆਪਿ ਨੇੜਾ ਤਿਸੁ ਹੇ ॥੭॥

jis bujhaaeae aap naerraa this hae |7|

But only that one, who understands his own self, sees God near at hand.
||7||

ਪਰ ਪਰਮਾਤਮਾ ਆਪ ਜਿਸ ਮਨੁੱਖ ਨੂੰ ਸੂਝ ਬਖਸ਼ਦਾ ਹੈ, ਉਸ ਮਨੁੱਖ ਨੂੰ ਪ੍ਰਭੂ ਦੀ ਨੇੜਤਾ ਮਿਲ ਜਾਂਦੀ ਹੈ ।੨।

[Here, own-self means that a person must understand himself/herself first before embarking on the path leading to Waheguru. It is a pity that we see only outside pollution, filth, dirt and garbage, but do not focus on the filth, dirt and garbage which has been lying inside our mind and thoughts for years. As we clean the way and decorate a stage when a VIP is expected to come, similarly we have to clean our minds of evil thoughts before we invite Waheguru to pass through and come and sit in our mind.]

ਵਿਸਰੁ ਨਾਹੀ ਦਾਤਾਰ ਆਪਣਾ ਨਾਮੁ ਦੇਹੁ ॥

visar naahee dhaathaar aapanaa naam dhaehu ।

Never forget me, O great giver - please bless me with Your Nam.

ਮੈਨੂੰ ਆਪਣਾ ਨਾਮ ਬਖਸ਼ । ਮੈਂ ਤੈਨੂੰ ਕਦੇ ਨਾਹ ਭੁਲਾਵਾਂ ।

ਗੁਣ ਗਾਵਾ ਦਿਨੁ ਰਾਤਿ ਨਾਨਕ ਚਾਉ ਏਹੁ ॥੮॥੨॥੫॥੧੬॥

gun gaavaa dhin raath naanak chaao eaehu ।8।2।5।16।

I sing and praise You day and night - this is my heartfelt desire.

।।8।।2।।5।।16।।

ਹੇ ਨਾਨਕ! (ਪ੍ਰਭੂ-ਚਰਨਾਂ ਵਿਚ ਅਰਦਾਸ ਕਰ, ਤੇ ਆਖ...) ਹੇ ਦਾਤਾਰ! ਮੇਰੇ ਅੰਦਰ ਇਹ ਤਾਂਘ ਹੈ ਕਿ ਮੈਂ ਦਿਨ ਰਾਤ ਤੇਰੇ ਗੁਣ ਗਾਂਦਾ ਰਹਾਂ ।

Shabad 6 (Ashtpadi) – page 767

ਸੂਹੀ ਮਹਲਾ ੧ ॥

Suhi Mehla 1

ਮੇਰਾ ਮਨੁ ਰਾਤਾ (ਪਿਆਰ ਨਾਲ ਰੰਗਿਆ ਹੋਇਆ) ਗੁਣ ਰਵੈ ਮਨਿ ਭਾਵੈ ਸੋਈ ॥

maeraa man raathaa gun ravai man bhaavai soee ।

My mind is imbued with His praises; I recite them, and feel as if He is closer to my mind.

ਗੁਰ ਕੀ ਪਉੜੀ ਸਾਚ ਕੀ ਸਾਚਾ ਸੁਖੁ ਹੋਈ ॥

gur kee pourree saach kee saachaa sukh hoee ।

Truth is the ladder climbing up to the true Master. It is His presence where peace is obtained.

ਸੁਖਿ ਸਹਜਿ ਆਵੈ ਸਾਚ ਭਾਵੈ ਸਾਚ ਕੀ ਮਤਿ ਕਿਉ ਟਲੈ ॥

sukh sehaj aavai saach bhaavai saach kee math kio ttalai ।

Celestial peace comes; the truth pleases me. How could these true teachings ever be erased?

ਇਸਨਾਨੁ ਦਾਨੁ ਸੁਗਿਆਨੁ ਮਜਨੁ (ਮਿੱਟੀ ਮਲ ਕੇ ਇਸਨਾਨ ਕਰਨਾ) ਆਪਿ ਅਛਲਿਓ (ਜਿਹੜਾ ਛਲਿਆ ਨਹੀਂ ਜਾ ਸਕਦਾ) ਕਿਉ ਛਲੈ ॥

eisanaan dhaan sugiaan majan aap ashaliou kio shalai |

He Himself is undeceivable; how could He ever be deceived by ritual baths, charity, and bookish knowledge?

[It is impossible to cheat God by bribes. He is beyond all offerings. If visit to holy places, donations and ritual-bathing are only to cheat Him then we are mistaken. He is the reader of minds. Religious rituals are no use, if the mind is still filled with evil. Rituals become effective only if the mind is pure and is devoid of hate, enmity and corruption.]

ਪਰਪੰਚ (ਧੋਖਾ) ਮੋਹ ਬਿਕਾਰ (ਪਾਪ) ਥਾਕੇ ਕੂੜੁ ਕਪਟੁ ਨ ਦੋਈ (ਦਵੈਤ-ਭਾਵ) ॥

parapanch moh bikaar thaakae koorr kapatt n dhoee |

Fraud, attachment and corruption are taken away, as are falsehood, hypocrisy and duality.

[Fraud is a type of criminal activity, defined as:

‘abuse of position, or false representation, or prejudicing someone's rights for personal gain’.

Put simply, fraud is an act of deception intended for personal gain or to cause a loss to another party.

The general criminal offence of fraud can include:

- deception whereby someone knowingly makes false representation
- or they fail to disclose information
- or they abuse a position.

Attachment here means blind love. It is a deep and enduring emotional bond that connects one person to another across time and space.

Corruption means any abuse of a position of trust in order to gain an undue advantage. Corrupt practices can range from small favours in anticipation of a future advantage to the payment of large sums of money to senior members of governments and others. Bribe is the most common form of corruption.

Hypocrisy is when people claim a higher moral standard and criticise others for not meeting that standard when they are not meeting it either.]

ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਗੁਣੁ ਰਵੈ ਮਨਿ ਭਾਵੈ ਸੋਈ ॥੧॥

maeraa man raathaa gun ravai man bhaavai soee |1|

My mind is imbued with His praises; I recite them, and feel as if He is closer to my mind. ||1||

ਸਾਹਿਬੁ ਸੋ ਸਾਲਾਹੀਐ ਜਿਨਿ ਕਾਰਣੁ ਕੀਆ (ਸਿ੍ਰਸ਼ਟੀ ਬਨਾਨਾ)॥

saahib so saalaahaeai jin kaaran keeaa ।

So praise your Master, who created the universe.

[Summary of the Creation story (Jewish, Christian and Islamic viewpoint)]

The opening chapter of the Bible begins with these words, "In the beginning God created the heavens and the earth." This summarizes the drama that was about to unfold. Before the creation, the earth was formless, empty, and dark, and God's Spirit moved over the waters preparing to perform God's creative Word (Nam in Sikhism)(refer to Guru Nanak's shabad in raga Maru supporting the view of formless, empty and dark earth before the beginning of the creation). And then God began to speak into existence his creation (In Sikhism it is word Ik-ongkar <).

The day by day account follows:

- Day 1 - God created light and separated the light from the darkness, calling light "day" and darkness "night."
- Day 2 - God created an expanse to separate the waters and called it "sky."
- Day 3 - God created the dry ground and gathered the waters, calling the dry ground "land," and the gathered waters "seas." On day three, God also created vegetation (plants and trees).
- Day 4 - God created the sun, moon, and the stars to give light to the earth and to govern and separate the day and the night. These would also serve as signs to mark seasons, days, and years.
- Day 5 - God created every living creature of the seas and every winged bird, blessing them to multiply and fill the waters and the sky with life.
- Day 6 - God created the animals to fill the earth. On day six, God also created man and woman (Adam and Eve) in his own image to commune with him. He blessed them and gave them every creature and the whole earth to rule over, care for, and cultivate.
- Day 7 - God had finished his work of creation and so he rested on the seventh day, blessing it and making it holy.

Points of Interest from the Story:

- The opening scene of the biblical drama, introduces us to the two main characters in the Bible: God and man. Gene Edwards refers to this drama as The Divine Romance. Here we meet God, the Almighty Creator of all things, revealing the ultimate object of his love—man—as he concludes the stunning work of creation. God has set the stage. The drama has begun.
- In summary, the simple truth of the creation story is that God is the architect and builder of creation. In religious scriptures we are presented

with the beginning of a divine drama that can only be examined and understood from the standpoint of faith. How long did it take? How did it happen, exactly? No one can answer these questions definitively. Guru Nanak says in Japji

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥

kavan s vaelaa vakhath kavan kavan thith kavan vaar |

What was that time, and what was that moment? What was that day, and what was that date?

ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥

kavan s ruthee maahu kavan jith hoaa aakaar |

What was that season, and what was that month, when the universe was created?

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥

vael n paaeeaa panddathee j hovai laekh puraana |

The Pandits, the religious scholars, cannot find that time, even if it is written in the Puraanas.

ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥

vakhath n paaeiou kaadheeta j likhan laekh kuraan |

That time is not known to the Qazis, who study the Koran.

ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥

thith vaar naa jogee jaanai ruth maahu naa koe |

The day and the date are not known to the Yogis, nor is the month or the season.

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

jaa karathaa sirathee ko saajae aapae jaanai soee |

The Creator who created this creation-only Himself knows. (Guru Granth Sahib page 4)

- God was very pleased with his creation. Throughout the process of creating, God stopped, observed His handiwork and saw that it was good. On final inspection of all that he had made, God regarded it as "wonderful"

In Guru Granth Sahib, in Asa di Var, Guru Nanak says:

Mehla 2

ਹਿਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥

eihu jag sachai kee hai kotharree sachae kaa vich vaas |

This world is the room of the True Master; within it is the dwelling of the True Master." (page 463)

ਪਉੜੀ ॥

Pauri

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ ॥

aapeenai aap saajiou aapeenai rachiou naao |

He Himself created Himself; He Himself assumed His Name.

ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੇ ਚਾਉ ॥

dhuyee kudharath saajeeai kar aasan dditho chao |

Secondly, He fashioned the creation; seated within the creation, He beholds it with delight. (page 463)

- In Bible, in verse 26, God says, "Let us make man in our image, in our likeness..." This is the only instance in the creation account that God uses the plural form to refer to himself. It's interesting to note that this happens just as he begins to create man. Many scholars believe this is the Bible's first reference to the Trinity.

Guru Amardas says in Anand Sahib

ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥

eae sareeraa maeriaa har thum mehi joth rakhee thaa thoo jag mehi aaeiaa |

O my body, the Master infused His light into you, and then you came into the world.

ਹਰਿ ਜੋਤਿ ਰਖੀ ਤੁਧੁ ਵਿਚਿ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥

har joth rakhee thudh vich thaa thoo jag mehi aaeiaa |

The Master infused His Light into you, and then you came into the world.

ਹਰਿ ਆਪੇ ਮਾਤਾ ਆਪੇ ਪਿਤਾ ਜਿਨਿ ਜੀਉ ਉਪਾਇ ਜਗਤੁ ਦਿਖਾਇਆ ॥

har aapae maathaa aapae pithaa jin jeeo oupaae jagath dhikhaaeiaa |

The Master Himself is your mother, and He Himself is your father; He created beings, and revealed the world to them. (page 921)

Again Guru Amardas says in Raga Asa

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

man thoon joth saroop hai aapanaa mool pashaan ।

O my mind, you are the embodiment of the Divine Light - recognize your own origin.

ਮਨ ਹਰਿ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗੁ ਮਾਣੁ ॥

man har jee thaerai naal hai guramathee rang maan ।

O my mind, the dear Master is with you; through the Guru's Teachings, enjoy His love. (page 441)]

ਮੈਲੁ ਲਾਗੀ ਮਨਿ ਮੈਲਿਐ ਕਿਨੈ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ॥

mail laagee man mailiai kinai anmrith peeaa ।

Filth sticks to the polluted mind; how rare are those who are able to drink the holy nectar.

ਮਥਿ (ਰਿੜਕਨਾ) ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਇਹੁ ਮਨੁ ਦੀਆ ਗੁਰ ਪਹਿ ਮੋਲੁ ਕਰਾਇਆ ॥

math anmrith peeaa eihu man dheaaa gur pehi mol karaeiaa ।

Churn this nectar, and drink it; dedicate this mind to the Guru, and He will value it highly.

ਆਪਨੜਾ ਪ੍ਰਭੁ ਸਹਜਿ ਪਛਾਤਾ ਜਾ ਮਨੁ ਸਾਚੈ ਲਾਇਆ ॥

aapanarraa prabh sehaj pashaathaa jaa man saachai laaeiaa ।

I intuitively (insight) realised my God, when I linked my mind to Him.

[The ultimate objective of meditation is to achieve a Sahaj state of mind. It is a state in which the Divine wish and our deeds are in complete harmony with each other. At this stage mind, thoughts and actions are in complete equilibrium.

Sahaj is the practice of the conditioning of the mind. The goal of the practice is God realization, with the supposition that the true Self is one with God, and it is only our individual problems that block our conscious experience of the Divine. Because the Divine is infinite and without known attributes, the object of the meditation cannot have any name or form, so we are given the most subtle and pure thought to meditate upon Divine light in the heart. We do not visualize the light but only suppose that it is present. As other thoughts arise, we gently divert the mind back to the heart and wait patiently for this Divine presence to manifest.

Evidence:

(Page 68 Ashtpadi)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥
Sriraga Mehla 3

ਸਹਜੈ ਨੋ ਸਭ ਲੋਚਦੀ ਬਿਨੁ ਗੁਰ ਪਾਇਆ ਨ ਜਾਇ ॥
sehajai no sabh lochadhee bin gur paaeiaa n jaae |
Everyone longs to be centered and balanced, but without the blessings of the
Guru, no one can have it.

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਜੋਤਕੀ ਥਕੇ ਭੇਖੀ ਭਰਮਿ ਭੁਲਾਏ ॥
parr parr panddith jothakee thakae bhaekhee bharam bhulaaeae |
The Pandits and the astrologers read and read until they grow weary, while
the fanatics are deluded by doubt.

Who is a Pandit: A pandit is a scholar and a teacher, particularly one skilled in the Sanskrit language, who has mastered the four Vedic scriptures, Hindu rituals, Hindu law, religion, music, and/or philosophy under a Guru in a Gurukul or has been tutored under the ancient Vedic Guru-Shishya academic tradition.

Who is an Astrologer: An astrologer is a person who predicts the future by understanding the positions of planet, Sun and Moon in the birth chart of an individual.

Who is a Fanatic: A person marked or motivated by an extreme, unreasoning enthusiasm, as for a cause.

ਗੁਰ ਭੇਟੇ ਸਹਜੁ ਪਾਇਆ ਆਪਣੀ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥੧॥
gur bhaettae sehaj paaeiaa aapanee kirapaa karae rajaae |1|
Meeting with the true Guru, intuitive balance is obtained, when God, in His
Will, grants His Grace. |1|1|1|

ਬਿਨੁ ਸਹਜੈ ਸਭੁ ਅੰਧੁ ਹੈ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ॥
bin sehajai sabh andh hai maaeiaa mohu gubaar |
Without intuitive balance, all are blind. Emotional attachment to Maya is utter
darkness.

ਸਹਜੇ ਹੀ ਸੋਝੀ ਪਈ ਸਚੈ ਸਬਦਿ ਅਪਾਰਿ ॥
sehajae hee sojhee pee sachai sabadh apaar |
In intuitive balance, understanding of the True, Infinite Shabad is obtained.

ਆਪੇ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਪੂਰੇ ਗੁਰ ਕਰਤਾਰਿ ॥੮॥

aapae bakhsh milaaeian poorae gur karathaar |8|

Granting forgiveness, the perfect Guru unites us with the Creator. ||8||

ਤਿਸੁ ਨਾਲਿ ਗੁਣ ਗਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਕਿਉ ਮਿਲੈ ਹੋਇ ਪਰਾਇਆ ॥

this naal gun gaavaa jae this bhaavaa kio milai hoe paraaeiaa |

I will sing the Master's praises, if it pleases Him; but how could I meet Him by being a stranger to Him?

ਸਾਹਿਬੁ ਸੇ ਸਾਲਾਹੀਐ ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ ॥੨॥

saahib so saalaaheei jin jagath oupaaeiaa |2|

So praise your Master who created the universe. ||2||

ਆਇ ਗਇਆ ਕੀ ਨ ਆਇਓ ਕਿਉ ਆਵੈ ਜਾਤਾ ॥

aae gaeiaa kee n aaeiou kio aavai jaathaa |

When He comes, what else remains behind? How can there be any coming or going then?

ਪ੍ਰੀਤਮ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਹਰਿ ਸੇਤੀ ਰਾਤਾ (ਉਸ ਨਾਲ ਜੁੜ ਜਾਨਾ)॥

preetham sio man maaniaa har saethee raathaa |

When the mind is reconciled with beloved Master, it is blended with Him.

ਸਾਹਿਬ ਰੰਗਿ ਰਾਤਾ ਸਚ ਕੀ ਬਾਤਾ ਜਿਨਿ ਬਿੰਬ (ਬੂੰਦ) ਕਾ ਕੋਟੁ (ਸ਼ਰੀਰ)ਉਸਾਰਿਆ ॥

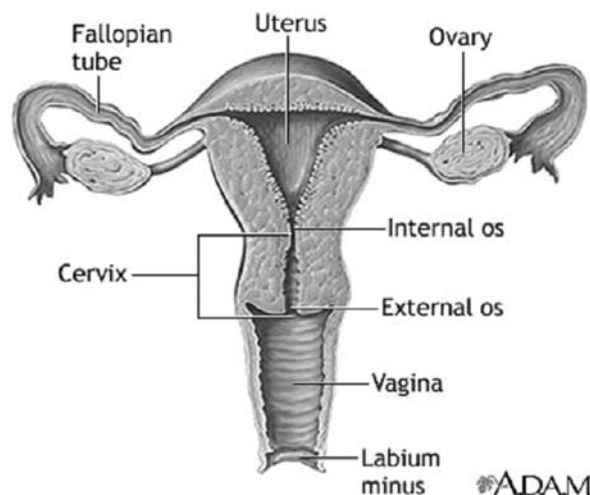
saahib rang raathaa sach kee baathaa jin binb kaa kott ousaariaa |

True is the speech of one who is imbued with the love of his Master, who fashioned the body fortress from a mere bubble.

[Making of a baby [Children are born when female egg is fertilised by male sperm. Hereunder we study how this fertilisation takes place]

Inside the woman's body: how eggs are produced and fertilised

The opening of the cervix. The cervical os dilates (opens) during childbirth to allow the passage of a baby. The cervical os can be further classified as internal os or external os.



- **External os:** the opening of the ectocervix (lower part of the cervix that protrudes-sticking out- into the vagina)
- **Internal os:** the part of the cervix closest to the main body of the uterus. The internal os is what the ob/gyn - Obstetrics and gynaecology - is referring to during pregnancy and childbirth when they speak of the os.]

Inside the Woman's Body

- Eggs are produced in ovaries,
- meet sperm in fallopian tubes and develop in uterus.
- The uterus or womb is a major female hormone-responsive reproductive sex organ.
- One end, the cervix, opens into the vagina, while the other is connected to one or both fallopian tubes, depending on the species.
- It is within the uterus that the fetus develops during gestation, usually developing completely in placental mammals such as humans
- At first, the "baby" is called an embryo. After a certain amount of time passes (normally 8 weeks), the "baby" is called a fetus, until born.

For women, the possibility of pregnancy begins in the ovaries. These are the two small, oval organs attached to either side of your uterus (womb). The ovaries are packed with eggs. Every baby girl is born with 1 to 2 million eggs in her ovaries. Many eggs begin dying off almost immediately and the rest steadily decrease in number as you get older. You'll probably release about 400 eggs during your fertile years, between your first period and the menopause.. In countries such as the UK, the average age of menopause is about 50..

During each menstrual cycle, sometime after your period, one to three eggs start to reach maturity in one of your ovaries. The ripest egg is then released, a process known as ovulation. The egg is quickly sucked up by the tulip-shaped opening of the nearest fallopian tube. There are two fallopian tubes, each about 10cm (4") in length, which lead from the ovaries to the uterus.

Ovulation (release of eggs by the ovaries) is usually about 12 to 14 days before your next period. The exact time of ovulation depends on the length of your cycle.

The average egg lives for up to 24 hours after release. It needs to be fertilised within this time by a sperm for a baby to be conceived. If your egg meets up with a healthy sperm on its way to the uterus, the process of creating a new life begins. If not, the egg ends its journey at the uterus and disintegrates.

Inside the man's body: how sperm are made and how they mate with female egg.

- Sperms are produced in testicles,
- Travel through vagina, through the cervix, through the uterus to fallopian tube to meet egg.

- Egg needs to be fertilised (meeting sperm) within 24 hours after its release.
- Reaching egg, the sperm is to penetrate the cervical mucus to get into the egg.
- Cervical mucus is 90% water. Depending on the water content this varies during the menstrual cycle the mucus functions as a barrier or a transport medium to spermatozoa.
- The egg then builds a protective shield over it to prevent other sperms to get into it.

Women's bodies mature a single egg each month. Men's bodies, however, are almost constantly at work, producing millions of microscopic sperm. The sole purpose of each sperm is to swim towards and penetrate an egg.

From start to finish it takes two to three months to create a new sperm cell. The average sperm lives only a few weeks in a man's body, and at least 40 million are set free with each ejaculation. It means that men have to make sperm on a regular basis throughout their adult lives.

The same hormones that control ovulation in women stimulate the release of testosterone in men. Testosterone is the hormone responsible for producing sperm. Sperm production starts in the testicles.

Despite the millions of sperm that are produced and released in each ejaculation, only one can fertilise each egg. The gender of the baby depends on which type of sperm burrows into the egg first. Sperm with a Y chromosome will make a boy baby, and sperm with an X chromosome will make a girl.

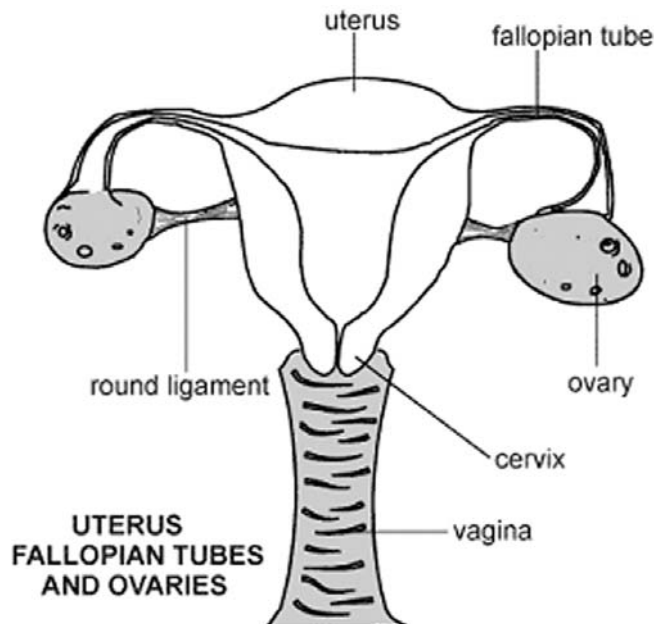
After ejaculation, millions of sperm began their quest to find an egg in woman body, and it's not an easy journey. The first obstacle may be the cervical mucus, which can seem like an impenetrable net on your non-fertile days. When you're most fertile, however, it miraculously loosens up so the strongest swimmers can get through.

The sperm that survive still have a long road ahead. In all they need to travel about 18cm (7") from the cervix through the uterus to the fallopian tubes. When you consider that they travel at a rate of roughly 2.5cm (1.25") every 15 minutes, that's quite a trip. The fastest swimmers may find the egg in as little as 45 minutes. It can take the slowest up to 12 hours. If the sperm don't find an egg in the fallopian tubes at the time of intercourse, they can survive inside you for up to seven days. This means that if you ovulate within this time-window you could still conceive.

How does sperm enter into the egg?

- The sperm produces a group of enzymes that "eat away" at the outer membrane of the egg, allowing the sperm to enter.

- Because the sperm has a single opportunity, this secretion has to be very well-regulated, if the sperm doesn't respond right on time, it won't get through the egg's coating.
- The head of the sperm, once making contact with the exterior of the egg, will more or less "pop," releasing enzymes that allow it to cross through the barrier.
- Once a sperm cell penetrates the exterior of the egg, fertilization occurs -- its DNA payload is delivered as the sperm is absorbed by the egg.
- The genetic blueprint of the child is now set in stone.
- Once a single sperm enters the egg, the egg's protective protein covering changes and doesn't allow other sperm to enter.
- The mortality rate for sperm is very high and only a few dozen ever make it to the egg. The rest get trapped, lost (perhaps heading up the wrong fallopian tube) or die along the way.)
- For the lucky few that get near the egg, the race isn't over. Each one has to work frantically to penetrate the egg's outer shell and get inside before the others.
- The egg needs to be fertilised within 24 hours of its release. When the hardiest sperm of the bunch makes it through, the egg changes instantaneously to prevent any others getting in. It is like a protective shield that clamps down over the egg at the exact moment the first sperm is safely inside.]



Twins: Fraternal and Identical twins

Comparison Chart

All Attributes Differences Similarities

	Fraternal Twins	Identical Twins
Develop from:	Two different eggs fertilized by two different sperm cells	The splitting of the same fertilized egg into two
Genetic code:	Like any other sibling; not identical	Nearly identical
Gender:	Usually different	Always the same
Likelihood:	Varies by country. About 6 in 1,000 in Japan, up to over 20 per 1,000 in some parts of Africa. Two-thirds of all twins in the world are fraternal.	Uniform around the world; about 3 in 1,000. Only one-third of all twins in the world are identical.
Blood type:	May be different	Always the same
Causes:	Hereditary predisposition, certain fertility drugs, IVF	Not known
Fingerprints:	Different	Different
Appearance:	As similar as any other sibling	Extremely similar, although may not be exactly identical due to environmental factors
In utero: In utero is a Latin term literally meaning "in the womb". In biology, the phrase describes the state of an embryo or fetus. In legal contexts, the phrase is used to refer to unborn children. Under common law, unborn children are still considered to exist for property transfer purposes	Develop separate sacs in utero.	May be contained in one sac in utero.
Risk for TTTS (twin-to-twin transfusion syndrome):	Low risk	Higher risk compared with fraternal twins

ਪੰਚ ਭੂ (ਤਤ) ਨਾਇਕੋ (ਮਾਲਕ) ਆਪਿ ਸਿਰੰਦਾ (ਰਚਨਹਾਰ) ਜਿਨਿ ਸਚ ਕਾ ਪਿੰਡੁ ਸਵਾਰਿਆ ॥

panch bhoo naaeiko aap sirandhaa jin sach kaa pindd savaariaa ।

He is the designer of five elements which give life; He Himself is the Creator. He embellished the body with Truth.

[Our whole cosmic quest of the world and beyond starts from the conglomeration of five elements which then manifests in an enjoining manner to form the life force. The five elements are: Earth, Water, Fire, Air and Ether (Akash or space).

Earth: There are two types of earth one is eternal which is in the form of atom. The other type is perishable which exists in the form of Karya or work. Symbolically speaking our body, sense organs are the earth which as a whole gets the shape of life which is perishable. .

Water: is the second element which again has two characters i.e. eternal in the shape of atom and Karya (Work) as river or ocean. So the eternal atom is only changing its shape of work and what we see is the perishable form.

Air: is the third element. Again it has two levels as earth and water i.e., eternal atom and perishable Karya. One can feel air, as we breathe in or out. We feel the storm or strong breeze which is temporary but air at atomic level remains around us eternally.

Fire: is the fourth element. Again it has eternal which exists in nature and perishable which lights and extinguishes. The essential character of fire is to generate heat.

Ether, Akash and Space: is the fifth element. Ether is unique as it has only one character i.e. eternal.

GENES, DNA, CHROMOSOME

Deoxyribonucleic acid is a molecule (a group of atoms bonded together, representing the smallest fundamental unit of a chemical compound that can take part in a chemical reaction.) that encodes the genetic instructions used in the development and functioning of all known living organisms and many viruses.

Thus DNA profiles are encrypted sets of numbers that reflect a person's DNA makeup. These numbers are called genes.

Defined in other words, DNA is the plan of building blocks for the human body; virtually every cell contains DNA. The DNA in people's blood is the same as DNA in their saliva, skin tissues, hair and bone. Importantly DNA does not change throughout a person's life.

The number of cells that make up human body range from about five trillion to fifty trillion (one trillion is written as 1,000,000,000,000). Cells are of 200 different types. Each cell must make the molecules (a group of atoms bonded together, representing the smallest fundamental unit of a chemical compound that can take part in a chemical reaction.) it needs to survive, grow, multiply and do its job.

A chromosome is a strand of DNA that is encoded with genes. In most cells, humans have 22 pairs of these chromosomes

DNA is sometimes called "the blueprint of life" because it contains the code, or instructions for building life-formation and ensuring that life-formation functions correctly. Just like a builder uses a blueprint to build a house, DNA is used as the blueprint, for the entire body building and its functioning. It is the chemical component of chromosomes (a thread-like structure of nucleic acids and protein found in the nucleus of most living cells, carrying genetic information in the form of genes), which are located in the nucleus of every cell.

Gene - a segment of DNA that codes for a protein, which in turn codes for a trait (skin tone, eye colour..etc).

Uniqueness:

Your genes are part of what makes you the person you are. You are different from everyone alive now and everyone who has ever lived.

Genes – further explanation

A gene is a segment of DNA that codes for a specific protein. So, for example, one gene will code for the protein insulin, which has important role in helping your body to control the amount of sugar in your blood.

Human beings have 20,000 to 25,000 genes.

But your genes also mean that you probably look a bit like other members of your family. For example, have you been told that you have 'your mother's eyes' or 'your grandmother's nose'?

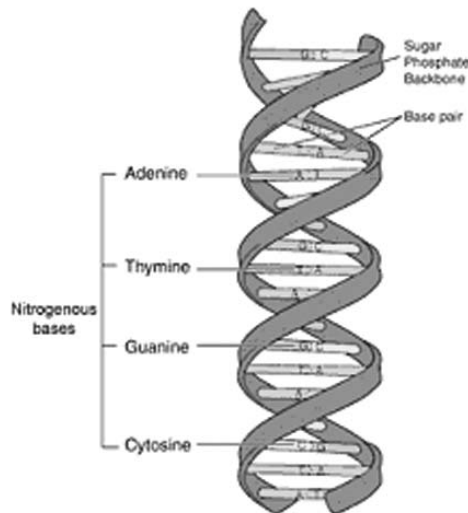


Image adapted from: National Human Genome Research Institute.

The DNA double helix showing base pairs

Genes influence what we look like on the outside and how we work on the inside. They contain the information our bodies need to make chemicals called proteins. Proteins form the structure of our bodies, as well playing an important role in the processes that keep us alive. Proteins are very important molecules in our cells. They are involved in virtually all cell functions. Each protein within the body has a specific role. Some proteins are involved in structural support, while others are involved in bodily movement, or in defense against germs.

DNA – Further Explanation

The DNA molecule is two long thin strands twisted around each other like a spiral staircase.

Chromosomes – Further Explanation

A chromosome is an organized structure (strand) of DNA, protein, and RNA (Ribonucleic acid is a ubiquitous family of large biological molecules that perform multiple vital roles in the coding, decoding, regulation, and expression of genes) found in cells. It is a single piece of coiled DNA containing many genes, regulatory elements and other nucleotide sequences (The Nucleotide database is a collection of sequences from several sources, including GenBank, RefSeq, TPA and PDB. GenoThe Nucleotide database is a collection of sequences from several sources, including GenBank, RefSeq, TPA and PDB. Genome, gene and transcript sequence data provide the foundation for biomedical research and discovery.)

ਹਮ ਅਵਗਣਿਆਰੇ ਤੂ ਸੁਣਿ ਪਿਆਰੇ ਤੁਧੁ ਭਾਵੈ ਸਚੁ ਸੋਈ ॥

ham avaganiaarae thoo sun piaarae thudh bhaavai sach soee |

I am worthless; please hear me, O my beloved! Whatever pleases You is True.

ਆਵਣ ਜਾਣਾ ਨਾ ਥੀਐ ਸਾਚੀ ਮਤਿ ਹੋਈ ॥੩॥

aavan jaanaa naa theeai saachee math hoee |3|

One who is blessed with true understanding, does not go in the cycle of incarnation. | |3| |

[Reincarnation is the religious or philosophical concept that the soul after biological death, begins a new life in a new body that may be human, animal or spiritual depending on the moral quality of the previous life's actions. This doctrine is a central tenet of the Indian religions including Sikhism.]

ਅੰਜਨੁ (ਅੱਖਾ ਦਾ ਕਾਜਲ) ਤੈਸਾ ਅੰਜੀਐ (ਅੱਖਾ ਵਿਚ ਲਗਾਨਾ) ਜੈਸਾ ਪਿਰ (ਪ੍ਰੀਤਮ) ਭਾਵੈ ॥

anjan thaisaa anjeeai jaisaa pir bhaavai |

Apply such an ointment to your eyes, which is pleasing to your beloved.

ਸਮਝੈ ਸੂਝੈ ਜਾਣੀਐ ਜੇ ਆਪਿ ਜਾਣਾਵੈ ॥

samajhai soojhai jaaneeai jae aap jaanaavai |

I realise, understand and know Him, only if He Himself causes me to know Him.

ਆਪਿ ਜਾਣਾਵੈ ਮਾਰਗਿ ਪਾਵੈ ਆਪੇ ਮਨੁਆ ਲੇਵਏ ॥

aap jaanaavai maarag paavai aapae manooaa laeveae ।

He Himself shows me the way, and He Himself leads me to it, attracting my mind.

ਕਰਮ ਸੁਕਰਮ ਕਰਾਏ ਆਪੇ ਕੀਮਤਿ ਕਉਣ ਅਭੇਵਏ ॥

karam sukaram karaaeae aapae keemath koun abhaeveae ।

He Himself causes us to do good and bad deeds (as He has given us freedom of actions); who can know the value of the mysterious Master?

ਤੰਤੁ (ਜਾਦੂ ਟੂਣਾ) ਮੰਤੁ ਪਾਖੰਡੁ ਨ ਜਾਣਾ ਰਾਮੁ ਰਿਦੈ ਮਨੁ ਮਾਨਿਆ ॥

thanth manth paakhandd n jaanaa raam ridhai man maaniaa ।

I know nothing of tantric spells, magical mantras and hypocritical rituals; enshrining the Master within my heart, my mind is satisfied.

[Tantric knowledge deals with extremely advanced meditations, rituals, symbolism, and energy-transfer processes known as 'Shakti-paat'.

In one school of Hindu Dharma it is accepted that many purposes can be achieved through Mantras performed in specific ways. For example, through Mantras one can achieve occult powers, defeat enemies, control gods and get what one desires. (Mantar Mahodadhi and Mahan Nirban Tantra). Again one who worships Greh (demons controlling omens) daily is free of disease, gets good health, becomes capable of having hundred relations with hundred women and has a long life. (Brihat Prasir Sanhita, Ch. 9)

But according to Sikhism these are just superstitions and are of no avail. One who believes in God none of the above mantras can effect him:

Evidence I:

ਆਸਾ ਮਹਲਾ ੫ ॥ (page 401)

Asa Mehla 5

ਸੂਖ ਸਹਜ ਆਨਦੁ ਘਣਾ ਹਰਿ ਕੀਰਤਨੁ ਗਾਉ ॥

sookh sehaj aanadh ghanaa har keerathan gaao ।

Peace, celestial poise and absolute bliss are obtained, singing the Kirtan of the Master's praises.

ਗਰਹ (ਬੁਰੇ ਗਰਹ) ਨਿਵਾਰੇ (ਹਟਾਨਾ) ਸਤਿਗੁਰੂ ਦੇ ਅਪਣਾ ਨਾਉ ॥੧॥

gareh nivaarae sathiguroo dhae apanaa naao ।।

Bestowing His Name, the True Guru removes the evil omens. ।।।।

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦ ਸਦ ਬਲਿ ਜਾਉ ॥

balihaaree gur aapanae sadh sadh bal jaao |

I am a sacrifice to my teacher-Guru; forever and ever, I am a sacrifice to Him.

ਗੁਰੂ ਵਿਟਹੁ ਹਉ ਵਾਰਿਆ ਜਿਸੁ ਮਿਲਿ ਸਚੁ ਸੁਆਉ (ਸਮਾ ਜਾਨਾ)॥੧॥ ਰਹਾਉ ॥

guroo vittahu ho vaariaa jis mil sach suaao |1| rehaao |

I am a sacrifice to the teacher-Guru; meeting Him, I am absorbed into the True Master. |1| |Rahau| |

ਸਗੁਨ ਅਪਸਗੁਨ ਤਿਸ ਕਉ ਲਗਹਿ ਜਿਸੁ ਚੀਤਿ ਨ ਆਵੈ ॥

sagun apasagun this ko lagehi jis cheeth n aavai |

Good omens and bad omens affect those who do not keep the Master in the mind.

ਤਿਸੁ ਜਮੁ ਨੇੜਿ ਨ ਆਵਈ ਜੋ ਹਰਿ ਪ੍ਰਭਿ ਭਾਵੈ ॥੨॥

this jam naerr n aavee jo har prabh bhaavai |2|

The Messenger of death does not approach those who are pleasing to the Master. |2| |

ਪੁੰਨ ਦਾਨ ਜਪ ਤਪ ਜੇਤੇ ਸਭ ਉਪਰਿ ਨਾਮੁ ॥

punn dhaan jap thap jaethae sabh oopar naam |

Donations and charity work, meditation and penance - above all of them is the Nam.

ਹਰਿ ਹਰਿ ਰਸਨਾ ਜੋ ਜਪੈ ਤਿਸੁ ਪੂਰਨ ਕਾਮੁ ॥੩॥

har har rasanaa jo japai this pooran kaam |3|

One who recites with his tongue the Name of the Master, his works are brought to perfect completion. |3| |

ਭੈ ਬਿਨਸੇ ਭ੍ਰਮ ਮੋਹ ਗਏ ਕੇ ਦਿਸੈ ਨ ਬੀਆ ॥

bhai binasae bhram moh geae ko dhisai n beea |

His fears are removed, and his doubts and attachments are gone; he sees none other than God.

ਨਾਨਕ ਰਾਖੇ ਪਾਰਬ੍ਰਹਮਿ ਫਿਰਿ ਦੁਖੁ ਨ ਥੀਆ ॥੪॥੧੮॥੧੨੦॥

naanak raakhae paarabreham fir dhookh n theea |4|18|120|

The Supreme Master preserves him, and no pain or sorrow afflicts him any longer. |4| |18| |120| |

Evidence II [Bhai Gurdas Var 5]

ਰਿਧ ਸਿਧ ਨਿਧ ਪਾਖੰਡ ਬਹੁਤ ਤੰਤੂ ਮੰਤੂ ਨਾਟਕ ਅਗਲੇਰੇ ॥
ਬੀਰਾਰਾਧਣ ਜੋਗਣੀ ਮੜੀ ਮਸਾਣ ਵਿਡਾਣ ਘਨੇਰੇ ॥
ਸਾਧ ਸੰਗਤ ਗੁਰ ਸ਼ਬਦ ਵਿਣ ਥਾਉ ਨ ਪਾਇਣ ਭਲੇ ਭਲੇਰੇ ॥
ਕੂੜ ਇਕ ਗੰਢੀ ਸੌ ਫੇਰੇ ॥੭॥

Incantations and spells ultimately turn out to be hypocritical plays. The worship of the fifty-two heroes, of the eight yoginis of cemeteries and of places of cremation leads to whopping dissimulation.....But without the holy congregation of the saints and the recitation of the Guru- shabad even the very good person cannot find acceptance. The superstitions bind themselves with a hundred knots of falsehood. (Vaar 5)]

ਅੰਜਨੁ (ਨਾਮ ਦੇ ਸੂਰਮੇ)ਨਾਮੁ ਤਿਸੈ ਤੇ ਸੂਝੈ ਗੁਰ ਸਬਦੀ ਸਚੁ ਜਾਨਿਆ ॥੪॥

anjan naam thisai thae soojhai gur sabadhee sach jaaniaa |4|

The ointment of the Nam is only understood by one who realises the Master, through the Divine word. | |4| |

ਸਾਜਨ ਹੋਵਨਿ ਆਪਣੇ ਕਿਉ ਪਰ ਘਰ ਜਾਹੀ ॥

saajan hovan aapanae kio par ghar jaahee |

I have my own friends; why should I go to the home of a stranger?

ਸਾਜਨ ਰਾਤੇ ਸਚ ਕੇ ਸੰਗੇ ਮਨ ਮਾਹੀ ॥

saajan raathae sach kae sangae man maahee |

My friends are imbued with the true Master; He is with them, in their mind.

ਮਨ ਮਾਹਿ ਸਾਜਨ ਕਰਹਿ ਰਲੀਆ ਕਰਮ ਧਰਮ ਸਬਾਇਆ ॥

ਅਠਸਠਿ ਤੀਰਥ ਪੁੰਨ ਪੂਜਾ ਨਾਮੁ ਸਾਚਾ ਭਾਇਆ ॥

man maahi saajan karehi raleeaa karam dharam sabaaeiaa |

athasath theerath punn poojaa naam saachaa bhaaeiaa |

In their mind, these friends celebrate in happiness; all good karma, righteousness and dharma, the sixty-eight holy places of pilgrimage, charity and worship, are found in the love of the true Name.

ਆਪਿ ਸਾਜੇ ਥਾਪਿ ਵੇਖੈ ਤਿਸੈ ਭਾਣਾ ਭਾਇਆ ॥

aap saajae thaap vaekhai thisai bhaanaa bhaaeiaa |

He Himself creates, establishes and beholds all, by the pleasure of His Will.

ਸਾਜਨ ਰਾਂਗਿ ਰੰਗੀਲੜੇ ਰੰਗੁ ਲਾਲੁ (ਪਿਆਰ)ਬਣਾਇਆ ॥੫॥

saajan raag rangeelarrae rang laal banaaeiaa |5|

My friends are happy in the love of the Master; they nurture love for their beloved. ||5||

ਅੰਧਾ ਆਗੂ ਜੇ ਥੀਐ ਕਿਉ ਪਾਧਰੁ (ਠੀਕ ਰਸਤਾ) ਜਾਣੈ ॥
andhaa aagoo jae theeai kio paadhar jaanai |
If a blind man is made the leader, how will he know the way?

ਆਪਿ ਮੁਸੈ (ਧੋਖਾ) ਮਤਿ ਹੋਛੀਐ (ਤੁਛ) ਕਿਉ ਰਾਹੁ ਪਛਾਣੈ ॥
aap musai math hosheeai kio raahu pashaanai |
He is impaired, and his understanding is inadequate; how will he know the way?

ਕਿਉ ਰਾਹਿ ਜਾਵੈ ਮਹਲੁ ਪਾਵੈ ਅੰਧ ਕੀ ਮਤਿ ਅੰਧਲੀ ॥
kio raahi jaavai mehal paavai andh kee math andhalee |
How can he follow the path and reach Master's mansion? He has impaired vision.

ਵਿਣੁ ਨਾਮ ਹਰਿ ਕੇ ਕਛੁ ਨ ਸੂਝੈ ਅੰਧੁ ਬੁਝੈ (ਭੁਬ ਜਾਨਾ) ਧੰਧਲੀ (ਸੰਸਾਰੀ ਧੰਧੇ)॥
vin naam har kae kash n soojhai andh boodda dhandhalee |
Without the Master's Name, they cannot see anything; the blind are drowned in worldly ocean of entanglements.

ਦਿਨੁ ਰਾਤਿ ਚਾਨਣੁ ਚਾਉ ਉਪਜੈ ਸਬਦੁ ਗੁਰ ਕਾ ਮਨਿ ਵਸੈ ॥
dhin raath chaanan chao oupajai sabadh gur kaa man vasai |
Day and night, the Divine light shines forth and joy wells up, when the Word of the shabad abides in the mind.

ਕਰ ਜੋੜਿ ਗੁਰ ਪਹਿ ਕਰਿ ਬਿਨੰਤੀ ਰਾਹੁ ਪਾਧਰੁ (ਆਗੂ)ਗੁਰੁ ਦਸੈ ॥੬॥
kar jorr gur pehi kar binanthee raahu paadhar gur dhasai |6|
With your palms pressed together, pray to the Guru (Waheguru) to show you the way. ||6||

ਮਨੁ ਪਰਦੇਸੀ ਜੇ ਥੀਐ ਸਭੁ ਦੇਸੁ ਪਰਾਇਆ ॥
man paradhaesee jae theeai sabh dhaes paraeiaa |
If the man becomes a stranger to God, then the entire world becomes a stranger to him.

ਕਿਸੁ ਪਹਿ ਖੋਲ੍ਹੁ ਗੰਠੜੀ ਦੁਖੀ ਭਰਿ ਆਇਆ ॥
kis pehi kholao gantharree dhookhee bhar aaeiaa |
Unto whom should I tie up and give the bundle of my pains?

ਦੂਖੀ ਭਰਿ ਆਇਆ ਜਗਤੁ ਸਬਾਇਆ ਕਉਣੁ ਜਾਣੈ ਬਿਧਿ (ਅਵਸਥਾ) ਮੇਰੀਆ ॥
dhookhee bhar aaeiaa jagath sabaaeiaa koun jaanai bidh maereea |
The whole world is overflowing with pain and suffering; who can know the
state of my inner self?

ਆਵਣੇ ਜਾਵਣੇ ਖਰੇ ਡਰਾਵਣੇ ਤੋਟਿ ਨ ਆਵੈ ਫੇਰੀਆ ॥
aavanae jaavanae kharae ddaraavanae thott n aavai faereea |
Comings and goings are terrible and dreadful; there is no end to the rounds
of reincarnation.

ਨਾਮ ਵਿਹੂਣੇ ਉਣੇ (ਖਾਲੀ) ਤੂਣ (ਦੁਖੀ) ਨਾ ਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ॥
naam vihoonae oonae jhoonae naa gur sabadh sunaaeiaa |
Without the Nam, he is vacant and sad; he does not listen to the Word of the
Guru's shabad.

ਮਨੁ ਪਰਦੇਸੀ ਜੇ ਥੀਐ ਸਭੁ ਦੇਸੁ ਪਰਾਇਆ ॥੭॥
man paradhaesee jae theeai sabh dhaes paraeiaa |7|
If the mind becomes a stranger to God, then the entire world becomes a
stranger to him. ||7||

ਗੁਰ ਮਹਲੀ ਘਰਿ ਆਪਣੈ ਸੋ ਭਰਪੁਰਿ ਲੀਣਾ ॥
gur mehalee ghar aapanai so bharapur leena |
One who finds the Guru's mansion within the home of his own being, merges
in the all-pervading Master.

ਸੇਵਕੁ ਸੇਵਾ ਤਾਂ ਕਰੇ ਸਚ ਸਬਦਿ ਪਤੀਣਾ (ਪ੍ਰਸਣ) ॥
saevak saevaa thaa karae sach sabadh patheena |
The sevadar performs selfless service when He (Waheguru) is pleased, and
confirmed in the true Word of the shabad.

ਸਬਦੇ ਪਤੀਜੈ (ਤ੍ਰਪਿਤ) ਅੰਕੁ (ਹਿਰਦਾ) ਭੀਜੈ ਸੁ ਮਹਲੁ (ਪਤਨੀ) ਮਹਲਾ (ਮੰਦਰ) ਅੰਤਰੇ (ਅੰਦਰ) ॥
sabadhae patheejai ank bheejai s mehal mehalaa antharae |
Confirmed in the shabad, with her being softened by devotion, the bride
dwells in Master's mansion and finds herself deep within her being.

ਆਪਿ ਕਰਤਾ ਕਰੇ ਸੋਈ ਪ੍ਰਭੁ ਆਪਿ ਅੰਤਿ ਨਿਰੰਤਰੇ (ਲਗਾਤਾਰ)॥
aap karathaa karae soee prabh aap anth nirantharae |
The Creator Himself creates; and is endless.

ਗੁਰ ਸਬਦਿ ਮੇਲਾ ਤਾਂ ਸੁਹੇਲਾ ਬਾਜੰਤ ਅਨਹਦ ਬੀਣਾ ॥
gur sabadh maelaa thaa suhaelaa baajanth anehadh beenaa |
Through the Word, the mortal is united, and then embellished; the unstruck
melody of the sound current resounds.

ਗੁਰ ਮਹਲੀ ਘਰਿ ਆਪਣੈ ਸੋ ਭਰਿਪੁਰਿ ਲੀਣਾ ॥੮॥
gur mehalee ghar aapanai so bharipur leenaa |8|
One who finds the God's Mansion, merges in the all-pervading Master. | |8| |

Guru Nanak (Japji- Pauri 27)

So dar keha....

John 14 (Bible)

In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. (John 14)

Christianity:

Treats of the sublime favours God bestows on souls which have entered the seventh Mansion.]

ਕੀਤਾ ਕਿਆ ਸਾਲਾਹੀਐ ਕਰਿ ਵੇਖੈ ਸੋਈ ॥
keethaa kiasa saalaahieai kar vaekhai soee |
Why praise that which has been created? Praise instead the One who created
it and watches over it.

ਤਾ ਕੀ ਕੀਮਤਿ ਨ ਪਵੈ ਜੇ ਲੋਚੈ ਕੋਈ ॥
thaa kee keemath n pavai jae lochai koe |
His value cannot be estimated, no matter how much one may wish.

ਕੀਮਤਿ ਸੋ ਪਾਵੈ ਆਪਿ ਜਾਣਾਵੈ ਆਪਿ ਅਭੁਲੁ ਨ ਭੁਲਾਏ ॥
keemath so paavai aap jaanaavai aap abhul n bhuleae |
He alone can estimate the Master's value, whom the Master Himself causes
to know. He is thus not mistaken and does not make mistakes.

ਜੈ ਜੈ ਕਾਰੁ ਕਰਹਿ ਤੁਧੁ ਭਾਵਹਿ ਗੁਰ ਕੈ ਸਬਦਿ ਅਮੁਲਏ ॥
jai jai kaar karehi thudh bhaavehi gur kai sabadh amuleae |
He alone celebrates victory, who is pleasing to You, through the invaluable
Word of the shabad.

ਹੀਣਉ (ਕਮੀਨਾ) ਨੀਚੁ ਕਰਉ ਬੇਨੰਤੀ ਸਾਚੁ ਨ ਛੋਡਉ ਭਾਈ ॥
heeno neech karo baenanthee saach n shoddo bhaae |
I am lowly and abject - I offer my prayer; may I never forsake the True Name,
O sibling of destiny.

ਨਾਨਕ ਜਿਨਿ ਕਰਿ ਦੇਖਿਆ ਦੇਵੈ ਮਤਿ ਸਾਈ ॥੯॥੨॥੫॥
naanak jin kar dhaekhiaa dhaevai math saae |9|2|5|
One who created the universe, watches over it and He alone bestows
understanding. | |9| |2| |5| |

Shabad 7 (page 767) First pada only

Raga Suhi Mehla 3 ghar 2

[In this pada of the chhant, Guru Amardas has highlighted the major benefits of singing the praises of the Almighty, the benefits mentioned are: comforts of life, peace, acceptance in society and release from vices.]

ੴ ਸੋਹਿਲੜਾ ਪ੍ਰਸਾਦਿ ॥

ਸੁਖ ਸੋਹਿਲੜਾ (ਖੁਸ਼ੀ ਦਾ ਗੀਤ) ਹਰਿ ਧਿਆਵਹੁ ॥

sukh sohilarraa har dhiaavahu |

Meditate on the Master, and find peace and pleasure.

ਹੇ ਭਾਈ ਜਨੋ! ਆਤਮਕ ਆਨੰਦ ਦੇਣ ਵਾਲਾ ਪ੍ਰਭੂ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਦਾ ਗੀਤ ਗਾਇਆ ਕਰੋ ।

[Sohila is also the name of Sikh bedtime prayer, popularly known as Kirtan Sohila. It is recited just before sleeping at night. Its name means 'Song of Peace'. Kirtan Sohila is composed of five hymns, the first three by Guru Nanak Dev, the fourth by Guru Ram Das and the fifth by Guru Arjan Dev. This hymn is usually recited at the conclusion of evening ceremonies at the Gurdwara and also recited as part of Sikh funeral services.]

ਗੁਰਮੁਖਿ ਹਰਿ ਫਲੁ ਪਾਵਹੁ ॥

guramukh har fal paavahu |

Gurmukh, obtain the Master's fruitful rewards.

ਗੁਰੂ ਦੀ ਸਰਨ ਪੈ ਕੇ (ਸਿਫਤਿ-ਸਾਲਾਹ ਦਾ ਗੀਤ ਗਾਇਆਂ) ਪਰਮਾਤਮਾ ਦੇ ਦਰ ਤੋਂ (ਇਸ ਦਾ) ਫਲ ਪ੍ਰਾਪਤ ਕਰੋਗੇ ।

[Gurmukh (meaning "to face the Guru") is the practice of following the "ways of the Guru" instead of following one's animal instincts and basic desires of the mind. The opposite of Gurmukh is Manmukh.

A Gurmukh is a virtuous type of person whom the Gurbani calls divine. He is spiritually positioned, naturally (Sahaj). Throughout Guru Granth Sahib, the Gurbani defines Gurmukhs as Spiritual Beings who live by Gurmat (the Wisdom of the Shabad-Guru).]

ਗੁਰਮੁਖਿ ਫਲੁ ਪਾਵਹੁ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਜਨਮ ਜਨਮ ਕੇ ਦੁਖ ਨਿਵਾਰੇ ॥
guramukh fal paavahu har naam dhiaavahu janam janam kae dhookh nivaarae |
Gurmukh, obtain the fruit of the Master, and meditate on the Master's Name;
the pains of countless lifetimes shall be erased.

ਹੇ ਭਾਈ! ਗੁਰੂ ਦੀ ਸਰਨ ਪੈ ਕੇ ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ ਸਿਮਰਿਆ ਕਰੋ, (ਇਸ ਦਾ) ਫਲ ਹਾਸਲ ਕਰੋਗੇ, ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ ਅਨੇਕਾਂ ਜਨਮਾਂ ਦੇ ਦੁੱਖ ਦੂਰ ਕਰ ਦੇਂਦਾ ਹੈ ।

ਬਲਿਹਾਰੀ ਗੁਰ ਅਪਣੇ ਵਿਟਹੁ ਜਿਨਿ ਕਾਰਜ ਸਭਿ ਸਵਾਰੇ ॥
balihaaree gur apanae vittahu jin kaaraj sabh savaarae |
I am a sacrifice to my Guru, who has arranged and resolved all my affairs.
ਜਿਸ ਗੁਰੂ ਨੇ ਤੁਹਾਡੇ (ਲੋਕ ਪਰਲੋਕ ਦੇ) ਸਾਰੇ ਕੰਮ ਸਵਾਰ ਦਿੱਤੇ ਹਨ, ਉਸ ਆਪਣੇ ਗੁਰੂ ਤੋਂ ਸਦਕੇ ਜਾਵੇ ।

ਹਰਿ ਪ੍ਰਭੁ ਕ੍ਰਿਪਾ ਕਰੇ ਹਰਿ ਜਾਪਹੁ ਸੁਖ ਫਲ ਹਰਿ ਜਨ ਪਾਵਹੁ ॥
har prabh kirapaa karae har jaapahu sukh fal har jan paavahu |
The Master will bestow His grace, if you meditate on Him; O humble servant
of the Master, you shall obtain the fruit of peace.

ਹੇ ਭਾਈ! ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ ਜਪਿਆ ਕਰੋ । ਹਰੀ-ਪ੍ਰਭੂ ਕਿਰਪਾ ਕਰੇਗਾ, (ਉਸ ਦੇ ਦਰ ਤੋਂ) ਆਤਮਕ ਆਨੰਦ ਦਾ ਫਲ ਪ੍ਰਾਪਤ ਕਰ ਲਵੋਗੇ ।

[In the Sikh belief Grace is the free and unmerited favour of God, as manifested in the mukhti of mortals and the bestowal of blessings]

ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨ ਭਾਈ ਸੁਖ ਸੋਹਿਲੜਾ ਹਰਿ ਧਿਆਵਹੁ ॥੧॥
naanak kehai sunahu jan bhaae sukhh sohilarraa har dhiaavahu |1|
Listen O humble sibling of destiny: meditate on the Master, and find peace
and pleasure. |1|1|1|

ਨਾਨਕ ਆਖਦਾ ਹੈ...ਹੇ ਭਾਈ ਜਨੋ! ਆਤਮਕ ਆਨੰਦ ਦੇਣ ਵਾਲਾ ਪ੍ਰਭੂ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਦਾ ਗੀਤ ਗਾਂਦੇ ਰਿਹਾ ਕਰੋ ।੧।

Shabad 8 (page 768) first pada only

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੩ ਘਰੁ ੩ ॥
Raga Suhi, Mehla 3, Ghar 3

[In this pada of the chhant Guru Amardas describes the characteristics of the true mode of worship which is performed according the the Sikh tenets. These characteristics include: absorbtion in the divine thoughts, marking differentiation between good and bad, living life of a Jiwan-mukt i.e., a happy family life and buring of egoistic tendency.]

ਭਗਤ ਜਨਾ ਕੀ ਹਰਿ ਜੀਉ ਰਾਖੈ ਜੁਗਿ ਜੁਗਿ ਰਖਦਾ ਆਇਆ ਰਾਮ ॥

bhagath janaa kee har jeeo raakhai jug jug rakhadhaa aaeiaa raam ।

The Master protects His humble devotees; throughout the ages, He has protected them all the time.

[A Yuga is a unit of the cosmic cycle in Hindu cosmology. Each yuga is progressively shorter than the preceding one, corresponding to a decline in the moral and physical state of humanity. Four such yugas make up a mahayuga; 2,000 mahayugas make up the basic cosmic cycle, the kalpa. The first Yuga, the Satyuga, was an age of perfection that lasted 1,728,000 years. It was followed by Treta, Dwapar and Kalyuga. The fourth and most degenerate Yuga (Kalyuga) began in 3102 BC and will last 432,000 years. At the close of this Yuga, the world will be destroyed, to be recreated after a period of quiescence as the cycle resumes.]

ਸੋ ਭਗਤੁ ਜੋ ਗੁਰਮੁਖਿ ਹੋਵੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇਆ ਰਾਮ ॥

so bhagath jo guramukh hovai houmai sabadh jalaaeiaa raam ।

Those devotees who become Gurmukh burn away their ego through the Word of the Shabad.

ਹਉਮੈ ਸਬਦਿ ਜਲਾਇਆ ਮੇਰੇ ਹਰਿ ਭਾਇਆ ਜਿਸ ਦੀ ਸਾਚੀ ਬਾਣੀ ॥

houmai sabadh jalaaeiaa maerae har bhaaeiaa jis dheer saachee baanee ।

Those who burn away their ego become pleasing to the Master; their speech and words utter only Truth.

ਸਚੀ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮੁਖਿ ਆਖਿ ਵਖਾਣੀ ॥

sachee bhagath karehi dhin raathee guramukh aakh vakhaanee ।

They perform Master's true devotional service, day and night, as they are so instructed by their teacher-guru.

ਭਗਤਾ ਕੀ ਚਾਲ ਸਚੀ ਅਤਿ ਨਿਰਮਲ ਨਾਮੁ ਸਚਾ ਮਨਿ ਭਾਇਆ ॥

bhagathaa kee chaal sachee ath niramal naam sachaa man bhaaeiaa ।

The devotees' lifestyle is truthful, and absolutely pure; the True Name is pleasing to their minds.

ਨਾਨਕ ਭਗਤ ਸੋਹਿ ਦਰਿ ਸਾਚੈ ਜਿਨੀ ਸਚੇ ਸਚੁ ਕਮਾਇਆ ॥੧॥

naanak bhagath sohehi dhar saachai jinee sachu sach kamaaeiaa ।1।

Those devotees, who practice Truth, and only Truth, look beautiful in the court of the true Master. ।।1।।

Shabad 9 (recite, page 771) first pada only

ਸੂਹੀ ਮਹਲਾ ੩ ॥
Suhi Mehla 3

[In this pada, Guru Amardas tells the young bride the way to find her soul mate.]

ਜੇ ਲੋੜਹਿ ਵਰੁ ਬਾਲੜੀਏ ਤਾ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਏ ਰਾਮ ॥

jae lorrehi var baalarreeeae thaa gur charanee chith laaeae raam ।

If you long for your beloved (Master), O young and innocent bride, then focus your absolute consciousness on Him (Master's feet).

ਹੇ ਅੰਵਾਣ ਜੀਵ-ਇਸੜੀਏ! ਜੇ ਤੂੰ ਪ੍ਰਭੂ-ਪਤੀ ਦਾ ਮਿਲਾਪ ਚਾਹੁੰਦੀ ਹੈਂ, ਤਾਂ ਆਪਣੇ ਗੁਰੂ ਦੇ ਚਰਨਾਂ ਵਿਚ ਚਿੱਤ ਜੋੜ ਰੱਖ ।

[The word Ram means God. Ram is derived from the Sanskrit word Rameeyam - meaning beautiful. Rama - One who looks beautiful. Ram also means Truth. Ram is total truth as earth and universe is.]

ਸਦਾ ਹੋਵਹਿ ਸੋਹਾਗਣੀ ਹਰਿ ਜੀਉ ਮਰੈ ਨ ਜਾਏ ਰਾਮ ॥

sadhaa hovehi sohaagane har jeeo marai n jaeae raam ।

You shall be a happy soul bride of your dear Master forever; He does not die or leave.

ਤੂੰ ਸਦਾ ਲਈ ਸੁਹਾਗ-ਭਾਗ ਵਾਲੀ ਬਣ ਜਾਏਂਗੀ, (ਕਿਉਂਕਿ) ਪ੍ਰਭੂ-ਪਤੀ ਨਾਹ ਕਦੇ ਮਰਦਾ ਹੈ ਨਾਹ ਨਾਸ ਹੁੰਦਾ ਹੈ ।

ਹਰਿ ਜੀਉ ਮਰੈ ਨ ਜਾਏ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਏ ਸਾ ਧਨ ਕੰਤ ਪਿਆਰੀ ॥

har jeeo marai n jaeae gur kai sehaj subhaaeae saa dhan kanth piaaree ।

The Master is beyond death, and is always near; through the peaceful poise of the Guru, the soul bride becomes the lover of her beloved-Master.

ਪ੍ਰਭੂ-ਪਤੀ ਕਦੇ ਨਹੀਂ ਮਰਦਾ, ਕਦੇ ਨਾਸ ਨਹੀਂ ਹੁੰਦਾ । ਜੇਹੜੀ ਜੀਵ-ਇਸੜੀ ਗੁਰੂ ਦੀ ਰਾਹੀਂ ਆਤਮਕ ਅਡੋਲਤਾ ਵਿਚ ਪ੍ਰੇਮ ਵਿਚ ਲੀਨ ਰਹਿੰਦੀ ਹੈ, ਉਹ ਖਸਮ-ਪ੍ਰਭੂ ਨੂੰ ਪਿਆਰੀ ਲੱਗਦੀ ਹੈ ।

ਸਚਿ ਸੰਜਮਿ ਸਦਾ ਹੈ ਨਿਰਮਲ ਗੁਰ ਕੈ ਸਬਦਿ ਸੀਗਾਰੀ ॥

sach sanjam sadhaa hai niramal gur kai sabadh seegaaree ।

Through truth and self-control, she is forever immaculate and pure; she is embellished with the Word of the Shabad.

ਸਦਾ-ਥਿਰ ਪ੍ਰਭੂ ਵਿਚ ਜੁੜ ਕੇ, (ਵਿਕਾਰਾਂ ਵਲੋਂ) ਬੰਦਸ਼ ਵਿਚ ਰਹਿ ਕੇ, ਉਹ ਜੀਵ-ਇਸੜੀ ਪਵਿਤ੍ਰ ਜੀਵਨ ਵਾਲੀ ਹੋ ਜਾਂਦੀ ਹੈ, ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਦੀ ਬਰਕਤਿ ਨਾਲ ਉਹ ਆਪਣੇ ਆਤਮਕ ਜੀਵਨ ਨੂੰ ਸੋਹਣਾ ਬਣਾ ਲੈਂਦੀ ਹੈ ।

ਮੇਰਾ ਪ੍ਰਭੂ ਸਾਚਾ ਸਦ ਹੀ ਸਾਚਾ ਜਿਨਿ ਆਪੇ ਆਪੁ ਉਪਾਇਆ ॥

maeraa prabh saachaa sadh hee saachaa jin aapae aap oupaaeiaa ।

My God is True, forever and ever; He Himself created Himself, He is self illuminated.

ਹੇ ਸਹੇਲੀਏ! ਮੇਰਾ ਪ੍ਰਭੂ ਸਦਾ ਕਾਇਮ ਰਹਿਣ ਵਾਲਾ ਹੈ, ਸਦਾ ਹੀ ਕਾਇਮ ਰਹਿਣ ਵਾਲਾ ਹੈ, ਉਸ ਨੇ ਆਪਣੇ ਆਪ ਨੂੰ ਆਪ ਹੀ ਪਰਗਟ ਕੀਤਾ ਹੋਇਆ ਹੈ ।

ਨਾਨਕ ਸਦਾ ਪਿਰੁ ਰਾਵੇ ਆਪਣਾ ਜਿਨਿ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਇਆ ॥੧॥

naanak sadhaa pir raavae aapanaa jin gur charanee chith laaeiaa |1|

She, who focuses her consciousness on the Guru's feet, enjoys her beloved-Master. |1|1|1|

ਹੇ ਨਾਨਕ! ਜਿਸ ਜੀਵ-ਇਸਤ੍ਰੀ ਨੇ ਗੁਰੂ-ਚਰਨਾਂ ਵਿਚ ਆਪਣਾ ਮਨ ਜੋੜ ਲਿਆ, ਉਹ ਸਦਾ ਪ੍ਰਭੂ-ਪਤੀ ਦਾ ਮਿਲਾਪ ਮਾਣਦੀ ਹੈ ।੧।

Shabad 10 (Chhant page 773) Four Lavan

Marriage ceremonies (vows) of different faiths:

[Hinduism: The Seven Vows:

1. Groom: You will offer me food and be helpful in every way. I will cherish you and provide welfare and happiness for you and our children.
Bride: I am responsible for the home and all household responsibilities.
2. Groom: Together we will protect our house and children.
Bride: I will be by your side as your courage and strength. I will rejoice in your happiness. In return, you will love me solely.
3. Groom: May we grow wealthy and prosperous and strive for the education of our children. May our children live long.
Bride: I will love you solely for the rest of my life, as you are my beloved. Every other man in my life will be secondary. I vow to remain chaste.
4. Groom: You have brought sacredness into my life, and have completed me. May we be blessed with noble and obedient children.
Bride: I will shower you with joy, from head to toe. I will strive to please you in every way I can.
5. Groom: You are my best friend, and well-wisher. You have come into my life, enriching it. God bless you.
Bride: I promise to love and cherish you for as long as I live. Your happiness is my happiness, and your sorrow is my sorrow. I will trust and honour you, and will strive to fulfill all your wishes.
6. Groom: May you be filled with joy and peace.
Bride: I will always be by your side.
7. Groom: We are now beloved and wife, and are one. You are mine and I am yours for eternity.
Bride: As God is witness, I am now your wife. We will love, honour and cherish each other forever.

ISLAM

Muslim couples do not generally recite vows but rather listen to the words of the Imam, or cleric, who speaks about the significance of the commitment of the marriage and the couple's responsibilities toward each other and Allah. The bride and groom are asked three times if they accept each other in marriage according to the terms of their traditional marriage contract, or Nikah. Then they sign, the marriage is sealed, and the gathered congregation bless them.

However, some Muslim brides and grooms do choose to also exchange vows. Here is a common (quite traditional) recitation:

Bride: "I offer you myself in marriage and in accordance with the instructions of the Holy Koran and the Holy Prophet, peace and blessing be upon him. I pledge, in honesty and with sincerity, to be for you an obedient and faithful wife."

Groom: "I pledge, in honesty and sincerity, to be for you a faithful and helpful beloved."

CHRISCHIANITY

Christians believe that marriage is a gift from God, it is a public declaration of love and commitment. This declaration is made in front of friends and family in a church ceremony.

Marriage vows, in the form:

"To have and to hold from this day forward,
for better for worse,
for richer for poorer,
in sickness and in health,
to love and to cherish,
till death us do part",

have been recited at UK church weddings since 1552.

Church of England Weddings

If you choose to get married in church, there is an added dimension - the assurance that God cares about your relationship.

A couple may marry in their local Church of England parish church if either the man or woman lives in the parish. Before 2007, they could not be married in another parish unless they had attended church services there for six months and were on its electoral roll.

In July 2007, however, the Church of England initiated a change in the law to make it easier for couples to have a church wedding in a parish other than their own. The changes make it easier for a couple to marry in a church where there is a family or other special connection.

JEWISH VOWS

A traditional Jewish wedding usually follows the following format:

Before the ceremony, the couple formalise a written ketubah (marriage contract), specifying the obligations of beloved to the wife and contingencies in case of divorce.

The ketubah is signed by two witnesses and later read under the chuppah (wedding canopy)..

The couple is married under a wedding canopy, signifying their new home together.

Seven blessings are recited, blessing the bride and groom and their new home.

1. You are blessed, Lord our God, the sovereign of the world, who created everything for His glory.
2. You are blessed, Lord our God, the sovereign of the world, the creator of man.
3. You are blessed, Lord our God, the sovereign of the world, who created man in His image, in the pattern of His own likeness, and provided for the perpetuation of his kind. You are blessed, Lord, the creator of man.
4. Let the barren city be jubilantly happy and joyful at her joyous reunion with her children. You are blessed, Lord, who makes Zion rejoice with her children.
5. Let the loving couple be very happy, just as You made Your creation happy in the garden of Eden, so long ago. You are blessed, Lord, who makes the bridegroom and the bride happy.
6. You are blessed, Lord our God, the sovereign of the world, who created joy and celebration, bridegroom and bride, rejoicing, jubilation, pleasure and delight, love and brotherhood, peace and friendship. May there soon be heard, Lord our God, in the cities of Judea and in the streets of Jerusalem, the sound of joy and the sound of celebration, the voice of a bridegroom and the voice of a bride, the happy shouting of bridegrooms from their weddings and of young men from their feasts of song. You are blessed, Lord, who makes the bridegroom and the bride rejoice together.
7. You are blessed, Lord our God, the sovereign of the world, creator of the fruit of the vine.

The couple sips from a glass of wine.

The groom will step on the glass to crush it, usually with his right foot, ostensibly in remembrance of the fall of the Second Temple.]

ਸੂਹੀ ਮਹਲਾ ੪ ॥ (ਅੰਗ ੭੭੩)
Suhi Mehla 4

[Lavan] Duties and Promises interwoven in every line (tuk) of the hymns are as follows:

ਹਰਿ ਪਹਿਲੜੀ ਲਾਵ ਪਰਵਿਰਤੀ ਕਰਮ ਦ੍ਰਿੜਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

har pehilarree laav paravirathee karam dhrirraaeiaa bal raam jeeo ।

In the first round of the marriage ceremony, the Master sets out His Instructions for performing the daily duties of married life.

ਹੇ ਰਾਮ ਜੀ! ਮੈਂ ਤੈਥੋਂ ਸਦਕੇ ਹਾਂ । (ਤੇਰੀ ਮਿਹਰ ਨਾਲ ਗੁਰੂ ਨੇ ਸਿੱਖ ਨੂੰ) ਹਰਿ-ਨਾਮ ਜਪਣ ਦੇ ਆਹਰ ਵਿਚ ਰੁੱਝਣ ਦਾ ਕੰਮ ਨਿਸ਼ਚੇ ਕਰਾਇਆ ਹੈ (ਤਾਕੀਦ ਕੀਤੀ ਹੈ) । ਇਹੀ ਹੈ ਪ੍ਰਭੂ-ਪਤੀ ਨਾਲ (ਜੀਵ-ਇਸ਼ਤੀ ਦੇ ਵਿਆਹ ਦੀ) ਪਹਿਲੀ ਸੋਹਣੀ ਲਾਵ ।

ਬਾਣੀ ਬ੍ਰਹਮਾ ਵੇਦੁ ਧਰਮੁ ਦ੍ਰਿੜਹੁ ਪਾਪ ਤਜਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

baanee brehamaa vaedh dharam dhrirrahu paap thajaaeiaa bal raam jeeo ।

Embrace the righteous conduct of Dharma (Dharam literarily means duties) as highlighted in sacred Bani and religious Granths, and

Renounce all sinful actions and thoughts.

ਹੇ ਭਾਈ! ਗੁਰੂ ਦੀ ਬਾਣੀ ਹੀ (ਸਿੱਖ ਵਾਸਤੇ) ਬ੍ਰਹਮਾ ਦਾ ਵੇਦ ਹੈ । ਇਸ ਬਾਣੀ ਦੀ ਬਰਕਤਿ ਨਾਲ ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ ਸਿਮਰਨ ਦਾ) ਧਰਮ (ਆਪਣੇ ਹਿਰਦੇ ਵਿਚ) ਪੱਕਾ ਕਰੋ (ਨਾਮ ਸਿਮਰਿਆਂ ਸਾਰੇ) ਪਾਪ ਦੂਰ ਹੋ ਜਾਂਦੇ ਹਨ ।

ਧਰਮੁ ਦ੍ਰਿੜਹੁ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਸਿਮ੍ਰਿਤਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥

dharam dhrirrahu har naam dhiaavahu simrith naam dhrirraaeiaa ।

Follow divine duties of married life: be good partners, love each other, and be faithful

Always meditate on Master's Name – performing your married household duties;

Embrace and enshrine the contemplative remembrance of the Nam – perfrom Nītnem

ਹੇ ਭਾਈ! ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ ਸਿਮਰਦੇ ਰਹੋ, (ਮਨੁੱਖਾ ਜੀਵਨ ਦਾ ਇਹ) ਧਰਮ (ਆਪਣੇ ਅੰਦਰ) ਪੱਕਾ ਕਰ ਲਵੋ । ਗੁਰੂ ਨੇ ਜੋ ਨਾਮ ਸਿਮਰਨ ਦੀ ਤਾਕੀਦ ਕੀਤੀ ਹੈ, ਇਹੀ ਸਿੱਖ ਵਾਸਤੇ ਸਿਮ੍ਰਿਤਿ (ਦਾ ਉਪਦੇਸ਼) ਹੈ ।

ਸਤਿਗੁਰੁ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਹੁ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਗਵਾਇਆ ॥

sathigur gur pooraa aaraadhahu sabh kilavikh paap gavaaeiaa ।

Follow the path of Truth, as enshrined in scriptures, and

leave all wrongdoings (lies, hatred and enmity) behind.

ਹੇ ਭਾਈ! ਪੂਰੇ ਗੁਰੂ (ਦੇ ਇਸ ਉਪਦੇਸ਼ ਨੂੰ) ਹਰ ਵੇਲੇ ਚੇਤੇ ਰੱਖੋ, ਸਾਰੇ ਪਾਪ ਵਿਕਾਰ (ਇਸ ਦੀ ਬਰਕਤਿ ਨਾਲ) ਦੂਰ ਹੋ ਜਾਂਦੇ ਹਨ ।

ਸਹਜ ਅਨੰਦੁ ਹੋਆ ਵਡਭਾਗੀ ਮਨਿ ਹਰਿ ਹਰਿ ਮੀਠਾ ਲਾਇਆ ॥

sehaj anandh hoaa vaddabhaagee man har har meethaa laaeiaa |

By great good fortune, the long awaited moment of happiness has come, and the sweetness of the new relationship has developed.

ਹੇ ਭਾਈ! ਜਿਸ ਮਨੁੱਖ ਦੇ ਮਨ ਵਿਚ ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ ਪਿਆਰਾ ਲੱਗਣ ਲੱਗ ਪੈਂਦਾ ਹੈ, ਉਸ ਵੱਡੇ ਭਾਗਾਂ ਵਾਲੇ ਨੂੰ ਆਤਮਕ ਅਡੋਲਤਾ ਦਾ ਸੁਖ ਮਿਲਿਆ ਰਹਿੰਦਾ ਹੈ ।

ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਲਾਵ ਪਹਿਲੀ ਆਰੰਭੁ ਕਾਜੁ ਰਚਾਇਆ ॥੧॥

jan kehai naanak laav pehilee aaranbh kaaj rachaaeiaa |1|

This is the first round of the marriage ceremony,

By the grace of God the marriage ceremony has begun. |1|1|

ਦਾਸ ਨਾਨਕ ਆਖਦਾ ਹੈ...ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ ਜਪਣਾ ਹੀ ਪ੍ਰਭੂ-ਪਤੀ ਨਾਲ ਜੀਵ-ਇਸ਼ਤੀ ਦੇ ਵਿਆਹ ਦੀ ਪਹਿਲੀ ਲਾਵ ਹੈ । ਹਰਿ-ਨਾਮ ਸਿਮਰਨ ਤੋਂ ਹੀ (ਪ੍ਰਭੂ-ਪਤੀ ਨਾਲ ਜੀਵ-ਇਸ਼ਤੀ ਦੇ) ਵਿਆਹ (ਦਾ) ਮੁੱਢ ਬੱਝਦਾ ਹੈ ।੧।

ਹਰਿ ਦੂਜੜੀ ਲਾਵ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

har dhoojarree laav sathigur purakh milaaeiaa bal raam jeeo |

In the second round of the marriage ceremony:

The Master leads you to meet your true partner, and instructs that:

ਹੇ ਰਾਮ ਜੀ! ਮੈਂ ਤੈਥੋਂ ਸਦਕੇ ਹਾਂ । (ਤੂੰ ਮਿਹਰ ਕਰ ਕੇ ਜਿਸ ਜੀਵ-ਇਸ਼ਤੀ ਨੂੰ) ਗੁਰੂ ਮਹਾ ਪੁਰਖ ਮਿਲਾ ਦੇਂਦਾ ਹੈਂ।

ਨਿਰਭਉ ਭੈ ਮਨੁ ਹੋਇ ਹਉਮੈ ਮੈਲੁ ਗਵਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

nirabho bhai man hoe houmai mail gavaaeiaa bal raam jeeo |

now you both:

shed all worldly fear, [marriage should give you new strength to face together fear of losses, failures, hardships and calamities]

get rid of the filth of egotism [from today, you both consider yourself equal in status and ranking and shed all pride and ego].

ਮਨ (ਦੁਨੀਆ ਦੇ) ਸਾਰੇ ਡਰਾਂ ਵਲੋਂ ਨਿਡਰ ਹੋ ਜਾਂਦਾ ਹੈ, (ਗੁਰੂ ਉਸ ਦੇ ਅੰਦਰੋਂ) ਹਉਮੈ ਦੀ ਮੈਲ ਦੂਰ ਕਰ ਦੇਂਦਾ ਹੈ...ਇਹੀ ਹੈ ਪ੍ਰਭੂ-ਪਤੀ ਨਾਲ (ਜੀਵ-ਇਸ਼ਤੀ ਦੇ ਵਿਆਹ ਦੀ) ਦੂਜੀ ਸੋਹਣੀ ਲਾਵ ।

ਨਿਰਮਲੁ ਭਉ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਹਰਿ ਵੇਖੈ ਰਾਮੁ ਹਦੂਰੇ ॥

niramal bho paaeiaa har gun gaaeiaa har vaekhai raam hadhoorae |

Involved in marital duties, always remember that:

The Master [who caused you to have such wonderful partner] is immaculate and beyond fears.

Always sing Master's praises [who gave you your loved one (partner)], and

Always consider His presence close to you [whenever you need His help, he will be there for you]

ਹੇ ਭਾਈ! (ਜੇਹੜੀ ਜੀਵ-ਇਸੜੀ ਹਉਮੈ ਦੂਰ ਕਰ ਕੇ) ਪਰਮਾਤਮਾ ਦੇ ਗੁਣ ਗਾਂਦੀ ਹੈ, ਉਸ ਦੇ ਅੰਦਰ (ਪ੍ਰਭੂ-ਪਤੀ ਵਾਸਤੇ) ਆਦਰ-ਸਤਕਾਰ ਪੈਦਾ ਹੋ ਜਾਂਦਾ ਹੈ, ਉਹ ਪਰਮਾਤਮਾ ਨੂੰ ਆਪਣੇ ਅੰਗ-ਸੰਗ ਵੱਸਦਾ ਵੇਖਦੀ ਹੈ ।

ਹਰਿ ਆਤਮ ਰਾਮੁ ਪਸਾਰਿਆ ਸੁਆਮੀ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰੇ ॥
har aatham raam pasaariaa suaamee sarab rehiaa bharapoorae ।
Always believe that:
God is the Master of the Universe; and is
Omnipresent
ਪ੍ਰਭੂ ਆਪਣੇ ਆਪੇ ਦਾ ਪਸਾਰਾ ਪਸਾਰ ਰਿਹਾ ਹੈ, ਅਤੇ ਉਹ ਮਾਲਕ-ਪ੍ਰਭੂ ਸਭ ਜੀਵਾਂ ਵਿਚ ਵਿਆਪਕ ਹੋ ਰਿਹਾ ਹੈ ।

ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੂ ਏਕੇ ਮਿਲਿ ਹਰਿ ਜਨ ਮੰਗਲ ਗਾਏ ॥
anthar baahar har prabh eaeko mil har jan mangal gaeeae ।
Deep within, and outside as well, there is only one God, and
He has brought you closer to each other, now sing the songs of joy [and try to build a life of joyfulness and delight]
ਅੰਦਰ ਅਤੇ ਬਾਹਰ (ਸਾਰੇ ਜਗਤ ਵਿਚ) ਸਿਰਫ਼ ਪਰਮਾਤਮਾ ਹੀ (ਵੱਸਦਾ ਦਿੱਸਦਾ ਹੈ), ਸਾਧ ਸੰਗਤਿ ਵਿਚ ਮਿਲ ਕੇ ਉਹ ਪ੍ਰਭੂ ਦੀ ਸਿਫ਼ਤਿ-ਸਾਲਾਹ ਦੇ ਗੀਤ ਗਾਂਦੀ ਰਹਿੰਦੀ ਹੈ ।

ਜਨ ਨਾਨਕ ਦੂਜੀ ਲਾਵ ਚਲਾਈ ਅਨਹਦ ਸਬਦ ਵਜਾਏ ॥੨॥
jan naanak dhoojee laav chalaee anehadh sabadh vajaanee ।2।
This is the second round of the marriage ceremony, and
the unstruck sound current of the shabad resounds everywhere. ।।2।।
ਹੇ ਦਾਸ ਨਾਨਕ! ਦੂਜੀ ਲਾਵ (ਜੀਵ-ਇਸੜੀ ਦੇ ਵਿਆਹ ਦੀ) ਤੌਰ ਦਿੱਤੀ ਹੈ, (ਇਸ ਆਤਮਕ ਅਵਸਥਾ ਤੇ ਪਹੁੰਚੀ ਜੀਵ-ਇਸੜੀ ਦੇ ਅੰਦਰ ਪ੍ਰਭੂ) ਸਿਫ਼ਤਿ-ਸਾਲਾਹ ਦੀ ਬਾਣੀ ਦੇ, ਮਾਨੋ, ਇਕ-ਰਸ ਵਾਜੇ ਵਜਾ ਦੇਂਦਾ ਹੈ ।੨।

ਹਰਿ ਤੀਜੜੀ ਲਾਵ ਮਨਿ ਚਾਉ ਭਇਆ ਬੈਰਾਗੀਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥
har theejarree laav man chaa bhaeiaa bairageeaa bal raam jeeo ।
Now starts the third round of the marriage ceremony,
Fill your mind with true love, adoration and affection for each other [there is no place of hatred and enmity in life]
ਹੇ ਰਾਮ ਜੀ! ਮੈਂ ਤੈਥੋਂ ਸਦਕੇ ਹਾਂ । (ਤੋਰੀ ਮਿਹਰ ਨਾਲ) ਵੈਰਾਗਵਾਨਾਂ ਦੇ ਮਨ ਵਿਚ (ਤੇਰੇ ਮਿਲਾਪ ਲਈ) ਤਾਂਘ ਪੈਦਾ ਹੁੰਦੀ ਹੈ, ਤੀਜੀ ਸੋਹਣੀ ਲਾਵ ਹੈ ।

ਸੰਤ ਜਨਾ ਹਰਿ ਮੇਲੁ ਹਰਿ ਪਾਇਆ ਵਡਭਾਗੀਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥
santh janaa har mael har paaeiaa vaddabhaageeaa bal raam jeeo ।
You have found your partner with the blessings of the holy, and
You are the most fortunate person.

ਹੇ ਭਾਈ! ਜਿਨ੍ਹਾਂ ਵੱਡੇ ਭਾਗਾਂ ਵਾਲੇ ਮਨੁੱਖਾਂ ਨੂੰ ਸੰਤ ਜਨਾਂ ਦਾ ਮਿਲਾਪ ਹਾਸਲ ਹੁੰਦਾ ਹੈ, ਉਹਨਾਂ ਨੂੰ ਪਰਮਾਤਮਾ ਦਾ ਮੇਲ ਪ੍ਰਾਪਤ ਹੁੰਦਾ ਹੈ, (ਉਹ ਮਨੁੱਖ ਜੀਵਨ ਨੂੰ) ਪਵਿੱਤਰ ਕਰਨ ਵਾਲੇ ਪ੍ਰਭੂ ਦਾ ਮਿਲਾਪ ਪ੍ਰਾਪਤ ਕਰਦੇ ਹਨ,

ਨਿਰਮਲੁ ਹਰਿ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਮੁਖਿ ਬੋਲੀ ਹਰਿ ਬਾਣੀ ॥

niramal har paaeiaa har gun gaaeiaa mukh bolee har baanee |

Immaculate Master is your witness in this holy union

Sing His praises who has united you with each other. [and always be sweet to each other. To prosper, love needs sweetness, loveability and cuteness]

ਸਦਾ ਪ੍ਰਭੂ ਦੇ ਗੁਣ ਗਾਂਦੇ ਹਨ, ਅਤੇ ਮੂੰਹ ਨਾਲ ਪਰਮਾਤਮਾ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਦੀ ਬਾਣੀ ਉਚਾਰਦੇ ਹਨ, ਉਹ ਵਡ-ਭਾਗੀ ਮਨੁੱਖ ਸੰਤ ਜਨਾਂ ਦੀ ਸੰਗਤਿ ਵਿਚ ਪ੍ਰਭੂ-ਮਿਲਾਪ ਪ੍ਰਾਪਤ ਕਰਦੇ ਹਨ ।

ਸੰਤ ਜਨਾ ਵਡਭਾਗੀ ਪਾਇਆ ਹਰਿ ਕਥੀਐ ਅਕਥ ਕਹਾਣੀ ॥

santh janaa vaddabhaagee paaeiaa har katheeai akath kehaanee |

Only with the blessings of the holy two people come closer to each other and after marriage, their life story is rewritten.

ਹੇ ਭਾਈ! ਅਕੱਥ ਪ੍ਰਭੂ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਸਦਾ ਕਰਦੇ ਰਹਿਣਾ ਚਾਹੀਦਾ ਹੈ, (ਜਿਹੜਾ ਮਨੁੱਖ ਪ੍ਰਭੂ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਕਰਦਾ ਰਹਿੰਦਾ ਹੈ।

ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਹਰਿ ਧੁਨਿ ਉਪਜੀ ਹਰਿ ਜਪੀਐ ਮਸਤਕਿ ਭਾਗੁ ਜੀਉ ॥

hiradhai har har har dhun oupajee har japeeai masathak bhaag jeeo |

In their hearts now develop a desire of love and closeness for each other.

All this is inscribed in the destiny.

ਹਿਰਦੇ ਵਿਚ ਸਦਾ ਟਿਕੀ ਰਹਿਣ ਵਾਲੀ ਪ੍ਰਭੂ-ਪ੍ਰੇਮ ਦੀ ਰੌਂ ਚੱਲ ਪੈਂਦੀ ਹੈ । ਪਰ, ਹੇ ਭਾਈ! ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ (ਤਦੋਂ ਹੀ) ਜਪਿਆ ਜਾ ਸਕਦਾ ਹੈ, ਜੇ ਮੱਥੇ ਉੱਤੇ ਚੰਗਾ ਭਾਗ ਜਾਗ ਪਏ ।

ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਤੀਜੀ ਲਾਵੈ ਹਰਿ ਉਪਜੈ ਮਨਿ ਬੈਰਾਗੁ ਜੀਉ ॥੩॥

jan naanak bolae theejee laavai har oupajai man bairraag jeeo |3|

This is the end of the third round of the marriage ceremony,

the heart should now be filled with the love of each other |3|

ਹੇ ਭਾਈ! ਦਾਸ ਨਾਨਕ ਆਖਦਾ ਹੈ ਤੀਜੀ ਲਾਵ ਸਮੇਂ (ਜੀਵ-ਇਸ਼ਤੀ ਦੇ) ਮਨ ਵਿਚ ਪ੍ਰਭੂ (-ਮਿਲਾਪ ਦੀ) ਤੀਬਰ ਤਾਪ ਪੈਦਾ ਹੋ ਜਾਂਦੀ ਹੈ ।੩।

ਹਰਿ ਚਉਥੜੀ ਲਾਵ ਮਨਿ ਸਹਜੁ ਭਇਆ ਹਰਿ ਪਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

har choutharree laav man sehaj bhaeiaa har paaeiaa bal raam jeeo |

the fourth round of the marriage ceremony has started,

the mind is now filled with peace and harmony.

ਹੇ ਸੋਹਣੇ ਰਾਮ! ਮੈਂ ਤੈਥੋਂ ਸਦਕੇ ਹਾਂ । (ਤੋਰੀ ਮੇਹਰ ਨਾਲ ਜਿਸ ਜੀਵ-ਇਸ਼ਤੀ ਦੇ) ਮਨ ਵਿਚ ਆਤਮਕ ਅਡੋਲਤਾ ਪੈਦਾ ਹੋ ਜਾਂਦੀ ਹੈ,

ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਸੁਭਾਇ ਹਰਿ ਮਨਿ ਤਨਿ ਮੀਠਾ ਲਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥
guramukh miliaa subhaae har man than meethaa laaeiaa bal raam jeeo ।
You have met your beloved;
It is a result of the blessings of the Almighty.
ਉਸ ਨੂੰ ਤੇਰਾ ਮਿਲਾਪ ਹੋ ਜਾਂਦਾ ਹੈ । (ਇਹ ਆਤਮਕ ਅਵਸਥਾ ਪ੍ਰਭੂ-ਪਤੀ ਨਾਲ ਜੀਵ-ਇਸ਼ਤੀ ਦੇ ਮਿਲਾਪ ਦੀ)
ਚੌਥੀ ਸੋਹਣੀ ਲਾਂਵ ਹੈ ।

ਹਰਿ ਮੀਠਾ ਲਾਇਆ ਮੇਰੇ ਪ੍ਰਭ ਭਾਇਆ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਈ ॥
har meethaa laaeiaa maerae prabh bhaaeiaa anadhin har liv laaee ।
You are sweet and charming:
promise to accept each other from heart,
promise to keep each other in mind and thoughts, and
promise that you will live for each other for ever..
ਹੇ ਭਾਈ! ਗੁਰੂ ਦੀ ਸਰਨ ਪੈ ਕੇ (ਪ੍ਰਭੂ-) ਪ੍ਰੇਮ ਵਿਚ (ਟਿਕ ਕੇ, ਜਿਸ ਜੀਵ-ਇਸ਼ਤੀ ਨੂੰ ਪ੍ਰਭੂ) ਮਿਲ ਪੈਂਦਾ ਹੈ, (ਉਸ
ਦੇ) ਮਨ ਵਿਚ (ਉਸ ਦੇ) ਤਨ ਵਿਚ ਪ੍ਰਭੂ ਪਿਆਰਾ ਲੱਗਣ ਲੱਗ ਪੈਂਦਾ ਹੈ ।

ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ਸੁਆਮੀ ਹਰਿ ਨਾਮਿ ਵਜੀ ਵਾਧਾਈ ॥
man chindhiaa fal paaeiaa suaamee har naam vajee vaadhaae ।
You have found the love of your life, be always faithful to each other.
The Master's Name should resound and resonate in your mind.
ਉਹ ਮਨੁੱਖ ਸਦਾ ਪ੍ਰਭੂ (ਦੀ ਯਾਦ ਵਿਚ (ਆਪਣੀ) ਸੁਰਤਿ ਜੋੜੀ ਰੱਖਦਾ ਹੈ, ਉਹ ਮਨੁੱਖ ਪ੍ਰਭੂ-ਮਿਲਾਪ ਦਾ ਮਨ-
ਇੱਛਤ ਫਲ ਪ੍ਰਾਪਤ ਕਰ ਲੈਂਦਾ ਹੈ । ਪ੍ਰਭੂ ਦੇ ਨਾਮ ਦੀ ਬਰਕਤਿ ਨਾਲ (ਉਸ ਦੇ ਅੰਦਰ ਸਦਾ) ਚੜ੍ਹਦੀ ਕਲਾ ਬਣੀ ਰਹਿੰਦੀ
ਹੈ ।

ਹਰਿ ਪ੍ਰਭਿ ਠਾਕੁਰਿ ਕਾਜੁ ਰਚਾਇਆ ਧਨ ਹਿਰਦੈ ਨਾਮਿ ਵਿਗਾਸੀ ॥
har prabh thaakur kaaj rachaaeiaa dhan hiradhai naam vigaasee ।
Your wedding is blessed by the Almighty, now
Take a oath that you will keep each other in your minds for ever and ever.
ਹੇ ਭਾਈ! ਪ੍ਰਭੂ ਨੇ, ਮਾਲਕ-ਹਰੀ ਨੇ (ਜਿਸ ਜੀਵ-ਇਸ਼ਤੀ ਦੇ) ਵਿਆਹ ਦਾ ਉੱਦਮ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ, ਉਹ ਜੀਵ-
ਇਸ਼ਤੀ ਨਾਮ ਸਿਮਰਨ ਦੀ ਬਰਕਤਿ ਨਾਲ (ਆਪਣੇ) ਹਿਰਦੇ ਵਿਚ ਸਦਾ ਆਨੰਦ-ਭਰਪੂਰ ਰਹਿੰਦੀ ਹੈ ।

ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਚਉਥੀ ਲਾਵੈ ਹਰਿ ਪਾਇਆ ਪ੍ਰਭੁ ਅਵਿਨਾਸੀ ॥੪॥੨॥
jan naanak bolae chouthee laavai har paaeiaa prabh avinaasee ।4।2।
This is the end of the the fourth round of the marriage ceremony, and
Now promise that you will always be with each other for ever and ever (You
are now husband and wife) ।।4।।2।।
ਦਾਸ ਨਾਨਕ ਆਖਦਾ ਹੈ...ਪ੍ਰਭੂ-ਪਤੀ ਨਾਲ ਜੀਵ-ਇਸ਼ਤੀ ਦੇ ਵਿਆਹ ਦੀ ਚੌਥੀ ਲਾਂਵ ਸਮੇਂ ਜੀਵ-ਇਸ਼ਤੀ ਕਦੇ ਨਾਸ
ਨਾਹ ਹੋਣ ਵਾਲੇ ਪ੍ਰਭੂ ਦਾ ਮਿਲਾਪ ਪ੍ਰਾਪਤ ਕਰ ਲੈਂਦੀ ਹੈ ।੪।੨।

Spiritual level of the world's population in 2013

Spiritual Level	% of the world's population	Number ¹ of people
20-29%	63%	4.46 billion
30-39%	33%	2.34 billion
40-49%	4%	283 million
50-59%	Negligible	15,000
60-69%	Negligible	5,000
70-79% ²	Negligible	100
80-89%	Negligible	20
90-100%	Negligible	10

1. Based on the world's population estimation by census.gov on 16 May 2013 at 7.086 billion

2. Spiritual level of 70% and above is Sainthood

Source Spiritual research conducted by The Spiritual Science Research Foundation

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The chart above shows that the majority of today's population is between the 20% and 29% spiritual levels. Presently the world is plagued by a number of problems. These problems are varied and can range from problems of a personal type such as drug addictions and marital disharmony, to problems that society and countries are faced with, such as communal violence, wars and natural disasters. This state of the world is primarily due to the reason that both the people and their leaders are predominantly at a lower spiritual level. It follows that the current state of the world can only be corrected if the average spiritual level of mankind increases. This can only change if people undertake spiritual practice on a regular basis.

ਸੂਹੀ ਮਹਲਾ ੫ ॥ (ਅੰਗ ੭੮੩)

Suhi Mehla 5

ਸੰਤਾ ਕੇ ਕਾਰਜਿ ਆਪਿ ਖਲੋਇਆ ਹਰਿ ਕੰਮੁ ਕਰਾਵਣਿ ਆਇਆ ਰਾਮ ॥

santhaa kae kaaraj aap khloeiaa har kanm karaavan aaeiaa raam |

The Master Himself has stood up to resolve the affairs of the holy; He has come to complete their tasks.

ਹੇ ਭਾਈ! (ਪਰਮਾਤਮਾ ਦਾ ਇਹ ਮੁੱਢ-ਕਦੀਮਾਂ ਦਾ ਸੁਭਾਉ ਹੈ ਕਿ ਆਪਣੇ) ਸੰਤਾਂ ਦੇ ਕੰਮ ਵਿਚ ਉਹ ਆਪ ਸਹਾਈ ਹੁੰਦਾ ਰਿਹਾ ਹੈ, ਆਪਣੇ ਸੰਤਾਂ ਦਾ ਕੰਮ ਸਿਰੇ ਚੜ੍ਹਾਣ ਲਈ ਉਹ ਆਪ ਆਉਂਦਾ ਰਿਹਾ ਹੈ ।

[The Spiritual Science Research Foundation (SSRF) uses the term 'spiritual level' to describe a person's spiritual maturity or spiritual capacity.

The SSRF uses a scale between 1 and 100% to describe spiritual level. 1% would refer to the spiritual level of an inanimate (non living) object, while 100% would refer to the pinnacle of spiritual growth for a person, which is Self-Realisation or being one with God.

The majority of people in the current era of Kaliyuga fall in the 20% spiritual level category. According to the science of Spirituality, a person who is above the 70% spiritual level is known as a Saint. Just as we have people who are at the top of their fields in the material world, so also, in Spirituality, the saints who live on Earth are the authorities. They are not just scholars, but practitioners of the science of Spirituality in day-to-day life and are God-realised souls.

Breakdown of the world population in present times by spiritual level.

Spiritual Science Research Foundation used spiritual research methodology to provide a breakdown of the world population in the year 2013 by spiritual level based on 7.1 billion people.

Sainthood and Christianity:

The official process for declaring someone a saint is called canonization.

The process is as follows:

When a person dies who has "fame of sanctity" or "fame of martyrdom," the Bishop of the Diocese (district) usually initiates the investigation.

One element is whether any special favour or miracle has been granted through this candidate saint's intercession.

The Church will also investigate the candidate's writings to see if they possess "purity of doctrine,".

Once the cause is accepted by the Congregation, further investigation is conducted. If the candidate was a martyr, the Congregation determines whether he died for the faith and truly offered his life in a sacrifice of love for Christ and the Church.

In other cases, the congregation examines to see if the candidate was motivated

by a profound charity and practiced the virtues in an exemplary manner and with heroism. Then the person is declared venerable.

The next step is beatification. A martyr may be beatified and declared "Blessed" by virtue of martyrdom itself.

Otherwise, the candidate must be credited with a miracle. In verifying the miracle, the Church looks at whether God truly performed a miracle and whether the miracle was in response to the intercession of the candidate saint..

After beatification, another miracle is needed for canonization and the formal declaration of sainthood.

Summary:

In the Latin Rite of the Catholic Church, a deceased Catholic may be declared: a Servant of God by a bishop and proposed for beatification by the Pope through the Congregation for the Causes of saints.

The Venerable: Once the person's heroic virtues have been recognized by the Pope, they are called Venerable, e.g. Venerable Servant of God John Paul II, or Venerable John Paul II.

Before a person is considered to be venerable, that person must be declared as such by a proclamation, approved by the Pope, of having lived a life that was "heroic in virtue", the virtues being the theological virtues of faith, hope, and charity and the cardinal virtues of prudence, justice, fortitude, and temperance.

The next steps are Beatification, from which point the person is referred to as the Blessed, and finally canonization, from which point they are referred to as Saint.

Mother Teresa was the recipient of numerous honours including the 1979 Nobel Peace Prize. In late 2003, she was beatified, the third step toward possible sainthood, giving her the title "Blessed Teresa of Calcutta". A second miracle credited to her intercession is required before she can be recognised as a saint by the Catholic Church.

She has passed the first three steps to becoming a saint. The stages are: 1) First a person is declared a "Servant of God." 2) The next step is "Venerable." 3.) Then they are beatified and called "Blessed." This is where Mother Teresa is currently (2013). 4.) The final stage is canonization when the person is declared a saint.

Historians of religion have liberated the category of sainthood from its narrower Christian associations and have employed the term in a more general way to refer to the state of special holiness that many religions attribute to certain people. The Jewish hasid or tsaddiq, the Muslim waliy, the Zoroastrian fravashi, the Hindu rishi, the Buddhist arahant or bodhisattva, the Sikh sant and others have all been referred to as saints]

ਧਰਤਿ ਸੁਹਾਵੀ ਤਾਲੁ ਸੁਹਾਵਾ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਛਾਇਆ ਰਾਮ ॥

dharath suhaavee thaal suhaavaa vich anmrith jal shaaeiaa raam ।

The land is beautiful, and the pool is beautiful; within it is contained the ambrosial Water.

ਹੇ ਭਾਈ! (ਪਰਮਾਤਮਾ ਦੀ ਮਿਹਰ ਨਾਲ ਜਿਸ ਮਨੁੱਖ ਦੇ ਅੰਦਰ ਪਰਮਾਤਮਾ ਦਾ) ਆਤਮਕ ਜੀਵਨ ਦੇਣ ਵਾਲਾ ਨਾਮ-ਜਲ ਆਪਣਾ ਪੂਰਾ ਪ੍ਰਭਾਵ ਪਾ ਲੈਂਦਾ ਹੈ, ਉਸ ਮਨੁੱਖ ਦੀ (ਕਾਂਇਆਂ-) ਧਰਤੀ ਸੋਹਣੀ ਬਣ ਜਾਂਦੀ ਹੈ, ਉਸ ਮਨੁੱਖ ਦਾ (ਹਿਰਦਾ) ਤਲਾਬ ਸੋਹਣਾ ਹੋ ਜਾਂਦਾ ਹੈ ।

[The dictionary meaning of Amrit or Nectar means:

a sugary fluid secreted within flowers to encourage pollination (transfer of pollen) by insects and other animals, collected by bees to make into honey.

In religions it means:

in Greek and Roman mythology it is the drink of the gods.

In Sikhism it is the holy water produced at the time of the baptism (khande di pahl),

In Sikhism it also refers to flowing water of holy sarovars.]

ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਛਾਇਆ ਪੂਰਨ ਸਾਜੁ ਕਰਾਇਆ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥

anmrith jal shaaeiaa pooran saaj karaeiaa sagal manorath poorae ।

The ambrosial Water is filling it, and my task is perfectly complete; all my desires are fulfilled.

ਆਤਮਕ ਜੀਵਨ ਦੇਣ ਵਾਲਾ ਨਾਮ-ਜਲ ਨਕਾ-ਨਕ ਭਰ ਜਾਂਦਾ ਹੈ, (ਆਤਮਕ ਜੀਵਨ ਉੱਚਾ ਕਰਨ ਵਾਲਾ ਉਸ ਮਨੁੱਖ ਦਾ) ਸਾਰਾ ਉੱਦਮ ਪਰਮਾਤਮਾ ਸਿਰੇ ਚਾੜ੍ਹ ਦੇਂਦਾ ਹੈ॥

ਜੈ ਜੈ ਕਾਰੁ ਭਇਆ ਜਗ ਅੰਤਰਿ ਲਾਥੇ ਸਗਲ ਵਿਸੂਰੇ ॥

jai jai kaar bhaeiaa jag anthar laathae sagal visoorae ।

Congratulations are pouring in from all over; all my sorrows are eliminated.

ਸਾਰੀਆਂ ਮੁਰਾਦਾਂ ਪੂਰੀਆਂ ਹੋ ਜਾਂਦੀਆਂ ਹਨ । (ਉਸ ਮਨੁੱਖ ਦੀ) ਸੋਭਾ ਸਾਰੇ ਜਗਤ ਵਿਚ ਹੋਣ ਲੱਗ ਪੈਂਦੀ ਹੈ, (ਉਸ ਦੇ) ਸਾਰੇ ਚਿੰਤਾ-ਝੋਰੇ ਮੁੱਕ ਜਾਂਦੇ ਹਨ ।

ਪੂਰਨ ਪੁਰਖ ਅਚੁਤ ਅਬਿਨਾਸੀ ਜਸੁ ਵੇਦ ਪੁਰਾਣੀ ਗਾਇਆ ॥

pooran purakh achuth abinaasee jas vaedh puraanee gaeiaa ।

The Vedas and the Puraanas sing the praises of the perfect, unchanging, imperishable primal Master.

ਉਸ ਸਰਬ-ਵਿਆਪਕ ਅਤੇ ਕਦੇ ਨਾਹ ਨਾਸ ਹੋਣ ਵਾਲੇ ਪਰਮਾਤਮਾ ਦੀ (ਇਹੀ) ਸਿਫਤਿ (ਪੁਰਾਣੇ ਧਰਮ-ਪੁਸਤਕਾਂ) ਵੇਦਾਂ ਅਤੇ ਪੁਰਾਣਾਂ ਨੇ (ਭੀ) ਕੀਤੀ ਹੈ ।

ਅਪਨਾ ਬਿਰਦੁ ਰਖਿਆ ਪਰਮੇਸਰਿ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥੧॥

apanaa biradh rakhiaa paramaesar naanak naam dhiaeiaa ।1।

The transcendent Master has kept His promise, and confirmed His nature;
meditate on the Nam. ||1||

ਹੇ ਨਾਨਕ! ਪਰਮੇਸਰ ਨੇ ਆਪਣਾ ਇਹ ਮੁੱਢ-ਕਦੀਮਾਂ ਦਾ ਸੁਭਾਉ ਸਦਾ ਹੀ ਕਾਇਮ ਰੱਖਿਆ ਹੈ (ਕਿ ਜਿਸ ਉਤੇ ਉਸ ਨੇ ਮਿਹਰ ਕੀਤੀ, ਉਸ ਨੇ ਉਸ ਦਾ) ਨਾਮ ਸਿਮਰਨਾ ਸ਼ੁਰੂ ਕਰ ਦਿੱਤਾ ।

ਨਵ ਨਿਧਿ ਸਿਧਿ ਰਿਧਿ ਦੀਨੇ ਕਰਤੇ ਤੋਟਿ ਨ ਆਵੈ ਕਾਈ ਰਾਮ ॥

nav nidh sidh ridh dheenae karathae thott n aavai kaaee raam ।

The Creator has given me nine treasures, wealth and spiritual powers, and I do not lack anything.

ਹੇ ਭਾਈ! (ਜਿਹੜੇ ਮਨੁੱਖ ਮਾਲਕ-ਪ੍ਰਭੂ ਦੀ ਮਿਹਰ ਨਾਲ ਉਸ ਦੇ ਗੁਣ ਗਾਂਦੇ ਹਨ ਉਹਨਾਂ ਨੂੰ) ਕਰਤਾਰ ਨੇ ਇਹ ਇਕ ਅਜਿਹੀ ਦਾਤਿ ਬਖਸ਼ੀ ਹੈ ਜੋ, ਮਾਨੋ, ਧਰਤੀ ਦੇ ਸਾਰੇ ਹੀ ਨੌ ਖਜ਼ਾਨੇ ਹੈ ਜੋ, ਮਾਨੋ, ਸਾਰੀਆਂ ਕਰਾਮਾਤੀ ਤਾਕਤਾਂ ਹੈ, ਇਸ ਦਾਤਿ ਵਿਚ ਕਦੇ ਕੋਈ ਕਮੀ ਨਹੀਂ ਹੁੰਦੀ ।

Nidhis: Nine treasures:

[In the context of Hindu mythology, Nidhi, that is, a treasure, constituted of nine treasures (nawanidhi) belonging to Kubera, the god of wealth. According to the tradition, each nidhi is personified as having a guardian spirit, and some tantrikas worship them. The nature and characteristics of nidhis have remained largely unexplained and have not been fully understood. According to Amarakosha, the nine nidhis are:

- mahapadma "great lotus flower"
- padma "lotus flower"
- shankha "conch"
- makara "crocodile"
- kachchhapa "tortoise"
- mukunda "a particular precious stone"
- kunda "jasmine"
- nila "sapphire"
- kharva "dwarf"

When considered as mines, minerals, earthenware and ocean resources, the nine treasures of Kubera are interpreted as:

- padma (lake in Himalaya with minerals and jewels)(gold silver and other precious metals)
- mahapadma (lake double the size of padma in Himalaya with minerals and jewels)(gems and jewels)
- makara (Synonym of Padmini, black antimony) (training in the use of arms)
- nila (Antimony)(trading in jewels and gems)
- mukunda (cinnabar, or quicksilver)((mastery in fine arts)
- kunda (arsenic)(dealings in precious metals)

- kharva (cups or vessels baked in fire)
- kachchhapa (tortoise or turtle shell); - sankha (conch shell).

Siddhis

Siddhis are spiritual, magical, supranormal, paranormal, or supernatural powers acquired through a sadhana (spiritual practices), such as Meditation and Yoga. People who have attained this state are formally known as siddhas.

In Hinduism eight siddhis (Ashta Siddhi) are known:

A?im?: reducing one's body even to the size of an atom

Mahima: expanding one's body to an infinitely large size

Garima: becoming infinitely heavy

Laghima: becoming almost weightless

Pr?pti: having unrestricted access to all places

Pr?k?mya: realising whatever one desires

I??va: possessing absolute lordship

Va?tva: the power to subjugate all

In the Bhagavata Purana, the five siddhis of Yoga and meditation are:

tri-k?la-jñatvam: knowing the past present and future

advandvam: tolerance of heat, cold and other dualities

para citta ?di abhijñat?: knowing the minds of others and so on

agni arka ambu vi?a ?d?n?m prati??ambha?: checking the influence of fire, sun, water, poison, and so on

apar?jayah: remaining unconquered by others

In the Bhagavata Purana, Lord Krishna describes the ten secondary siddhis as:

an?rmi-mattvam: Being undisturbed by hunger, thirst, and other bodily appetites

d?ra-?rava?a: Hearing things far away

d?ra-dar?anam: Seeing things far away

mana?-javah: Moving the body wherever thought goes (teleportation/astral projection)

k?ma-r?pam: Assuming any form desired

para-k?ya prave?anam: Entering the bodies of others

sva-chanda m?tyuh: Dying when one desires

dev?n?m saha kr??? anudar?anam: Witnessing and participating in the pastimes of the gods

yath? sa?kalpa sa?siddhi?: Perfect accomplishment of one's determination

?jñ? apratihata? gati?: Orders or commands being unimpeded

Guru Granth Sahib mentions 18 Sidhian.]

ਖਾਤ ਖਰਚਤ ਬਿਲਛਤ ਸੁਖੁ ਪਾਇਆ ਕਰਤੇ ਕੀ ਦਾਤਿ ਸਵਾਈ ਰਾਮ ॥

khaath kharachath bilashath sukh paaeiaa karathae kee dhaath savaaee raam ।
Eating, spending and enjoying, I have found peace; the gifts of the Creator
continually increase.

ਇਸ ਨਾਮ-ਦਾਤਿ ਨੂੰ ਖਾਂਦਿਆਂ ਵੰਡਦਿਆਂ ਤੇ ਮਾਣਦਿਆਂ ਉਹ ਆਤਮਕ ਆਨੰਦ ਮਾਣਦੇ ਹਨ, ਕਰਤਾਰ ਦੀ ਇਹ
ਬਖਸ਼ਿਸ਼ (ਦਿਨੋ ਦਿਨ) ਵਧਦੀ ਰਹਿੰਦੀ ਹੈ ।

ਦਾਤਿ ਸਵਾਈ ਨਿਖੁਟਿ (ਖਤਮ) ਨ ਜਾਈ ਅੰਤਰਜਾਮੀ ਪਾਇਆ ॥

dhaath savaaee nikhutt n jaaee antharajaamee paaeiaa ।
His gifts increase and shall never be exhausted; I have found the inner-
knower, the searcher of hearts.

ਦਾਤਿ ਵਧਦੀ ਰਹਿੰਦੀ ਹੈ, ਕਦੇ ਮੁੱਕਦੀ ਨਹੀਂ, ਇਸ ਦਾਤਿ ਦੀ ਬਰਕਤਿ ਨਾਲ ਉਹਨਾਂ ਨੂੰ ਹਰੇਕ ਦਿਲ ਦੀ ਜਾਣਨ
ਵਾਲਾ ਪਰਮਾਤਮਾ ਮਿਲ ਪੈਂਦਾ ਹੈ,

ਕੋਟਿ ਬਿਘਨ ਸਗਲੇ ਉਠਿ ਨਾਠੇ ਦੂਖੁ ਨ ਨੇੜੈ ਆਇਆ ॥

kott bighan sagalae outh naathae dhookh n naerrai aaeiaa ।
Millions of obstacles have all been removed, and pain does not even approach
me.

ਕੋੜਾਂ ਰੁਕਾਵਟਾਂ (ਉਹਨਾਂ ਦੇ ਰਸਤੇ ਵਿਚੋਂ) ਸਾਰੀਆਂ ਹੀ ਦੂਰ ਹੋ ਜਾਂਦੀਆਂ ਹਨ, ਕੋਈ ਦੁੱਖ ਉਹਨਾਂ ਦੇ ਨੇੜੇ ਨਹੀਂ
ਢੁਕਦਾ ।

ਸਾਂਤਿ ਸਹਜ ਆਨੰਦ ਘਨੇਰੇ (ਬਹੁਤ ਸਾਰੇ)ਬਿਨਸੀ ਭੂਖ ਸਬਾਈ ॥

saath sehaj aanandh ghanaerae binasee bhookh sabaee ।
Tranquility, peace, poise and bliss in abundance prevail, and all my hunger
is satisfied.

ਸਾਰੀ ਹੀ ਭੁੱਖ ਨਾਸ ਹੋ ਜਾਂਦੀ ਹੈ, (ਉਹਨਾਂ ਦੇ ਅੰਦਰ) ਠੰਢ ਵਰਤੀ ਰਹਿੰਦੀ ਹੈ, ਆਤਮਕ ਅਡੋਲਤਾ ਦੇ ਅਨੇਕਾਂ
ਆਨੰਦ ਬਣੇ ਰਹਿੰਦੇ ਹਨ ।

ਨਾਨਕ ਗੁਣ ਗਾਵਹਿ ਸੁਆਮੀ ਕੇ ਅਚਰਜੁ ਜਿਸੁ ਵਡਿਆਈ ਰਾਮ ॥੨॥

naanak gun gaavehi suaamee kae acharaj jis vaddiaaee raam ।2।
Sing the praises of the Master, whose greatness is wonderful and amazing.
।।2।।

ਹੇ ਨਾਨਕ! ਉਹ ਮਨੁੱਖ ਉਸ ਮਾਲਕ-ਪ੍ਰਭੂ ਦੇ ਗੁਣ ਗਾਂਦੇ ਰਹਿੰਦੇ ਹਨ, ਜਿਸ ਦੀ ਵਡਿਆਈ ਕਰਨਾ ਹੈਰਾਨ ਕਰ
ਦੇਣ ਵਾਲਾ ਉੱਚਮ ਹੈ ।੨।

ਜਿਸ ਕਾ ਕਾਰਜੁ ਤਿਨ ਹੀ ਕੀਆ ਮਾਣਸੁ ਕਿਆ ਵੇਚਾਰਾ ਰਾਮ ॥

jis kaa kaaraj thin hee keeaa maanas kiaa vaechaaraa raam ।
It was His job, and He has done it; what can the mere mortal being do?

ਹੇ ਭਾਈ! (ਸੰਤ ਜਨਾਂ ਨੂੰ ਆਪਣੇ ਚਰਨਾਂ ਨਾਲ ਜੋੜਨਾ...ਇਹ) ਕੰਮ ਜਿਸ (ਪਰਮਾਤਮਾ) ਦਾ (ਆਪਣਾ) ਹੈ, ਉਸ ਨੇ ਹੀ (ਸਦਾ ਇਹ ਕੰਮ) ਕੀਤਾ ਹੈ, ਇਹ ਕੰਮ ਕਰਨ ਲਈ) ਮਨੁੱਖ ਦੀ ਕੋਈ ਸਮਰਥਾ ਨਹੀਂ ।

ਭਗਤ ਸੋਹਨਿ (ਸਜਦੇ ਹਨ) ਹਰਿ ਕੇ ਗੁਣ ਗਾਵਹਿ ਸਦਾ ਕਰਹਿ ਜੈਕਾਰਾ (ਐਲਾਨ ਕਰਨਾ) ਰਾਮ ॥
bhagath sohan har kae gun gaavehi sadhaa karehi jaikaaraa raam ।
The devotees are adorned, singing the praises of the Master; they proclaim His eternal victory.

ਭਗਤ (ਉਸ) ਹਰੀ ਦੇ ਗੁਣ ਗਾਂਦੇ ਰਹਿੰਦੇ ਹਨ, ਸਦਾ ਸਿਫਤਿ-ਸਾਲਾਹ ਕਰਦੇ ਰਹਿੰਦੇ ਹਨ, ਅਤੇ ਸੋਹਣੇ ਆਤਮਕ ਜੀਵਨ ਵਾਲੇ ਬਣਦੇ ਜਾਂਦੇ ਹਨ ।

ਗੁਣ ਗਾਇ ਗੋਬਿੰਦ ਅਨਦ ਉਪਜੇ ਸਾਧਸੰਗਤਿ ਸੰਗਿ ਬਨੀ ॥
gun gaae gobindh anadh oupajae saadhasangath sang banee ।
Singing the praises of the Master of the universe, bliss wells up, and we are friends with the Sadh Sangat.

ਪਰਮਾਤਮਾ ਦੇ ਗੁਣ ਗਾ ਗਾ ਕੇ (ਉਹਨਾਂ ਦੇ ਅੰਦਰ ਆਤਮਕ) ਆਨੰਦ (ਦੇ ਹੁਲਾਰੇ) ਪੈਦਾ ਹੁੰਦੇ ਰਹਿੰਦੇ ਹਨ, ਸਾਧ ਸੰਗਤਿ ਵਿਚ (ਟਿਕ ਕੇ ਪਰਮਾਤਮਾ) ਨਾਲ (ਉਹਨਾਂ ਦੀ ਪ੍ਰੀਤ) ਬਣੀ ਰਹਿੰਦੀ ਹੈ ।

ਜਿਨਿ ਉਦਮੁ ਕੀਆ ਤਾਲ ਕੇਰਾ ਤਿਸ ਕੀ ਉਪਮਾ ਕਿਆ ਗਨੀ ॥
jin oudham keeaa thaal kaeraa this kee oupamaa kiaa ganee ।
He who made the effort to construct this sacred pool - how can his praises be recounted?

ਹੇ ਭਾਈ! ਜਿਸ (ਪਰਮਾਤਮਾ) ਨੇ (ਸੰਤ ਜਨਾਂ ਦੇ ਹਿਰਦੇ-) ਤਾਲ (ਵਿਚ ਆਤਮਕ ਜੀਵਨ ਦੇਣ ਵਾਲਾ ਨਾਮ-ਜਲ ਭਰਨ) ਦਾ ਉੱਦਮ (ਸਦਾ) ਕੀਤਾ ਹੈ, ਮੈਂ ਉਸ ਦੀ ਕੋਈ ਵਡਿਆਈ ਬਿਆਨ ਕਰਨ ਜੋਗਾ ਨਹੀਂ ਹਾਂ ।

ਅਠਸਠਿ ਤੀਰਥ ਪੁੰਨ ਕਿਰਿਆ ਮਹਾ ਨਿਰਮਲ ਚਾਰਾ ॥
athasath theerath punn kiriaa mehaa niramal chaaraa ।
The merits of the sixty-eight sacred shrines of pilgrimage, charity, good deeds and immaculate lifestyle, are found in this sacred pool.

ਹੇ ਭਾਈ! ਆਤਮਕ ਜੀਵਨ ਦੇਣ ਵਾਲੇ ਨਾਮ-ਜਲ ਨਾਮ ਭਰਪੂਰ ਇਸ ਸੰਤ-ਹਿਰਦੇ ਵਿਚ ਹੀ) ਅਠਾਹਠ ਤੀਰਥ ਆ ਜਾਂਦੇ ਹਨ, ਵੱਡੇ ਵੱਡੇ ਪਵਿੱਤਰ ਤੇ ਸੁੰਦਰ ਪੁੰਨ-ਕਰਮ ਆ ਜਾਂਦੇ ਹਨ ।

[In Hinduism, there is a mention of 68 holy places of pilgrimage, visiting them is always a dream of a devout Hindu. These 68 places include FOUR DHAMS, visit to them is imperative to enter heavens. The four Dhams are: North: Badrinath; South: Rameshwaram; East: Jagan Nath Puri ; West: Dwarka]

ਪਤਿਤ ਪਾਵਨੁ ਬਿਰਦੁ ਸੁਆਮੀ ਨਾਨਕ ਸਬਦ ਅਧਾਰਾ ॥੩॥
pathith paavan biradh suaamee naanak sabadh adhaaraa ।3।
It is the natural way of the Master to purify sinners; and take the support of the word of the shabad. ।।3।।

ਹੇ ਨਾਨਕ! ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਦਾ ਆਸਰਾ (ਦੇ ਕੇ) ਵੱਡੇ ਵੱਡੇ ਵਿਕਾਰੀਆਂ ਨੂੰ ਪਵਿੱਤਰ ਕਰ ਦੇਣਾ...ਮਾਲਕ-ਪ੍ਰਭੂ ਦਾ ਇਹ ਮੁੱਢ-ਕਦੀਮਾਂ ਦਾ ਸੁਭਾਉ ਤੁਰਿਆ ਆ ਰਿਹਾ ਹੈ ।੩।

ਗੁਣ ਨਿਧਾਨ ਮੇਰਾ ਪ੍ਰਭੂ ਕਰਤਾ ਉਸਤਤਿ ਕਉਨੁ ਕਰੀਜੈ ਰਾਮ ॥
gun nidhaan maeraa prabh karathaa ousathath koun kareejai raam ।
The treasure of virtue is my God; what praises of Yours should I sing, O Master?

ਹੇ ਭਾਈ! ਮੇਰਾ ਕਰਤਾਰ ਮੇਰਾ ਪ੍ਰਭੂ ਸਾਰੇ ਗੁਣਾਂ ਦਾ ਖਜ਼ਾਨਾ ਹੈ । ਕੋਈ ਭੀ ਅਜਿਹਾ ਮਨੁੱਖ ਨਹੀਂ, ਜਿਸ ਪਾਸੋਂ (ਉਸ ਦੀ ਪੂਰੀ) ਵਡਿਆਈ ਕੀਤੀ ਜਾ ਸਕੇ ।

ਸੰਤਾ ਕੀ ਬੇਨੰਤੀ ਸੁਆਮੀ ਨਾਮੁ ਮਹਾ ਰਸੁ ਦੀਜੈ ਰਾਮ ॥
santhaa kee baenantee suaamee naam mehaa ras dheejai raam ।
The prayer of the holy is, ""O Master, please bless us with the supreme, sublime essence of Your Name.""

ਸੰਤ-ਜਨਾਂ ਦੀ (ਉਸ ਦੇ ਦਰ ਤੇ ਸਦਾ ਇਹ) ਅਰਦਾਸ ਹੁੰਦੀ ਹੈ...ਹੇ ਮਾਲਕ ਪ੍ਰਭੂ! ਬੇਅੰਤ ਸੁਆਦਲਾ ਆਪਣਾ ਨਾਮ ਬਖਸ਼ੀ ਰੱਖ;

ਨਾਮੁ ਦੀਜੈ ਦਾਨੁ ਕੀਜੈ ਬਿਸਰੁ ਨਾਹੀ ਇਕ ਖਿਨੋ ॥
naam dheejai dhaan keejai bisar naahee eik khino ।
Please, grant us Your Name, grant us this blessing, and do not forget us, even for an instant.

ਇਹ ਮਿਹਰ ਕਰ ਕਿ ਆਪਣਾ ਨਾਮ ਬਖਸ਼ੀ ਰੱਖ, ਇਕ ਖਿਨ ਭਰ ਭੀ (ਸਾਡੇ ਹਿਰਦੇ ਵਿਚੋਂ) ਨਾਹ ਭੁੱਲ ।

ਗੁਣ ਗੋਪਾਲ ਉਚਰੁ ਰਸਨਾ ਸਦਾ ਗਾਈਐ ਅਨਦਿਨੋ ॥
gun gopaal ouchar rasanaa sadhaa gaeeai anadhino ।
Recite the praises of the world-Master, O my tongue; sing them forever, night and day.

ਹੇ ਭਾਈ! (ਆਪਣੀ) ਜੀਭ ਨਾਲ ਗੋਪਾਲ ਦੇ ਗੁਣ ਉਚਾਰਦਾ ਰਿਹਾ ਕਰ । ਹਰ ਵੇਲੇ ਉਸ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਕਰਦੇ ਰਹਿਣਾ ਚਾਹੀਦਾ ਹੈ ।

ਜਿਸੁ ਪ੍ਰੀਤਿ ਲਾਗੀ ਨਾਮ ਸੇਤੀ ਮਨੁ ਤਨੁ ਅੰਮ੍ਰਿਤ ਭੀਜੈ ॥
jis preeth laagee naam saethee man than anmrith bheejai ।
One who enshrines love for the Nam, his mind and body are drenched with the Nectar.

ਪਰਮਾਤਮਾ ਦੇ ਨਾਮ ਨਾਲ ਜਿਸ ਮਨੁੱਖ ਦਾ ਪਿਆਰ ਬਣ ਜਾਂਦਾ ਹੈ, ਉਸ ਦਾ ਮਨ ਉਸ ਦਾ ਤਨ ਆਤਮਕ ਜੀਵਨ ਦੇਣ ਵਾਲੇ ਨਾਮ-ਜਲ ਨਾਲ (ਸਦਾ) ਤਰ ਰਹਿੰਦਾ ਹੈ ।

ਬਿਨਵੰਤਿ ਨਾਨਕ ਇਛੁ ਪੁੰਨੀ ਪੇਖਿ ਦਰਸਨੁ ਜੀਜੈ ॥੪॥੭॥੧੦॥

binavanth naanak eish punnee paekh dharasan jeejai |4|7|10|
my desires have been fulfilled; gazing upon the blessed vision of the Master,
I live. |14|17|110||

ਨਾਨਕ ਬੇਨਤੀ ਕਰਦਾ ਹੈ...ਹੇ ਭਾਈ! (ਪਰਮਾਤਮਾ ਦਾ) ਦਰਸਨ ਕਰ ਕੇ ਆਤਮਕ ਜੀਵਨ ਮਿਲ ਜਾਂਦਾ ਹੈ, ਹਰੇਕ
ਇੱਛਾ ਪੂਰੀ ਹੋ ਜਾਂਦੀ ਹੈ |੪|੭|੧੦|

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Sloaks from Var M3

Sloak M:3: (preceding pauri 3)

ਸੂਹਵੀਏ ਸੂਹਾ ਸਭੁ ਸੰਸਾਰੁ ਹੈ ਜਿਨ ਦੁਰਮਤਿ ਦੂਜਾ ਭਾਉ ॥
soohaveeeae soohaa sabh sansaar hai jin dhuramath dhoojaa bhaao |
O red-robed woman, the whole world is red, engrossed in evil-mindedness
and the love of duality.

ਖਿਨ ਮਹਿ ਝੂਠੁ ਸਭੁ ਬਿਨਸਿ ਜਾਇ ਜਿਉ ਟਿਕੈ ਨ ਬਿਰਖ ਕੀ ਛਾਉ ॥
khin mehi jhooth sabh binas jaae jio ttikai n birakh kee shaao |
In an instant, this falsehood totally vanishes; like the shade of a tree, it is
gone.

ਗੁਰਮੁਖਿ ਲਾਲੇ ਲਾਲੁ ਹੈ ਜਿਉ ਰੰਗਿ ਮਜੀਠ ਸਚੜਾਉ ॥
guramukh laalo laal hai jio rang majeeth sacharraao |
The Gurmukh is the deepest crimson of crimson, dyed in the permanent
colour of the Master's love.

ਉਲਟੀ ਸਕਤਿ ਸਿਵੈ ਘਰਿ ਆਈ ਮਨਿ ਵਸਿਆ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਉ ॥
oulattee sakath sivai ghar aae man vasiaa har anmrith naao |
She turns away from Maya, and enters the celestial home of the Master; the
Ambrosial Name of the Master dwells within her mind.

ਨਾਨਕ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਜਿਤੁ ਮਿਲਿਆ ਹਰਿ ਗੁਣ ਗਾਉ ॥੧॥
naanak balihaaree gur aapanae jith miliai har gun gaaoo |1|
I am a sacrifice to my teacher-Guru; meeting Him, I sing the praises of the
Master. |11||

Sloak M:3 (page 786) (preceding pauri 3)

M:3

ਸੂਹਾ ਰੰਗੁ ਵਿਕਾਰੁ ਹੈ ਕੰਤੁ ਨ ਪਾਇਆ ਜਾਇ ॥

soohaa rang vikaar hai kanth n paaeiaa jaae |
The red colour is vain and useless; it cannot help you obtain your beloved Master.

ਇਸੁ ਲਹਦੇ ਬਿਲਮ ਨ ਹੋਵਈ ਰੰਡ ਬੈਠੀ ਦੂਜੈ ਭਾਇ ॥
eis lehadhae bilam n hovee randd baithee dhoojai bhaae |
This colour does not take long to fade; she who loves duality, ends up a widow.

ਮੁੰਧ ਇਆਣੀ ਦੁੰਮਣੀ ਸੁਹੈ ਵੇਸਿ ਲੋਭਾਇ ॥
mundh eiaanee dhunmanee soohai vaes luobhaae |
She who loves to wear her red dress is foolish and double-minded.

ਸਬਦਿ ਸਚੈ ਰੰਗੁ ਲਾਲੁ ਕਰਿ ਭੈ ਭਾਇ ਸੀਗਾਰੁ ਬਣਾਇ ॥
sabadh sachai rang laal kar bhai bhaae seegaar banaae |
So make the true word of the Shabad your red dress, and let the fear of God, and the love of God, be your ornaments and decorations.

ਨਾਨਕ ਸਦਾ ਸੋਹਾਗਣੀ ਜਿ ਚਲਨਿ ਸਤਿਗੁਰ ਭਾਇ ॥੨॥
naanak sadhaa sohaaganeer j chalan sathigur bhaae |2|
She is a happy soul-bride forever, who walks in harmony with the will of the true Guru. |2|

Sloak M3 (page 788, preceding pauri 9)

ਸਲੋਕ ਮ॥ ੩ ॥
Sloak M:3

ਕਾਮਣਿ ਤਉ ਸੀਗਾਰੁ ਕਰਿ ਜਾ ਪਹਿਲਾਂ ਕੰਤੁ ਮਨਾਇ ॥
kaaman tho seegaar kar jaa pehilaa kanth manaae |
O bride, decorate yourself, after you surrender and accept your beloved.

ਮਤੁ ਸੇਜੈ ਕੰਤੁ ਨ ਆਵਈ ਏਵੈ ਬਿਰਥਾ ਜਾਇ ॥
math saejai kanth n aavee eaevai birathaa jaae |
Otherwise, your beloved will not come to your bed, and your ornaments will be useless.

ਕਾਮਣਿ ਪਿਰ ਮਨੁ ਮਾਨਿਆ ਤਉ ਬਣਿਆ ਸੀਗਾਰੁ ॥
kaaman pir man maaniaa tho baniaa seegaar |
O bride, your decorations will adorn you, only when your beloved Mind is pleased.

ਕੀਆ ਤਉ ਪਰਵਾਣੁ ਹੈ ਜਾ ਸਹੁ ਧਰੇ ਪਿਆਰੁ ॥

keaaa tho paravaan hai jaa sahu dharae piaar |

Your ornaments will be acceptable and approved, only when your beloved loves you.

ਭਉ ਸੀਗਾਰੁ ਤਬੋਲ ਰਸੁ ਭੋਜਨੁ ਭਾਉ ਕਰੇਇ ॥

bho seegaar thabol ras bhojan bhaao karaee |

So make the fear of God your ornaments, joy your betel nuts to chew, and care for your food.

[fear of God = ornaments

Betal nuts = joy

Food = care, affection, love]

ਤਨੁ ਮਨੁ ਸਉਪੇ ਕੰਤ ਕਉ ਤਉ ਨਾਨਕ ਭੋਗੁ ਕਰੇਇ ॥੧॥

than man soupae kanth ko tho naanak bhog karaee |1|

Surrender your body and mind to your beloved, and then He will enjoy you.

||1||

[One always surrenders in love:

Love is patient, love is kind.

It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.

Love does not delight in evil but rejoices with the truth.

It always protects, always trusts, always hopes, always perseveres.

Love never fails.]

Sloak M3 (page 788, preceding pauri 9)

ਮ॥ ੩ ॥

M:3

ਕਾਜਲ ਫੂਲ ਤੰਬੋਲ ਰਸੁ ਲੇ ਧਨ ਕੀਆ ਸੀਗਾਰੁ ॥

kaajal fool thanbol ras lae dhan keaaa seegaar |

The wife takes flowers, and fragrance of betel, and decorates herself.

ਸੇਜੈ ਕੰਤੁ ਨ ਆਇਓ ਏਵੈ ਭਇਆ ਵਿਕਾਰੁ ॥੨॥

saejai kanth n aaeiou eaevai bhaeiaa vikaar |2|

But her beloved does not come to her bed, and so these efforts are useless.

||2||

Sloak M3 (page 788, preceding pauri 9)

ਮ॥ ੩ ॥

M:3 ।

ਧਨ ਪਿਰੁ ਏਹਿ ਨ ਆਖੀਅਨਿ ਬਹਨਿ ਇਕਠੇ ਹੋਇ ॥
dhan pir eaehi n aakheean behan eikathae hoe ।
They are not said to be lover and beloved, who merely sit together.

ਏਕ ਜੋਤਿ ਦੁਇ ਮੂਰਤੀ ਧਨ ਪਿਰੁ ਕਹੀਐ ਸੋਇ ॥੩॥
eaek joth dhue moorathee dhan pir keheesai soe ।3।
They alone are called beloved and lover, who have one light in two bodies.
।।3।।

Shabad Sheikh Farid (page 794)

ੴ ਸਿਤਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਸੂਹੀ ਬਾਣੀ ਸੇਖ ਫਰੀਦ ਜੀ ਕੀ ॥

Raga Suhi bani Sheikh Farid ji ki

ਤਪਿ ਤਪਿ (ਸੜਨਾ, ਦੁਖੀ) ਲੁਹਿ ਲੁਹਿ (ਮਚਨਾ, ਤੜਫਨਾ) ਹਾਥ ਮਰੋਰਉ ॥
thap thap luhi luhi haath maroro ।
Burning and burning, writhing (twisting) in pain, I wring my hands.

ਬਾਵਲਿ ਹੋਈ ਸੋ ਸਹੁ ਲੋਰਉ ॥
baaval hoee so sahu loro ।
I have gone insane, seeking my beloved.

ਤੈ ਸਹਿ ਮਨ ਮਹਿ ਕੀਆ ਰੋਸੁ (ਗੁੱਸਾ)॥
thai sehi man mehi keeaa ros ।
O my beloved Master, You are angry with me in Your Mind.

ਮੁਝੁ ਅਵਗਨ ਸਹ ਨਾਹੀ ਦੋਸੁ ॥੧॥
mujh avagan seh naahee dhos ।1।
he fault is with me, and not with my beloved Master. ।।1।।

ਤੈ ਸਾਹਿਬ ਕੀ ਮੈ ਸਾਰ ਨ ਜਾਨੀ ॥
thai saahib kee mai saar n jaanee ।
O my Master, I could not understand Your excellence and worth.

ਜੋਬਨੁ ਖੋਇ ਪਾਛੈ ਪਛੁਤਾਨੀ ॥੧॥ ਰਹਾਉ ॥
joban khoe paashai pashuthaanee ।1। rehaao ।
Having wasted my youth, now I come to regret and repent. ।।1।।Rahau।।

ਕਾਲੀ ਕੋਇਲ ਤੂ ਕਿਤ ਗੁਨ ਕਾਲੀ ॥

kaalee koeil thoo kith gun kaalee |

O black cuckoo, what qualities have made you black?

[Cuckoo or Koel is comparatively a small bird. It is about 12 inches long and has a wingspan of 18 inches. Its average weight is about 52 grms. Koels do not make their own nests rather deposit their eggs in crow's nests to be hatched by their foster parents. Koels are famous for their melodius singing voice.]

ਅਪਨੇ ਪ੍ਰੀਤਮ ਕੇ ਹਉ ਬਿਰਹੈ ਜਾਲੀ ॥

apanae preetham kae ho birehai jaalee |

"I have been burnt by separation from my beloved."

ਪਿਰਹਿ ਬਿਹੂਨ (ਪਤੀ ਤੋਂ ਬਗੈਰ) ਕਤਹਿ ਸੁਖੁ ਪਾਏ ॥

pirehi bihoon kathehi sukh paaeae |

Without her beloved Master, how can the soul-bride ever find peace?

ਜਾ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਤਾ ਪ੍ਰਭੂ ਮਿਲਾਏ ॥੨॥

jaa hoe kirapaal thaa prabhoo milaaeae |2|

When He becomes merciful, then God unites us with Himself. |2|

ਵਿਧਣ (ਦੁਖੀ) ਖੂਹੀ (ਸਮੁੰਦਰ) ਮੁੰਧ (ਦੁਲਹਣ) ਇਕੋਲੀ ॥

vidhan khoohi mundh eikalee |

The lonely soul-bride suffers in the pit of the world.

ਨਾ ਕੋ ਸਾਥੀ ਨਾ ਕੋ ਬੇਲੀ ॥

naa ko saathie naa ko baelee |

She has no companions, and no friends.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਸਾਧਸੰਗਿ ਮੇਲੀ ॥

kar kirapaa prabh saadhasang maelee |

In His Mercy, God has united me with the Sadh Sangat.

ਜਾ ਫਿਰਿ ਦੇਖਾ ਤਾ ਮੇਰਾ ਅਲਹੁ ਬੇਲੀ ॥੩॥

jaa fir dhaekhaa thaa maeraa alahu baelee |3|

And when I look again, then I find God as my helper my true friend. |3|

ਵਾਟ (ਮਾਰਗ) ਹਮਾਰੀ ਖਰੀ (ਬੜੀ) ਉਡੀਣੀ (ਉਦਾਸ) ॥

vaatt hamaaree kharee ouddeenee |

The path upon which I must walk is very depressing.

ਖੰਨਿਅਹੁ (ਖੰਡਾ) ਤਿਖੀ ਬਹੁਤੁ ਪਿਈਣੀ (ਤੰਗ)॥
 khanniahu thikhee bahuth pieenee |
 It is sharper than a two-edged sword, and very narrow.

ਉਸੁ ਉਪਰਿ ਹੈ ਮਾਰਗੁ ਮੇਰਾ ॥
 ous oopar hai maarag maeraa |
 That is where my path lies.

ਸੇਖ ਫਰੀਦਾ ਪੰਥੁ ਸਮਾਰਿ ਸਵੇਰਾ ॥੪॥੧॥
 saekh fareedhaa panth samaar savaeraa |4|1|
 O Sheikh Farid, think of that path early on in your life. |4|1|1|1|

[Nightingale: The Common Nightingale or simply Nightingale (*Luscinia megarhynchos*), also known as Rufous Nightingale, is a small passerine bird that was formerly classed as a member of the thrush family Turdidae, but is now more generally considered to be an Old World flycatcher, Muscicapidae. It belongs to a group of more terrestrial species, often called chats.

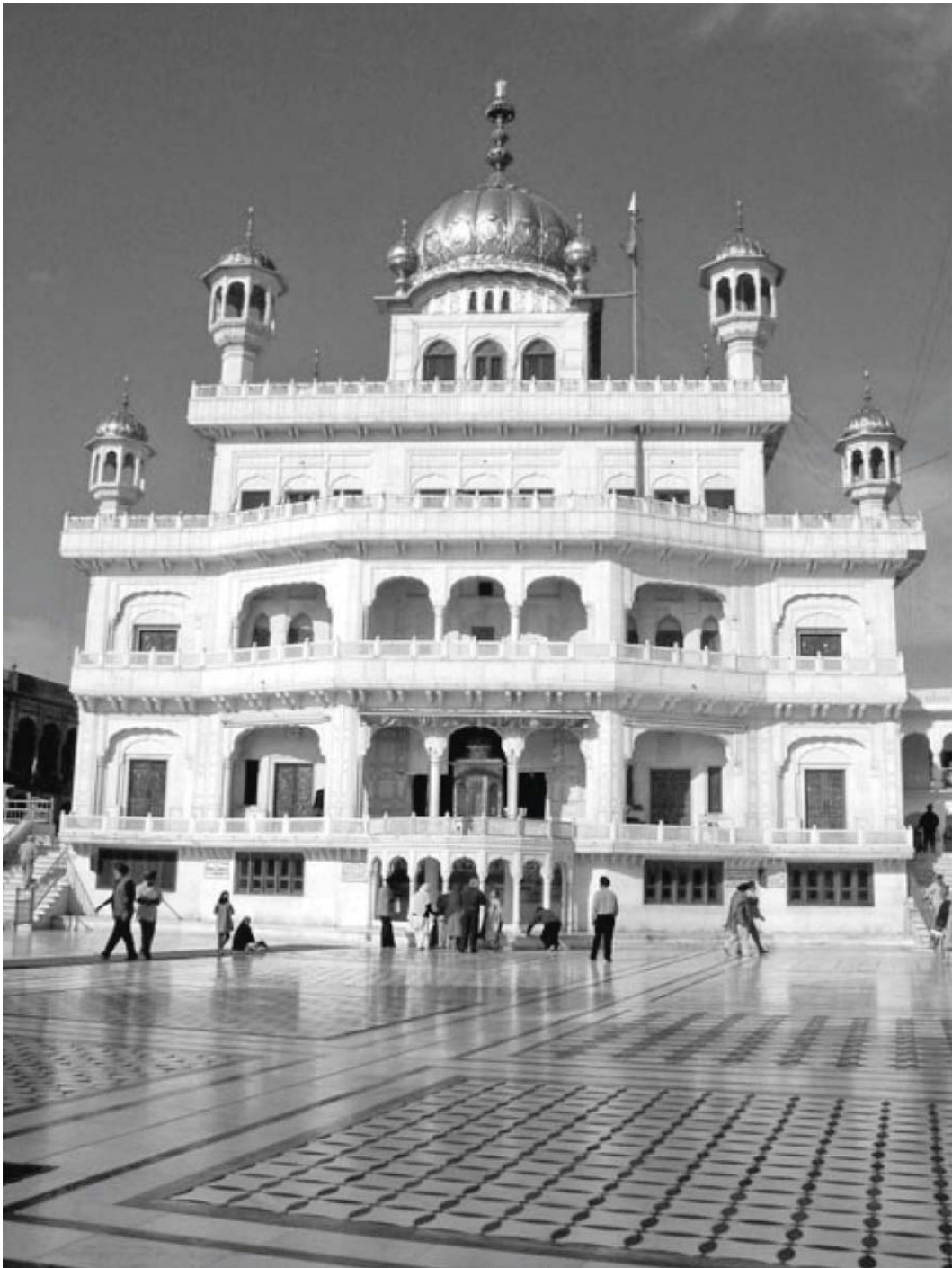


The Common Nightingale is slightly larger than the European Robin, at 15–16.5 cm (5.9–6.5 in) length. It is plain brown above except for the reddish tail. It is buff to white below. Sexes are similar. The song of the Nightingale has been described as one of the most beautiful sounds in nature, inspiring songs, fairy tales, opera, books, and a great deal of poetry.]



RAGA BILAVAL

(Pages 795-858)



SRI AKAL TAKHT SAHIB
(Sri Amritsar Sahib, Punjab)

Introduction

This raga is a popular raga of Bilawal thaht. It has many forms e.g., Yamni Bilawal, Shukal Bilawal, Sarparda Bilawal, DKumb Bilawal, Devgiri Bilawal and Nut Bilawal etc.

This raga is mentioned as a son of rag Bhairav in the Ragamala Listed at the end of Guru Granth Sahib.

The scale and notes of the raga are as follows:

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

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

Tha vadi (most popular) notes are “dha” and samvadi (second most popular) note is “ga”.

This raga is sung at the first part of the day i.e., from 6 am to 9 am. The season of its recitation is spring (Besant) i.e., during February and March.

In Guru Granth Sahib it has hymns from pages 795-858(64 pages).

The Composers:

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

Gurus:

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

Bhagats:

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

The Structure:

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

Gurbani:

1. Shabads (2, 3, 4, and 5 padas)
2. Shabads (8 padas Ashtpadis)
3. Shabads (Chhants)
4. Shabads (Specialist Compositions)
5. Shabads (Var)

Matrix

VISUAL ANALYSIS

Count of the use of Managals:

Complete Mool Mantar =1 at page 795

Ik-Ongkar Satgur Prasadh=30

Placement and count of rahau verses:

First 80 Shabads of the gurus have numbered rahau verses placed at the of the first padas of the shabads; next 52 shabads (including 3 shabads of gurus Tegh Bahadur) have numbered rahau verses in the beginning of the shabads.

The ashtpadis which follow have numbered rahaus both in the beginning of the first padas and at the end of the first padas of the ashtpadis.

Specialist compositions "Thithe" and "Var sat" have one verse of numbered rahau at the end of the first pada.

The Bhagat Bani has rahau verse with numerals and is placed both at the end of the first padas of the shabads and the beginning of the shabads.

Diversification of headings & subheadings in this raga:

PAGE NUMBER	HEADINGS/SUBHEADINGS
795	Raga Bilawal Mehla 1 chaupadas Ghar 1
806	Raga Bilawal Mehla 5 Ghar 4 dopadas
820	Raga Bilawal Mehla 5 chaupadas dopadas Ghar 6
830	Raga Bilawal Mehla 5 Ghar 13 Partal*

*Where Tal is changed again and again during singing.

	P	P	P	P	P	Ashtpadis	Spe	Spe	Chts	Spe	Var	Sloak
Gurus	2	3	4	5	6	8 (padas)	untitled	Titled				
Nanak			4			2		Thithe	2			2
Amardas			5	1		1		War Sat 2 Shbds				24
Ramdas			7			6			2		1 (13 Pauris)	1+1*
Arjan Dev	73		54*	2		2			4+1 (Chhant mangal)			2 Chhants
Tegh Bahadur	2	1										
Bhagats												
Namdev	1											
Ravidas		2										
Sadhna			1									

Pds=Padas

Chts=Chhnats

*One chaupada shabad of Guru Arjan has a recommended tune for its singing, page 802 shabad 4/1/4.

A few shabads selected at random:

Shabad 1 page 795

ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ॥

Bilaval Mehla 1

ਮਨੁ ਮੰਦਰੁ ਤਨੁ ਵੇਸ ਕਲੰਦਰੁ ਘਟ ਹੀ ਤੀਰਥਿ ਨਾਵਾ ॥

man mandhar than vaes kalandhar ghatt hee theerath naavaa |

My mind is like a temple, and my body in its unique uniform roams about like a humble seeker; deep within my heart, I bathe at the hidden sacred shrine.

ਏਕੁ ਸਬਦੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਬਸਤੁ ਹੈ ਬਾਹੁੜਿ ਜਨਮਿ ਨ ਆਵਾ ॥੧॥

eaek sabadh maerai praan basath hai baahurr janam n aavaa |1|

As the word of the Shabad abides within my mind; I shall not come to be born again and again (reincarnation). |1|1|

[Reincarnation is the religious or philosophical concept that the soul or spirit, after biological death, begins a new life in a new body that may be human, animal or spiritual depending on the moral quality of the previous life's actions.

Although the majority of sects within the Abrahamic religions of Judaism, Christianity, and Islam do not believe that individuals reincarnate, particular groups within these religions do refer to reincarnation.

Psychiatrist Ian Stevenson, from the University of Virginia, investigated many reports of young children who claimed to remember a past life. He conducted more than 2,500 case studies over a period of 40 years and published twelve books, including *Twenty Cases Suggestive of Reincarnation* and *where Reincarnation and Biology Intersect*.]

ਮਨੁ ਬੋਧਿਆ (ਵਿਨਿਆ ਗਿਆ ਹੈ) ਦਇਆਲ ਸੇਤੀ ਸੇਰੀ ਮਾਈ ॥

man baedhiaa dhaciaal saethee maeree maaee |

My mind is pierced through by the Name of the merciful Master, O my mother!

ਕਉਣੁ ਜਾਣੈ ਪੀਰ ਪਰਾਈ ॥

koun jaanai peer paraaee |

Who can know the pain of another?

ਹਮ ਨਾਹੀ ਚਿੰਤ ਪਰਾਈ ॥੧॥ ਰਹਾਉ ॥

ham naahee chinth paraaee |1| rehaao |

I think of none other than the Master. |1|rahau||

ਅਗਮ ਅਗੋਚਰ ਅਲਖ ਅਪਾਰਾ ਚਿੰਤਾ ਕਰਹੁ ਹਮਾਰੀ ॥

agam agochar alakh apaaraa chintha karahu hamaaree |

O Master, inaccessible, unfathomable, invisible and infinite: please, take care of me!

[The Sikhism's view of God is essentially monotheistic. God is imperishable and uncreated who is the source of all existence. He is unknowable, inaccessible, eternal, omniscient, omnipotent and omnipresent. Though transcendent and inaccessible directly, His image is reflected in His creation.

Examples of Divine attributes are first described in 'Mool Mantra' and then illustrated throuout Guru Granth Sahib which include His description as Almighty, All-Powerful, All-loving, All-Merciful, Most-Compassionate and All-Glorious.

The purpose of creation is for the created to have the capacity to know and love its Creator. God communicates His will and purpose to humanity through intermediaries, known as manifestations of God, who are called Gurus, Prophets, Avtaras and Messengers. Their followers have founded religions, after their names, from prehistoric times up to the present day.

The Sikh teachings state that one can develop a closer relationship with God through prayer, meditation, study of the holy writings, and service to humanity. Therefore, we learn that nearness to God is possible through devotion to Him and service to humanity.]

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਿਪੁਰਿ ਲੀਣਾ ਘਟਿ ਘਟਿ ਜੋਤਿ ਤੁਮਾਰੀ ॥੨॥

jal thal meheal bharipur leenaa ghatt ghatt joth thumaaree |2|

In the water, on the land and in sky, You are totally pervading. Your light is in each and every heart. |12||

Cross reference:

ਸਦਾ ਸਦਾ ਸੋ ਸੇਵੀਐ ਜੋ ਸਭ ਮਹਿ ਰਹੈ ਸਮਾਇ ॥

sadhaa sadhaa so saeveeai jo sabh mehi rehai samaae |

So serve Him, forever and ever; He is contained in all.

ਅਵਰੁ ਦੂਜਾ ਕਿਉ ਸੇਵੀਐ ਜੰਮੈ ਤੈ ਮਰਿ ਜਾਇ ॥

avar dhoojaa kio saeveeai janmai thai mar jaae |

Why serve another who is born, and then dies?

(Raga Gujri, Mehla3, page 509)

ਸਿਖ ਮਤਿ ਸਭ ਬੁਧਿ ਤੁਮਾਰੀ ਮੰਦਿਰ (ਘਰ, ਮਹਿਲ) ਛਾਵਾ (ਸਰਾਵਾਂ)ਤੇਰੇ ॥

sikh math sabh budh thumaaree mandhir shaavaa thaerae |

All teachings, instructions and understandings are Yours; the mansions and sanctuaries are Yours as well.

ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ ਮੇਰੇ ਸਾਹਿਬਾ ਗੁਣ ਗਾਵਾ ਨਿਤ ਤੇਰੇ ॥੩॥

thujh bin avar n jaanaa maerae saahibaa gun gaavaa nith thaerae |3|

Without You, I know no other, O my Master; I continually sing Your glorious praises. |13||

ਜੀਅ ਜੰਤ ਸਭਿ ਸਰਣਿ ਤੁਮਾਰੀ ਸਰਬ ਚਿੰਤ ਤੁਧੁ ਪਾਸੇ ॥

jeea janth sabh saran thumaaree sarab chinth thudh paasae |

All beings and creatures seek the protection of Your sanctuary; all thought of their care rests with You.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਚੰਗਾ ਇਕ ਨਾਨਕ ਕੀ ਅਰਦਾਸੇ ॥੪॥੨॥

jo thudh bhaavai soee changaa eik naanak kee aradhaasae |4|2|

That which pleases Your Will is good; this alone is Nanak's prayer. |14||2||

Shabad 2 page 806

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥
Bilaval Mehla 5

ਸਾਂਤਿ ਪਾਈ ਗੁਰਿ ਸਤਿਗੁਰਿ ਪੂਰੇ ॥
saath paaee gur sathigur poorae |
The Guru, the perfect Satguru, has blessed me with peace and tranquility.

ਸੁਖ ਉਪਜੇ ਬਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥੧॥ ਰਹਾਉ ॥
sukh oupajae baajae anehadh thoorae |1| rehaao |
Peace and joy have welled up, and the mystical trumpets of the unstruck
sound current vibrate. |1|1|rahau||

[Anhad: The awareness (surt) of persons who do regular Simran or mediation
develope an inward focus. The cloudiness of the thoughts and emotions becomes
thinner and then they easily hear the celestial sound. This sound is known as
Nad. Gurbani calls it Anhad Shabad. Anhad means the sound that is not produced
by striking of two objects. This sound exists as such and has a divine origin.]

ਤਾਪ ਪਾਪ ਸੰਤਾਪ ਬਿਨਾਸੇ ॥
thaap paap santhaap binaasae |
Sufferings, sins and afflictions have been dispelled.

Cross reference page 714

ਤੀਨੇ ਤਾਪ ਨਿਵਾਰਣਹਾਰਾ ਦੁਖ ਹੰਤਾ ਸੁਖ ਰਾਸਿ ॥
theenae thaap nivaaranehaaraa dhukh hanthaa sukh raas |
The Master is the One who removes the three illnesses (physical, mental and
superstitious); He is the destroyer of pain, the storehouse of peace.

ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਕੋਊ ਲਾਗੈ ਜਾ ਕੀ ਪ੍ਰਭ ਆਗੈ ਅਰਦਾਸਿ ॥੧॥
thaa ko bighan n koo laagai jaa kee prabh aagai aradhaas |1|
No obstacles block the path of one who prays before God. |1|1|

Books of biology mentions three types of diseases as follows:
Infectious diseases (ਛੂਤ ਦੀਆਂ ਬੀਮਾਰਿਆਂ): These communicable diseases are caused
by bacteria, viruses, fungi and parasites. [Malaria, Flu, Chickenpox]
Lifestyle diseases [ਜੀਵਨ ਢੰਗ ਨਾਲ ਲਗਿਆਂ ਬੀਮਾਰਿਆਂ]: These are not communicable
and are caused by environmental factors such as wrong diet [obesity, diabetes],
smoking [lung cancer], excessive drinking [damaged liver, jaundice] and pollution
[asthama, allergies].
Genetic diseases [ਆਨੁਵੰਸ਼ਿਕ ਬੀਮਾਰਿਆਂ]: These are diseases due to inherited
conditions e.g., blood disorder, diabetes, Myopia & presbyopia.

ਹਰਿ ਸਿਮਰਤ ਕਿਲਵਿਖ ਸਭਿ ਨਾਸੇ ॥੧॥
har simarath kilavikh sabh naasae |1|
Remembering the Master in meditation, all sinful mistakes have been
erased. ||1||

ਅਨਦੁ ਕਰਹੁ ਮਿਲਿ ਸੁੰਦਰ ਨਾਰੀ ॥
anadh karahu mil sundhar naaree |
Joining together, O beautiful soul-brides, celebrate and make merry.

ਗੁਰਿ ਨਾਨਕਿ ਮੇਰੀ ਪੈਜ ਸਵਾਰੀ ॥੨॥੩॥੨੧॥
gur naanak maeree paj savaaree |2|3|21|
Guru Nanak has saved my honour. ||2||3||21||

Shabad 3 page 807

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥
bilaaval mehalaa 5 |

ਮਨ ਮਹਿ ਸਿੰਚਹੁ ਹਰਿ ਹਰਿ ਨਾਮ ॥
man mehi sinchahu har har naam |
Irrigate your mind with the Name of the Master

ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਹਰਿ ਗੁਣ ਗਾਮ ॥੧॥
anadhin keerathan har gun gaam |1|
Night and day, sing the Kirtan of the Master's praises. ||1||

ਐਸੀ ਪ੍ਰੀਤਿ ਕਰਹੁ ਮਨ ਮੇਰੇ ॥
aisee preeth karahu man maerae |
Enshrine such love, O my mind,

ਆਠ ਪਹਰ ਪ੍ਰਭ ਜਾਨਹੁ ਨੇਰੇ ॥੧॥ ਰਹਾਉ ॥
aath pehar prabh jaanahu naerae |1| rehaao |
that twenty-four hours a day, God should seem near to you. ||1||rahau||

ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਨਿਰਮਲ ਭਾਗ ॥
kahu naanak jaa kae niramal bhaag |
Says Nanak, one who has such immaculate destiny

ਹਰਿ ਚਰਨੀ ਤਾ ਕਾ ਮਨੁ ਲਾਗ ॥੨॥੭॥੨੫॥
har charanee thaa kaa man laag |2|7|25|
his mind is attached to the Master's feet. ||2||7||25||

Shabad 4 page 808

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਘਰੁ ੫ ਚਉਪਦੇ
Raga Bilaval Mehla 5, Ghar 5, Chaupadas

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮ੍ਰਿਤ (ਟੁਟਣ ਵਾਲਾ) ਮੰਡਲ ਜਗੁ ਸਾਜਿਆ ਜਿਉ ਬਾਲੂ (ਰੇਤ)ਘਰ ਬਾਰ ॥
mrith manddal jag saajiaa jio baaloo ghar baar ।
This perishable realm and world has been made like a house of sand.

Cross reference 1427

ਜੋ ਉਪਜਿਓ ਸੋ ਬਿਨਸਿ ਹੈ ਪਰੇ ਆਜੁ ਕੈ ਕਾਲਿ ॥
jo oupajiou so binas hai paro aaj kai kaal ।
Whatever has been created shall be destroyed; everyone shall perish, today
or tomorrow.

(ਆਖ...ਹੇ ਭਾਈ! ਜਗਤ ਵਿਚ ਤਾਂ) ਜਿਹੜਾ ਭੀ ਜੰਮਿਆ ਹੈ ਉਹ (ਜ਼ਰੂਰ) ਨਾਸ ਹੋ ਜਾਇਗਾ (ਹਰ ਕੋਈ ਇਥੋਂ)
ਅੱਜ ਜਾਂ ਭਲਕੇ ਕੁਚ ਕਰ ਜਾਣ ਵਾਲਾ ਹੈ ।

ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੇ ਛਾਡਿ ਸਗਲ ਜੰਜਾਲ ॥੫੨॥
naanak har gun gaae lae shaadd sagal janjaal ।52।
O Nanak, sing the glorious praises of the Master, and give up all other
entanglements. ।।52।।
ਹੇ ਨਾਨਕ! (ਇਸ ਵਾਸਤੇ ਮਾਇਆ ਦੇ ਮੋਹ ਦੀਆਂ) ਸਾਰੀਆਂ ਫਾਹੀਆਂ ਲਾਹ ਕੇ ਪਰਮਾਤਮਾ ਦੇ ਗੁਣ ਗਾਇਆ ਕਰ
।੫੨।

Cross reference II ragas Asa page 463

ਮਹਲਾ ੨ ॥
Mehla 2

ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥
eihu jag sachai kee hai kotharree sachae kaa vich vaas ।
This world is the house of the True Master; within it is also His dwelling.

ਇਕਨਾ ਹੁਕਮਿ ਸਮਾਇ ਲਏ ਇਕਨਾ ਹੁਕਮੇ ਕਰੇ ਵਿਣਾਸੁ ॥
eikanaa hukam samaae leae eikanaa hukamae karae vinaas ।
By His Command, some are merged into Him, and some, by His Command,
are destroyed.

ਇਕਨਾ ਭਾਣੈ ਕਢਿ ਲਏ ਇਕਨਾ ਮਾਇਆ ਵਿਚਿ ਨਿਵਾਸੁ ॥
eikanaa bhaanai kat leae eikanaa maaeiaa vich nivaas ।

Some, by the pleasure of His Will, are lifted up out of Maya, while others are made to dwell within it.

ਏਵ ਭਿ ਆਖਿ ਨ ਜਾਪਈ ਜਿ ਕਿਸੈ ਆਣੇ ਰਾਸਿ ॥
eaev bh aakh n jaapee j kisai aanae raas |
No one can say who will be rescued.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਜਾ ਕਉ ਆਪਿ ਕਰੇ ਪਰਗਾਸੁ ॥੩॥
naanak guramukh jaaneeai jaa ko aap karae paragaas |3|
O Nanak, he alone is known as Gurmukh, unto whom the Master reveals Himself. ||3||

ਬਿਨਸਤ (ਬਰਬਾਦ ਹੋਨਾ) ਬਾਰ ਨ ਲਾਗਈ ਜਿਉ ਕਾਗਦ ਬੂੰਦਾਰ (ਪਾਣੀ ਨਾਲ ਭਿੱਜਾ ਹੋਇਆ) ॥੧॥
binasath baar n laagee jio kaagadh boondhaar |1|
In no time at all, it is destroyed, like the paper drenched with water. ||1||

ਸੁਨਿ ਮੇਰੀ ਮਨਸਾ ਮਨੈ ਮਾਹਿ ਸਤਿ ਦੇਖੁ ਬੀਚਾਰਿ ॥
sun maeree manasaa manai maahi sath dhaekh beechaar |
Listen to me, people: behold, and consider this within your mind.

ਸਿਧ ਸਾਧਿਕ (ਰਬ ਨੂੰ ਲੱਭ ਰਹੇ) ਗਿਰਹੀ (ਘਰਿਸਤੀ) ਜੋਗੀ ਤਜਿ ਗਏ ਘਰ ਬਾਰ ॥੧॥ ਰਹਾਉ ॥
sidh saadhik girehee jogee thaj geae ghar baar |1| rehaao |
The siddhas, the seekers, house-holders and yogis have forsaken their homes and left. ||1|| rahau |

ਜੈਸਾ ਸੁਪਨਾ ਰੈਨਿ ਕਾ ਤੈਸਾ ਸੰਸਾਰ ॥
jaisaa supanaa rain kaa thaisaa sansaar |
This world is like a dream in the night.

Cross reference page 1427 – Sloak Mehla 9

ਜਗ ਰਚਨਾ ਸਭ ਬੁਠ ਹੈ ਜਾਨਿ ਲੇਹੁ ਰੇ ਮੀਤ ॥
jag rachanaa sabh jhooth hai jaan laehu rae meeth |
The world and its affairs are totally false; know this well, my friend.
ਹੇ ਮਿੱਤਰ! ਇਹ ਗੱਲ ਸੱਚੀ ਜਾਣ ਕਿ ਜਗਤ ਦੀ ਸਾਰੀ ਹੀ ਰਚਨਾ ਨਾਸਵੰਤ ਹੈ ।

ਕਹਿ ਨਾਨਕ ਥਿਰੁ ਨਾ ਰਹੈ ਜਿਉ ਬਾਲੂ ਕੀ ਭੀਤਿ ॥੪੯॥
kehi naanak thir naa rehai jio baaloo kee bheeth |49|
Says Nanak, it is like a wall of sand; it shall not endure. ||49||

ਨਾਨਕ ਆਖਦਾ ਹੈ... ਰੇਤ ਦੀ ਕੰਧ ਵਾਂਗ (ਜਗਤ ਵਿਚ) ਕੋਈ ਭੀ ਚੀਜ਼ ਸਦਾ ਕਾਇਮ ਰਹਿਣ ਵਾਲੀ ਨਹੀਂ ਹੈ
18੯।

ਦ੍ਰਿਸ਼ਟਿਮਾਨ ਸਭੁ ਬਿਨਸੀਐ ਕਿਆ ਲਗਹਿ ਗਵਾਰ ॥੨॥

dhrisattimaan sabh binaseeai kiaa lagehi gavaar |2|

All that is seen shall perish. Why are you attached to it, you fool? |12||

ਕਹਾ ਸੁ ਭਾਈ ਮੀਤ ਹੈ ਦੇਖੁ ਨੈਨ ਪਸਾਰਿ ॥

kehaa s bhaae meeth hai dhaekh nain pasaar |

Where are your brothers and friends? Open your eyes and see

ਇਕਿ ਚਾਲੇ ਇਕਿ ਚਾਲਸਹਿ ਸਭਿ ਅਪਨੀ ਵਾਰ ॥੩॥

eik chalaee eik chalasehi sabh apanee vaar |3|

Some have gone, and some will go; everyone must take his turn. |13||

Cross Reference

Raga Asa page 474, pauri 20 (Asa di Var Mehla 1)

ਜੋ ਆਇਆ ਸੋ ਚਲਸੀ ਸਭੁ ਕੋਈ ਆਈ ਵਾਰੀਐ ॥

jo aaeiaa so chalasee sabh koee aae vaareeai |

Whoever has come shall depart; all shall have their turn.

ਜਿਸ ਕੇ ਜੀਅ ਪਰਾਣ ਹਹਿ ਕਿਉ ਸਾਹਿਬੁ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥

jis kae jee paraan hehi kio saahib manahu visaareeai |

He who owns our soul, and our very breath of life - why should we forget that Master from our minds?

Cross reference

Sloak Mehla 9, page 1429

ਸੰਗ ਸਖਾ ਸਭਿ ਤਜਿ ਗਏ ਕੋਊ ਨ ਨਿਬਹਿਓ ਸਾਥਿ ॥

sang sakhaa sabh thaj geae kooo n nibehiou saath |

My friends and relations have all deserted me; no one remains with me [when I go on my last journey].

(ਜਦੋਂ ਅੰਤ ਵੇਲੇ) ਸਾਰੇ ਸਾਥੀ ਸੰਗੀ ਛੱਡ ਜਾਂਦੇ ਹਨ, ਜਦੋਂ ਕੋਈ ਭੀ ਸਾਥ ਨਹੀਂ ਨਿਬਾਹ ਸਕਦਾ,

ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਪਤਿ ਮੈ ਟੇਕ ਏਕ ਰਘੁਨਾਥ ॥੫੫॥

kahu naanak eih bipath mai ttaek eek raghunaath |55|

Says Nanak, in this tragedy, the Master alone is my Support. |155||

ਹੇ ਨਾਨਕ! ਆਖ... ਉਸ (ਇਕੱਲੇ-ਪਨ ਦੀ) ਮੁਸੀਬਤ ਵੇਲੇ ਭੀ ਸਿਰਫ ਪਰਮਾਤਮਾ ਦਾ ਹੀ ਸਹਾਰਾ ਹੁੰਦਾ ਹੈ (ਸੋ, ਹੇ ਭਾਈ! ਸਦਾ ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ ਸਿਮਰਿਆ ਕਰੋ)

Cross reference

Sloak Mehla 9 page 1429

ਰਾਮੁ ਗਇਓ ਰਾਵਨੁ ਗਇਓ ਜਾ ਕਉ ਬਹੁ ਪਰਵਾਰੁ ॥
raam gaeiou raavan gaeiou jaa ko bahu paravaar |
Rama passed away, as did Ravan, even though they had lots of relatives.
ਹੇ ਭਾਈ! ਸ੍ਰੀ) ਰਾਮ (-ਚੰਦ੍ਰ) ਕੂਚ ਕਰ ਗਿਆ, ਰਾਵਨ ਭੀ ਚੱਲ ਵੱਸਿਆ ਜਿਸ ਨੂੰ ਵੱਡੇ ਪਰਵਾਰ ਵਾਲਾ ਕਿਹਾ
ਜਾਂਦਾ ਹੈ ।

ਕਹੁ ਨਾਨਕ ਥਿਰੁ ਕਛੁ ਨਹੀ ਸੁਪਨੇ ਜਿਉ ਸੰਸਾਰੁ ॥੫੦॥
kahu naanak thir kash nehee supanae jio sansaar |50|
Says Nanak, nothing lasts forever; the world is like a dream. ||50||
ਹੇ ਨਾਨਕ! ਆਖ... (ਇਥੇ) ਕੋਈ ਭੀ ਸਦਾ ਕਾਇਮ ਰਹਿਣ ਵਾਲਾ ਪਦਾਰਥ ਨਹੀਂ ਹੈ ।(ਇਹ) ਜਗਤ ਸੁਪਨੇ ਵਰਗਾ
(ਹੀ) ਹੈ ।੫੦।

ਜਿਨ ਪੂਰਾ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਸੇ ਅਸਥਿਰੁ ਹਰਿ ਦੁਆਰਿ ॥
jin pooraa sathigur saeviaa sae asathir har dhuaar |
Those who serve the perfect Satguru, remain ever-stable at the door of the
Master.

Cross reference:

ਸਲੋਕ ਮ॥ ੫ ॥
Sloak Mehla 5

ਸਤਿਗੁਰਿ ਪੂਰੈ ਸੇਵਿਐ ਦੂਖਾ ਕਾ ਹੋਇ ਨਾਸੁ ॥
sathigur poorai saeviai dhookhaa kaa hoe naas |
Serving the perfect Satguru, suffering ends.

ਨਾਨਕ ਨਾਮਿ ਅਰਾਧਿਐ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥੧॥
naanak naam araadhiai kaaraj aavai raas |1|
O Nanak, worshipping the Nam in adoration, one's affairs come to be resolved.
||1||

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਰਾਖੁ ਪੈਜ ਮੁਰਾਰਿ ॥੪॥੧॥੩੧॥
jan naanak har kaa dhaas hai raakh paj muraar |4||1||31||
Servant Nanak is the Master's slave; preserve his honour, O Master, destroyer
of ego. ||4||1||31||

Shabad 5 page 808

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥
Bilaval, Mehla 5

ਲਾਲ ਰੰਗੁ ਤਿਸ ਕਉ ਲਗਾ ਜਿਸ ਕੇ ਵਡਭਾਗਾ ॥
laal rang this ko lagaa jis kae vaddabhaagaa ।
One is dyed in the colour of the Master's Love, by great good fortune.

COLOURS

[According to general worldwide believe colours play an important part in our lives. They affect our health, moods, living style, happiness, etc.

It is generally experienced in life that bright colours produce happiness and enthusiasm in a person while dull colours cause negative effect and make one dull and morose (depress).

Each colour is associated symbolically with something. Take the example of white colour. It stands for peace, purity, nobility and innocence. Black colour denotes sympathy for the aggrieved. Yellow stands for warmth and light blue and green for repose (relaxation) and peace. Red colour signifies vigour, energy, youthfulness and dash.

It (red colour) has played an instrumental role in Hindu customs and beliefs, perhaps the most ceremonious one being in the life of a married woman.

A girl's arrival into her role as the married woman is symbolized by the almost red henna on her hands and is sealed with the pinch of red powder sindoor on her head.

Matrimonial bliss and a promise of togetherness are all sealed by the warmth and binding power of the red drape and red accessories. The bride's first step into her new home is characterized by the ritual of her having to dip her feet in red water and walk bare feet on the floor of the house to symbolize the beginning of her new role.

In Guru Granth Sahib, there is a mention of words 'Majith – fast colour' and 'Kusumbh – non-fast colour'. Love for God is like Majith colour that would never fade away.

FLOWERS

Flowers are the most beautiful creation of nature; it plays an important role in making our life more colourful, joyful and happy. People use flowers as a gesture of showing their feeling for their loved ones. For various functions like wedding, baby showers, baby birth, anniversaries, etc., flowers are used for gifting. Many people bestow bouquets to family or friends for birthdays whereas many people use them as a symbol of mourn and tribute on funerals. Flowers

play a very crucial role in our lives, and in one or the other, they are related with us.

While a red rose would be ideal for a prospective lover or a smart married man who remembers anniversaries, roses can also be used for a variety of other sentiments. Colored roses such as white (purity), peach (appreciation), yellow (joy), lavender (excitement), orange (enthusiasm), light pink (admiration), and dark pink (gratitude) each express a different emotion. A red rose has from medieval times been associated with love of all kind, and is the most lovable colour.]

ਮੈਲਾ ਕਦੇ ਨ ਹੋਵਈ ਨਹ ਲਾਗੈ ਦਾਗਾ ॥੧॥

mailaa kadhae n hovee neh laagai dhaagaa |1|

This colour (red colour) is never muddied; no stain ever sticks to it. ||1||

ਪ੍ਰਭੁ ਪਾਇਆ ਸੁਖਦਾਈਆ ਮਿਲਿਆ ਸੁਖ ਭਾਇ ॥

prabh paaeiaa sukhadhaaeaa miliaa sukh bhaae |

When one finds God, the giver of peace, one feels utmost joy.

ਸਹਜਿ ਸਮਾਨਾ ਭੀਤਰੇ ਛੇਡਿਆ ਨਹ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

sehaj samaanaa bheetharae shoddiaa neh jaae |1| rehaao |

The Celestial Master blends into his soul, and he can never leave Him.
||1|| rahau |

[Sehaj in Sikh vocabulary refers to a state of mental and spiritual equipoise without the least intrusion of ego; unshaken natural and effortless serenity attained through spiritual discipline.]

ਝਰਾ ((ਵੱਡੀ ਉਮਰ) ਮਰਾ (ਮੌਤ) ਨਹ ਵਿਆਪਈ ਫਿਰਿ ਦੂਖੁ ਨ ਪਾਇਆ ॥

jaraa maraa neh viaapee fir dhookh n paaeiaa |

Old age and death cannot touch him, and he shall not suffer pain again.

ਪੀ ਅੰਮ੍ਰਿਤੁ ਆਘਾਨਿਆ (ਤ੍ਰਿਪਤ ਹੋ ਜਾਨਾ) ਗੁਰਿ ਅਮਰੁ ਕਰਾਇਆ ॥੨॥

pee anmrith aaghaaniaa gur amar karaeiaa |2|

Drinking the Nectar, he is satisfied; the Guru makes him immortal. ||2||

ਸੋ ਜਾਨੈ ਜਿਨਿ ਚਾਖਿਆ ਹਰਿ ਨਾਮੁ ਅਮੋਲਾ ॥

so jaanai jin chaakhiaa har naam amolaa |

He alone knows its taste, who tastes the priceless Name of the Master.

ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਈਐ ਕਿਆ ਕਹਿ ਮੁਖਿ ਬੋਲਾ ॥੩॥

keemath kehee n jaaeeai kiaa kehi mukh bolaa |3|

Its value cannot be estimated; what can I say with my mouth? ||3||

ਸਫਲ ਦਰਸ਼ ਤੇਰਾ ਪਾਰਬ੍ਰਹਮ ਗੁਣ ਨਿਧਿ ਤੇਰੀ ਬਾਣੀ ॥
safal dharas thaeraa paarabreham gun nidh thaeree baanee |
Fruitful is the blessed vision of your darshan, O supreme Master. The word
of Your hymns is the treasure of virtue.

ਪਾਵਉ ਧੂਰਿ ਤੇਰੇ ਦਾਸ ਕੀ ਨਾਨਕ ਕੁਰਬਾਣੀ ॥੪॥੩॥੩੩॥
paavo dhoor thaerae dhaas kee naanak kurabaanee |4|3|33|
Please bless me with the dust of the feet of Your slaves; Nanak is a sacrifice.
|4|3|33|

Shabad 6 page 810

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥
Bilaval Mehla 5

ਚਰਨ ਭਏ ਸੰਤ ਬੋਹਿਥਾ ਤਰੇ ਸਾਗਰੁ ਜੇਤ (ਨਾਲ) ॥
charan bhae santh bohithaa tharae saagar jaeth |
The feet of the saints are the boat, to cross over the world-ocean.

God, ocean, seas and the earth:
[Earth's global water makes up approximately 71% of the planet's surface.
There are five oceans, 113 seas and numerous rivers and rivlets. All seas,
rivers and rivlets, at the end, flow back into oceans.

The five oceans, according to their size, are as follows:

- Pacific Ocean [you cross this while flying from London to New York]
- Atlantic Ocean [you cross this while flying from London to New Delhi]
- Indian Ocean
- Southern Ocean aka Antarctic Ocean
- Arctic Ocean

A sea is part of an ocean that is partially surrounded by land. If it is totally surrounded, then it is called an inland sea. An ocean is a body of salt water with no boundaries and limitless volume. It is limitless because with no boundaries, definitive quantity cannot be measured.

Here, size is also important, Oceans are bigger than seas, (smallest ocean Arctic 5,427,000 sq miles, largest sea Mediterranean 1,144,800 sq mi). But a sea is more or less enclosed and separated from the larger ocean by land.

Ocean by Size:

- Pacific (155,557,000 sq km)
- Atlantic (76,762,000 sq km)
- Indian (68,556,000 sq km)

- Southern (20,327,000 sq km)
- Arctic (14,056,000 sq km)

Greatest Depths:

- Mariana Trench, Pacific 35,827 ft
- Puerto Rico Trench, Atlantic 30,246 ft
- Java Trench, Indian 24,460 ft
- Arctic Basin, Arctic 18,456 ft
- Southern Ocean, 23,737 ft

Planet Earth Details

- Surface Area (510,066,000 sq km)
- Land Area (148,647,000 sq km) 29.1%
- Ocean Area (335,258,000 sq km)
- Total Water Area (361,419,000 sq km) 70.9%
- Type of Water (97% salt), (3% fresh water)

Human efforts to cross world oceans and size of their boat:

John Guzzwell sailed around the world in "Trekka" which was 20 feet 6 inches long. Robert Manery sailed across the Atlantic in "Tinkerbell", a 13 foot sailboat.

In 1979, Gerry Spiess sailed Yankee Girl solo across the North Atlantic Ocean to set a world's record for the smallest boat crossing, west to east. It took him 54 days to sail 3,800 miles from Virginia Beach, Virginia to Falmouth, England

What Lives in Oceans?

The first official register of what lives in the oceans has revealed that the marine environment may be home to as many as a million species of animals and plants, but only about a quarter of them have actually been formally described.

According to the Census of Marine Life which has a membership of more than 2,000 scientists from 82 countries there are about 230,000 known marine creatures that have gone through the process of becoming legitimately described as "unique". Since 2003 the Census of Marine Life has discovered more than 5,000 new living creatures.

World Ocean and Gurbani:

When we talk about Waheguru and 'sagar', then we think of God as an ocean and our soul as a droplet of water. The water droplet is separated from the ocean. The droplets come on land in the form of rain. We are like those rain droplets; we have been separated from God and have been born in this world. The dignity of the rain droplet lies in merging back in the ocean. Just like those rain droplets the main purpose of our soul is to merge back with God, to be One with Him- this is called Mukti.

Gurbani also talks about 'ocean of fire' and 'burning ocean', these names point to the journey of life which passes through endless hardships and challenges. Gurbani confirms that 'Nam' is a boat to swim through these horrific oceans. It further confirms that the Gurmukhs always swim through and the Manmukhs always drown.

Count of Birds and Animals on earth:

Scientists aren't absolutely sure about the count of birds and animals because there are dying and being born nearly every second. However, it is estimated that there are around 500 billion ((500,000,000,000) animals and birds of which 200 billion are birds.

Regarding their variety, according to a new estimate by scientists, the world contains about 8.7 million different types of species. GURBANI ALSO MENTIONS 8.4 MILLION DIFFERENT TYPES OF SPECIES (cOrwsI l~K jUnw).

ਮਾਰਗ ਪਾਏ ਉਦਿਆਨ (ਬਿਆਬਾਨ) ਮਹਿ ਗੁਰਿ ਦਸੇ ਭੇਤ ॥੧॥

maarag paaeae oudhiaan mehi gur dhasae bhaeth |1|

In the wilderness, the Guru places them on the path, and reveals the secrets of the Master's mystery. |1|1|1|

In the above verse, the wilderness refers to deserted lands and sacry areas of jungles.

By definition, wilderness is a natural environment on Earth that has not been significantly modified by human activity. It may also be defined as: "The most intact, undisturbed wild natural areas left on our planet—those last truly wild places that humans do not control and have not developed with roads, pipelines or other industrial infrastructure."

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰੇ ਹਰਿ ਹਰਿ ਹਰਿ ਹੇਤ (ਪਿਆਰ ਪਾਨਾ)॥

har har har har har harae har har har haeth |

O Master, I love You.

ਊਠਤ ਬੈਠਤ ਸੋਵਤੇ ਹਰਿ ਹਰਿ ਹਰਿ ਚੇਤ ॥੧॥ ਰਹਾਉ ॥

oothath baithath sovathae har har har chaeth |1| rehaao |

While standing up, sitting down and sleeping, think of the Master. |1|1|1|rahau|1|

ਪੰਚ ਚੋਰ ਆਗੈ ਭਗੇ ਜਬ ਸਾਧਸੰਗੇਤ ॥

panch chor aagai bhagae jab saadhasangaeth |

The five thieves run away, when one joins the Saadh Sangat.

[The five thieves are: lust, anger, greed, attachment and ego

Cross reference:

Guru Ramdas, Raga Sarang page 1201

ਤਿਨ੍ ਜਨ ਕੇ ਸਭਿ ਪਾਪ ਗਏ ਸਭਿ ਦੇਖ ਗਏ ਸਭਿ ਰੋਗ ਗਏ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ਗਏ ਤਿਨ੍ ਜਨ
ਕੇ ਹਰਿ ਮਾਰਿ ਕਢੇ ਪੰਚ ਚੋਰਾ ॥੧॥

thina jan kae sabh paap geae sabh dhokh geae sabh rog geae kaam krodh lobh
mohu abhimaan geae thina jan kae har maar katae panch chora |1|

All the sins of that humble being (devotee, pure) are taken away, all pains
are taken away, all diseases are taken away; lust anger, greed, attachment and
egotistical pride are taken away. The Master drives the five thieves out of such
a person. 1]

ਪੂੰਜੀ ਸਾਬਤੁ (ਸਾਰੀ) ਘਣੇ ਲਾਭੁ ਗ੍ਰਿਹਿ ਸੋਭਾ ਸੇਤ ॥੨॥

poonjee saabath ghano laabh grihi sobhaa saeth |2|

His investment is intact, and he earns great profits; his household is blessed
with honour. |2| |

ਨਿਹਚਲ ਆਸਣੁ ਮਿਟੀ ਚਿੰਤ ਨਾਹੀ ਡੋਲੇਤ ॥

nihachal aasan mittee chinth naahee ddolaeth |

His position remains unmoving and eternal, his anxiety is ended, and he
wavers no more.

ਭਰਮੁ ਭੁਲਾਵਾ ਮਿਟਿ ਗਇਆ ਪ੍ਰਭ ਪੇਖਤ ਨੇਤ ॥੩॥

bharam bhulaavaa mitt gaeiaa prabh paekhath naeth |3|

His doubts and misgivings are dispelled, and he sees God everywhere.
|3| |

ਗੁਣ ਗਭੀਰ ਗੁਨ ਨਾਇਕਾ ਗੁਣ ਕਹੀਅਹਿ ਕੇਤ (ਕਿੱਨੇ) ॥

gun gabheer gun naaeikaa gun keheeahi kaeth |

The virtues of our virtuous Master are so profound; how many of His
glorious virtues should I speak?

ਨਾਨਕ ਪਾਇਆ ਸਾਧਸੰਗਿ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ॥੪॥੯॥੩੯॥

naanak paeiaa saadhasang har har anmraeth |4|9|39|

Nanak has obtained the ambrosial nectar of the Master, in the company of the
holy. |4| |9| |39| |

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ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

bilaaval mehalaa 5 ।

Bilaval Mehla 5

ਇਹੁ ਸਾਗਰੁ ਸੋਈ ਤਰੈ ਜੋ ਹਰਿ ਗੁਣ ਗਾਏ ॥

eihu saagar soee tharai jo har gun gaaeae ।

He alone crosses over this world-ocean, who sings the glorious praises of the Master and understands gifts given to him by the Almighty.

ਇਸ ਸਮੁੰਦਰ ਵਿਚੋਂ ਉਹੀ ਮਨੁੱਖ ਪਾਰ ਲੰਘਦਾ ਹੈ, ਜੇਹੜਾ ਪਰਮਾਤਮਾ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਦੇ ਗੀਤ ਗਾਂਦਾ ਰਹਿੰਦਾ ਹੈ,

[Glories of God: Guru Gobind Singh has given 199 different aspects (powers/ attributes) of God in Jap Sahib. In Guru Granth Sahib He is glorified as: Infinite, Fathomless, Transcendent, Omnipresent, Omnipotent, Omniscient, Creator, Sustainer, Destroyer, Nourisher, Knower, Rescuer, Shelter

The Gifts of God to humanity are, though, countless, but a few important one can be grouped as:

Wisdom: it is the capacity to love spiritual things more than material ones;

Understanding: in understanding, we comprehend how we need to live as followers of the Sikh Gurus.

Counsel (right judgement): with the gift of counsel/right judgment, we know the difference between right and wrong, and we choose to do what is right. A person with right judgment avoids sin and lives out the values taught by the Sikh Gurus;

Fortitude : with the gift of fortitude/courage, we overcome our fear and are willing to take risks as a follower of the Gurus.

Knowledge: with the gift of knowledge, we understand the meaning of Wahaguru.

Piety (reverence): with the gift of reverence, sometimes called piety, we have a deep sense of respect for the Almighty and the Gurdwara.

Fear of the Master (wonder and awe): with the gift of fear of the Master we are aware of the glory and majesty of God. A person with wonder and awe knows that God is the perfection of all we desire: perfect knowledge, perfect goodness, perfect power, and perfect love]

ਸਾਧਸੰਗਤਿ ਕੈ ਸੰਗਿ ਵਸੈ ਵਡਭਾਗੀ ਪਾਏ ॥੧॥

saadhasangath kai sang vasai vaddabhaagee paaeae ।।।

He dwells within the Saadh Sangat, by great good fortune, he finds the Master. ।।।।

ਜੇਹੜਾ ਸਾਧ ਸੰਗਤਿ ਦੇ ਨਾਲ ਮੇਲ-ਜੋਲ ਰੱਖਦਾ ਹੈ । (ਪਰ ਇਹ ਦਾਤਿ) ਕੋਈ ਭਾਗਾਂ ਵਾਲਾ ਮਨੁੱਖ ਪ੍ਰਾਪਤ ਕਰਦਾ

ਹੈ ॥੧॥

[The word sadhsangat refers to a gathering of, or a meeting with, God-oriented people. The company may come together to say prayers to Waheguru, sing kirtan, listen to kirtan and kathas or discuss spirituality and religious matters. They may meet in a Gurdwara, or at home, or anywhere else.]

ਸੁਣਿ ਸੁਣਿ ਜੀਵੈ ਦਾਸੁ ਤੁਮ੍ ਬਾਣੀ ਜਨ ਆਖੀ ॥

sun sun jeevai dhaas thuma baanee jan aakhee ।

Your slave lives by hearing the word of Your Bani, recited by Your humble servants.

ਹੇ ਪ੍ਰਭੂ! ਤੇਰੇ ਸੇਵਕ ਤੇਰੀ ਸਿਫਤਿ-ਸਲਾਹ ਦੀ ਜੇਹੜੀ ਬਾਣੀ ਉਚਾਰਦੇ ਹਨ, ਤੇਰਾ ਦਾਸ ਉਸ ਬਾਣੀ ਨੂੰ ਹਰ ਵੇਲੇ ਸੁਣ ਸੁਣ ਕੇ ਆਤਮਕ ਜੀਵਨ ਪ੍ਰਾਪਤ ਕਰਦਾ ਹੈ ।

ਪ੍ਰਗਟ ਭਈ ਸਭ ਲੋਅ (ਚਾਰੇ ਪਾਸੇ) ਮਹਿ ਸੇਵਕ ਕੀ ਰਾਖੀ ॥੧॥ ਰਹਾਉ ॥

pragatt bhee sabh loa mehi saevak kee raakhee ।1। rehaao ।

The Guru is revealed in all corners of the world; He saves the honour of His servants. ।।1।।rahau।।

ਤੂੰ ਆਪਣੇ ਸੇਵਕ ਦੀ ਜੋ ਇੱਜ਼ਤ ਰੱਖਦਾ ਹੈਂ, ਉਹ ਸਾਰੇ ਸੰਸਾਰ ਵਿਚ ਉੱਘੜ ਪੈਂਦੀ ਹੈ ॥੧॥ਰਹਾਉ॥

[Historians in the 16th century divided the world into four corners: Africa, America, Asia and Europe. Each of the four continents were seen to represent its quadrant of the world—Europe in the north, Asia in the east, Africa in the south, and America in the west. This division fits the renaissance sensibilities of the time, which also divided the world into four seasons (The four seasons—spring, summer, fall, and winter—follow one another) and four classical elements (earth, fire, water and air), four directions (North, south, east and west) four cardinal virtues: justice, wisdom (prudence), courage (fortitude), and moderation (self-control, temperance) – come not just from Plato or Greek philosophy but they are mentioned in almost all Scriptures. They are knowable by human nature, which Waheguru designed. These four are called "cardinal" virtues from the Latin word for "hinge". All other virtues hinge on these four.]

ਅਗਨਿ ਸਾਗਰ ਤੇ ਕਾਢਿਆ ਪ੍ਰਭਿ ਜਲਨਿ ਬੁਝਾਈ ॥

agan saagar thae kaatiaa prabh jalan bujhaae ।

God has pulled me out of the ocean of fire, and quenched my burning thirst.

ਪਰਮਾਤਮਾ ਨੇ ਆਪ ਉਸ ਨੂੰ (ਵਿਕਾਰਾਂ ਦੀ) ਅੱਗ ਦੇ ਸਮੁੰਦਰ ਵਿਚੋਂ ਕੱਢ ਲਿਆ, ਪਰਮਾਤਮਾ ਨੇ ਆਪ (ਉਸ ਦੇ ਅੰਦਰੋਂ ਵਿਕਾਰਾਂ ਦੀ) ਸੜਨ ਸ਼ਾਂਤ ਕਰ ਦਿੱਤੀ ।

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਜਲੁ ਸੰਚਿਆ (ਛਿੜਕਿਨਾ) ਗੁਰ ਭਏ ਸਹਾਈ ॥੨॥

anmrith naam jal sanchiaa gur bhae sehaae ।2।

The Guru has sprinkled the ambrosial water of the Nam; He has become my helper. ||2||

ਸਤਿਗੁਰੂ ਜੀ ਨੇ ਉਸ ਸੇਵਕ ਦੀ ਸਹਾਇਤਾ ਕੀਤੀ, ਤੇ (ਉਸ ਦੇ ਹਿਰਦੇ ਵਿਚ) ਆਤਮਕ ਜੀਵਨ ਦੇਣ ਵਾਲਾ ਨਾਮ-ਜਲ ਛਿੜਕਿਆ ।੨।

ਜਨਮ ਮਰਣ ਦੁਖ ਕਾਟਿਆ ਸੁਖ ਕਾ ਥਾਨੁ ਪਾਇਆ ॥

janam maran dhukh kaattiaa sukh kaa thaan paaeiaa ।

The pains of birth and death are removed, and I have obtained a resting place of peace.

ਉਸ ਨੇ ਜਨਮ ਮਰਨ ਦੇ ਗੋੜ ਦਾ ਦੁੱਖ ਕੱਟ ਲਿਆ, ਉਸ ਨੇ ਉਹ (ਆਤਮਕ) ਟਿਕਾਣਾ ਲੱਭ ਲਿਆ ਜਿਥੇ ਸੁਖ ਹੀ ਸੁਖ ਹੈ,

[Pain and sufferings at the time of birth, pain during the journey of life, pain at the time of death:

At the time of birth: There is pretty good evidence that the birth process is painful and traumatic. The babies often come through the womb with large bruises, heavily molded (deformed from the birth canal) skulls. Until today we don't have solid metrics for perception of pain

During the Journey of Life

Suffering is part of being human. It's inevitable. Depending on the degree of pain experienced, our entire lives can be impacted. Suffering can consume our thoughts, affect our relationships, sometimes, even our relationship with God – and leave no part of our lives untouched. Watching someone suffer is also very hard and difficult.

Those who have a relationship with Waheguru normally turn to Him during times of distress. When the anguish continues and relief is nowhere in sight, suffering can be unbearable. But Gurbani comes to the rescue. It says (Guru Ramdas, raga Suhi page 757)

ਜੇ ਸੁਖੁ ਦੇਹਿ ਤ ਤੁਝਹਿ ਅਰਾਧੀ ਦੁਖਿ ਭੀ ਤੁਝੈ ਧਿਆਈ ॥੨॥

jae sukh dhaehi th thujhehi araadhee dhukh bhee thujhai dhiaaee ।2।

If You will bless me with happiness, then I will worship and adore You. Even in pain, I will meditate on You. ||2||

ਹੇ ਪ੍ਰਭੂ! (ਸੇਹਰ ਕਰ) ਜੇ ਤੂੰ ਮੈਨੂੰ ਸੁਖ ਦੇਵੇਂ, ਤਾਂ ਮੈਂ ਤੈਨੂੰ ਹੀ ਸਿਮਰਦਾ ਰਹਾਂ, ਦੁਖ ਵਿਚ ਭੀ ਮੈਂ ਤੇਰੀ ਹੀ ਆਰਾਧਨਾ ਕਰਦਾ ਰਹਾਂ ।੨।

A common assumption among believers is that painful and traumatic events do not happen to the righteous. But these people overlook the doctrine of 'Karma theory' which states that the unconsumed karmas of one life goes with the spirit in the next life for punishment or reward. Here, the suffering or pain of righteous

people could be due to their bad karma of previous life/lives.

According to some Western philosophers pain is a normal part of living in a fallen world and suffering offers the possibility of leading one to a deeper understanding of God's character and thus a more intimate relationship with Him. Therefore, suffering should not be avoided or rushed.

Pain (ਦਰਦ) and suffering (ਤੜਪ) are not synonymous. Both cause different experiences. One may be feeling pain but not, in fact, suffering.

Pain at Death

Death is not always painful. Some people die without any pain at all. But others have a lot of pain. Up to 35% of patients describe their pain in the last week of life as severe or intolerable.]

ਕਾਟੀ ਸਿਲਕ ਭ੍ਰਮ ਮੋਹ ਕੀ ਅਪਨੇ ਪ੍ਰਭ ਭਾਇਆ ॥੩॥

kaattee silak bhram moh kee apanae prabh bhaaeiaa |3|

The noose of doubt and emotional attachment has been snapped; I have become pleasing to my God. |13|

ਉਸ ਨੇ (ਆਪਣੇ ਅੰਦਰੋਂ) ਭਟਕਣਾ ਤੇ ਮੋਹ ਦੀ ਫਾਹੀ ਕੱਟ ਲਈ, ਉਹ ਸੇਵਕ ਆਪਣੇ ਪ੍ਰਭੂ ਨੂੰ ਪਿਆਰਾ ਲੱਗਣ ਲੱਗ ਪਿਆ |੩|

The Origin of Superstitions

The origin of superstitions can be traced to beliefs people held in the olden times. Fear about the unseen, less knowledge about the forces of nature and a lack of general awareness was the reason for the spread of certain beliefs in society.

Good Luck Superstitions and their Origins:

Lucky Horseshoes: A horseshoe is one of the widely known good luck charms. It is considered lucky for its distinctive shape and function. The 'U' shape represents crescent. The origin of this superstition is interesting. There's this story of St. Dunstan, who once saw a devil and recognized it, and warned it never to enter a house which has a horseshoe hung outside. Superstition has that witches fear horses and hence horseshoes are believed to keep the witches away.

Knocking on Wood (touch wood): There's an age-old superstition behind knocking on wood. Where did it originate? According to Romans, good spirits lived in the trees. They believed that touching anything made out of wood could be used as the means to call these spirits and seek protection from bad luck.

Finding a Penny: You are definitely lucky if you find money. Finding a penny and picking it up is believed to bring a day of good luck. Finding a penny with heads up is considered luckier. It is believed that this penny should not be spent. Keeping it safe can bring you fortune. Any metal was considered God's gift to

mankind. Finding any metal coin would therefore be considered lucky.

Lucky Little Ladybugs: Ladybugs are considered to be symbols of good luck. According to an old tale, there was a time when there was massive insect infestation in the fields of European farmers. The insects were destroying all the crops. The farmers sought Virgin Mary's help in protecting their crop. Virgin Mary called upon ladybugs to help the farmers. The little ladybugs ate the insects away, and the crops were saved. Probably, this is how the ladybug superstition originated. It was from then that farmers started associating lady beetles with good luck.

Bad Luck Superstitions and their Origins

Black Cats bring Bad Luck: The origin of this superstition can be traced to ancient Egypt. Back then, their goddess Bast was a female black cat. Christians, at that time, wanting to eradicate all other religions from society, convinced people that black cats were demons. Thus, a black cat crossing someone's path began to be considered as evil, a barrier in one's way to heaven.

Interestingly though, in England, black cats are believed to bring good luck. Some believe that cats can see spirits and can hence guard you against evil spirits. In Yorkshire, black cats are believed to guide fishermen safely home.

Walking under a Ladder: A ladder standing against a wall makes a triangle with the wall and the ground, a depiction of the Holy Trinity. So walking through this triangle would mean violating the Holy Trinity which was believed to invite God's anger.

Breaking a Mirror: It is said that breaking a mirror can bring you seven years of bad luck.

The Unlucky 13/Friday

Ancient Egyptians associated the number 13 with death, which later led to the fear of this number.

The widely known story behind number '13' being unlucky is that of Last Supper. Judas, the betrayer of Jesus was the 13th guest at the meal.

And how did the Friday the 13th superstition originate? Actually, it's just that the 13th day of a month falls on a Friday.

Probably, the oldest association of ill luck with Friday is the story which says that Adam and Eve were forced to leave the garden of Eden on a Friday. Also, Eve is believed to have seduced Adam on a Friday, compelling him to eat the forbidden apple. Biblical accounts state that Noah's flood began on a Friday.

Spilling Salt: The roots of this superstition can be traced again to the Last Supper. Some believe that Judas, the betrayer of Jesus had spilt salt during the supper. If spilling salt is believed to bring bad luck, throwing some over your

shoulders to ward the bad luck away is advised as a remedy.

Birds and Luck

Killing a sparrow brings bad luck,
A bird flying into the house is believed to bring bad luck.
It is considered unlucky to have a white pigeon perching on a chimney.
Peacock feathers are considered as symbols of the 'evil eye'.
A robin flying in through a window is believed to presage death.
Old superstitions considered crows as the messengers of bad news.
Also, many birds are believed to symbolize certain virtues; for instance doves symbolize peace, robins are a symbol of good luck, and owls a symbol of wisdom.]

ਮਤ ਕੋਈ ਜਾਣਹੁ ਅਵਰੁ ਕਛੁ ਸਭ ਪ੍ਰਭ ਕੈ ਹਾਥਿ ॥
math koee jaanahu avar kash sabh prabh kai haath |
Let no one think that there is any other at all; everything is in the hands of God.
ਕਿਤੇ ਇਹ ਨਾਹ ਸਮਝ ਲੈਣਾ (ਕਿ ਇਹੋ ਜਿਹਾ ਆਤਮਕ) ਆਨੰਦ ਮਾਣਨ ਵਾਸਤੇ ਅਸਾਂ ਜੀਵਾਂ ਦਾ) ਕੋਈ ਹੋਰ ਚਾਰਾ ਚੱਲ ਸਕਦਾ ਹੈ, ਹਰੇਕ ਜੁਗਤਿ ਪਰਮਾਤਮਾ ਦੇ (ਆਪਣੇ) ਹੱਥ ਵਿਚ ਹੈ ।

ਸਰਬ ਸੂਖ ਨਾਨਕ ਪਾਏ ਸੰਗਿ ਸੰਤਨ ਸਾਥਿ ॥੪॥੨੨॥੫੨॥
sarab sookh naanak paaeae sang santhan saath |4|22|52|
Nanak has found total peace, in the society of the saints. |4|22|52||
ਹੇ ਨਾਨਕ! ਉਹੀ ਸੇਵਕ ਸਾਰੇ ਸੁਖ ਪ੍ਰਾਪਤ ਕਰਦਾ ਹੈ ਜੋ ਸੰਤ ਜਨਾਂ ਦੀ ਸੰਗਤਿ ਵਿਚ ਰਹਿੰਦਾ ਹੈ ਜੋ ਸੰਤ ਜਨਾਂ ਦੇ ਨਾਲ ਰਹਿੰਦਾ ਹੈ ।੪।੨੨।੫੨।

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ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥
Bilaval Mehla 5
ਤ੍ਰਿਸਨ ਬੁਝੀ ਮਮਤਾ ਗਈ ਨਾਠੇ ਭੈ ਭਰਮਾ ॥
thrisan bujhee mamathaa gee naathae bhai bharamaa |
Desire is stilled, and egotism is gone; fear and doubt have run away.
[Desire is a strong feeling of wanting to have something or wishing for something to happen. In other words it is strong wish or want.]

ਥਿਤਿ ਪਾਈ ਆਨਦੁ ਭਇਆ ਗੁਰਿ ਕੀਨੇ ਧਰਮਾ ॥੧॥
thith paaee aanadh bhaeiaa gur keenae dharamaa |1|
I have found stability, and I am in ecstasy (extreme happiness); the Guru has

blessed me with dharmic faith (firm belief). ||1||

ਗੁਰੂ ਪੂਰਾ ਆਰਾਧਿਆ ਬਿਨਸੀ ਮੇਰੀ ਪੀਰ ॥
gur pooraa aaraadhiaa binasee maeree peer |
Worshipping the perfect Guru in adoration, my anguish is eradicated.

ਤਨੁ ਮਨੁ ਸਭੁ ਸੀਤਲੁ ਭਇਆ ਪਾਇਆ ਸੁਖੁ ਬੀਰ ॥੧॥ ਰਹਾਉ ॥
than man sabh seethal bhaeiaa paeiaa sukh beer |1| rehaao |
My body and mind are totally cooled and soothed; I have found peace
(comfort) of mind. ||1||rahau||

ਸੋਵਤ ਹਰਿ ਜਪਿ ਜਾਗਿਆ ਪੇਖਿਆ ਬਿਸਮਾਦੁ (ਹੈਰਾਨੀ) ॥
sovath har jap jaagiaa paekhiaa bisamaadh |
I have awakened from sleep, reciting the Name of the Master; gazing upon
Him, I am filled with wonder.

ਪੀ ਅੰਮ੍ਰਿਤੁ ਤ੍ਰਿਪਤਾਸਿਆ ਤਾ ਕਾ ਅਚਰਜ ਸੁਆਦੁ ॥੨॥
pee anmrith thripathaasiaa thaa kaa acharaj suaadh |2|
Drinking in the nectar, I am satisfied. How wondrous is its taste ||2||

ਆਪਿ ਮੁਕਤੁ ਸੰਗੀ ਤਰੇ ਕੁਲ ਕੁਟੰਬ ਉਧਾਰੇ ॥
aap mukath sangee tharae kul kuttanb oudhaarae |
I myself am liberated, and my companions swim across; my family and
ancestors are also saved.

[Mukti is a derivative of the root word Mukh, and means absolution, deliverance, freedom, liberation, pardon, release, or salvation. In Sikhism, mukti generally refers to liberation from the bondage of five influences of ego, passion, greed, attachment and anger which result in ceaseless transmigration, the never ending cycle of birth, death and re-birth, or incarnation and re-incarnation.]

ਸਫਲ ਸੇਵਾ ਗੁਰਦੇਵ ਕੀ ਨਿਰਮਲ ਦਰਬਾਰੇ ॥੩॥
safal saevaa guradhaev kee niramal dharabaarae |3|
Service to the divine Guru is fruitful; it has made me pure in the court of the
Master. ||3||

ਨੀਚੁ ਅਨਾਥੁ ਅਜਾਨੁ ਮੈ ਨਿਰਗੁਨੁ ਗੁਣਹੀਨੁ ॥
neech anaath ajaan mai niragun gunehen |
I am lowly, without parents, ignorant, worthless and without any virtue.

ਨਾਨਕ ਕਉ ਕਿਰਪਾ ਭਈ ਦਾਸੁ ਅਪਨਾ ਕੀਨੁ ॥੪॥੨੫॥੫੫॥

naanak ko kirapaa bhee dhaas apanaa keen |4|25|55|

Nanak has been blessed with God's mercy; God has made him His true devotee. |4|25|55

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ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

Bilaval Mehla 5

ਰੋਗੁ ਮਿਟਾਇਆ ਆਪਿ ਪ੍ਰਭਿ ਉਪਜਿਆ ਸੁਖੁ ਸਾਂਤਿ ॥

rog mittaaeiaa aap prabh oupajiaa sukh saath |

God Himself eradicated my diseases; peace and tranquility have welled up.

ਤਾਪ ਗਏ ਪਾਈ ਪ੍ਰਭਿ ਸਾਂਤਿ ॥

thaap geae paaee prabh saath |

The fever has departed; God has showered me with peace and tranquility.

ਸੀਤਲ ਭਏ ਕੀਨੀ ਪ੍ਰਭ ਦਾਤਿ ॥੧॥

seethal bheae keenee prabh dhaath |1|

A cooling peace prevails; God has granted this gift. |1|1|

Gauri Mehla 5 (page 191)

ਵਡ ਪਰਤਾਪੁ ਅਚਰਜ ਰੂਪੁ ਹਰਿ ਕੀਨੀ ਦਾਤਿ ॥੧॥

vadd parathaap acharaj roop har keenaee dhaath |1|

The Master blessed me with the gifts of great, glorious radiance and wondrous form. |1|1|

ਗੁਰਿ ਗੋਵਿੰਦਿ ਕ੍ਰਿਪਾ ਕਰੀ ਰਾਖਿਆ ਮੇਰਾ ਭਾਈ ॥

gur govindh kirapaa karee raakhiaa maeraa bhaaee |

The Guru, the Master of the universe, has shown mercy to me, and saved my brother.

ਹਮ ਤਿਸ ਕੀ ਸਰਣਾਗਤੀ ਜੋ ਸਦਾ ਸਹਾਈ ॥੧॥ ਰਹਾਉ ॥

ham this kee saranaagathee jo sadhaa sehaaee |1| rehaao |

I am under His protection; He is always my help and support. |1|1|rahau|

ਬਿਰਥੀ ਕਦੇ ਨ ਹੋਵਈ ਜਨ ਕੀ ਅਰਦਾਸਿ ॥

birathee kadhae n hovee jan kee aradhaas |

The prayer of the Master's humble servants never goes in vain.

ਨਾਨਕ ਜੋਰੁ ਗੋਵਿੰਦ ਕਾ ਪੂਰਨ ਗੁਣਤਾਸਿ ॥੨॥੧੩॥੭੭॥

naanak jor govindh kaa pooran gunathaas |2|13|77|

Nanak takes his strength from the Master of the universe, the treasure of excellence. | |2| |13| |77| |

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ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

Bilaval Mehla 5

ਤਾਤੀ ਵਾਉ ਨ ਲਗਈ ਪਾਰਬ੍ਰਹਮ ਸਰਣਾਈ ॥

thaathee vaao n lagee paarabreham saranaaee |

The hot wind [illnesses, difficulties, hardships, failures] does not even touch one who is under the protection of the supreme Master.

ਚਉਗਿਰਦ ਹਮਾਰੈ ਰਾਮ ਕਾਰ ਦੁਖੁ ਲਗੈ ਨ ਭਾਈ ॥੧॥

chougiradh hamaarai raam kaar dhukh lagai n bhaaee |1|

On all four sides I am surrounded by the Master's circle of protection; pain cannot penetrate through. | |1| |

ਸਤਿਗੁਰੁ ਪੂਰਾ ਭੋਟਿਆ ਜਿਨਿ ਬਣਤ ਬਣਾਈ ॥

sathigur pooraa bhaettiaa jin banath banaaee |

I have met the perfect Satguru, who has made various plans and schemes.

ਰਾਮ ਨਾਮੁ ਅਉਖਧੁ (ਦਵਾਈ) ਦੀਆ ਏਕਾ ਲਿਵ ਲਾਈ ॥੧॥ ਰਹਾਉ ॥

raam naam aoukhadh dheea eaekaa liv laaee |1| rehaao |

He has given me the medicine of the Master's Name, and I enshrine love for the one Master. | |1| |rahau| |

ਰਾਖਿ ਲੀਏ ਤਿਨਿ ਰਖਨਹਾਰਿ ਸਭ ਬਿਆਧਿ ਮਿਟਾਈ ॥

raakh leeeae thin rakhanehaar sabh biaadh mittaaee |

The saviour Master has saved me, and eradicated all my sickness.

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਭਈ ਪ੍ਰਭ ਭਏ ਸਹਾਈ ॥੨॥੧੫॥੭੯॥

kahu naanak kirapaa bhee prabh bhaee sehaaee |2|15|79|

Says Nanak, God has showered me with His Mercy; He has become my help and support. | |2| |15| |79| |

[God protects us in every situation. Though we will never know how many times God has actually protected us. In a world with free-will to make our own choices, we cannot get around the fact that hardships await us and we, most of

the time, make wrong decisions and get disheartened. God's protection is eternal and is always there. He does not come to boast that He has shielded us. He protects us in His own way.]

Cross Reference:

ਸਲੋਕੁ ॥

salok |

Sloak:

(Raga Gauri 26, Guru Arjan)

ਲੇਖੈ ਕਤਹਿ ਨ ਛੂਟੀਐ ਖਿਨੁ ਖਿਨੁ ਭੂਲਨਹਾਰ ॥

laekhai kathehi n shootteeai khin khin bhoollanehaar |

Because of the balance (of good and bad karmas) due on his account, he can never be released; he makes mistakes each and every moment.

ਬਖਸਨਹਾਰ ਬਖਸਿ ਲੈ ਨਾਨਕ ਪਾਰਿ ਉਤਾਰ ॥੧॥

bakhasanehaar bakhas lai naanak paar outhaar |1|

O Forgiving Master, please forgive me, and carry Nanak across. |1|1|

ਮ॥ ੧ ॥

ma 1 |

Mehla 1

(raga Malar 1287)

ਦੁਖੀ ਦੁਨੀ ਸਹੇੜੀਐ ਜਾਇ ਤ ਲਗਹਿ ਦੁਖ ॥

dhukhee dhunee sehaerreeai jaae th lagehi dhukh |

Worldly possessions are obtained by pain and suffering; when they are gone, they leave pain and suffering.

ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਸੈ ਨ ਲਥੀ ਭੁਖ ॥

naanak sachae naam bin kisai n lathee bhukh |

O Nanak, without the True Name, hunger is never satisfied.

ਰੂਪੀ ਭੁਖ ਨ ਉਤਰੈ ਜਾਂ ਦੇਖਾਂ ਤਾਂ ਭੁਖ ॥

roopee bhukh n outharai jaa dhaekhaa thaa bhukh |

Beauty does not satisfy hunger; when the man sees beauty, he hungers even more.

ਜੇਤੇ ਰਸ ਸਰੀਰ ਕੇ ਤੇਤੇ ਲਗਹਿ ਦੁਖ ॥੨॥

jaethae ras sareer kae thaethae lagehi dhukh |2|

As many as are the pleasures of the body, so many are the pains which afflict it. ||2||]

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ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥
Bilaval Mehla 5

ਅਪਣੇ ਬਾਲਕ ਆਪਿ ਰਖਿਅਨੁ ਪਾਰਬ੍ਰਹਮ ਗੁਰਦੇਵ ॥
apanae baalak aap rakhian paarabreham guradhaev
The Supreme God has Himself protected and preserved His children.
ਹੇ ਭਾਈ! ਪਰਮਾਤਮਾ ਸਭ ਤੋਂ ਵੱਡਾ ਦੇਵਤਾ (ਹੈ, ਅਸੀਂ ਜੀਵ ਉਸ ਦੇ ਬੱਚੇ ਹਾਂ) ਆਪਣੇ ਬੱਚਿਆਂ ਦੀ ਉਹ ਸਦਾ
ਹੀ ਆਪ ਰੱਖਿਆ ਕਰਦਾ ਆਇਆ ਹੈ ।

ਸੁਖ ਸਾਂਤਿ ਸਹਜ ਆਨਦ ਭਏ ਪੂਰਨ ਭਈ ਸੇਵ ॥੧॥ ਰਹਾਉ ॥
sukh saath sehaj aanadh bhae pooran bhee saev |1| rehauo |
Celestial peace, tranquility and bliss have come to pass; my service has been
perfected and accepted. ||1|| rahauo |
ਜੇਹੜੇ ਮਨੁੱਖ ਉਸ ਦੀ ਸਰਨ ਪੈਂਦੇ ਹਨ, ਉਹਨਾਂ ਦੇ ਅੰਦਰ) ਸ਼ਾਂਤੀ, ਆਤਮਕ ਅਡੋਲਤਾ ਦੇ ਸੁਖ ਆਨੰਦ ਪੈਦਾ ਹੁੰਦੇ
ਹਨ, ਉਹਨਾਂ ਦੀ ਸੇਵਾ-ਸਿਮਰਨ ਦੀ ਘਾਲ ਸਫਲ ਹੋ ਜਾਂਦੀ ਹੈ ।੧।ਰਹਾਉ।

ਭਗਤ ਜਨਾ ਕੀ ਬੇਨਤੀ ਸੁਣੀ ਪ੍ਰਭਿ ਆਪਿ ॥
bhagath janaa kee baenathee sune prabh aap |
God Himself has heard the prayers of His humble devotee.
ਹੇ ਭਾਈ! ਜਿਸ ਪ੍ਰਭੂ ਦਾ (ਸਭ ਤੋਂ) ਵੱਡਾ ਤੇਜ-ਪ੍ਰਤਾਪ ਹੈ ਉਸ ਨੇ ਆਪਣੇ ਭਗਤਾਂ ਦੀ ਅਰਜ਼ੋਈ (ਸਦਾ) ਸੁਣੀ ਹੈ।

ਰੋਗ ਮਿਟਾਇ ਜੀਵਾਲਿਅਨੁ ਜਾ ਕਾ ਵਡ ਪਰਤਾਪੁ ॥੧॥
rog mittaae jeevaalian jaa kaa vadd parathaap |1|
He dispelled my disease, and rejuvenated me; His glorious radiance is so
great! ||1||
(ਉਹਨਾਂ ਦੇ ਅੰਦਰੋਂ) ਰੋਗ ਮਿਟਾ ਕੇ ਉਹਨਾਂ ਨੂੰ ਆਤਮਕ ਜੀਵਨ ਦੀ ਦਾਤਿ ਬਖਸ਼ੀ ਹੈ ।੧।

ਦੋਖ ਹਮਾਰੇ ਬਖਸਿਅਨੁ ਅਪਣੀ ਕਲ ਧਾਰੀ ॥
dhokh hamaarae bakhasian apane kal dhaaree |
He has forgiven me for my sins, and interceded me with His power.
ਹੇ ਭਾਈ! ਉਸ ਪ੍ਰਭੂ-ਪਿਤਾ ਨੇ ਅਸਾਂ ਬੱਚਿਆਂ ਦੇ ਐਬ ਸਦਾ ਬਖਸ਼ੇ ਹਨ, ਅਤੇ ਸਾਡੇ ਅੰਦਰ ਆਪਣੇ ਨਾਮ ਦੀ ਤਾਕਤ
ਭਰੀ ਹੈ ।

[Seven deadly sins: The seven deadly sins, also known as the capital vices or cardinal sins, are wrath (extreme anger), greed, sloth (susq), pride, lust, envy, and gluttony (feed to excess)]

ਮਨ ਬਾਂਛਤ ਫਲ ਦਿਤਿਅਨੁ ਨਾਨਕ ਬਲਿਹਾਰੀ ॥੨॥੧੬॥੮੦॥

man baashath fal dhithian naanak balihaaree |2|16|80|

I have been blessed with the fruits of my mind's desires; Nanak is a sacrifice to the Almighty.. |2||16||80||

ਹੇ ਨਾਨਕ! ਪ੍ਰਭੂ-ਪਿਤਾ ਨੇ ਅਸਾਂ ਬੱਚਿਆਂ ਨੂੰ ਸਦਾ ਮਨ-ਮੰਗੇ ਫਲ ਦਿੱਤੇ ਹਨ, ਉਸ ਪ੍ਰਭੂ ਤੋਂ ਸਦਾ ਸਦਕੇ ਜਾਣਾ ਚਾਹੀਦਾ ਹੈ ।੨।੧੬।੮੦।

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ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

Bilaval Mehla 5

ਪ੍ਰਭ ਜੀ ਤੂ ਮੇਰੇ ਪ੍ਰਾਨ ਅਧਾਰੈ ॥

prabh jee thoo maerae praan adhaarai |

O dear God, You are the support of my breath of life.

ਹੇ ਪ੍ਰਭੂ! ਤੂੰ (ਹੀ) ਮੇਰੀ ਜਿੰਦ ਦਾ ਸਹਾਰਾ ਹੈਂ ।

ਨਮਸਕਾਰ ਡੰਡਉਤਿ ਬੰਦਨਾ ਅਨਿਕ ਬਾਰ ਜਾਉ ਬਾਰੈ ॥੧॥ ਰਹਾਉ ॥

namasakaar ddanddouth bandhanaa anik baar jaao baarai |1| rehaao |

I bow in humility and reverence to You; so many times, I am a sacrifice to you. |1||rahau||

ਹੇ ਪ੍ਰਭੂ! ਮੈਂ ਤੇਰੇ ਹੀ ਅੱਗੇ ਨਮਸਕਾਰ ਕਰਦਾ ਹਾਂ, ਚੁਫਾਲ ਲੀਮਾ ਪੈ ਕੇ ਨਮਸਕਾਰ ਕਰਦਾ ਹਾਂ । ਮੈਂ ਅਨੇਕਾਂ ਵਾਰੀ ਤੈਥੋਂ ਸਦਕੇ ਜਾਂਦਾ ਹਾਂ ।੧।ਰਹਾਉ।

[Where 'Dandot' means bowing in humility, 'Vandana' means worship.]

ਉਠਤ ਬੈਠਤ ਸੋਵਤ ਜਾਗਤ ਇਹੁ ਮਨੁ ਤੁਝਹਿ ਚਿਤਾਰੈ ॥

oothath baithath sovath jaagath eihu man thujhehi chithaarai |

Sitting down, standing up, sleeping and waking, this mind thinks of You, Waheguru.

ਹੇ ਪ੍ਰਭੂ! ਉਠਦਿਆਂ ਬਹਿੰਦਿਆਂ, ਸੁੱਤਿਆਂ, ਜਾਗਦਿਆਂ (ਹਰ ਵੇਲੇ) ਮੇਰਾ ਇਹ ਮਨ ਤੈਨੂੰ ਹੀ ਯਾਦ ਕਰਦਾ ਰਹਿੰਦਾ ਹੈ ।

ਸੁਖ ਦੁਖ ਇਸੁ ਮਨ ਕੀ ਬਿਰਥਾ ਤੁਝ ਹੀ ਆਗੈ ਸਾਰੈ ॥੧॥

sookh dhookh eis man kee birathaa thujh hee aagai saarai |1|

I describe to You my pleasure and pain, and the state of my mind. |1||

ਮੇਰਾ ਇਹ ਮਨ ਆਪਣੇ ਸੁਖ ਆਪਣੇ ਦੁੱਖ ਆਪਣੀ ਹਰੇਕ ਪੀੜਾ ਤੇਰੇ ਹੀ ਅੱਗੇ ਪੇਸ਼ ਕਰਦਾ ਹੈ ।੧।

ਤੂ ਮੇਰੀ ਓਟ ਬਲ ਬੁਧਿ ਧਨੁ ਤੁਮ ਹੀ ਤੁਮਹਿ ਮੇਰੈ ਪਰਵਾਰੈ ॥

thoo maeree outt bal budh dhan thum hee thumehi maerai paravaarai |

You are my shelter and support, power, intellect and wealth; You are, infact, my whole family.

ਹੇ ਪ੍ਰਭੂ! ਤੂੰ ਹੀ ਮੇਰਾ ਸਹਾਰਾ ਹੈਂ, ਤੂੰ ਹੀ ਮੇਰਾ ਤਾਣ ਹੈਂ, ਤੂੰ ਹੀ ਮੇਰੀ ਅਕਲ ਹੈਂ, ਤੂੰ ਹੀ ਮੇਰਾ ਧਨ ਹੈਂ, ਅਤੇ ਤੂੰ ਹੀ ਮੇਰੇ ਵਾਸਤੇ ਮੇਰਾ ਪਰਵਾਰ ਹੈਂ ।

ਜੋ ਤੁਮ ਕਰਹੁ ਸੋਈ ਭਲ ਹਮਰੈ ਪੇਖਿ ਨਾਨਕ ਸੁਖ ਚਰਨਾਰੈ ॥੨॥੨॥੮੨॥

jo thum karahu soee bhal hamarai paekh naanak sukh charanaarai |2|2|82|

Whatever You do, I know that is good for me. Gazing upon Your lotus feet, Nanak is at peace. | |2| |2| |82| |

ਹੇ ਨਾਨਕ! (ਆਖ...ਹੇ ਪ੍ਰਭੂ!) ਜੋ ਕੁਝ ਤੂੰ ਕਰਦਾ ਹੈਂ, ਮੇਰੇ ਵਾਸਤੇ ਉਹੀ ਭਲਾਈ ਹੈ । ਤੇਰੇ ਚਰਨਾਂ ਦਾ ਦਰਸਨ ਕਰ ਕੇ ਮੈਨੂੰ ਆਤਮਕ ਆਨੰਦ ਪ੍ਰਾਪਤ ਹੁੰਦਾ ਹੈ ।੨।੨।੮੨।

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ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

Bilaval Mehla 5:

ਗੁਰਿ ਪੂਰੈ ਮੇਰੀ ਰਾਖਿ ਲਈ ॥

gur poorai maeree raakh lee |

The perfect Guru, the greatest of the great, has saved me.

ਹੇ ਭਾਈ! (ਵਿਕਾਰਾਂ ਦੇ ਟਾਕਰੇ ਤੇ) ਪੂਰੇ ਗੁਰੂ ਨੇ ਮੇਰੀ ਇੱਜ਼ਤ ਰੱਖ ਲਈ ਹੈ ।

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦੇ ਮਹਿ ਦੀਨੋ ਜਨਮ ਜਨਮ ਕੀ ਮੈਲੁ ਗਈ ॥੧॥ ਰਹਾਉ ॥

anmrith naam ridhae mehi dheeno janam janam kee mail gee |1| rehaao |

He has enshrined His Name within my heart, and the filth of countless incarnations has been washed away. | |1| |rahau| |

ਗੁਰੂ ਨੇ ਆਤਮਕ ਜੀਵਨ ਦੇਣ ਵਾਲਾ ਹਰਿ-ਨਾਮ ਮੇਰੇ ਹਿਰਦੇ ਵਿਚ ਵਸਾ ਦਿੱਤਾ ਹੈ, (ਉਸ ਨਾਮ ਦੀ ਬਰਕਤਿ ਨਾਲ) ਅਨੇਕਾਂ ਜਨਮਾਂ ਦੇ ਕੀਤੇ ਕਰਮਾਂ ਦੀ ਮੈਲ ਮੇਰੇ ਮਨ ਵਿਚੋਂ ਦੂਰ ਹੋ ਗਈ ਹੈ ।੧।ਰਹਾਉ।

[Looking back to our parents, grandparents, and great-grandparents, we can often trace our physical features, strengths, and weaknesses through the family line. In the same way, we can observe character traits, spiritual influences, sins and good deeds that span our generations. A Godly heritage offers a sturdy foundation of virtue and faithfulness, but deeds such as anger, lust, and bitterness set destructive patterns that need to be recognized, corrected and avoided.]

ਨਿਵਰੇ ਦੂਤ ਦੁਸਟ ਬੈਰਾਈ ਗੁਰ ਪੂਰੇ ਕਾ ਜਪਿਆ ਜਾਪੁ ॥

nivarae dhooth dhusatt bairaaee gur poorae kaa japiaa jaap |

The demons and wicked enemies are driven out, by meditating, and reciting the shabad of the great Guru.

ਹੇ ਭਾਈ! ਪੂਰੇ ਗੁਰੂ ਦਾ ਦੱਸਿਆ ਹੋਇਆ ਹਰਿ-ਨਾਮ ਦਾ ਜਾਪ ਜਦੋਂ ਤੋਂ ਮੈਂ ਜਪਣਾ ਸ਼ੁਰੂ ਕੀਤਾ ਹੈ, (ਕਾਮਾਦਿਕ) ਸਾਰੇ ਵੈਰੀ ਦੁਰਜਨ ਨੱਸ ਗਏ ਹਨ ।

[A demon, daemon or fiend, is a supernatural, often malevolent (wishing evil to others) being prevalent in religion, occultism (supernatural), literature, fiction, mythology and folklores.]

ਕਹਾ ਕਰੈ ਕੋਈ ਬੇਚਾਰਾ ਪ੍ਰਭ ਮੇਰੇ ਕਾ ਬਡ ਪਰਤਾਪੁ ॥੧॥

kehaa karai koee baechaaraa prabh maerae kaa badd parathaap ।1।

What can any wretched creature do to me? The radiance of my God is gloriously great. ।।1।।

ਮੇਰੇ ਪ੍ਰਭੂ ਦੀ ਬੜੀ ਤਾਕਤ ਹੈ, ਹੁਣ (ਇਹਨਾਂ ਵਿਚੋਂ) ਕੋਈ ਭੀ ਮੇਰਾ ਕੁਝ ਵਿਗਾੜ ਨਹੀਂ ਸਕਦਾ ।੧।

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਇਆ ਚਰਨ ਕਮਲ ਰਖੁ ਮਨ ਮਾਹੀ ॥

simar simar simar sukh paaeiaa charan kamal rakh man maahee ।

Meditating in remembrance, I have found peace; I have enshrined His lotus feet within my mind.

(ਹੇ ਭਾਈ! ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ ਪਰਮਾਤਮਾ ਦੇ ਸੋਹਣੇ ਚਰਨ) ਮੇਰੇ ਮਨ ਵਿਚ ਆਸਰਾ ਬਣ ਗਏ ਹਨ, ਉਸ ਦਾ ਨਾਮ (ਹਰ ਵੇਲੇ) ਸਿਮਰ ਸਿਮਰ ਕੇ ਮੈਂ ਆਤਮਕ ਆਨੰਦ ਪ੍ਰਾਪਤ ਕੀਤਾ ਹੈ ।

ਤਾ ਕੀ ਸਰਨਿ ਪਰਿਓ ਨਾਨਕ ਦਾਸੁ ਜਾ ਤੇ ਊਪਰਿ ਕੇ ਨਾਹੀ ॥੨॥੧੨॥੯੮॥

thaa kee saran pariou naanak dhaas jaa thae oopar ko naahee ।2।12।98।

Slave Nanak has entered His (Wahgeguru) sanctuary; there is none above Him. ।।2।।12।।98।।

ਹੇ ਭਾਈ! (ਪ੍ਰਭੂ ਦਾ) ਦਾਸ ਨਾਨਕ ਉਸ (ਪ੍ਰਭੂ) ਦੀ ਸਰਨ ਪੈ ਗਿਆ ਹੈ ਜਿਸ ਤੋਂ ਵੱਡਾ ਹੋਰ ਕੋਈ ਨਹੀਂ ।੨।੧੨।੯੮।

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ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਦੁਪਦੇ ਘਰੁ ੮

raag bilaaval mehalaa 5 dhupadhae ghar 8

Raga Bilaval Mehla 5, du-padas, ghar 8

ੴ ਸਿਤਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik oankaar sathigur prasaadh ।

ਮੈ ਨਾਹੀ ਪ੍ਰਭ ਸਭੁ ਕਿਛੁ ਤੇਰਾ ॥

mai naahee prabh sabh kish thaeraa ।

I am nothing, God; everything is Yours.

ਹੇ ਪ੍ਰਭੂ! ਮੇਰੀ (ਆਪਣੇ ਆਪ ਵਿਚ) ਕੋਈ ਪਾਂਇਆਂ ਨਹੀਂ ਹੈ । (ਮੇਰੇ ਪਾਸ) ਹਰੇਕ ਚੀਜ਼ ਤੇਰੀ ਹੀ ਬਖਸ਼ੀ ਹੋਈ ਹੈ ।

ਈਯੈ (ਇਹ ਦੁਨਿਆ) ਨਿਰਗੁਨ ਊਯੈ (ਅਗਲੀ ਦੁਨਿਆ) ਸਰਗੁਨ ਕੇਲ (ਖੇਲ) ਕਰਤ ਬਿਚਿ ਸੁਆਮੀ ਮੇਰਾ ॥੧॥
ਰਹਾਉ ॥

eeghai niragun ooghai saragun kael karath bich suaamee maeraa |1| rehaao

In this world, You are the absolute, formless Master; in the world hereafter, You are the related Master with a form. You play it both ways, O my Master.
|1|1|rahau|1|

ਹੇ ਭਾਈ! ਇਕ ਪਾਸੇ ਤਾਂ ਪ੍ਰਭੂ ਮਾਇਆ ਦੇ ਤਿੰਨ ਗੁਣਾਂ ਤੋਂ ਪਰੇ ਹੈ, ਦੂਜੇ ਪਾਸੇ ਪ੍ਰਭੂ ਮਾਇਆ ਦੇ ਤਿੰਨ ਗੁਣਾਂ ਸਮੇਤ ਹੈ । ਇਹਨਾਂ ਦੋਹਾਂ ਹੀ ਹਾਲਤਾਂ ਦੇ ਵਿਚਕਾਰ ਮੇਰਾ ਮਾਲਕ-ਪ੍ਰਭੂ ਇਹ ਜਗਤ-ਤਮਾਸ਼ਾ ਰਚਾਈ ਬੈਠਾ ਹੈ ।੧।ਰਹਾਉ।

[In philosophy, religion, mythology, and fiction, the afterlife (also referred to as life after death or the hereafter) is the concept of a realm, in which an essential part of an individual's identity or consciousness continues to exist after the death of the body in the individual's lifetime.

In Christianity purgatory is a place inhabited by the souls of sinners who are expiating (apologising) their sins before going to heaven'

The notion of purgatory is associated particularly with the Catholic Church. In the Catholic Church, all those who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven or the final purification of the elect, which is entirely different from the punishment of the damned. The tradition of the church, by reference to certain texts of scripture, speaks of a "cleansing fire" although it is not always called purgatory. Place of purification is called purgatory.

In Islam the place between hells and paradise is called 'Heights', where souls wait before they are admitted in paradise.]

ਨਗਰ ਮਹਿ ਆਪਿ ਬਾਹਰਿ ਫੁਨਿ ਆਪਨ ਪ੍ਰਭ ਮੇਰੇ ਕੇ ਸਗਲ ਬਸੇਰਾ ॥

nagar mehi aap baahar fun aapan prabh maerae ko sagal basaeraa |

You exist within the city, and beyond it as well; O my God, You are everywhere.

ਹੇ ਭਾਈ! (ਹਰੇਕ ਸਰੀਰ-) ਨਗਰ ਵਿਚ ਪ੍ਰਭੂ ਆਪ ਹੀ ਹੈ, ਬਾਹਰ (ਸਾਰੇ ਜਗਤ ਵਿਚ) ਭੀ ਆਪ ਹੀ ਹੈ । ਸਭ ਜੀਵਾਂ ਵਿਚ ਮੇਰੇ ਪ੍ਰਭੂ ਦਾ ਹੀ ਨਿਵਾਸ ਹੈ ।

ਆਪੇ ਹੀ ਰਾਜਨੁ ਆਪੇ ਹੀ ਰਾਇਆ ਕਹ ਕਹ ਠਾਕੁਰੁ ਕਹ ਕਹ ਚੇਰਾ ॥੧॥

aapae hee raajan aapae hee raaeiaa keh keh thaakur keh keh chaeraa |1|

You Yourself are the King, and You Yourself are the subject. In one place, You are the Master, and in another place, You are the slave. |1|1|

ਹੇ ਭਾਈ! ਪ੍ਰਭੂ ਆਪ ਹੀ ਰਾਜਾ ਹੈ ਆਪ ਹੀ ਰਈਅਤ ਹੈ । ਕਿਤੇ ਮਾਲਕ ਬਣਿਆ ਹੋਇਆ ਹੈ । ਕਿਤੇ ਸੇਵਕ ਬਣਿਆ ਹੋਇਆ ਹੈ ।੧।

ਕਾ ਕਉ ਦੁਰਾਉ (ਲੁਕਾਵਾ) ਕਾ ਸਿਉ ਬਲਬੰਚਾ (ਧੋਖਾ) ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਤਹ ਨੇਰਾ ॥

kaa ko dhuraaoo kaa sio balabanchaa jeh jeh paekho theh theh naeraa |

From whom should I hide? Whom should I try to deceive? Wherever I look, I see Him near at hand.

ਹੇ ਭਾਈ! ਮੈਂ ਜਿਧਰ ਜਿਧਰ ਵੇਖਦਾ ਹਾਂ, ਹਰ ਥਾਂ ਪਰਮਾਤਮਾ ਹੀ (ਹਰੇਕ ਦੇ) ਅੰਗ-ਸੰਗ ਵੱਸ ਰਿਹਾ ਹੈ। (ਉਸ ਤੋਂ ਬਿਨਾ ਕਿਤੇ ਭੀ ਕੋਈ ਹੋਰ ਨਹੀਂ ਹੈ, ਇਸ ਵਾਸਤੇ) ਕਿਸ ਪਾਸੋਂ ਕੋਈ ਝੂਠ-ਲੁਕਾਉ ਕੀਤਾ ਜਾਏ, ਤੇ, ਕਿਸ ਨਾਲ ਕੋਈ ਠੱਗੀ-ਫਰੋਬ ਕੀਤਾ ਜਾਏ? (ਉਹ ਤਾਂ ਸਭ ਕੁਝ ਵੇਖਦਾ ਜਾਣਦਾ ਹੈ)।

ਸਾਧ ਮੂਰਤਿ ਗੁਰੁ ਭੇਟਿਓ ਨਾਨਕ ਮਿਲਿ ਸਾਗਰ ਬੂੰਦ ਨਹੀ ਅਨ ਹੇਰਾ ॥੨॥੧॥੧੧੭॥

saadh moorath gur bhaettiou naanak mil saagar boondh nehee an haeraa |2|1|117|

I have met with the true Guru says Nanak; He is the embodiment of the Holy. When the drop of water merges into the ocean, it cannot be distinguished as separate again. ||2||1||117||

ਹੇ ਨਾਨਕ! ਜਿਸ ਮਨੁੱਖ ਨੂੰ ਪਵਿੱਤਰ ਹਸਤੀ ਵਾਲਾ ਗੁਰੂ ਮਿਲ ਪੈਂਦਾ ਹੈ, (ਉਸ ਨੂੰ ਇਹ ਸਮਝ ਆ ਜਾਂਦੀ ਹੈ ਕਿ) ਸਮੁੰਦਰ ਵਿਚ ਮਿਲ ਕੇ ਪਾਣੀ ਦੀ ਬੂੰਦ (ਸਮੁੰਦਰ ਨਾਲੋਂ) ਵੱਖਰੀ ਨਹੀਂ ਦਿੱਸਦੀ। 2।1।117।

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ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੯ ਦੁਪਦੇ

Raga Bilaval, Mehla 9, Du-Padas

ੴ ਸਿਤਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਦੁਖ ਹਰਤਾ ਹਰਿ ਨਾਮੁ ਪਛਾਨੇ ॥

dhukh harathaa har naam pashaano |

The Name of the Master is the dispeller of sorrow - realise this.

ਅਜਾਮਲੁ ਗਨਿਕਾ ਜਿਹ ਸਿਮਰਤ ਮੁਕਤ ਭਏ ਜੀਅ ਜਾਨੇ ॥੧॥ ਰਹਾਉ ॥

ajaamal ganikaa jih simarath mukath bhaee jee jaano |1| rehaao |

Remembering Him in meditation, even Ajamal the robber and Ganika the prostitute were liberated; let your soul know this. ||1||rahau||

[**Ajamal:** According to Bhagwat Purana, Ajamal was a Brahmin and lived in Kanauj with a prostitute. He named one of his sons as Narayan. Repeating the name Narayan at the death bed he was liberated.]

[**Ganika:** She was a prostitute. Once a Sadhu gave her a parrot uttering the name 'Ram, Ram'. Hearing repeatedly the name of 'Ram', the Ganika was liberated.]

ਗਜ ਕੀ ਤ੍ਰਾਸ ਮਿਟੀ ਛਿਨਹੂ ਮਹਿ ਜਬ ਹੀ ਰਾਮੁ ਬਖਾਨੋ ॥

gaj kee thraas mittee shinehoo mehi jab hee raam bakhaano |

The elephant's fear was taken away in an instant, as soon as he recited the Master's Name.

[Gaj: Gaj was a ghandarv [Gandharvs are half men, half birds. They are celestial minstrels. They were born of Brahma. They are musicians of heaven and inhabit Indra-lok. Their wives are called Apsras.] who became an elephant by the curse of a Sadhu. He was caught in a pool by an octopus. He recited the name of Ram and was liberated.]

ਨਾਰਦ ਕਹਤ ਸੁਨਤ ਧ੍ਰੁਅ ਬਾਰਿਕ ਭਜਨ ਮਾਹਿ ਲਪਟਾਨੋ ॥੧॥

naaradh kehath sunath dhraaa baarik bhajan maahi lapattaano |1|

Listening to Narad's teachings, the child Dhru was absorbed in deep meditation.

||1||

[Narad: Narad is the minstrel of Vishu, and reports back to him the news of the three worlds. He was born from the forehead of Brahma and is the favourite son of Saraswati. He is popular for creating discord among gods by his diplomatic expression of speech.

Dhru: Dhruv, son of a king and hated by his step mother, meditated and became God's favourite. Later, with his deep devotion he became the polestar around which revolves other celestial luminaries.]

ਅਚਲ ਅਮਰ ਨਿਰਭੈ ਪਦੁ ਪਾਇਓ ਜਗਤ ਜਾਹਿ ਹੈਰਾਨੋ ॥

achal amar nirabhai padh paaeiou jagath jaahi hairaano |

He obtained the immovable, eternal state of fearlessness, and the entire world was amazed.

ਨਾਨਕ ਕਹਤ ਭਗਤ ਰਛਕ (ਰਖਸ਼ਕ) ਹਰਿ ਨਿਕਟਿ ਤਾਹਿ ਤੁਮ ਮਾਨੋ ॥੨॥੧॥

naanak kehath bhagath rashak har nikatt thaahi thum maano |2|1|

Says Nanak, the Master is the saving grace and the protector of His devotees; believe it - He is close to you. ||2||1||

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ਬਿਲਾਵਲੁ ਮਹਲਾ ੯ ॥

Bilaval Mehla 9

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਦੁਖੁ ਪਾਵੈ ॥

har kae naam binaa dhukh paavai |

Without the Name of the Master, you shall only find pain.

ਭਗਤਿ ਬਿਨਾ ਸਹਸਾ (ਸਕ) ਨਹ ਚੁਕੈ ਗੁਰੁ ਇਹੁ ਭੇਦੁ ਬਤਾਵੈ ॥੧॥ ਰਹਾਉ ॥
bhagath binaa sehasaa neh chookai gur eihu bhaedh bathaavai |1| rehaao |
Without devotional worship, doubt is not dispelled; the Guru (teacher) has
revealed this secret. |1|1|rahau|1|

ਕਹਾ ਭਇਓ (ਕੀ ਫਾਇਦਾ) ਤੀਰਥ ਬ੍ਰਤ ਕੀਏ ਰਾਮ ਸਰਨਿ ਨਹੀ ਆਵੈ ॥
kehaa bhaeiou theerath brath keeeae raam saran nehee aavai |
Of what use are sacred shrines of pilgrimage, if one does not enter the
sanctuary of the Master?

[According to the Indian cultural studies the word 'Ram' stands for God. King
Dusrath named his older son 'Ram Chander' after the name of Waheguru (as
people name their children: Narain, Alaha-rakha, Gobind, Gopal, Nanak, Angad,
Mohammed etc.)]

ਜੋਗ (ਜੋਗ-ਸਾਧਨ) ਜਗ (ਯਗ) ਨਿਹਫਲ ਤਿਹ ਮਾਨਉ ਜੇ ਪ੍ਰਭ ਜਸੁ ਬਿਸਰਾਵੈ ॥੧॥
jog jag nihafal thih maano jo prabh jas bisaraavai |1|
Know that Yoga and sacrificial feasts are fruitless, if one forgets the praises
of God. |1|1|

ਮਾਨ ਮੋਹ ਦੋਨੋ ਕਉ ਪਰਹਰਿ (ਦੂਰ ਕਰਕੇ) ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵੈ ॥
maan moh dhono ko parehar gobindh kae gun gaavai |
One who lays aside both pride and attachment, sings the glorious Praises of
the Master of the universe.

ਕਹੁ ਨਾਨਕ ਇਹੁ ਬਿਧਿ ਕੇ ਪ੍ਰਾਨੀ ਜੀਵਨ ਮੁਕਤਿ ਕਹਾਵੈ ॥੨॥੨॥
kahu naanak eih bidh ko praanee jeevan mukath kehaavai |2|2|
Says Nanak, the mortal who does this is said to be 'jivan mukta' - liberated
while yet alive. |2|2|2|

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ਬਾਣੀ ਸਧਨੇ ਕੀ ਰਾਗੁ ਬਿਲਾਵਲੁ
baanee sadhanae kee raag bilaavalu
The Bani of Sadhana, Raga Bilaval:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ik oankaar sathigur prasaadh |

ਨ੍ਰਿਪ (ਬਾਦਸ਼ਾ) ਕੰਨਿਆ ਕੇ ਕਾਰਨੈ ਇਕੁ ਭਇਆ ਭੇਖਧਾਰੀ (ਵਿਸ਼ਨੂ ਦਾ ਸਰੂਪ) ॥
nrip kanniaa kae kaaranai eik bhaeiaa bhaekhadhaaree |

For a king's daughter, a man disguised himself as Vishnu.

ਕਾਮਾਰਥੀ (ਭੋਗ) ਸੁਆਰਥੀ ਵਾ ਕੀ ਪੈਜ ਸਵਾਰੀ ॥੧॥

kaamaarathhee suaarathhee vaa kee pajj savaaree |1|

He did it for sexual exploitation, and for selfish motives, but the Master protected her honour. |1|1|

ਥਵ (ਤੇਰੇ) ਗੁਨ ਕਹਾ (ਕੀ) ਜਗਤ ਗੁਰਾ ਜਉ (ਅਗਰ) ਕਰਮੁ ਨ ਨਾਸੈ ॥

thav gun kehaa jagath guraa jo karam n naasai |

What is Your greatness, O Master of the world, if You will not erase the karma of my past actions?

[A king's daughter had promised herself to marry Vishnu. One of her carpenter friend disguised as Vishnu got her married with him by deception. Once the king planned to invade a neighbouring country and called his son-in-law to bless him for his victory. The son-in-law, though a fraud, prayed wholeheartedly from his heart for his father-in-law's victory. His prayers were accepted and the king returned triumphedly]

ਸਿੰਘ (ਸ਼ੇਰ) ਸਰਨ ਕਤ ਜਾਈਐ ਜਉ ਜੰਬੁਕੁ (ਗਿਦੜ) ਗ੍ਰਾਸੈ (ਖਾ ਜਾਨਾ)॥੧॥ ਰਹਾਉ ॥

singh saran kath jaaeeai jo janbuk graasai |1| rehaao |

Why seek safety from a lion, if one is to be eaten by a jackal? |1|1| rahau |

ਏਕ ਬੂੰਦ ਜਲ ਕਾਰਨੇ ਚਾਤ੍ਰਕੁ ਦੁਖੁ ਪਾਵੈ ॥

eaek boondh jal kaaranae chaathrik dhukh paavai |

For the sake of a single rain-drop, the rainbird suffers in pain.

ਪ੍ਰਾਨ ਗਏ ਸਾਗਰੁ ਮਿਲੈ ਫੁਨਿ ਕਾਮਿ ਨ ਆਵੈ ॥੨॥

praan gae saagar milai fun kaam n aavai |2|

When its breath of life is gone, even an ocean is of no use to it. |2|1|

ਪ੍ਰਾਨ ਜੁ ਥਾਕੇ ਬਿਰੁ ਨਹੀ ਕੈਸੇ ਬਿਰਮਾਵਉ (ਪੀਰਜ) ॥

praan j thaakae thir nehee kaisae biramaavo |

Now, my life has grown weary, and I shall not last much longer; how can I be patient?

ਬੂਡਿ (ਡੁਬ ਕੇ) ਮੁਏ ਨਉਕਾ ਮਿਲੈ ਕਹੁ ਕਾਹਿ ਚਢਾਵਉ ॥੩॥

boodd mooeae noukaa milai kahu kaahi chataavo |3|

If I drown and die, and then a boat comes along, tell me, how shall I climb aboard? |3|1|

ਮੈ ਨਾਹੀ ਕਛੁ ਹਉ ਨਹੀ ਕਿਛੁ ਆਹਿ ਨ ਮੋਰਾ ॥

mai naahee kash ho nehee kish aahi n moraa |

I am nothing, I have nothing, and nothing belongs to me.

ਅਉਸਰ (ਹੁਨ, ਅਜ) ਲਜਾ (ਪਤਿ) ਰਾਖਿ ਲੇਹੁ ਸਧਨਾ ਜਨੁ ਤੋਰਾ ॥੪॥੧॥

aousar lajaa raakh laehu sadhanaa jan thoraa |4|1|

Now, protect my honour; Sadhana is Your humble servant. ||4||1||

[Bhagat Sadhna was born in 1180 AD in Village Sehwaan in Hyderabad, Sind province, in a Muslim family. He continued the family profession of slaughtering goats and selling meat. He breathed his last, in Sirhind, Punjab, where a historic Mosque was built in his memory and preserved by Punjab Government. One of his hymns is recorded in Guru Granth Sahib in raga Bilaval.

Sadhna was very interested in spirituality from his adolescence and as a result, he used to have spiritual discussions with holymen who stopped over near his shop where he had organised a chhabeel (water facility) for the travellers.]

RAGA GAUND

(Pages 859-875)



TAKHT SRI KESHGARH SAHIB
(Anandpur Sahib, Punjab)

Introduction:

This raga is a very old raga. In religious music it is sung in conjunction with raga Bilawal and is known as “Bilawal Gaund”.

This raga is mentioned as a son of rag sri in the Ragmala listed at the end of Guru Granth Sahib.

The scale and notes of the raga are as follows:

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

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

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

This raga is sung at the third part of the day i.e., from 12.00 noon to 3pm. The season of its recitation is winter (hemant) i.e., during November and December.

In Guru Granth Sahib it has hymns from pages 859-875 (17 pages).

The Composers:

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

Gurus:

- Guru Ramdas
- Guru Arjan Dev

Bhagats:

- Kabir
- Namdev
- Ravidas

The Structure:

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

Gurbani:

1. Shabads (2, 3, 4, 5 and padas)
2. Shabads (8 padas, Ashtpadis)

Matrix

VISUAL ANALYSIS

Count of the use of Managals:

Complete Mool Mantar = 1, at page 859

Ik-onkar Satgur Prasadh = 8 at various pages

Placement and count of rahau verses:

All shabads and ashtpadis of the Gurus have rahau verse with number (except one eshabad at page 868), placed at the end of the first pada of the shabad.

In Bhagat Bani a similar pattern is adopted, except one shabad of Namdev (page 874) where the verse is placed in the beginning of the shabad.

Diversification of headings & subheadings in this raga:

PAGE NUMBER	HEADINGS/SUBHEADINGS
859	Raga Gaund Chaupadas Mehla 4 Ghar 1
862	Raga Gaund Mehla 5 Chaupadas Ghar 1
869	Raga Gaund Ashtpadis Mehla 5 Ghar 2

Structure of Bani

	P	P	P	P	P	Ashtpadis	Spe	Spe	Chts	Spe	Var	Sloak
Gurus	2	3	4	5								
Ramdas			6									
Arjan Dev	1		21		1							
Bhagats												
Kabir		2	8	1								
Namdev	1		4	2								
Ravidas			2									

Pds=Padas

Chts=Chhants

Here, at this place the ashtpadi has been added in the numeral total of shabads.

Total (ਜੋੜ) of 49 shabads given on page 875 includes the total of Guru-compositions and Bhagat-bani. This is the first example of such a total so far in Guru Granth Sahib.

Shabad 1 page 860

ਗੋਂਡ ਮਹਲਾ ੪ ॥

godd mehalaa 4 |

Gond, Mehla 4

ਐਸਾ ਹਰਿ ਸੇਵੀਐ ਨਿਤ ਧਿਆਈਐ ਜੋ ਖਿਨ ਮਹਿ ਕਿਲਵਿਖ ਸਭਿ ਕਰੇ ਬਿਨਾਸਾ ॥

aisaa har saeveeai nith dhiaaeai jo khin mehi kilavikh sabh karae binaasaa |

Serve such a Master, and ever meditate on Him, who in an instant erases all sins and mistakes.

Five sins in Sikhism are: Lust, Anger, Greed, Attachment and Ego

Seven deadly sins in Christianity are:

- Pride/ego is boasting of one's own abilities, that interferes with the individual's recognition of the grace of God.
- Envy is the desire for others' traits, status, abilities, or situation.
- Gluttony is an excessive desire to consume more than that which one requires.
- Lust is an inordinate craving for the pleasures of the body.
- Anger is manifested in the individual who spurns love and opts instead for fury. It is also known as Wrath.
- Greed is the desire for material wealth or gain, ignoring the realm of the spiritual.
- Sloth is the avoidance of physical or spiritual work.

ਜੇ ਹਰਿ ਤਿਆਗਿ ਅਵਰ ਕੀ ਆਸ ਕੀਜੈ ਤਾ ਹਰਿ ਨਿਹਫਲ ਸਭ ਘਾਲ ਗਵਾਸਾ ॥

jae har thiaag avar kee aas keejai thaa har nihafal sabh ghaal gavaasaa |

If someone forsakes the Master and places his hopes in another, then all his service to the Master is rendered fruitless.

Duality: Duality, as the word implies, means two states, two poles, both of which arise from a division of unity. In religion, dualism means the belief in two supreme opposed powers or gods, or sets of divine or demonic beings, that caused the world to exist.

ਮੇਰੇ ਮਨ ਹਰਿ ਸੇਵਿਹੁ ਸੁਖਦਾਤਾ ਸੁਆਮੀ ਜਿਸੁ ਸੇਵਿਐ ਸਭ ਭੁਖ ਲਹਾਸਾ ॥੧॥

maerae man har saevihu sukhadhaathaa suaamee jis saeviai sabh bhukh lehaasaa |1|

O my mind, serve the Master, the giver of peace; serving Him, all your hunger shall depart. ||1||

myry mn hir aUpir kIjY Brvsw]

maerae man har oopar keejai bharavaasaa |

O my mind, place your faith in the Master.

ਜਹ ਜਾਈਐ ਤਹ ਨਾਲਿ ਮੇਰਾ ਸੁਆਮੀ ਹਰਿ ਅਪਨੀ ਪੈਜ ਰਖੈ ਜਨ ਦਾਸਾ ॥੧॥ ਰਹਾਉ ॥
jeh jaaeeai theh naal maeraa suaamee har apanee paij rakhai jan dhaasaa |1|
rehaao |

Wherever I go, my Master is there, with me. He saves the honour of His
humble servants and slaves. ||1|| rahau ||

ਜੇ ਅਪਨੀ ਬਿਰਥਾ ਕਹਹੁ ਅਵਰਾ ਪਹਿ ਤਾ ਆਗੈ ਅਪਨੀ ਬਿਰਥਾ ਬਹੁ ਬਹੁਤੁ ਕਢਾਸਾ ॥
jae apanee birathaa kehahu avaraa pehi thaa aagai apanee birathaa bahu
bahuth kataasaa |

If you tell your sorrows to another, then he, in return, will tell you of his
greater sorrows.

ਅਪਨੀ ਬਿਰਥਾ ਕਹਹੁ ਹਰਿ ਅਪੁਨੇ ਸੁਆਮੀ ਪਹਿ ਜੇ ਤੁਮ੍ਹਰੇ ਦੁਖ ਤਤਕਾਲ ਕਟਾਸਾ ॥
apanee birathaa kehahu har apunae suaamee pehi jo thumaarae dhookh
thathakaal kattaasaa |

So tell your sorrows to the Master, who shall instantly dispel your pain.

ਸੇ ਐਸਾ ਪ੍ਰਭੁ ਛੋਡਿ ਅਪਨੀ ਬਿਰਥਾ ਅਵਰਾ ਪਹਿ ਕਹੀਐ ਅਵਰਾ ਪਹਿ ਕਹਿ ਮਨ ਲਾਜ ਮਰਾਸਾ ॥੨॥
so aisaa prabh shodd apanee birathaa avaraa pehi keheei avaraa pehi kehi
man laaj maraasaa |2|

For saking such a God, if you tell your sorrows to another, then you shall
die of shame. ||2||

ਜੇ ਸੰਸਾਰੈ ਕੇ ਕੁਟੰਬ ਮਿਤ੍ਰ ਭਾਈ ਦੀਸਹਿ ਮਨ ਮੇਰੇ ਤੇ ਸਭਿ ਅਪਨੈ ਸੁਆਇ ਮਿਲਾਸਾ ॥
jo sansaarai kae kuttanb mithr bhaaee dheesehi man maerae thae sabh apanai
suaae milaasaa |

The relatives, friends and siblings of the world that you see, O my mind, all
meet with you for their own selfish purposes.

ਜਿਤੁ ਦਿਨਿ ਉਨ੍ ਕਾ ਸੁਆਉ (ਸਵਾਰਥ) ਹੋਇ ਨ ਆਵੈ ਤਿਤੁ ਦਿਨਿ ਨੇੜੈ ਕੇ ਨ ਢੁਕਾਸਾ (ਢੁਕਾਨਾ)॥
jith dhin ouna kaa suaao hoe n aavai thith dhin naerrai ko n tukaasaa |
And that day, when their self-interests are not served, they shall not come
near you.

ਮਨ ਮੇਰੇ ਅਪਨਾ ਹਰਿ ਸੇਵਿ ਦਿਨੁ ਰਾਤੀ ਜੇ ਤੁਧੁ ਉਪਕਰੈ ਦੂਖਿ ਸੁਖਾਸਾ ॥੩॥
man maerae apanaa har saev dhin raathee jo thudh oupakarai dhookh sukhaasaa
|3|

O my mind, serve your Master, day and night; He shall help you in good
times and bad times. ||3||

ਤਿਸ ਕਾ ਭਰਵਾਸਾ ਕਿਉ ਕੀਜੈ ਮਨ ਮੇਰੇ ਜੋ ਅੰਤੀ ਅਉਸਰਿ ਰਖਿ ਨ ਸਕਾਸਾ ॥

this kaa bharavaasaa kio keejai man maerae jo anthee aousar rakh n sakaasaa

|

Why place your faith in anyone, O my mind, who cannot come to your rescue at the last instant?

ਹਰਿ ਜਪੁ ਮੰਤ੍ਰੁ ਗੁਰ ਉਪਦੇਸੁ ਲੈ ਜਾਪਹੁ ਤਿਨ੍ ਅੰਤਿ ਛੁਟਾਏ ਜਿਨ੍ ਹਰਿ ਪ੍ਰੀਤਿ ਚਿਤਾਸਾ ॥

har jap manth gur oupadhaes lai jaapahu thina anth shaddaaeae jina har preeth chithaasaa |

Recite the Master's mantra, take the Guru's teachings, and meditate on Him. In the end, the Master saves those who love Him in their consciousness.

ਜਨ ਨਾਨਕ ਅਨਦਿਨੁ ਨਾਮੁ ਜਪਹੁ ਹਰਿ ਸੰਤਹੁ ਇਹੁ ਛੂਟਣ ਕਾ ਸਾਚਾ ਭਰਵਾਸਾ ॥੪॥੨॥

jan naanak anadhin naam japahu har santhahu eihu shoottan kaa saachaa bharavaasaa |4|2|

Nanak speaks: night and day, recite the Master's Name, O saints; this is the only true hope for emancipation. ||4||2||

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ਗੋਂਡ ਮਹਲਾ ੪ ॥

Gond, Mehla 4

ਹਰਿ ਦਰਸਨ ਕਉ ਮੇਰਾ ਮਨੁ ਬਹੁ ਤਪਤੈ ਜਿਉ ਤ੍ਰਿਖਾਵੰਤੁ (ਪਿਆਸੀ) ਬਿਨੁ ਨੀਰ ॥੧॥

har dharasan ko maeraa man bahu thapathai jio thrikhaavanth bin neer |1|

My mind yearns so deeply for the blessed vision of the Master's, like the thirsty man without water. ||1||

(ਹੇ ਸਹੇਲੀਏ! ਉਸ ਪ੍ਰੇਮ ਦੇ ਤੀਰ ਦੇ ਕਾਰਨ ਹੁਣ) ਮੇਰਾ ਮਨ ਪਰਮਾਤਮਾ ਦੇ ਦਰਸਨ ਵਾਸਤੇ (ਇਉਂ) ਲੁਛ ਰਿਹਾ ਹੈ ਜਿਵੇਂ ਪਾਣੀ ਤੋਂ ਬਿਨਾ ਤਿਹਾਇਆ ਮਨੁੱਖ ।੧।

ਮੇਰੈ ਮਨਿ ਪ੍ਰੇਮੁ ਲਗੋ ਹਰਿ ਤੀਰ ॥

maerai man praem lago har theer |

My mind is pierced through by the arrow of the Master's love.

ਹੇ ਭਾਈ! ਪਰਮਾਤਮਾ ਦਾ ਪਿਆਰ ਮੇਰੇ ਮਨ ਵਿਚ ਤੀਰ ਵਾਂਗ ਲੱਗਾ ਹੋਇਆ ਹੈ ।

ਹਮਰੀ ਬੇਦਨ (ਅੰਦਰ ਦੀ ਜਲੱਨ) ਹਰਿ ਪ੍ਰਭੁ ਜਾਨੈ ਮੇਰੇ ਮਨ ਅੰਤਰ ਕੀ ਪੀਰ ॥੧॥ ਰਹਾਉ ॥

hamaree baedhan har prabh jaanai maerae man anthar kee peer |1| rehauo |

The God knows my anguish, and the pain deep within my mind.

||1||rahau||

(ਉਸ ਪ੍ਰੇਮ-ਤੀਰ ਦੇ ਕਾਰਨ ਪੈਦਾ ਹੋਈ) ਮੇਰੇ ਮਨ ਦੀ ਅੰਦਰਲੀ ਪੀੜ-ਵੇਦਨਾ ਮੇਰਾ ਹਰੀ ਮੇਰਾ ਪ੍ਰਭੂ ਹੀ ਜਾਣਦਾ ਹੈ ।੧।ਰਹਾਉ।

ਮੇਰੇ ਹਰਿ ਪ੍ਰੀਤਮ ਕੀ ਕੋਈ ਬਾਤ ਸੁਨਾਵੈ ਸੇ ਭਾਈ ਸੇ ਮੇਰਾ ਬੀਰ ॥੨॥

maerae har preetham kee koe baath sunaavai so bhaaee so maeraa beer |2|

Whoever tells me the stories of my beloved Master is my sibling of destiny, and my friend. ||2||

ਹੇ ਸਹੇਲੀਏ! ਹੁਣ ਜੇ ਕੋਈ ਮਨੁੱਖ ਮੈਨੂੰ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਭੂ ਦੀ ਕੋਈ ਗੱਲ ਸੁਣਾਵੇ (ਤਾਂ ਮੈਨੂੰ ਇਉਂ ਲੱਗਦਾ ਹੈ ਕਿ) ਉਹ ਮਨੁੱਖ ਮੇਰਾ ਭਰਾ ਹੈ ਮੇਰਾ ਵੀਰ ਹੈ ।੨।

ਮਿਲੁ ਮਿਲੁ ਸਖੀ ਗੁਣ ਕਹੁ ਮੇਰੇ ਪ੍ਰਭ ਕੇ ਲੇ ਸਤਿਗੁਰ ਕੀ ਮਤਿ (ਸੁਜਾਵ) ਧੀਰ ॥੩॥

mil mil sakhee gun kahu maerae prabh kae lae sathigur kee math dheer |3|

Come, and join together, O my companions; let's sing the glorious praises of my God, and follow the comforting advice of the Satguru. ||3||

ਹੇ ਸਹੇਲੀਏ! ਗੁਰੂ ਦੀ ਸ਼ਾਂਤੀ ਦੇਣ ਵਾਲੀ ਮਤਿ ਲੈ ਕੇ ਮੈਨੂੰ ਭੀ ਮਿਲਿਆ ਕਰ, ਤੇ, ਮੈਨੂੰ ਪਿਆਰੇ ਪ੍ਰਭੂ ਦੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਸੁਣਾਇਆ ਕਰ ।੩।

ਜਨ ਨਾਨਕ ਕੀ ਹਰਿ ਆਸ ਪੁਜਾਵਹੁ ਹਰਿ ਦਰਸਨਿ ਸਾਂਤਿ ਸਰੀਰ ॥੪॥੬॥

jan naanak kee har aas pujaavahu har dharasan saath sareer |4|6|

Please fulfill the hopes of Nanak, O Master; his body finds peace and tranquility in Master's blessed vision |4|6|

ਹੇ ਪ੍ਰਭੂ! (ਆਪਣੇ) ਦਾਸ ਨਾਨਕ ਦੀ (ਦਰਸਨ ਦੀ) ਆਸ ਪੂਰੀ ਕਰ । ਹੇ ਹਰੀ! ਤੇਰੇ ਦਰਸਨ ਨਾਲ ਮੇਰੇ ਹਿਰਦੇ ਨੂੰ ਠੰਢ ਪੈਂਦੀ ਹੈ ।੪।੬।ਛਕਾ।

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ਰਾਗੁ ਗੋਂਡ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੧

raag godd mehalaa 5 choupadhae ghar 1

Raag Gond, Mehla 5, chau-padas, ghar 1:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik oankaar sathigur prasaadh |

ਸਭੁ ਕਰਤਾ ਸਭੁ ਭੁਗਤਾ ॥੧॥ ਰਹਾਉ ॥

sabh karathaa sabh bhugathaa |1| rehaao |

He is the Creator of all, He is the Enjoyer of all. ||1|| rahau |

ਸੁਨਤੋ ਕਰਤਾ ਪੇਖਤ ਕਰਤਾ ॥

sunatho karathaa paekhath karathaa |

The Creator listens, and the Creator sees.

ਅਦ੍ਰਿਸ਼ਟੋ ਕਰਤਾ ਦ੍ਰਿਸ਼ਟੋ ਕਰਤਾ ॥
adhrisatto karathaa dhrisatto karathaa |
The Creator is unseen, and the Creator is seen.
[When He is unseen, He is transcendent, 'Nirgun', and when he is seen, He is manifest 'Sargun'.]

ਓਪਤਿ ਕਰਤਾ ਪਰਲਉ ਕਰਤਾ ॥
oupath karathaa paralo karathaa |
The Creator forms, and the Creator destroys.
[In Sikhism all aspects of creation, maintaining, and destroying rests with the Almighty. There is no trinity of Godhead as it is in Hinduism. God, Himself, controls all powers, and there is no delegation of duties as such. Though there is mention of gods and angels (Dharmraj, Chaitar and Gupt, Azrael and so on) in Guru Granth Sahib but the ultimate control is of God Himself.]

ਬਿਆਪਤ ਕਰਤਾ ਅਲਿਪਤੋ ਕਰਤਾ ॥੧॥
biaapath karathaa alipatho karathaa |1|
The Creator touches, and the Creator is detached. ||1||
[Guru Nanak calls Waheguru as 'Nirlep' (detached). With so much sufferings going all around the world (due to human Karmas), how can the Almighty remain attached?]

ਬਕਤੋ ਕਰਤਾ ਬੂਝਤ ਕਰਤਾ ॥
bakatho karathaa boojhath karathaa |
The Creator is the One who speaks, and the Creator is the One who understands.
[God speaks to us quite often, only we have to understand the meaning of those words and have to remain awakened to listen to those words carefully. Unfortunately, most of us remain sleepy and fail to receive the divine words so transmitted.]

ਆਵਤੁ ਕਰਤਾ ਜਾਤੁ ਭੀ ਕਰਤਾ ॥
aavath karathaa jaath bhee karathaa |
The Creator comes, and the Creator also goes.
[Whenever we need God, He comes and knocks at our door, only, we do not hear the sound of the knock and fail to open the door. He waits and goes away. We, the unfortunate, fail to invite Him in and take His glimpse.]

ਨਿਰਗੁਨ ਕਰਤਾ ਸਰਗੁਨ ਕਰਤਾ ॥
niragun karathaa saragun karathaa |
The Creator is devoid of qualities; the Creator is filled with qualities.

[When we count God's qualities, we run out of words but His description does not end. The only few words in our vocabulary are: omnipotent, omnipresent, omniscient, compassionate, unfathomable, unaccessible, transcendent, creator, sustainer, destroyer and so on.]

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸਮਦ੍ਰਿਸਟਾ ॥੨॥੧॥

gur prasaadh naanak samadhrisattaa |2|1|

By Guru's grace, Nanak looks upon all the same. ||2||1||

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ਗੋਂਡ ਮਹਲਾ ੫ ॥

Gond Mehla 5:

ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥

gur kee moorath man mehi dhiaan |

Meditate on the image of the Guru within your mind;

ਗੁਰ ਕੈ ਸਬਦਿ ਮੰਤ੍ਰੁ ਮਨੁ ਮਾਨੁ ॥

gur kai sabadh manthra man maan |

let your mind accept the Word of the Guru's Shabad, and His Mantra.

ਗੁਰ ਕੇ ਚਰਨ ਰਿਦੈ ਲੈ ਧਾਰਉ ॥

gur kae charan ridhai lai dhaaro |

Enshrine the Guru's feet within your heart.

ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਸਦਾ ਨਮਸਕਾਰਉ ॥੧॥

gur paarabreham sadhaa namasakaaro |1|

Bow in humility forever before the Guru, the supreme Master. ||1||

ਮਤ ਕੋ ਭਰਮਿ ਭੁਲੈ ਸੰਸਾਰਿ ॥

math ko bharam bhulai sansaar |

Let no one wander in doubt in the world.

ਗੁਰ ਬਿਨੁ ਕੋਇ ਨ ਉਤਰਸਿ ਪਾਰਿ ॥੧॥ ਰਹਾਉ ॥

gur bin koe n outharas paar |1| rehaao |

Without the Guru, no one can cross over. ||1||rahau||

[The world is compared with an ocen of fire, and to cross it one need's special coverings of Nam.]

ਭੂਲੇ ਕਉ ਗੁਰਿ ਮਾਰਗਿ ਪਾਇਆ ॥

bhoolae ko gur maarag paaeiaa |

The Guru shows the path to those who have wandered off.

ਅਵਰ ਤਿਆਗਿ ਹਰਿ ਭਗਤੀ ਲਾਇਆ ॥

avar thiaag har bhagathee laeiaa |

He leads them to renounce others, and attaches them to devotional worship of the Master.

ਜਨਮ ਮਰਨ ਕੀ ਤ੍ਰਾਸ ਮਿਟਾਈ ॥

janam maran kee thraas mittaaee |

He obliterates (destroys) the fear of birth and death.

ਗੁਰ ਪੂਰੇ ਕੀ ਬੇਅੰਤ ਵਡਾਈ ॥੨॥

gur poorae kee baeanth vaddaaee |2|

The glorious greatness of the perfect Guru is endless. |2|

ਗੁਰ ਪ੍ਰਸਾਦਿ ਉਰਧ (ਉਲਟਾ, ਮੁਰਜਾਇਆ ਹੋਇਆ) ਕਮਲ ਬਿਗਾਸ ॥

gur prasaadh ooradh kamal bigaas |

By Guru's Grace, the inverted heart-lotus blossoms forth,

ਅੰਧਕਾਰ ਮਹਿ ਭਇਆ ਪ੍ਰਗਾਸ ॥

andhakaar mehi bhaeiaa pragaas |

and the light shines forth in the darkness.

ਜਿਨਿ ਕੀਆ ਸੇ ਗੁਰ ਤੇ ਜਾਨਿਆ ॥

jin keeaa so gur thae jaaniaa |

Through the Guru, know the One who created you.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਮੁਗਧ (ਮੂਰਖ) ਮਨੁ ਮਾਨਿਆ ॥੩॥

gur kirapaa thae mugadh man maaniaa |3|

By the Guru's mercy, the foolish mind comes to believe. |3|

ਗੁਰੁ ਕਰਤਾ ਗੁਰੁ ਕਰਣੈ ਜੋਗੁ ॥

gur karathaa gur karanai jog |

The Guru is the Creator; the Guru has the power to do everything.

ਗੁਰੁ ਪਰਮੇਸਰੁ ਹੈ ਭੀ ਹੋਗੁ (ਹਮੇਸ਼ਾ ਹੋਇਗਾ) ॥

gur paramaesar hai bhee hog |

The Guru is the transcendent Master; He is, and always shall be.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ ਇਹੈ ਜਨਾਈ ॥
kahu naanak prabh eihai janaaee |
Says Nanak, God has inspired me to know this.

ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਪਾਈਐ ਭਾਈ ॥੪॥੫॥੭॥
bin gur mukath n paaeeai bhaaee |4|5|7|
Without the Guru, liberation is not obtained, O sblings of destiny.
|14|15|17||

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ਗੋਂਡ ਮਹਲਾ ੫ ॥
godd mehalaa 5 |
Gond, Mehla 5

ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਕਰਿ ਮਨ ਮੋਰ ॥
guroo guroo gur kar man mor |
Recite Guru, Guru, Guru, O my mind.

[A Guru is a beacon of spiritual light in our world, and teaches us the universal spiritual principles that underlie all religions and cultures. Having a teacher to guide us in any field is invaluable. This is true in Spirituality as well. As Spirituality is subtle or intangible in nature, it is difficult to identify with certainty who is a spiritually evolved guide or Guru.

It is important to understand the difference between a Guru and a teacher and a preacher. The following chart illustrates this difference:

ਗੁਰੂ ਬਿਨਾ ਮੈ ਨਾਹੀ ਹੋਰ ॥
guroo binaa mai naahee hor |
I have no other than the Guru.

ਗੁਰ ਕੀ ਟੇਕ ਰਹਹੁ ਦਿਨੁ ਰਾਤਿ ॥
gur kee ttaek rehahu dhin raath |
I lean upon the support of the Guru, day and night.

ਜਾ ਕੀ ਕੋਇ ਨ ਮੇਟੈ ਦਾਤਿ ॥੧॥
jaa kee koe n maettai dhaath |1|
No one can decrease His bounties. |1|1|

ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਣੁ ॥
gur paramaesar eaeko jaan |
Know that the Guru and the transcendent Master are One.

A teacher



Teaches for specific period

Teaches through words

No concern for student's personal life

Teaches a few subjects

A Guru



Teaches 24 hours a day

Teaches through and beyond words

Looks after student in every facet of their life

Teaches Spiritual science that encompasses all subjects

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ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੇ ਪਰਵਾਣੁ ॥੧॥ ਰਹਾਉ ॥

jo this bhaavai so paravaan |1| rehaao |

Whatever pleases Him is acceptable and approved. |1||rahau||

ਗੁਰ ਚਰਣੀ ਜਾ ਕਾ ਮਨੁ ਲਾਗੈ ॥

gur charanee jaa kaa man laagai |

One whose mind is attached to the Guru's feet

ਦੁਖੁ ਦਰਦੁ ਭ੍ਰਮੁ ਤਾ ਕਾ ਭਾਗੈ ॥

dhookh dharadh bhram thaa kaa bhaagai |

his pains, sufferings and doubts run away.

[Doubt is a status between belief and disbelief, involves uncertainty or distrust or lack of sureness of an alleged fact, an action, a motive, or a decision. Doubts cause people many problems. They lead to a host of feelings including insecurity, reduced self esteem, frustration, depression and despair.]

ਗੁਰ ਕੀ ਸੇਵਾ ਪਾਏ ਮਾਨੁ ॥

gur kee saevaa paaeae maan |

Serving the Guru, honour is obtained.

[In Sikhism Seva refers to "selfless service", work or service performed without any thought of reward or personal benefit.

All Sikhs are instructed by Shabad Guru to perform Seva or Selfless Service. This is not only good for community relations but also is good for the moral uplifting of the person. You will find Sikhs engaged in free service in Gurdwaras washing dishes, cleaning floors, serving food, etc.

Sikhs are also encouraged to help the community by performing unpaid work in hospitals, old peoples homes, community centres, etc.

Sikhism is founded on principles of Sarbat da bhalla - working towards the "common good of all". For Sikhs, this means reaching out to serve and uplift all of humanity as an expression or devotion to the Creator. Many other Sikh institutes, such as Guru-ka-Langar, Kirtan, Paath, etc., depend on the performance of Seva by many in the congregation.]

ਗੁਰ ਉਪਰਿ ਸਦਾ ਕੁਰਬਾਨੁ ॥੨॥

gur oopar sadhaa kurabaan |2|

I am forever a sacrifice to the Guru. | |2| |

ਗੁਰ ਕਾ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ ॥

gur kaa dharasan dhaekh nihaal |

Gazing upon Guru's blessed vision I am exalted.

ਗੁਰ ਕੇ ਸੇਵਕ ਕੀ ਪੂਰਨ ਘਾਲ ॥

gur kae saevak kee pooran ghaal |

The work of the Guru's servant is perfect.

ਗੁਰ ਕੇ ਸੇਵਕ ਕਉ ਦੁਖੁ ਨ ਬਿਆਪੈ ॥

gur kae saevak ko dhukh n biaapai |

Pain does not afflict the Guru's servant.

ਗੁਰ ਕਾ ਸੇਵਕੁ ਦਹ ਦਿਸਿ (ਦਿਸ਼ਾ) ਜਾਪੈ (ਮਸ਼ਹੂਰ) ॥੩॥

gur kaa saevak dheh dhis jaapai |3|

The Guru's servant is famous in the ten directions. | |3| |

Directions in Indian Tradition

[Directions in Indian tradition are called as Disa. There are four primary directions and a total of 10 directions.

English	Sanskrit
East	Purva
West	Pascima
North	Uttara
South	Dak?i?a
North-East	Isanya
South-East	Agneya
North-West	Vayavya
South-West	Nair?ti
Zenith	Urdhva
Nadir	Adho

Lokapalas

In Hinduism the Guardians of the eight key directions are called the Lokapalas. They are:

- Indra (east)
- Agni (south - east)
- Yama (south)
- Nir?ti (Demons) (South - west)
- Varu?a (god of sky) (west)
- Vayu (North west)
- Kubera (north)
- Isana (Shiv) (north east)]

ਗੁਰ ਕੀ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਇ ॥
gur kee mehimaa kathan n jaae |
The Guru's glory cannot be described.

ਪਾਰਬ੍ਰਹਮੁ ਗੁਰੁ ਰਹਿਆ ਸਮਾਇ ॥
paarabreham gur rehiaa samaae |
The Guru remains absorbed in the supreme God.

ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਪੂਰੇ ਭਾਗ ॥
kahu naanak jaa kae pooraee bhaag |
Says Nanak, one who is blessed with perfect destiny

ਗੁਰ ਚਰਣੀ ਤਾ ਕਾ ਮਨੁ ਲਾਗ ॥੪॥੬॥੮॥
gur charanee thaa kaa man laag |4|6|8|
his mind is attached to the Guru's feet. |4|6|8|

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ਗੋਂਡ ਮਹਲਾ ੫ ॥
godd mehalaa 5 ।
Gond, Mehla 5

ਧੂਪ ਦੀਪ ਸੇਵਾ ਗੋਪਾਲ (ਪਾਲਨਹਾਰ) ॥
dhoop dheep saevaa gopaal ।
My incense and lamps are my service to the Master.

ਅਨਿਕ ਬਾਰ ਬੰਦਨ (ਬੰਦਨਾ) ਕਰਤਾਰ (ਸੰਸਾਰ ਬਨਾਵਨ ਵਾਲਾ) ॥
anik baar bandhan karathaar ।
Time and time again, I humbly bow to the Creator.

ਪ੍ਰਭ ਕੀ ਸਰਣਿ ਗਹੀ (ਮਜ਼ਬੂਤੀ ਸੇ ਪਕੜਨਾ) ਸਭ ਤਿਆਗਿ ॥
prabh kee saran gehee sabh thiaag ।
I have renounced everything, and grasped the sanctuary of God.

ਗੁਰ ਸੁਪ੍ਰਸੰਨ ਭਏ ਵਡ ਭਾਗਿ ॥੧॥
gur suprasann bheae vadd bhaag ।1।
By great good fortune, the Guru has become pleased and satisfied with me.
||1||

ਆਠ ਪਹਰ ਗਾਈਐ ਗੋਬਿੰਦੁ (ਦੁਨਿਆ ਦਾ ਖਿਆਲ ਰਖਣ ਵਾਲਾ)॥
aath pehar gaaeeai gobindh ।
Twenty-four hours a day, I sing glories of the Master of the universe.

ਤਨੁ ਧਨੁ ਪ੍ਰਭ ਕਾ ਪ੍ਰਭ ਕੀ ਜਿੰਦੁ ॥੧॥ ਰਹਾਉ ॥
than dhan prabh kaa prabh kee jindh ।1। rehaao ।
My body and wealth belong to God; my soul also belongs to Him.
||1||Rahau||

ਹਰਿ ਗੁਣ ਰਮਤ ਭਏ ਆਨੰਦ ॥
har gun ramath bheae aanandh ।
Reciting the praises of the Master, I am in bliss.

ਪਾਰਬ੍ਰਹਮ (ਸਬ ਤੋ ਵੱਡਾ) ਪੂਰਨ ਬਖਸੰਦ ॥
paarabreham pooran bakhasandh ।
The greatest of the great is the perfect forgiver.

ਕਰਿ ਕਿਰਪਾ ਜਨ ਸੇਵਾ ਲਾਏ ॥
kar kirapaa jan saevaa laaeae |
Granting His Mercy, He has linked His humble servants to His service.

ਜਨਮ ਮਰਣ ਦੁਖ ਮੇਟਿ ਮਿਲਾਏ ॥੨॥
janam maran dhukh maett milaaeae |2|
He has rid me of the pains of birth and death, and merged me with Himself. | |2| |

ਕਰਮ ਧਰਮ (ਅੱਛਾ ਆਚਰਨ) ਇਹੁ ਤਤੁ ਗਿਆਨੁ ॥
karam dharam eihu thath giaan |
This is the essence of karma, righteous conduct and spiritual wisdom,

ਸਾਧਸੰਗਿ ਜਪੀਐ ਹਰਿ ਨਾਮੁ ॥
saadhasang japeeai har naam |
to recite the Master's Name in the Saadh Sangat.

ਸਾਗਰ ਤਰਿ ਬੋਹਿਥ (ਕਿਸਤੀ) ਪ੍ਰਭ ਚਰਣ ॥
saagar thar bohith prabh charan |
God's feet are the boat to cross over the world-ocean.

ਅੰਤਰਜਾਮੀ ਪ੍ਰਭ ਕਾਰਣ ਕਰਣ ॥੩॥
antharajaamee prabh kaaran karan |3|
God, the Inner-knower, is the cause of causes. | |3| |

ਰਾਖਿ ਲੀਏ ਅਪਨੀ ਕਿਰਪਾ ਧਾਰਿ ॥
raakh leeeae apanee kirapaa dhaar |
Showering His Mercy, He Himself has saved me.

ਪੰਚ ਦੂਤ ਭਾਗੇ ਬਿਕਰਾਲ (ਭਿਆਨਕ)॥
panch dhooth bhaagae bikaraal |
The five hideous demons have run away.
[Here, five hideous demons refer to: Lust, anger, greed, attachment and ego.]

ਜੂਐ ਜਨਮੁ ਨ ਕਬਹੂ ਹਾਰਿ ॥
jooai janam n kabehoo haar |
Do not waste your life in the worldly gamble.

ਨਾਨਕ ਕਾ ਅੰਗੁ ਕੀਆ ਕਰਤਾਰਿ ॥੪॥੧੨॥੧੪॥
naanak kaa ang keeaa karathaar |4|12|14|
The creator Master has taken Nanak's side. | |4| |12| |14| |

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ਗੋਂਡ ਮਹਲਾ ੫ ॥

Gond, Mehla 5

ਭਵ ਸਾਗਰ ਬੋਹਿਥ ਹਰਿ ਚਰਣ ॥

bhav saagar bohith har charan ।

The Master's feet are the boat to cross over the terrifying world-ocean.

Cross reference:

ਸਤਿਗੁਰੂ ਹੈ ਬੋਹਿਥਾ ਵਿਰਲੈ ਕਿਨੈ ਵੀਚਾਰਿਆ ॥ ਕਰਿ ਕਿਰਪਾ ਪਾਰਿ ਉਤਾਰਿਆ ॥ ੧੩ ॥

Satiguroo hai bohithaa viralai kinai veechaariaa: Kari kirapaa paari outaariaa:

The Satguru is the Boat, but rare ones realize this

(ਕਿਸੇ ਵਿਰਲੇ ਨੇ ਹੀ ਇਸ ਗੱਲ ਨੂੰ ਸਮਝਿਆ ਹੈ)

By His Grace, He carries (those "rare" ones) across his devotees (sggs 470).

Where this boat of the Guru-God will take us? To the "other shore", says the Gurbani. This leads to another question: What is this "other shore"? Simply put, it is a state of Infinite Wisdom; transcending of Maya, Haumai, Greed, Passion and Anger.

ਹਮ ਪਾਥਰ ਗੁਰੁ ਨਾਵ ਬਿਖੁ ਭਵਜਲੁ ਤਾਰੀਐ ਰਾਮ ॥ ਗੁਰ ਦੇਵਹੁ ਸਬਦੁ ਸੁਭਾਇ ਮੈ ਮੂੜ ਨਿਸਤਾਰੀਐ ਰਾਮ ॥

Ham paathar gur naav bikh bhavajal taareeai raam...:

O Guru! due to the weight of evil and dirty thoughts, we have become heavy like a stone, and You are the Boat. Take us across the Bhavjal (the world ocean). Bless me with the Gur-Shabad. I am such a fool - please save me from drowning in this terrible sea (from this "Bhavsagar"). (sggs 1114).

Another question comes to the mind is that "why most of us) are unable to cross this "Bhavsagar" (ਆਤਮਕ ਮੌਤ ਲਿਆਉਣ ਵਾਲਾ)? It is because we are too heavy — like stones and iron — loaded with the crushing weight of "Bikh" (Evil and wicked thoughts).

Who is qualified to board this divine Boat? Can anyone board it?

As indicated in the Gurbani, only those will be ferried across by this Boat who live by the Divine Hukam (Rules) The Hukam includes: following His teachings, communicating with Him, honest living and sharing one's belongings.

ਸਤਿਗੁਰੁ ਬੋਹਿਥੁ ਹਰਿ ਨਾਵ ਹੈ ਕਿਤੁ ਬਿਧਿ ਚੜਿਆ ਜਾਇ ॥ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਵਿਚਿ ਬੋਹਿਥ ਬੈਠਾ ਆਇ ॥

Satguru bohith har naav hai kit bidh chariaa jaai. Satguru kai bhaanai jo chalai vich bohith baithaa aai:

The Boat of the Satguru is His Nam. How can we climb on board?

One who acts according to the Satguru's Will (Rules, Hukam...) comes to sit in this Boat and is ferried across. (sggs 40).]

ਸਿਮਰਤ ਨਾਮੁ ਨਾਹੀ ਫਿਰਿ ਮਰਣ ॥

simarath naam naahee fir maran |

Meditating in remembrance on the Nam, one does not die again.

[In religious contexts, immortality is often stated to be among the promises by God to human beings who do good karmas, meditate on His name and follow the Divine law.

The belief in an afterlife is a fundamental tenet of most religions, including Hinduism, Sikhism, Christianity, Zoroastrianism, Islam and Judaism; however, the concept of an immortal soul is not. The "soul" itself has different meanings and is not used in the same way in different religions and different denominations of religions. For example, various branches of Christianity have disagreeing views on the soul's immortality and its relation to the body. However, Sikhism believes in the immortality of souls.]

ਹਰਿ ਗੁਣ ਰਮਤ ਨਾਹੀ ਜਮ ਪੰਥ ॥

har gun ramath naahee jam panth |

Reciting the glorious praises of the Master, he does not have to walk on the path of death.

ਮਹਾ ਬੀਚਾਰ ਪੰਚ ਦੂਤਹ ਮੰਥ (ਨਾਸ ਕਰਨਾ)॥੧॥

mehaa beechar panch dhootheh manth |1|

Contemplating the supreme Master, the five demons are conquered. |1|1|

[Five demons are: Lust, anger, greed, attachment and ego.]

ਤਉ ਸਰਣਾਈ (ਸਰਣ ਆਨਾ) ਪੂਰਨ ਨਾਥ ॥

tho saranaaee pooran naath |

I have entered Your sanctuary, O perfect Master.

ਜੰਤ ਅਪਨੇ ਕਉ ਦੀਜਹਿ ਹਾਥ ॥੧॥ ਰਹਾਉ ॥

janth apanae ko dheejehi haath |1| rehaao |

Please give Your supporting hand to Your creation. |1|1|rahau|

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਪੁਰਾਣ ॥

simrith saasathr baedh puraana |

The Simritees, Shaastras, Vedas and Puraanas.

[Simiritees include:Puranas, Epics (Ramayan and Mahabharat), Six books of philosophy(Samkhya, Nyaya, Vaisheshika, Yoga, Mimamsa and Vedanta), and Hindu law books e.g., Manu smiiriti.

Vedas: There are four Vedas: Rig Ved, Sam Ved, Yajur Ved and Athur Ved.

Puranas: (Story books)There are 18 main Puranas and 46 Upa-Puranas.]

ਪਾਰਬ੍ਰਹਮ ਕਾ ਕਰਹਿ ਵਖਿਆਣ ॥
paarabreham kaa karehi vakhiaan |
expound upon the supreme God.

ਜੋਗੀ ਜਤੀ ਬੈਸਨੋ ਰਾਮਦਾਸ ॥
jogee jathee baisano raamadhaas |
The Yogis, Celibates, Vaishnavs and followers of Ram Das

[Ramdas was a noted 17th century saint and spiritual poet of Maharashtra. He was the Guru of Chatrapati Shivaji. He is most remembered for his Advaita Vedanta text Dasbodh. Samarth Ramdas was a devotee of Hanuman and lord Rama.]

ਮਿਤਿ (ਹੱਦਾਂ) ਨਾਹੀ ਬ੍ਰਹਮ ਅਬਿਨਾਸ (ਨਾਸ ਨਾ ਹੋਨ ਵਾਲਾ) ॥੨॥
mith naahee breham abinaas |2|
cannot find the limits of the eternal God. ||2||

ਕਰਣ ਪਲਾਹ (ਵਿਰਲਾਪ, ਰੋਨਾ ਧੋਨਾ) ਕਰਹਿ ਸਿਵ (ਸ਼ਿਵ) ਦੇਵ (ਦੇਵੀ-ਦੇਵਤੇ) ॥
karan palaah karehi siv dhaev |
Shiva and all other gods lament and moan,

ਤਿਲੁ ਨਹੀ ਬੂਝਹਿ ਅਲਖ (ਨਾ ਦਿਸਨ ਵਾਲਾ) ਅਭੇਵ (ਜਿਸ ਨੂੰ ਜਾਨਿਆ ਨਹੀ ਜਾ ਸਕਦਾ)॥
thil nehee boojhehi alakh abhaev |
they too do not understand even a tiny bit of the unseen and unknown Master.

ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਸੁ ਆਪੇ ਦੇਇ ॥
praem bhagath jis aapae dhaee |
Those whom the Master Himself blesses with loving devotional worship,

ਜਗ ਮਹਿ ਵਿਰਲੇ ਕੇਈ ਕੇਇ ॥੩॥
jag mehi viralae kaeee kae |3|
are very rare in this world. ||3||

ਮੋਹਿ ਨਿਰਗੁਣ ਗੁਣ ਕਿਛੁ ਨਾਹਿ ॥
mohi niragun gun kishahoo naahi |
I am worthless, with absolutely no virtue at all;

ਸਰਬ ਨਿਧਾਨ ਤੇਰੀ ਦ੍ਰਿਸ਼ਟੀ ਮਾਹਿ ॥
sarab nidhaan thaeree dhrisattee maahi |
all treasures are in Your glance of Grace.

ਨਾਨਕੁ ਦੀਨੁ ਜਾਚੈ ਤੇਰੀ ਸੇਵ ॥
naanak dheen jaachai thaeree saev |
Nanak, the meek, desires only to serve You.

ਕਰਿ ਕਿਰਪਾ ਦੀਜੈ ਗੁਰਦੇਵ (ਸਭ ਤੋ ਵੱਡਾ ਗੁਰੂ) ॥੪॥੧੫॥੧੭॥
kar kirapaa dheejai guradhaev |4|15|17|
Please be merciful, and grant your blessings, O Divine Guru. ||4||15||17||

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ਗੋਂਡ ਮਹਲਾ ੫ ॥
Gond, Mehla 5

ਜਾ ਕਉ ਰਾਖੈ ਰਾਖਣਹਾਰੁ ॥
jaa ko raakhai raakhanehaar |
One who is protected by the guardian Master

ਤਿਸ ਕਾ ਅੰਗੁ (ਸਾਥ ਦੇਨਾ) ਕਰੇ ਨਿਰੰਕਾਰੁ ॥੧॥ ਰਹਾਉ ॥
this kaa ang karae nirankaar |1| rehaao |
The Formless Master is then on his side. ||1||rahau||

ਮਾਤ ਗਰਭ ਮਹਿ ਅਗਨਿ ਨ ਜੋਹੈ ॥
maath garabh mehi agan n johai |
In the mother's womb, the fire does not touch him.



[Fetus (in womb)
Embryo (first 8 weeks), Fetus

It's a different phase of baby's development. "The embryo is defined as the developing pregnancy from the time of fertilization until the end of the eighth week of gestation, when it becomes known as a fetus.]

ਕਾਮ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਨ ਪੋਹੈ (ਛੁਹਨਾ)॥

kaam krodh lobh mohu n pohai |

Sexual desire, anger, greed and emotional attachment do not affect him.

ਸਾਧਸੰਗਿ ਜਪੈ ਨਿਰੰਕਾਰੁ ॥

saadhasang japai nirankaar |

In the Saadh Sangat, he meditates on the formless Master.

ਨਿੰਦਕ ਕੈ ਮੁਹਿ ਲਾਗੈ ਛਾਰੁ (ਮਿੱਟੀ ਘੱਟਾ)॥੧॥

nindhak kai muhi laagai shaar |1|

Dust is thrown into the faces of the slanderers. |1|1|

ਰਾਮ ਕਵਚੁ ਦਾਸ ਕਾ ਸੰਨਾਹੁ ॥

raam kavach dhaas kaa sannaahu |

The Master's protective spell is the armour of His devotee.

ਦੂਤ ਦੁਸਟ ਤਿਸੁ ਪੋਹਤ (ਛੁਹਨਾ) ਨਾਹਿ ॥

dhooth dhusatt this pohath naahi |

The wicked, evil demons cannot even touch him.

A demon is a supernatural, often malevolent being prevalent in religion, occultism and mythology. In Hinduism, they are called Rakshasas and Asuras.

ਜੋ ਜੋ ਗਰਬੁ ਕਰੇ ਸੋ ਜਾਇ ॥

jo jo garab karae so jaae |

Whoever indulges in egotistical pride, shall waste away to ruin.

ਗਰੀਬ ਦਾਸ ਕੀ ਪ੍ਰਭੁ ਸਰਣਾਇ ॥੨॥

gareeb dhaas kee prabh saranaae |2|

God is the sanctuary of His humble devotees. |2|1|

ਜੋ ਜੋ ਸਰਣਿ ਪਇਆ ਹਰਿ ਰਾਇ ॥

jo jo saran paeiaa har raae |

Whoever enters the sanctuary of the sovereign Master

ਸੋ ਦਾਸੁ ਰਖਿਆ ਅਪਣੈ ਕੰਠਿ ਲਾਇ ॥

so dhaas rakhiaa apanai kanth laae |

He saves him/her, hugging them close in His embrace.

ਜੇ ਕੋ ਬਹੁਤੁ ਕਰੇ ਅਹੰਕਾਰੁ ॥
jae ko bahuth karae ahankaar |
Whoever takes great pride in himself,
[Pride means a person's sense of self-esteem or self-importance.]

ਓਹੁ ਖਿਨ ਮਹਿ ਰੁਲਤਾ ਖਾਕੂ ਨਾਲਿ ॥੩॥
ouhu khin mehi rulathaa khaakoo naal |3|
in an instant, shall be like dust mixing with dust. ||3||

ਹੈ ਭੀ ਸਾਚਾ ਹੋਵਣਹਾਰੁ ॥
hai bhee saachaa hovanehaar |
The True Master is, and shall always be.

ਸਦਾ ਸਦਾ ਜਾਣੀ ਬਲਿਹਾਰ ॥
sadhaa sadhaa jaeaaee balihaar |
Forever and ever, I am a sacrifice to Him.

ਅਪਣੇ ਦਾਸ ਰਖੇ ਕਿਰਪਾ ਧਾਰਿ ॥
apanae dhaas rakhae kirapaa dhaar |
Granting His Mercy, He saves His devotees.

ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਪ੍ਰਾਣ ਅਧਾਰ ॥੪॥੧੮॥੨੦॥
naanak kae prabh praan adhaar |4|18|20|
God is the support of Nanak's breath of life. ||4||18||20||

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ਰਾਗੁ ਗੋਂਡ ਬਾਣੀ ਕਬੀਰ ਜੀਉ ਕੀ ਘਰੁ ੨
raag godd baanee kabeer jeeo kee ghar 2
Raag Gond, The Bani of Kabir Ji, Ghar 2:

ੴ ਸਿਤਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ik oankaar sathigur prasaadh |

[Kabir was born to a Brahmin widow at Lahartara near Kashi. The widow abandoned Kabir to escape dishonour associated with births outside marriage. He was brought up in a family of poor Muslim weavers Niru and Nima. Vaishnava saint Swami Ramananda accepted Kabir as his disciple. When Swami Ramananda died, Kabir was 13 years old.

Ramananda was a Vaishnava saint, believed to be an incarnation of god Rama and reviver of the Ramanandi sect. Ramananda for the most part of his life lived

in Varanasi, and was a pioneer of the Bhakti movement.. He was known for his communicating skill, and accepting disciples of all religions and castes

The twelve main disciples of Ramananda are as follows:

- Anantanandacharya [incarnation of Brahmaji]
- Sursuranand [incarnation of Naarad ji]
- Sukhanand [incarnation of Shankar Bhagwan]
- Narharyanand [incarnation of Sankaadi rishi]
- Yoganand [incarnation of incarnation of Shri Kapil dev] {Prashishya}
- Pipa [incarnation of incarnation of Manu]
- Kabir [incarnation of incarnation of Prahlaad]
- Bhavanand [incarnation of Janak]
- Saini [incarnation of Bheeshm]
- Dhanna [incarnation of Bali]
- Ravidas [incarnation of dharmraj Yamraj]
- Gaadhavanand ji [incarnation of Shuk dev] {Prashishya}

Benaras, where Kabir was born, was devastated by an attack by Muslim invader Tamur Lang. Kabir denounced mullahs and their rituals of bowing towards Kaba five times a day. Because of open condemnation of established and popular religions, Kabir became an object of the wrath of both Hindus and Muslims in and around Benaras.

Sultan Sikandar Lodi attempted to punish him by various means such as by drowning, by fire and by having him trampled under an elephant's feet. His verses, though encompassing the highest secrets of Sant-Mat, clearly remain close to the common man's heart even today. He often uses strong language to denounce the prevalent ritualism. His works are 'Bijak', 'Granthavali', 'Shabdavali' and 'Anurag Saagar'. The King of Benaras was among his disciples.

In Gurbani, it is clear that Bhagat Kabir spent whole his life in Shivpuri (Kashi,Banaras), and when he grew old, during end days of life he spent his life in Maghar(Uttar Pardesh). The Brahmins of his times believed that who die in Benaras go to heaven and those who die in Maghar go to hell. In order to defy Brahmins, Kabir came to Maghar to take his last breath.

Timur (d. 18 February 1405), historically known as Tamerlane "Timur the Lame"), was a Turko-Mongol conqueror and the founder of the Timurid dynasty in Central Asia. Timur envisioned the restoration of the Mongol Empire of Genghis Khan [Genghis Khan (Traditional Mongolian: Chingis/Chinghis Khan; c. 1162 – 18 August 1227). Timur born Temüjin, was the founder and Great Khan (emperor) of the Mongol Empire, which became the largest empire in history. As a means of legitimating his conquests, Timur relied on Islamic symbols and language, referring to himself as the Sword of Islam and patronizing educational and religious institutions. Timur's armies were feared throughout Asia, Africa, and Europe sizable parts of which were laid waste by hi campaigns..[Scholars

estimate that his military campaigns caused the deaths of 17 million people, amounting to about 5% of the world population. He was great-great-great-grandfather of Babur, founder of the Mughal Empire, which ruled parts of South Asia for around four centuries, from 1526 until 1857.]

ਭੁਜਾ ਬਾਂਧਿ ਭਿਲਾ (ਹਾਥੀ) ਕਰਿ ਡਾਰਿਓ (ਸੁਟਿਆ) ॥

bhujaa baadh bhilaa kar ddaariou |

They tied my arms, bundled me up, and threw me before an elephant.

ਹਸਤੀ ਕ੍ਰੋਪਿ ਮੂੰਡ (ਸਿਰ) ਮਹਿ ਮਾਰਿਓ ॥

hasathee krop moondd mehi maariou |

The elephant driver struck the elephant on the head, and infuriated him.

ਹਸਤਿ ਭਾਗਿ ਕੈ ਚੀਸਾ ਮਾਰੈ ॥

hasath bhaag kai cheesaa maarai |

But the elephant ran away, trumpeting,

ਇਆ ਮੂਰਤਿ ਕੈ ਹਉ ਬਲਿਹਾਰੈ ॥੧॥

eiaa moorath kai ho balihaarai |1|

"I am a sacrifice to this image of the Master." |1|1|

ਆਹਿ ਮੇਰੇ ਠਾਕੁਰ ਤੁਮਰਾ ਜੋਰੁ ॥

aahi maerae thaakur thumaraa jor |

O my Master, You are my strength.

ਕਾਜੀ ਬਕਿਬੋ (ਚੀਕਨਾ) ਹਸਤੀ (ਹਾਥੀ) ਤੋਰੁ ॥੧॥ ਰਹਾਉ ॥

kaajee bakibo hasathee thor |1| rehaao |

The Qazi shouted at the driver to drive the elephant on. |1|1|rahau|

ਰੇ ਮਹਾਵਤ ਤੁਝੁ ਡਾਰਉ ਕਾਟਿ (ਟੁਕੜੇ ਕਰਨਾ)॥

rae mehaavath thujh ddaaro kaatt |

He yelled out, "O mahavat, I shall cut you into pieces.

ਇਸਹਿ ਤੁਰਾਵਹੁ (ਉੱਤੇ ਚੜਨਾ) ਘਾਲਹੁ ਸਾਟਿ (ਸੱਟ ਮਾਰਨੀ) ॥

eisehi thuraavahu ghaalahu saatt |

Hit him, and drive him on

ਹਸਤਿ ਨ ਤੋਰੈ ਧਰੈ ਧਿਆਨੁ ॥

hasath n thorai dharai dhiaan |

But the elephant did not move; instead, he began to meditate.

ਵਾ (ਉਸਦੇ) ਕੈ ਰਿਦੈ ਬਸੈ ਭਗਵਾਨੁ ॥੨॥
vaa kai ridhai basai bhagavaan |2|
The Master abides within his mind. |2| |

ਕਿਆ ਅਪਰਾਧੁ ਸੰਤ ਹੈ ਕੀਨਾ ॥
kiaa aparaadh santh hai keenaa |
What sin has this Saint committed,

ਬਾਂਧਿ ਪੋਟ (ਪੋਟਲੀ) ਕੁੰਚਰ (ਹਾਥੀ) ਕਉ ਦੀਨਾ ॥
baadh pott kunchar ko dheenaa |
that you have made him into a bundle and thrown him before the elephant?

ਕੁੰਚਰੁ (ਹਾਥੀ) ਪੋਟ (ਪੋਟਲੀ) ਲੈ ਲੈ ਨਮਸਕਾਰੈ ॥
kunchar pott lai lai namasakaarai |
Lifting up the bundle, the elephant bows down before it.

ਬੂਝੀ ਨਹੀ ਕਾਜੀ ਅੰਧਿਆਰੈ (ਅੱਧਾ)॥੩॥
boojhee nehee kaajee andhjaarai |3|
The Qazi could not understand it; he was blind. |3| |

ਤੀਨਿ ਬਾਰ ਪਤੀਆ (ਕੋਸ਼ਿਸ) ਭਰਿ ਲੀਨਾ ॥
theen baar patheehaa bhar leenaa |
Three times, he tried to do it.

ਮਨ ਕਠੋਰੁ ਅਜਹੂ ਨ ਪਤੀਨਾ ॥
man kathor ajehoo n patheehaa |
Even then, his hardened mind was not satisfied.

ਕਹਿ ਕਬੀਰ ਹਮਰਾ ਗੋਬਿੰਦੁ ॥
kehi kabeer hamaraa gobindh |
Says Kabir, such is my Master.

ਚਉਥੇ ਪਦ ਮਹਿ ਜਨ ਕੀ ਜਿੰਦੁ ॥੪॥੧॥੪॥
chouthae padh mehi jan kee jindh |4|1|4|
The soul of His humble servant dwells in the fourth state. |4| |1| |4| |

[Fourth state: state beyond three states: Rajat, Satav and Tamas states (paths).
The fourth state is the path of God.]

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ਰਾਗੁ ਗੋਡ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀ ਕੀ ਘਰੁ ੧
raag godd baanee naamadhaeo jee kee ghar 1
Raga Gond, The Bani of Namdev Ji, Ghar 1:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ik oankaar sathigur prasaadh |

ਅਸੁਮੇਧ ਜਗਨੇ ॥
asumaedh jaganae |
The ritual sacrifice of horses,

[**Asumedh Yagna:** In the Vedic period, to have boon of a male child, the kings used to organise such ritualistic feasts. Later, other powerful people also started doing them. In this ritual, a horse, well decorated with ornaments, was let loose under the supervision of brave soldiers for a year by a powerful king. From whichever kingdom the horse would pass, that kingdom would either surrender to the king or will challenge the king and go on war with him. It was believed that by holding such 100 ritualistic feasts one could qualify to be the king of 'swarg', displacing god Indra. This is one of the reasons that god Indra will not let such feasts succeed and do evil tricks to disturb them during their functioning.]

ਤੁਲਾ ਪੁਰਖ ਦਾਨੇ (ਸੋਨੇ ਦਾ ਦਾਨ) ॥
thulaa purakh dhaanae |
giving one's weight in gold to charities,

ਪ੍ਰਾਗ ਇਸਨਾਨੇ ॥੧॥
praag eisanaanae |1|
and ceremonial cleansing baths at Prayag |1|1|

[These days Prayag is called 'Allahabad'. The city's original name was Prayaga, or "place of offerings". It comes from its position at the union of the Ganges, Yamuna and mythical Sarasvati rivers. It is the second-oldest city in India, and plays a central role in Hindu scriptures. Allahabad was also called Kaushambi (now a separate district) by the Kuru rulers of Hastinapur, who developed it as their capital. Hastinapur is some 35 kms from Meerut, a satellite city 60 Kms from Delhi. Hastinapur was the capital of Kauravas and latest diggings there have given evidences of a city there approximately 5000 years ago. The ruins have houses and lanes exactly as mentioned in Mahabharata. Indraprastha is actually the old name of Delhi and the fort which was constructed there by Pandavas is still there and is called Purana Quila by locals. There was also excavations by

archaeologists and many old items were found there. There is a museum in Purana Quila, where these old articles can be seen.]

ਤਉ ਨ ਪੁਜਹਿ ਹਰਿ ਕੀਰਤਿ ਨਾਮਾ ॥

tho n pujehi har keerath naamaa |

These are not equal to singing the praises of the Master's Name.

ਅਪੁਨੇ ਰਾਮਹਿ ਭਜੁ ਰੇ ਮਨ ਆਲਸੀਆ ॥੧॥ ਰਹਾਉ ॥

apunae raamehi bhaj rae man aalaseea |1| rehaao |

Meditate on your Master, you lazy man |1| |rahau| |

ਗਇਆ (ਗਆ ਸ਼ਹਿਰ) ਪਿੰਡੁ (ਚਾਵਲਾਂ ਦੇ ਲੱਡੂ) ਭਰਤਾ (ਵੰਡਨਾ)॥

gaeiaa pindd bharathaa |

Offering sweet rice at holy Gaya,

[The city of Gaya is holy to both Buddhists and Hindus. It is here that Buddha got the Light; and here some Hindu sects also do their last rites].

ਬਨਾਰਸਿ ਅਸਿ ਬਸਤਾ ॥

banaaras as basathaa |

living on the river banks at Benares,

[Benares now called Varanasi: It was a belief of Brahmins that those who die in Benaras go directly to heavens and those who die in Maghar go a hell. Bhagat Kabir specifically went to Maghar for his last days to break this false belief of the Brahmins.

Distance from Varanasi to Maghar by road is about 207 Km. The driving time is approximately 3 hours 24 mins.

Benaras or Kashi is situated on the banks of the river Ganges in Uttar Pradesh. It is the holiest of the seven sacred cities (Sapta Puri: Ayodhya, Mathura, Haridwar, Varanasi, Kanchipuram, Ujjain and Dwarka) in Hinduism, and Jainism, and also played an important role in the development of Buddhism in India. Varanasi is also known as the favourite city of the Hindu deity Shiva as it has been mentioned in the Rigveda that this city in older times was known as Kashi or "Shiv ki Nagri". Here Shiv and Parvati stood together when the time era had started.]

ਮੁਖਿ ਬੇਦ ਚਤੁਰ ਪੜਤਾ ॥੨॥

mukh baedh chathur parrathaa |2|

reciting the four Vedas by heart; |2| |

[The four Vedas are: Rig Ved, Yajur Ved, Sam Ved, Athar Ved

- The Rigveda, containing hymns to be recited by the presiding priest;

- The Yajurveda, containing hymns/mantras to be recited by the officiating priest;
- The Samaveda, containing formulas/mantras to be sung by the priest who recites;
- The Atharvaveda, a collection of spells and incantations, apotropaic charms and speculative hymns.]

Contents of the Vedas

The Vedas are made up of four compositions, and each veda in turn has four parts which are arranged chronologically.

- The Samhitas are the most ancient part of the Vedas, consisting of hymns of praise to God.
- The Brahmanas are rituals and prayers to guide the priests in their duties.
- The Aranyakas concern worship and meditation.
- The Upanishads consist of the mystical and philosophical teachings of Hinduism.

The Samhitas

- Rig-Veda Samhita (c. 1200 BCE) is the oldest of the four vedas and consists of 1028 hymns praising the ancient gods.
- Yajur-Veda Samhita is used as a handbook by priests performing the vedic sacrifices.
- Sama-Veda Samhita consists of chants and tunes for singing at the sacrifices.
- Atharva-Veda Samhita (c. 900 BCE) preserves many traditions which pre-date the Aryan influence and consists of spells, charms and magical formulae

ਸਗਲ ਧਰਮ (ਰੀਤਾਂ) ਅਛਿਤਾ (ਪੂਰਾ ਕਰਨਾ)॥
sagal dharam ashithaa |
Completing all religious rituals,

ਗੁਰ ਗਿਆਨ ਇੰਦ੍ਰੀ ਦ੍ਰਿੜਤਾ ॥
gur giaan eindhree dhrirrathaa |
restraining sexual passion by the spiritual wisdom given by the Guru,

ਖਟੁ ਕਰਮ (ਛੇ ਰੀਤਾਂ) ਸਹਿਤ ਰਹਤਾ ॥੩॥
khatt karam sehith rehathaa |3|
and performing the six rituals;| 3| |

[Samdhya is a Hindu ritual of worship and meditation performed two to three times a day. The morning rituals generally consist of:

bathing,
recitation of prayers and mantras,
prayer and offerings to the Sun, and
marking of the forehead. Hindus.]

ਸਿਵਾ ਸਕਤਿ ਸੰਬਾਦੰ (ਅਖਰਾਂ ਵਿਚ ਕਹਿਣਾ)॥
sivaa sakath sanbaadhan |
Expounding on Shiva and Shakti

ਮਨ ਛੋਡਿ ਛੋਡਿ ਸਗਲ ਭੇਦੰ ॥
man shodd shodd sagal bhaedhan |
O man, renounce and abandon all these things.

ਸਿਮਰਿ ਸਿਮਰਿ ਗੋਬਿੰਦੰ ॥
simar simar gobindhan |
Meditate in remembrance on the Master of the universe.

ਭਜੁ ਨਾਮਾ ਤਰਸਿ ਭਵ ਸਿੰਧੰ ॥੪॥੧॥
bhaj naamaa tharas bhav sindhan |4|1|
Meditate, O Namdev, and cross over the terrifying world-ocean. |4|1|1|

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ਗੋਂਡ ॥

Gond:

ਜੇ ਓਹੁ ਅਠਸਠਿ ਤੀਰਥ ਨ੍ਹਾਵੈ ॥

jae ouhu athasath theerath naavai |

Someone may bathe at the sixty-eight sacred shrines of pilgrimage,

ਜੇ ਕੋਈ ਮਨੁੱਖ ਅਠਾਹਠ ਤੀਰਥਾਂ ਦਾ ਇਸ਼ਨਾਨ (ਭੀ) ਕਰੇ,

ਜੇ ਓਹੁ ਦੁਆਦਸ (ਬਾਰਾਂ) ਸਿਲਾ ਪੂਜਾਵੈ ॥






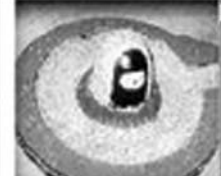






jae ouhu dhuaadhas silaa poojaavai |

and worship the twelve Shiva-lingam stones,

ਜੇ ਬਾਰਾਂ ਸ਼ਿਵਲਿੰਗਾਂ ਦੀ ਪੂਜਾ ਭੀ ਕਰੇ,

[A Jyotirlinga or Jyotirling or Jyotirlingam is a devotional object representing the god Shiva. Jyoti means 'radiance' and lingam the 'mark or sign' of Shiva, or a symbol of the pineal gland; Jyoti Lingam thus means the The Radiant sign of

The Almighty. There are twelve traditional Jyotirlinga shrines in India. Significance of greatness of the Jyotirlingas. It goes on to say that by reciting the name of 12 Jyotirlinga a devotee can eliminate all the sins. Besides, the devotee becomes calm, chaste and pure as he becomes illuminated and enlightened with supreme and divine knowledge.

			
1. SOMNATH (GUJARAT)	2. MALLIKARJUNA (ANDHRA PRADESH)	5. BAIDYANATH DHAM / VAIDYANATHA M (BIHAR)	6. BHIMASANKAR A (MAHARASHTRA)
			
3. MAHAKALESHWAR (MADHYA PRADESH)	4. OMKARESHWAR / MAMLESHWAR (MADHYA PRADESH)	7. RAMESHWARAM (TAMIL NADU)	8. NAGANATH / NAGESHWAR (MAHARASHTRA)
			
9. VISHWANATH (UTTAR PRADESH)	10. TRYAMBAKESHWAR(MAHARASHTRA)		
			
11. KEDARNATH (UTTAR PRADESH)		(12) GRINESHWAR (MAHARASHTRA)	

Legend of Jyotirlinga

According to Linga Purana, once Lord Vishnu and Lord Brahma were fighting to prove who was the Supreme Being. At this point, Lord Shiva appeared as a flaming Linga and challenged the duo to measure the gigantic Linga (phallic symbol of Lord Shiva). Brahma and Vishnu decided to find one end each and declared that whoever returned first would be acknowledged as supreme. Vishnu assumed the form of a boar and went down. Brahma, in the form of a swan, flew upwards. They searched for days but in vain and returned to the starting point exhausted and bewildered. At that moment, the central part of the pillar split open and Shiva revealed himself in his full glory.

According to Shiva Mahapurana, once Brahma (the God of creation) and Vishnu (the God of Preservation) had an argument over supremacy of creation. To test them, Shiva pierced the three worlds as a huge endless pillar of light, the jyotirlinga. Vishnu and Brahma split their ways to downwards and upwards respectively to find the end of the light in either directions. Brahma lied that he found out the end, while Vishnu conceded his defeat. Shiva appeared as a second pillar of light and cursed Brahma that he would have no place in ceremonies while Vishnu would be worshipped till the end of eternity. The jyotirlinga is the supreme partless reality, out of which Shiva partly appears. The jyothirlinga shrines thus are places where Shiva appeared as a fiery column of light. Originally there were believed to be 64 jyothirlingas while 12 of them are considered to be very auspicious and holy.]

ਜੇ ਓਹੁ ਕੂਪ (ਖੂਹ) ਤਟਾ (ਤਲਾਬ) ਦੇਵਾਵੈ (ਲਗਾਨਾ, ਖੋਦਨਾ) ॥

jae ouhu koop thattaa dhaevaavai |

and dig wells and pools,

ਜੇ (ਲੋਕਾਂ ਦੇ ਭਲੇ ਲਈ) ਖੂਹ ਤਲਾਬ (ਆਦਿਕ) ਲਵਾਏ;

ਕਰੈ ਨਿੰਦ ਸਭ ਬਿਰਥਾ ਜਾਵੈ ॥੧॥

karai nindh sabh birathaa jaavai | 1 |

but if he indulges in slander, then all of this is useless. | 1 | |

ਪਰ ਜੇ ਉਹ (ਗੁਰਮੁਖਾਂ ਦੀ) ਨਿੰਦਿਆ ਕਰਦਾ ਹੈ, ਤਾਂ ਉਸ ਦੀ ਇਹ ਸਾਰੀ ਮਿਹਨਤ ਵਿਅਰਥ ਜਾਂਦੀ ਹੈ ।੧।

ਸਾਧ ਕਾ ਨਿੰਦਕੁ ਕੈਸੇ ਤਰੈ ॥

saadh kaa nindhak kaisae tharai |

How can the slanderer of the holy saints be saved?

ਸਾਧੂ ਗੁਰਮੁਖਿ ਦੀ ਨਿੰਦਾ ਕਰਨ ਵਾਲਾ ਮਨੁੱਖ (ਜਗਤ ਦੀਆਂ ਨਿਵਾਣਾਂ ਵਿਚੋਂ) ਪਾਰ ਨਹੀਂ ਲੰਘ ਸਕਦ

ਸਰਪਰ ਜਾਨਹੁ ਨਰਕ ਹੀ ਪਰੈ ॥੧॥ ਰਹਾਉ ॥

sarapar jaanahu narak hee parai | 1 | rehaao |

Know for certain, that he shall go to hell. ||1||rahau||
ਕੀਨ ਨਾਲ ਜਾਣੇ ਉਹ ਸਦਾ ਨਰਕ ਵਿਚ ਹੀ ਖਿਆ ਰਹਿੰਦਾ ਹੈ ।੧।ਰਹਾਉ।

ਜੇ ਓਹੁ ਗ੍ਰਹਨ ਕਰੈ ਕੁਲਖੇਤਿ (ਕਰੁਖਸ਼ੇਤਰ)॥
jae ouhu grehan karai kulakhaeth |
Someone may bathe at Kurkheshttra during a solar eclipse,
ਜੇ ਕੋਈ ਮਨੁੱਖ ਕੁਲਖੇਤੁ ਤੇ (ਜਾ ਕੇ) ਗ੍ਰਹਿਣ (ਦਾ ਇਸ਼ਨਾਨ) ਕਰੇ,

ਅਰਪੈ ਨਾਰਿ ਸੀਗਾਰ ਸਮੇਤਿ ॥
arapai naar seegaar samaeth |
and give his decorated wife in offering,
ਗਹਿਣਿਆਂ ਸਮੇਤ ਆਪਣੀ ਵਹੁਟੀ (ਬ੍ਰਾਹਮਣਾਂ ਨੂੰ) ਦਾਨ ਕਰ ਦੇਵੇ,

ਸਗਲੀ ਸਿੰਮ੍ਰਿਤਿ ਸ੍ਰਵਨੀ ਸੁਨੈ ॥
sagalee sinmrith sravane sunai |
and listen to all the Simritees,
ਸਾਰੀਆਂ ਸਿੰਮ੍ਰਿਤੀਆਂ ਧਿਆਨ ਨਾਲ ਸੁਣੋ;

[Smriti (Sanskrit: स्मृति, Smṛiti) literally "that which is remembered," refers to a specific body of Hindu religious scripture, and is a codified component of Hindu customary law e.g., Manu's Laws.]

ਕਰੈ ਨਿੰਦ ਕਵਨੈ ਨਹੀ ਗੁਨੈ ॥੨॥
karai nindh kavanai nehee gunai |2|
but if he indulges in slander, these are of no account. ||2||
ਪਰ ਜੇ ਉਹ ਭਲਿਆਂ ਦੀ ਨਿੰਦਿਆ ਕਰਦਾ ਹੈ, ਤਾਂ ਇਹਨਾਂ ਸਾਰੇ ਕੰਮਾਂ ਤੋਂ ਕੋਈ ਭੀ ਲਾਭ ਨਹੀਂ ।੨।

ਜੇ ਓਹੁ ਅਨਿਕ ਪ੍ਰਸਾਦ ਕਰਾਵੈ ॥
jae ouhu anik prasaadh karaavai |
Someone may give countless feasts,
ਜੇ ਕੋਈ ਮਨੁੱਖ ਠਾਕਰਾਂ ਨੂੰ ਕਈ ਤਰ੍ਹਾਂ ਦੇ ਭੋਗ ਲਵਾਵੇ,

ਭੂਮਿ ਦਾਨ ਸੋਭਾ ਮੰਡਪਿ ਪਾਵੈ ॥
bhoom dhaan sobhaa manddap paavai |
and donate land, and build splendid buildings;
ਜ਼ਮੀਨ ਦਾ ਦਾਨ ਕਰੇ (ਜਿਸ ਕਰਕੇ) ਜਗਤ ਵਿਚ ਸੋਭਾ ਖੱਟ ਲਏ,

ਅਪਨਾ ਬਿਗਾਰਿ ਬਿਰਾਂਨਾ (ਬਗਾਨਾ) ਸਾਂਵੈ (ਸਵਾਰੇ)॥
apanaa bigaar biraanaa saatai |
he may neglect his own affairs to work for others,
ਜੇ ਆਪਣਾ ਨੁਕਸਾਨ ਕਰ ਕੇ ਭੀ ਦੂਜਿਆਂ ਦੇ ਕੰਮ ਸਵਾਰੇ,

ਕਰੈ ਨਿੰਦ ਬਹੁ ਜੋਨੀ ਹਾਂਵੈ (ਭਟਕਨਾ)॥੩॥

karai nindh bahu jonee haatai |3|

but if he indulges in slander, he shall wander in countless incarnations. | |3| |

ਤਾਂ ਭੀ ਜੇ ਉਹ ਭਲਿਆਂ ਦੀ ਨਿੰਦਿਆ ਕਰਦਾ ਹੈ ਤਾਂ ਕਈ ਜੂਨਾਂ ਵਿਚ ਭਟਕਦਾ ਹੈ ।੩।

ਨਿੰਦਾ ਕਹਾ ਕਰਹੁ ਸੰਸਾਰਾ ॥

nindhaa kehaa karahu sansaaraa |

Why do you indulge in slander, O people of the world?

ਹੇ ਦੁਨੀਆ ਦੇ ਲੋਕੋ! ਤੁਸੀ (ਸੰਤਾਂ ਦੀ) ਨਿੰਦਿਆ ਕਿਉਂ ਕਰਦੇ ਹੋ? (ਭਾਵੇਂ ਬਾਹਰੋਂ ਕਈ ਧਾਰਮਿਕ ਕੰਮ ਕਰੇ, ਪਰ ਜੇ ਮਨੁੱਖ ਸੰਤ ਦੀ ਨਿੰਦਾ ਕਰਦਾ ਹੈ ਤਾਂ ਸਾਰੇ ਧਾਰਮਿਕ ਕੰਮ ਇਕ ਠੱਗੀ ਹੀ ਹੈ, ਤੇ)

ਨਿੰਦਕ ਕਾ ਪਰਗਟਿ ਪਾਹਾਰਾ (ਖਾਲੀਪਨ) ॥

nindhak kaa paragatt paahaaraa |

The emptiness of the slanderer is soon exposed.

ਨਿੰਦਕ ਦੀ ਇਹ ਠੱਗੀ ਦੀ ਦੁਕਾਨ ਉੱਘੜ ਪੈਂਦੀ ਹੈ ।

ਨਿੰਦਕੁ ਸੋਧਿ ਸਾਧਿ ਬੀਚਾਰਿਆ ॥

nindhak sodh saadh beechaariaa |

I have thought, and determined the fate of the slanderer.

ਹੇ ਰਵਿਦਾਸ! ਆਖ...ਅਸਾਂ ਚੰਗੀ ਤਰ੍ਹਾਂ ਵਿਚਾਰ ਕੇ ਵੇਖ ਲਿਆ ਹੈ ਕਿ ਸੰਤ ਦਾ ਨਿੰਦਕ ਕੁਕਰਮੀ ਰਹਿੰਦਾ ਹੈ ਤੇ ਨਰਕ ਵਿਚ ਪਿਆ ਰਹਿੰਦਾ ਹੈ ।੪।੨।੧੧।੭।੨।੪੯।

ਕਹੁ ਰਵਿਦਾਸ ਪਾਪੀ ਨਰਕਿ ਸਿਧਾਰਿਆ ॥੪॥੨॥੧੧॥੭॥੨॥੪੯॥ ਜੋਤੁ ॥

kahu ravidhaas paapee narak sidhaariaa |4|2|11|7|2|49| jorr |

Says Ravidas, he is a sinner; he shall go to hell. | |4| |2| |11| |7| |2| |49| |

Total | |

ਹੇ ਰਵਿਦਾਸ! ਆਖ...ਅਸਾਂ ਚੰਗੀ ਤਰ੍ਹਾਂ ਵਿਚਾਰ ਕੇ ਵੇਖ ਲਿਆ ਹੈ ਕਿ ਸੰਤ ਦਾ ਨਿੰਦਕ ਕੁਕਰਮੀ ਰਹਿੰਦਾ ਹੈ ਤੇ ਨਰਕ ਵਿਚ ਪਿਆ ਰਹਿੰਦਾ ਹੈ ।੪।੨।੧੧।੭।੨।੪੯।

RAGA RAMKALI

(Pages 876-974)



TAKHT SRI DAMDAMA SAHIB
(Talwandi Sabo, Bhatinda, Punjab)

Introduction:

According to one school of thought this raga is a ragini of Bhairav thath.This raga is not mentioned in the Ragmala listed at the end of Guru Granth Sahib.

The scale and notes of the raga are as follows:

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

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

The vadi (most popular) – note is “pa” and samvadi (second most popular) note is “sa”.

This raga is sung at the first part of the day i: e, from 6 am to 9 am.The reason of its recitation is spring (besant) i:e, during February, March.

In Guru Granth Sahib it has hymns from pages 876-974 (99 pages).

The Composers:

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

Gurus:

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

Bhagats:

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

Other Devotees:

1. Satta & Balwand
2. Baba Sundar

The Structure:

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

Gurbani:

- Shabads (2, 3, 4, 5 and 6 padas)
- Shabads (8 padas, Ashtpadis)
- Specialist compositions
- Var

Matrix

VISUAL ANALYSIS

Count of the use of Managals:

Complete Mool Mantar = 1 at page 876

Ik- Ongkar Satgur Prasadh =25

Placement and count of rahau verses:

First 54 shabads have rahau verses with numeral, placed at the end of the first padas (except shabad 53); rest all the shabads have rahau verses at the start of the first pada. In Ashtpadis, the rahau verses, with numerals are placed at the end of the first padas of the ashtpadis. In the specialist banis the position is as follows:

1. Anand Sahib – no rahau verse
2. Sadh- no rahau verse
3. Dakhni Onkar and Sidh Ghost- one rahau verse at the end of the first Pada.

In Bhagat Bani there are rahau verses, with numerals placed at the end of the first padas of the shabads.

Diversification of headings & subheadings in this raga:

PAGE NUMBER	HEADINGS/SUBHEADINGS
876	Ramkali Mehla 1 Ghar 1 Chaupadis
886	Raga Ramkali Mehla 5 Ghar 2
901	Raga Ramakli Mehla 5 Partal Ghar 3

Structure of Bani

Composer	P	P	P	P	P	Ashtpadis	Spe	Spe	Chts	Spe	Var	Sloak
Gurus	2	3	4	5	6	8(padas)	untitled	Titled				
Nanak		1	10			9 1-3,5,6=8 padas; 4=9 pds 7=12 pds 8=10 pds 9=25 pds				Dakhni Onkar= 54 pds, Sidh Gosht 73 pds		19
Angad												7
Amardas					1	5 1=12 pds 2=27 pds 3=21 pds 4=30 pds 5=21 pds		Anand 40 pauris		1 (21 pauris)		24
Ramdass			5	1								
Arjan Dev	4	1	53	2		8* 1-5,7,8= 8 pds 6=21 pds		Ruti, 8 sub		6 (includ- ing Ruti) 3=no sloak 4th Chhant has four further chhants within this recite. Each sub recite precedes with a sloak. A further hymn of two line follows the		1 (22 pauris) 44+16 (in Ruti)

										recites and is counted as a recite.		
Tegh Bahadur		3										
Bhagats												
Kabir	2	4	2	2	1	1**						
Namdev		1	3									2
Ravidas		1										
Beni						1***						
Others												
Satta & Balwand												1 (8 pauris)
Baba Sundar								Sadh, 6 padas				

Pds=Pdas

Chts=Chhants

*7th Ashtpadi opens with a Sloak

**9th shabad is of 8 padas, and is counted as an ashtpadi.

*** This shabad is of a 9 padas and can be counted as a na ashtpadi, though there is no such title given in the Granth

A few shabads selected at random:

Shabad 1, page 876, shabad no.1, Mehla 1

The beginning:

ਲੇਖੁ ਨ ਮਿਟਈ ਹੇ ਸਖੀ ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ ॥

laekh n mittee hae sakhee jo likhiaa karathaar ।

The inscription inscribed by the Creator, in your destiny (as a result of your karma), cannot be erased, O my companions.

(page 937; Mehla 1)

ਲੇਖਾ ਰਬੁ ਮੰਗੇਸੀਆ ਬੈਠਾ ਕਢਿ ਵਹੀ ॥

laekhaa rab mangaeseeaa baithaa kat vehee ।

Opening His ledger book of karmas, God will call you to account for them (karmas)

(page 953; Mehla 1)

ਜਿਸ ਨੇ ਤੇਰੀ ਨਦਰਿ ਨ ਲੇਖਾ ਪੁਛੀਐ ॥

jis no thaeree nadhar n laekhaa pusheeai ।

One who is blessed with God's Grace is not called to give his account.

(page 961; Mehla 5)

ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥

naanak dhukheaaa sabh sansaar ।

O Nanak, the whole world is suffering.

(page 954; Mehla 1)

ਕਾਹੇ ਮਨ ਤੂ ਡੋਲਤਾ ਹਰਿ ਮਨਸਾ ਪੂਰਣਹਾਰੁ ॥

kaahae man thoo ddolathaa har manasaa pooranehaar ।

Why do you waver, O my mind? The Master is the fulfiller of our hopes and desires.

(page 959; Mehla 1)

ਸਲੋਕ ਮ॥ ੫ ॥

Sloak M: 5 (Page 963)

ਉਸਤਤਿ ਨਿੰਦਾ ਨਾਨਕ ਜੀ ਮੈ ਹਭ ਵਵਾਈ ਛੋੜਿਆ ਹਭੁ ਕਿਝੁ ਤਿਆਗੀ ॥

ousathath nindhaa naanak jee mai habh vanjaaee shorriaa habh kijh thiaagee ।

I have totally discarded praising and slandering others, O Nanak; I have forsaken and abandoned everything.

ਹੇ ਨਾਨਕ! (ਆਖ...ਹੇ ਪ੍ਰਭੂ) ਜੀ! ਕਿਸੇ ਨੂੰ ਚੰਗਾ ਤੇ ਕਿਸੇ ਨੂੰ ਮੰਦਾ ਆਖਣਾ...ਇਹ ਮੈਂ ਸਭ ਕੁਝ ਛੱਡ ਦਿੱਤਾ ਹੈ, ਤਿਆਗ ਦਿੱਤਾ ਹੈ।

ਹਭੇ ਸਾਕ ਕੂੜਾਵੇ ਡਿਠੇ ਤਉ ਪਲੈ ਤੈਠੈ ਲਾਗੀ ॥੧॥

habhae saak koorraavae ddithae tho palai thaiddai laagee ।1।

I have seen that all relationships are false, and so I have grasped hold of the hem of Your robe, my Master. ।।1।।

ਮੈਂ ਵੇਖ ਲਿਆ ਹੈ ਕਿ (ਦੁਨੀਆ ਦੇ) ਸਾਰੇ ਸਾਕ ਝੂਠੇ ਹਨ (ਭਾਵ, ਕੋਈ ਤੋੜ ਨਿਭਣ ਵਾਲਾ ਨਹੀਂ), ਇਸ ਲਈ (ਹੇ ਪ੍ਰਭੂ!) ਮੈਂ ਤੇਰੇ ਲੜ ਆ ਲੱਗੀ ਹਾਂ ।੧।

Selected Shabads

Shabad 1 (page 876)

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਘਰੁ ੧ ਚਉਪਦੇ

Ramkali Mehla 1 Ghar1 Chau-padas

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

ਕੋਈ ਪੜਤਾ ਸਹਸਾਕਿਰਤਾ ਕੋਈ ਪੜੈ ਪੁਰਾਨਾ ॥

koe parrathaa sehaskaakirathaa koe parrai puraanaa ।

Some read Sanskrit scriptures, and some read the Puraanas.

ਹੇ ਪ੍ਰਭੂ! (ਤੇਰਾ ਨਾਮ ਵਿਸਾਰ ਕੇ) ਕੋਈ ਮਨੁੱਖ ਮਾਗਧੀ ਪ੍ਰਾਕ੍ਰਿਤ ਵਿਚ ਲਿਖੇ ਹੋਏ ਬੋਧ ਤੇ ਜੈਨ ਗ੍ਰੰਥ ਪੜ੍ਹ ਰਿਹਾ ਹੈ, ਕੋਈ (ਤੈਨੂੰ ਭੁਲਾ ਕੇ) ਪੁਰਾਣ ਆਦਿਕ ਪੜ੍ਹਦਾ ਹੈ,

[Hinduism and Sanskrit: Hinduism is explained through what Swami Vivekananda described as "the accumulated treasury of spiritual laws discovered by different persons in different times." The scriptures were transmitted orally, in verse form to aid memorization, for many centuries before they were written down. While many of these texts are in Sanskrit, several others have been composed in, or translated into other Indian languages.

Jainism and Sanskrit:

Languages of Agamas and literature

Jainism puts great value on learning. Jains have been prolific authors and avid readers for centuries. India's oldest manuscript libraries have been preserved in Jaisalmer (a city in Rajasthan) and Patan (Gujarat) by Jain scholars. According to the 2001 census, the Jains are the most literate community in India.

The Jain literature includes both religious texts and books on generally secular topics such as sciences, history, and grammar. The Jains have used several languages at different times and in different regions of India.

Languages and India literature:

Prakrit: Prakrit literature includes the Agamas, (Agamas are canonical texts of Jainism based on Mahavira's teachings), Agama-tulya texts, and Siddhanta texts. The dialect used to compose many of these texts is referred to as Jain Prakrit. Composition in Prakrits ceased around the 10th century AD.

Apabhraṣṭa: Produced from about the 10th to 15th centuries AD, these texts include Kathas, rasas, and grammars. Most known Apabhraṣṭa texts are of Jain origin.

Tamil: Some of the early Tamil classics such as Valayapathi, Silappatikaram and Civaka Cintamani are Jain or Jain-affiliated works.

Hindustani: In the past eight to nine centuries numerous Jain texts were written in Hindustani, including Ardha-kathanaka, Chhah-dhala, and Moksh Marg Prakashak.

Kannada: The earliest texts in Kannada, such as Shivakotiacharya's Vaddaradhane, are works by Jains.

Gujarati language: ??libhadras?ri's Bh?rate?varab?hubali (1085), the first Gujarati book, was by a Jain author.

Buddhist Scriptues:

Pali: During the 1st century BCE, Buddhist sutras began to be written down in Pali., a language from the Indo-European language family and related to Sanskrit.

Pali is the name that has been given to the language spoken in the north of India, from and before the 7th century b. c. to about the 5th century of the Christian Era. It is still the literary sacred language of Burma, Siam, and Ceylon, although its use is said to be decreasing.]

ਕੋਈ ਨਾਮੁ ਜਪੈ ਜਪਮਾਲੀ ਲਾਗੈ ਤਿਸੈ ਧਿਆਨਾ ॥

koee naam japai japamaalee laagai thisai dhiaanaa ।

Some meditate on the Nam, and recite it on their rosaries, focusing on it in meditation.

ਕੋਈ (ਕਿਸੇ ਦੇਵੀ ਦੇਵਤੇ ਨੂੰ ਸਿੱਧ ਕਰਨ ਲਈ) ਮਾਲਾ ਨਾਲ (ਦੇਵਤੇ ਦੇ) ਨਾਮ ਦਾ ਜਾਪ ਕਰਦਾ ਹੈ, ਕੋਈ ਸਮਾਧੀ ਲਾਈ ਬੈਠਾ ਹੈ ।

[Rosaries are used in all religions for simran and concentration on the name of God.

Prayer beads are used by members of various religious traditions such as Hinduism, Buddhism, Christianity, Islam and Sikhism to mark the repetitions of prayers, recitations or devotions.

The number of beads varies by religion or use.

Islamic prayer beads, called "Misbaha" or "Tasbih", usually have 99 or 33 beads.

Buddhists and Hindus use the Japa Mala which usually has 108 beads, or 27 which are counted four times.

The Sikh Mala also has 108 beads.

In most cases, the number of beads in a rosary represent the names of God in that particular religion. However, in Sikhism, Guru Gobind Singh has used 250 names/attributes of the Almighty in his master composition Jap Sahib.]

ਅਬ ਹੀ ਕਬ ਹੀ ਕਿਛੁ ਨ ਜਾਨਾ ਤੇਰਾ ਏਕੋ ਨਾਮੁ ਪਛਾਨਾ ॥੧॥

ab hee kab hee kishoo n jaanaa thaeraa eaeko naam pashaanaa ।।।

I know nothing, now or ever; I recognize only Your One Name, Master. ।।।।

ਪਰ ਹੇ ਪ੍ਰਭੂ! ਮੈਂ ਸਿਰਫ਼ ਤੇਰੇ ਨਾਮ ਨੂੰ ਪਛਾਣਦਾ ਹਾਂ (ਤੇਰੇ ਨਾਮ ਨਾਲ ਹੀ ਸਾਂਝ ਪਾਂਦਾ ਹਾਂ), ਮੈਂ ਕਦੇ ਭੀ (ਤੇਰੇ ਨਾਮ ਤੋਂ ਬਿਨਾ) ਕੋਈ ਹੋਰ ਉੱਦਮ (ਐਸਾ) ਨਹੀਂ ਸਮਝਦਾ (ਜੋ ਆਤਮਕ ਜੀਵਨ ਨੂੰ ਉੱਚਾ ਕਰ ਸਕੇ) ।੧।

ਨ ਜਾਣਾ ਹਰੇ (ਹਰਿ) ਮੇਰੀ ਕਵਨ ਗਤੇ (ਹਾਲਤ) ॥

n jaanaa harae maeree kavan gathae ।

I do not know, Master, what my condition shall be.

ਹੇ ਹਰੀ! ਮੈਨੂੰ ਇਹ ਸਮਝ ਨਹੀਂ ਸੀ ਕਿ (ਤੇਰੇ ਨਾਮ ਤੋਂ ਬਿਨਾ) ਮੇਰੀ ਆਤਮਕ ਅਵਸਥਾ ਨੀਵੀਂ ਹੋ ਜਾਇਗੀ ।

ਹਮ ਮੂਰਖ ਅਗਿਆਨ ਸਰਨਿ ਪ੍ਰਭ ਤੇਰੀ ਕਰਿ ਕਿਰਪਾ ਰਾਖਹੁ ਮੇਰੀ ਲਾਜ ਪਤੇ (ਪੱਤ)॥੧॥ ਰਹਾਉ ॥

ham moorakh agiaan saran prabh thaeree kar kirapaa raakhahu maeree laaj pathae |1| rehaao |

I am foolish and ignorant; I seek Your sanctuary, God. Please, save my honour and my self-respect. |1| |rahau| |

ਹੇ ਪ੍ਰਭੂ! ਮੈਂ ਮੂਰਖ ਹਾਂ, ਅਗਿਆਨੀ ਹਾਂ, (ਪਰ) ਤੇਰੀ ਸਰਨ ਆਇਆ ਹਾਂ । ਹੇ ਪ੍ਰਭੂ-ਪਤੀ! ਮੇਰਾ ਕਰ (ਮੈਨੂੰ ਆਪਣਾ ਨਾਮ ਬਖਸ਼, ਤੇ) ਮੇਰੀ ਇੱਜ਼ਤ ਰੱਖ ਲੈ ।੧।ਰਹਾਉ।

ਕਬਹੂ ਜੀਅਤਾ ਉਡਿ (ਉਚਾਈ, ਸਵ੍ਰਗ) ਚੜਤੁ ਹੈ ਕਬਹੂ ਜਾਇ ਪਇਆਲੇ (ਗਹਰਾਈ) ਪਾਤਾਲ)॥

kabehoo jeearraa oobh charrath hai kabehoo jaae paeiaalae |

Sometimes, the soul soars high in the heavens, and sometimes it falls to the depths of the nether regions.

(ਤੇਰੇ ਨਾਮ ਨੂੰ ਵਿਸਾਰ ਕੇ ਜੀਵ ਲੋਭ ਵਿਚ ਫਸ ਜਾਂਦਾ ਹੈ) ਕਦੇ (ਜਦੋਂ ਮਾਇਆ ਮਿਲਦੀ ਹੈ) ਜੀਵ (ਬੜਾ ਹੀ ਖੁਸ਼ ਹੁੰਦਾ, ਮਾਨੋ) ਆਕਾਸ਼ ਵਿਚ ਜਾ ਚੜ੍ਹਦਾ ਹੈ, ਕਦੇ (ਜਦੋਂ ਮਾਇਆ ਦੀ ਖੁਫ਼ ਹੋ ਜਾਂਦੀ ਹੈ, ਤਾਂ ਬਹੁਤ ਡਾਵਾਂ-ਡੋਲ ਹੋ ਜਾਂਦਾ ਹੈ, ਮਾਨੋ) ਪਾਤਾਲ ਵਿਚ ਜਾ ਡਿੱਗਦਾ ਹੈ ।

ਲੋਭੀ ਜੀਅਤਾ ਥਿਰੁ ਨ ਰਹਤੁ ਹੈ ਚਾਰੇ ਕੁੰਡਾ (ਦਿਸ਼ਾ) ਭਾਲੇ ॥੨॥

lobhee jeearraa thir n rehath hai chaarae kunddaa bhaalae |2|

The greedy soul does not remain stable; it searches in the four directions.

|2| |

ਲੋਭ-ਵੱਸ ਹੋਇਆ ਜੀਵ ਅਡੋਲ-ਚਿੱਤ ਨਹੀਂ ਰਹਿ ਸਕਦਾ, ਚੋਹੀਂ ਪਾਸੀਂ (ਮਾਇਆ ਦੀ) ਭਾਲ ਕਰਦਾ ਫਿਰਦਾ ਹੈ ।੨।

[Four directions: North, South, East and West.]

ਮਰਣੁ ਲਿਖਾਇ ਮੰਡਲ ਮਹਿ ਆਏ ਜੀਵਣੁ ਸਾਜਹਿ ਮਾਈ ॥

maran likhaae manddal mehi aaeae jeevan saajehi maaee |

With death pre-ordained, the soul comes into the world, gathering the riches of life.

ਹੇ ਮਾਂ! ਜੀਵ ਜਗਤ ਵਿਚ (ਇਹ ਲੇਖ ਮੱਥੇ ਤੇ) ਲਿਖਾ ਕੇ ਆਉਂਦੇ ਹਨ (ਕਿ) ਮੌਤ (ਜ਼ਰੂਰ ਆਵੇਗੀ; ਪਰ ਤੈਨੂੰ ਵਿਸਾਰ ਕੇ ਇਥੇ ਸਦਾ) ਜੀਉਂਦੇ ਰਹਿਣ ਦਾ ਬਾਨ੍ਹਣੁ ਬੰਨ੍ਹਦੇ ਹਨ ।

ਏਕਿ ਚਲੇ ਹਮ ਦੇਖਹ ਸੁਆਮੀ ਭਾਹਿ (ਅੱਗ) ਬਲੰਤੀ (ਬਲਦੀ ਹੋਈ) ਆਈ ॥੩॥

eaek chalae ham dhaekheh suaamee bhaahi balanthee aae |3|

I see that some have already gone, O my Master; the burning fire is coming closer |3| |

ਹੇ ਮਾਲਿਕ-ਪ੍ਰਭੂ! ਸਾਡੀਆਂ ਅੱਖਾਂ ਦੇ ਸਾਹਮਣੇ ਹੀ ਅਨੇਕਾਂ ਜੀਵ (ਇਥੋਂ) ਤੁਰੇ ਜਾ ਰਹੇ ਹਨ, (ਮੌਤ ਦੀ) ਅੱਗ ਬਲ ਰਹੀ ਹੈ (ਇਸ ਵਿਚ ਸਭ ਦੇ ਸਰੀਰ ਭਸਮ ਹੋ ਜਾਣੇ ਹਨ, ਪਰ ਤੇਰੇ ਨਾਮ ਤੋਂ ਖੁੰਝ ਕੇ ਜੀਵ ਸਦਾ ਜੀਉਣਾ ਹੀ ਲੋਚਦੇ ਹਨ) ।੩।

ਨ ਕਿਸੀ ਕਾ ਮੀਤੁ ਨ ਕਿਸੀ ਕਾ ਭਾਈ ਨਾ ਕਿਸੈ ਬਾਪੁ ਨ ਮਾਈ ॥

n kisee kaa meeth n kisee kaa bhaae naa kisai baap n maaee |

No one has any friend, and no one has any brother; no one has any father or mother.

ਹੇ ਪ੍ਰਭੂ! ਨਾਹ ਕਿਸੇ ਦਾ ਕੋਈ ਮਿਤ੍ਰ, ਨਾਹ ਕਿਸੇ ਦਾ ਕੋਈ ਭਰਾ, ਨਾਹ ਕਿਸੇ ਦਾ ਪਿਉ ਅਤੇ ਨਾਹ ਕਿਸੇ ਦੀ ਮਾਂ (ਅੰਤ ਵੇਲੇ ਕੋਈ ਕਿਸੇ ਨਾਲ ਸਾਥ ਨਹੀਂ ਨਿਬਾਹ ਸਕਦਾ)

ਪ੍ਰਣਵਤਿ (ਬੇਨਤੀ ਕਰਨਾ) ਨਾਨਕ ਜੇ ਤੂੰ ਦੇਵਹਿ ਅੰਤੇ ਹੋਇ ਸਖਾਈ ॥੪॥੧॥

pranavath naanak jae thoo dhaevehi anthae hoe sakhaae |4|1|

Prays Nanak, if You bless me with Your Name, it shall be my help and support in the end. |4|1|1|

ਨਾਨਕ (ਤੇਰੇ ਦਰ ਤੇ) ਬੇਨਤੀ ਕਰਦਾ ਹੈ...ਜੇ ਤੂੰ (ਆਪਣੇ ਨਾਮ ਦੀ ਦਾਤਿ) ਦੇਵੇਂ, ਤਾਂ (ਸਿਰਫ਼ ਇਹੀ) ਅੰਤ ਵੇਲੇ ਸਹਾਈ ਹੋ ਸਕਦਾ ਹੈ |੪|੧|

Shabad 2 (page 882)

ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਘਰੁ ੧

raag raamakalee mehalaa 5 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਿਰਪਾ ਕਰਹੁ ਦੀਨ ਕੇ ਦਾਤੇ ਮੇਰਾ ਗੁਣੁ ਅਵਗਣੁ ਨ ਬੀਚਾਰਹੁ ਕੋਈ ॥

kirapaa karahu dheen kae dhaathae maeraa gun avagan n beechaarahu koe |

Have mercy on me, O generous giver, Master of the meek; please do not consider my merits and demerits.

ਮਾਟੀ ਕਾ ਕਿਆ ਧੋਧੈ ਸੁਆਮੀ ਮਾਣਸ ਕੀ ਗਤਿ ਏਹੀ ॥੧॥

maattee kaa kiaan dhopai suaamee maanas kee gath eaehee |1|

How can dust be washed? O my Master, such is the state of humans. |1|1|

ਮੇਰੇ ਮਨ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਹੋਈ ॥

maerae man sathigur saev sukh hoe |

O my mind, serve the Satguru, and be at peace.

ਜੇ ਇਛਹੁ ਸੋਈ ਫਲੁ ਪਾਵਹੁ ਫਿਰਿ ਦੁਖੁ ਨ ਵਿਆਪੈ ਕੋਈ ॥੧॥ ਰਹਾਉ ॥

jo eishahu soee fal paavahu fir dhookh n viaapai koe |1| rehaao |

Whatever you desire, you shall receive that reward, and you shall not be afflicted by pain any longer. |1|1|rahau|

ਕਾਚੇ ਭਾਡੇ ਸਾਜਿ ਨਿਵਾਜੇ ਅੰਤਰਿ ਜੋਤਿ ਸਮਾਈ ॥

kaachae bhaaddae saaj nivaajae anthar joth samaaee ।

He creates and adorns the earthen vessels; He infuses His light within them.

ਜੈਸਾ ਲਿਖਤੁ ਲਿਖਿਆ ਧੁਰਿ ਕਰਤੈ ਹਮ ਤੈਸੀ ਕਿਰਤਿ ਕਮਾਈ ॥੨॥

jaisaa likhath likhiaa dhur karathai ham thaisee kirath kamaaee ।2।

As is the destiny pre-ordained by the Creator, so are the deeds we do. ।।2।।

[Destiny depends on our previous and present karmas, and judged by Waheguru

Karmas can be divided amongst past, present and future. The past karmas are inputs of our present destiny and present karmas make the next life's destiny.

Destiny includes the following:

1. Something that is to happen or has happened to a particular person.
2. The predetermined, usually inevitable or irresistible, course of events.
3. The power that determines the course of events.
4. This power personified or represented as a divine

The popular western view is that we are in control of our lives (Karmas) and everything that happens to us is as a result of our own choice of karmas.

On the other hand the popular eastern view is that every thing that happens to us is not under our control (Karmas) and we are nothing but puppets in a preordained plan.



However neither of these views are completely correct. The answer according to the science of Spirituality is that in the present times 65% of our lives are ruled by destiny made by our past actions and 35% by wilful action.

But we can overcome the 65% of our destiny part, by using the 35% of our wilful action to undertake the correct spiritual practice i.e., Nam Japna (communication with God), Kirt karna (Truthful living) and Wand-ke-chhakna (sharing our possessions with others).]

ਮਨੁ ਤਨੁ ਥਾਪਿ ਕੀਆ ਸਭੁ ਅਪਨਾ ਏਹੋ ਆਵਣ ਜਾਣਾ ॥

man than thaap keeaa sabh apanaa eaeho aavan jaanaa ।

He believes the mind and body are all his own; this is the cause of his coming and going.

[**Mind:** Mind is the element of a person that enables them to be aware of the world and their experiences, to think, and to feel; the faculty of consciousness and thought.

Synonyms: brain, intelligence, intellect, intellectual capabilities, mental capacity, brains, brainpower, wits, wit, powers of reasoning, powers of comprehension, powers of thought, understanding, reasoning, judgement, sense, mentality, perception]

ਜਿਨਿ ਦੀਆ ਸੋ ਚਿਤਿ ਨ ਆਵੈ ਮੋਹਿ ਅੰਧੁ ਲਪਟਾਣਾ ॥੩॥

jin dheaaa so chith n aavai mohi andh lapattaanaa |3|

He does not think of the One who gave him these; he is blind, entangled in emotional attachment. ||3||

[**Chit:** Consciousness is the quality or state of awareness, or, of being aware of an external object or something within oneself.

consciousness is:

1. awareness or perception (insight) of an inward psychological or spiritual fact:
2. the state or activity that is characterised by sensation, emotion, or thought:
3. the totality in psychology of sensations, perceptions, ideas, attitudes and feelings of which an individual or a group is aware at any given time or within a particular time span.]

ਜਿਨਿ ਕੀਆ ਸੋਈ ਪ੍ਰਭੁ ਜਾਣੈ ਹਰਿ ਕਾ ਮਹਲੁ ਅਪਾਰਾ ॥

jin keaaa soee prabh jaanai har kaa mehal apaaraa |

One who knows that God created him, reaches the Incomparable Mansion of the Master's presence.

ਭਗਤਿ ਕਰੀ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵਾ ਨਾਨਕ ਦਾਸੁ ਤੁਮਾਰਾ ॥੪॥੧॥

bhagath karee har kae gun gaavaa naanak dhaas thumaaraa |4|1|

Worshipping the Master, I sing His praises. Nanak is Your slave. ||4||1||

Shabad 3 (page 885)

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

raamakalee mehalaa 5 |

Ramkali Mehla 5

ਕੋਈ ਬੋਲੈ ਰਾਮ ਰਾਮ ਕੋਈ ਖੁਦਾਇ ॥

koee bolai raam raam koee khudhaae |

Some call Him, 'Ram', and some call Him, 'Khudaa-i'.

[In the interpretation of Adi Shankara's commentary, translated by Swami Tapasyananda of the Ramakrishna Mission, Rama means the supreme Brahman

who is the eternally blissful spiritual Self.

Khuda or Khoda is the Iranian (Persian) word for "God". Formerly, it was used in reference to Ahura Mazda (God of Zoroastrianism) and today also for God in Islam by only the Iranian, Kurdish and Afghan speakers, and as a loan word in Bengali, Urdu, Sindhi, Hindi and several South Asian languages.]

ਕੋਈ ਸੇਵੈ ਗੁਸਈਆ ਕੋਈ ਅਲਾਹਿ ॥੧॥

koe saevai guseeaa koe alaahi ||1||

Some serve Him as 'Gusain', others as 'Allaah'. ||1||

[Gosain is a Standard Hindi word derived from Sanskrit: गोस्वामी g?sv?m? "master of senses". It is used as a title in various Indian religious traditions.

These include:

- Gossains, a Hindu social group dealing with Vedas
- A title given to members of the Shaiva sannyasin order of the Dashanami Sampradaya established by Shankaracharya.
- A Dasnami sanyas title given to a disciple by one's guru after getting baptised into sanyasa tradition (e.g. Gosain or Gusain or Goswami Tulsidas).
- Allah (English pronunciation: All?h, is the Arabic word for God.)

It is said that Allah is the Greatest Name of Almighty, because it is referred to when describing Him by the various attributes. For instance:

Al- Quran 59:22-24

God is He, Beside Whom there is no other god;- Who knows (all things) both secret and open; He, Most Gracious, Most Merciful.

God is He, Beside Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to God! (High is He) above the partners they attribute to Him.

God is He, who is the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, those declare His Praises and Glory: and He is the Exalted in Might, the Wise.

[Rabb: Rabb is an Arabic word meaning Almighty, Sustainer, Cherisher, Master, Nourisher. In Islam, Ar-Rabb is often used to address Allah]]

ਕਾਰਣ ਕਰਣ ਕਰੀਮ (ਦਯਾਲੂ) ॥

kaaran karan kareem |

He is the Cause of causes, the generous Master.

ਕਿਰਪਾ ਧਾਰਿ ਰਹੀਮ (ਰਹਿਮਤ ਕਰਣ ਵਾਲਾ)॥੧॥ ਰਹਾਉ ॥

kirapaa dhaar reheem ||1|| rehaao |

He showers His Grace and Mercy upon us. ||1|| rahau | |

ਕੋਈ ਨਾਵੈ ਤੀਰਥਿ ਕੋਈ ਹਜ ਜਾਇ ॥

koe naavai theerath koe haj jaae ।

Some bathe at sacred shrines of pilgrimage, and some make the pilgrimage to Mecca.

[**Hindu Tirath:** Tirtha in Hinduism, a holy river, mountain, or other place made sacred through association with a deity or saint. The word tirtha means literally “river ford – shallow place where a river may be crossed” and, by extension, a sacred spot.

The seven holiest Hindu cities are:

Kashi (modern Varanasi, Uttar Pradesh), the centre of Shiva worship;

Oudh (modern Ayodhya, in Uttar Pradesh), birthplace of Rama;

Mathura (in Uttar Pradesh), birthplace of Krishna

Dvaraka (modern Dwarka, in Gujarat state), where the adult Krishna ruled as a king;

Kanchipuram (Tamil Nadu state), where the temple to the divine mother is built in the shape of a yantra, or sacred diagram;

Hardiwar (in Uttar Pradesh), the spot where the Ganges River is said to have come to Earth; and Ujjain (Madhya Pradesh), site of a famous Shaivite lingam (sign of Shiva.)

Hindu Four Dhams: [Dhams, a pious Hindu must visit for obtaining Mukti]

North: Badri Nath

South: Rameshwram

East: Jagannath Puri

West: Dwarka

68 Holy places:

Guru Granth Sahib mentions a number of 68 Hindu holy places. It includes all above mentioned places and many more which devout Hindus are obliged to visit before departure from the earth.

Hajj:

The Hajj is an annual Islamic pilgrimage to Mecca, and a mandatory religious duty for Muslims which must be carried out at least once in their lifetime by all adult Muslims who are physically and financially capable of undertaking the journey, and can support their family during their absence.

The Hajj is associated with the life of Islamic prophet Muhammad from the 7th century, but the ritual of pilgrimage to Mecca is considered by Muslims to stretch back thousands of years to the time of Abraham.

During Hajj, pilgrims join processions of hundreds of thousands of people,

who simultaneously converge on Mecca for the week of the Hajj, and perform a series of rituals:

each person walks counter-clockwise seven times around the Kaaba, the cube-shaped building and the direction of prayer for the Muslims, runs back and forth between the hills of Al-Safa and Al-Marwah, [In Islamic tradition, Abraham was commanded by God to leave his wife Hagar and their infant son alone in the desert between Al-Safa and Al-Marwah with only basic provisions to test their faith. When their provisions were exhausted, Hagar went in search of help and water. To make her search easier and faster, she went alone, leaving the infant Ismail on the ground. She first climbed the nearest hill, Al-Safa, to look over the surrounding area. When she saw nothing, she then went to the other hill, Al-Marwah, to look around. While Hagar was on either hillside, she was able to see Ismael and know he was safe. However, when she was in the valley between the hills she was unable to see her son, and would thus run whilst in the valley and walk at a normal pace when on the hillsides. Hagar travelled back and forth between the hills seven times in the scorching heat before returning to her son. When she arrived, she found that a spring had broken forth from where the Angel Jibreel hit the ground with his wing. This spring is now known as the Zamzam Well, and was revealed by the angel of God as both sustenance and a reward for Hagar's patience.]

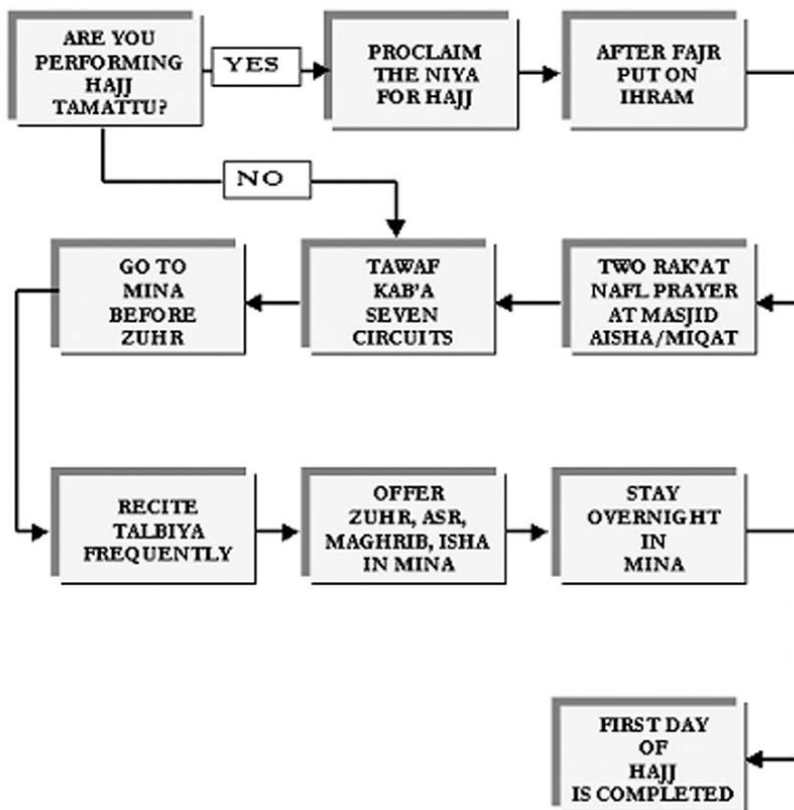
drinks from the Zamzam Well, [According to Islamic belief, it is a miraculously-generated source of water from God, which began thousands of years ago when Abraham's infant son Ishmael was thirsty and kept crying for water.]

goes to the plains of Mount Arafat to stand in vigil, [According to Islamic tradition, the hill is the place where the Islamic prophet Muhammad stood and delivered the Farewell Sermon to the Muslims who had accompanied him for the Hajj towards the end of his life.

spends a night in the plain of Muzdalifa, [At Muzdalifah they collect pebbles (the number 70 is chosen because there are three pillars that represent the devil and you throw seven at the large one on day one, and seven at all three on the next two or three days) which will be thrown in the Stoning of the Devil ritual in Mina during the next three or four days. The pilgrims spend the night at Muzdalifah, often sleeping in the open air, before leaving for Mina the next morning. Muzdalifah is preceded by a day at Arafat glorifying Allah, repeating the Supplication, repenting to Allah and asking Him for Forgiveness. In Arafat one must pray the Zuhr and Asr Prayers shortened and combined during the time of Zuhr. After sunset on the 9th day of the Islamic month of Dhu al-Hijjah, pilgrims

travel to Muzdalifah], and performs symbolic stoning of the devil by throwing stones at three pillars.[Muslim pilgrims fling pebbles at three walls (formerly pillars), called jamarat, in the city of Mina just east of Mecca (In the valley of Mina is the Jamarat Bridge, the location of the ritual of the Stoning of the Devil, performed between sunrise and sunset on the last day of the Hajj. Mina is the place where pilgrims throw stones, commemorating the occasion that the Prophet Abraham stoned the Devil that came between him and the command Allah.)]

FIRST DAY OF HAJJ (8 DHUL-HIJJAH)

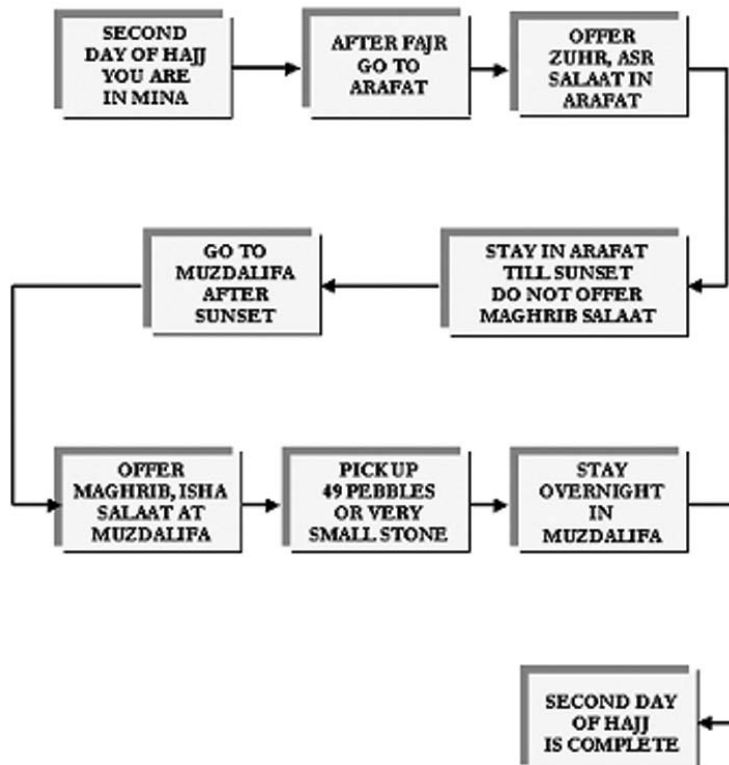


Namaz (Salat)

Salat is preceded by ritual ablution and performed five times a day. It consists of the repetition of a unit called a rak'ah (rakaat) consisting of prescribed actions and words. The number of obligatory (fard) rakaat varies from two to four according to the time of day or other circumstances (such as Friday congregational worship, which has two rakats). Prayer is obligatory for all Muslims except those

who are menstruating, or are experiencing bleeding in the 40 days after childbirth.
 Nafl prayer: Nafl Salat is a type of optional Muslim worship
 Talbiya: A prayer

SECOND DAY OF HAJJ (9 DHUL-HIJJAH)



The word "namaz" means prayer, or salat.

Fajr Namaz

- 2 Sunnah
- 2 Fard

Zuhr Namaz

- 4 Sunnah
- 4 Fard
- 2 Sunnah
- 2 Nafl

Asr Namaz

- 4 Fard
- 4 Sunnah

Maghrib Namaz

- 3 Fard
- 2 Sunnah/Nafi

Isha Namaz

- 4 Sunnah
- 4 Fard
- 2 Sunnah/Nafi
- 3 Witr

Steps to Perform Prayer

- Stand facing Kabah, prepare mentally and emotionally that you are in front of Allah. Then make Nyaa (Intention). To do Intention say in your heart: "I intend to make a Nyaa for Allah, and say Allah-hu-akbar.
- Say "Bismillah ar rahman ar raheem" [Bi ismi By the Name Allah God; ar rahman the Most Merciful; ar Rahim the Most Beneficent]
- Recite Surah Al- Fathiha
- Recite a surah of your choice, other than Al Fathiha or any Dua.
- Go in Ruku while saying "Allahhuwakbar"
- Ruku is: keep your knees straight, bend your back (at about 90 degrees), put your hands on your knees and say "Subhana Rabi-al-azeem" 3 times. [Subhaan = pure is, without any default ; Rabbi = my lord, my sustainer, my master ; Al Azeem= the most high in degree, Almighty
- then stand straight up
- Go down on your knees and bend down so your forehead and nose touches the ground and your hands close to your ears.
- Say "Subhana Rabi yellalah" 3x. [a'laa (yellalah) means "the most high" so your praising Allah by calling Him the most high when your in the lowest position all of it means "Glory to my Allah
- Stay on your knees but bring head and hands up.
- Repeat step 9-11.
- Stand straight up.
- Repeat from step 4 - 13.
- "You are done if you were doing 2 Sunnah, 2 fard, or 2 Nafl". Otherwise, repeat step 14, but don't say a surah.
- "You are done if you were doing 3 fard." Other wise, repeat step 15.
- You are now done with Namaz (Prayer/Salat)

Sample Timing of Namaz

<i>Fajr</i>	<i>Sunrise</i>	<i>Zuhr</i>	<i>Asr</i>	<i>Maghrib/Iftar</i>	<i>Isha</i>
5:07	6:44	12:18	3:04	5:43	7:09

Fard: is what is a must.

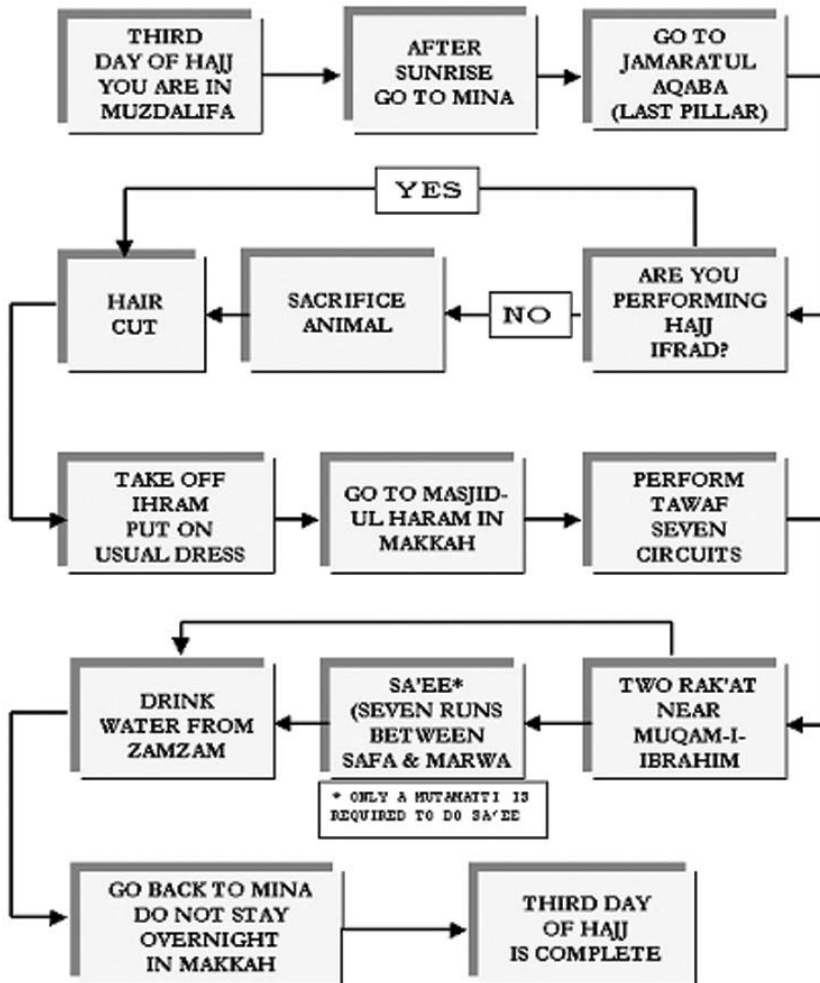
what we must do

like 5 prayers in the day
fast in the month of ramdan.

Sunnah/Nafi: prayers is what is not a must but Allah will love you more if you do it.

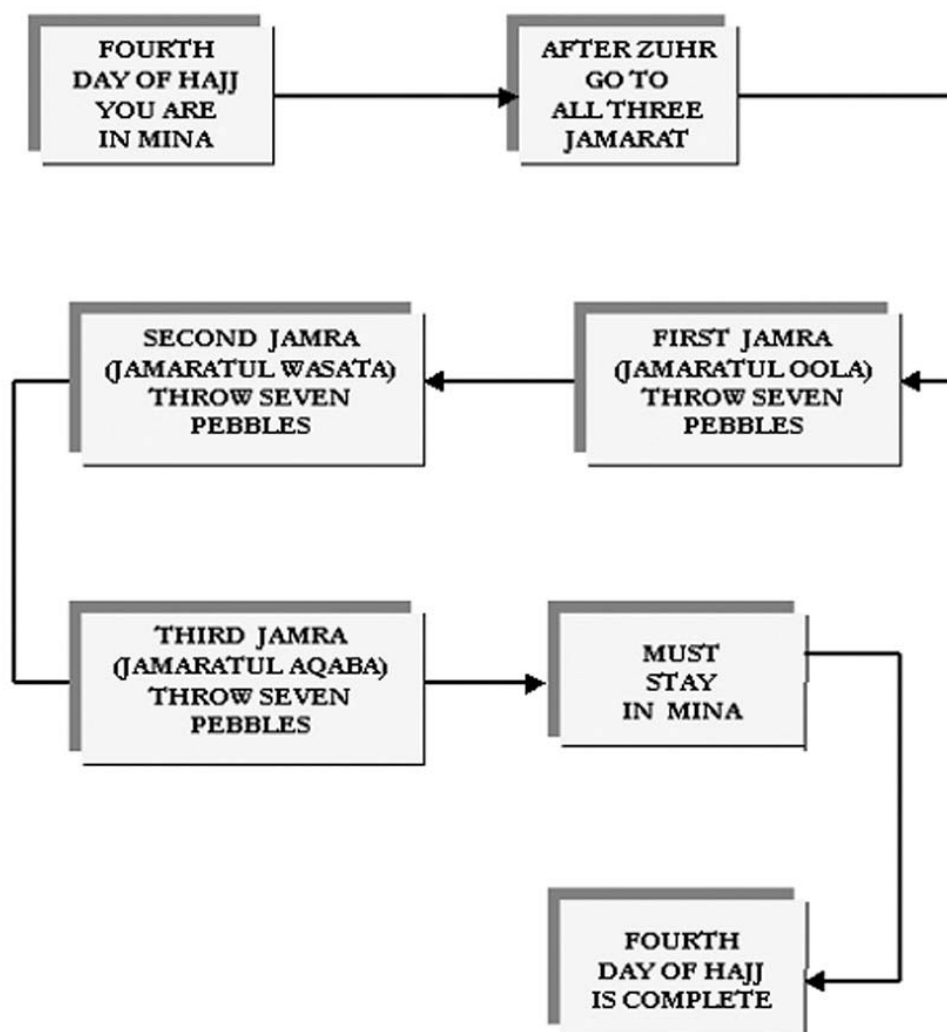
Witr (Arabic: is an Islamic prayer (salat) that is performed at night after Isha or before Fajr

THIRD DAY OF HAJJ (10 DHUL-HIJJAH)

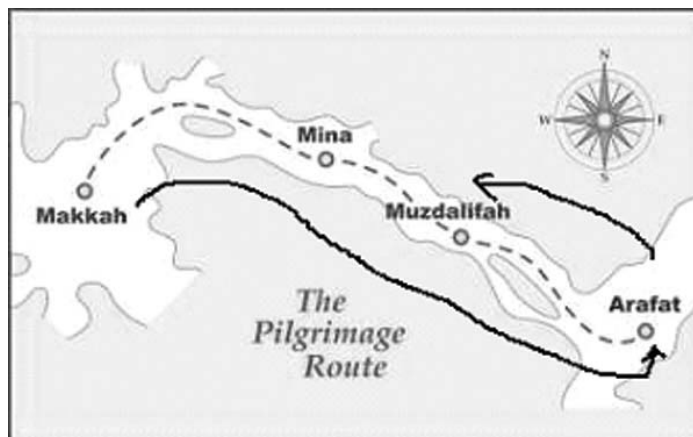
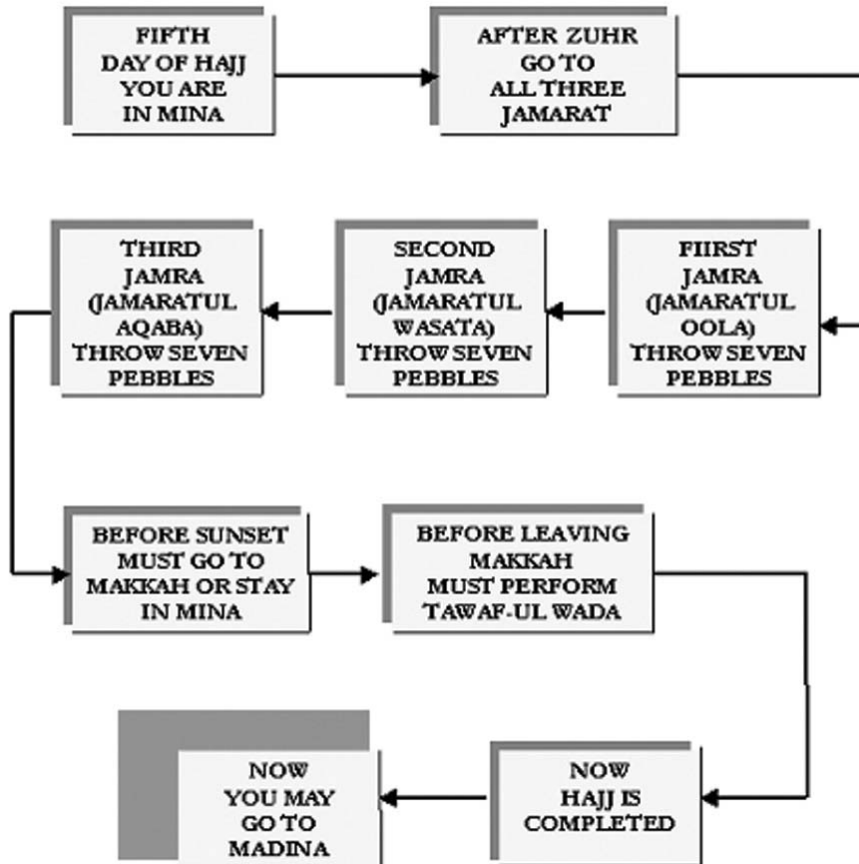


Hajj Ifrad: Hajj for the people of Mecca and other places like Jeddah.

FOURTH DAY OF HAJJ (11 DHUL-HIJJAH)



FIFTH DAY OF HAJJ (12 DHUL-HIJJAH)



[Approximate Distances:

1. Makkah to Mina: 5 miles (8 KM)
2. Makkah to `Arafah: 14 miles (22.4 KM)
3. Mina to `Arafah: 9 miles (14.4 KM)
4. Mina to Muzdalifah: 1.8 miles (3 KM)

Be ready and willing to walk between the localities so you can be present at the correct locations at the required times if transportation is unavailable, due to traffic gridlocks or accidents. Even if transportation is available it is easier to walk and get to the next location quickly.]

ਕੋਈ ਕਰੈ ਪੂਜਾ ਕੋਈ ਸਿਰੁ ਨਿਵਾਇ ॥੨॥

koe karai poojaa koe sir nivaae |2|

Some perform devotional worship services, and some bow their heads in prayer. ||2||

ਕੋਈ ਪੜੈ ਬੇਦ ਕੋਈ ਕਠੋਬ ॥

koe parrai baedh koe kathaeb |

Some read the Vedas, and some the Koran.

Structure & Content of the Vedas

The Vedas are a collection of hymns and other religious texts composed in India between about 1500 and 1000 BCE. It includes elements such as liturgical material as well as mythological accounts, poems, prayers, and formulas considered to be sacred by the Vedic religion.

The basic Vedic texts are the Samhita “Collections” of the four Vedas:

- Rig-Veda “Knowledge of the Hymns of Praise”, for recitation.
- Sama-Veda “Knowledge of the Melodies”, for reciting.
- Yajur-Veda “Knowledge of the Sacrificial formulas”, for liturgy.
- Atharva-Veda “Knowledge of the Magic formulas”, named after a kind of group of priests.

Qoran

Muslims believe that the Qoran was verbally revealed by God to Muhammad through the angel Gabriel, gradually over a period of approximately 23 years, beginning on 22 December 609 A.D., when Muhammad was 40, and concluding in 632 A.D., the year of his death, when he was 62 years old. Muslims regard the Koran as the most important miracle of Muhammad, a proof of his prophethood, and the culmination of a series of divine messages that started with the messages revealed to Adam and ended with Muhammad.]

ਕੋਈ ਓਢੈ ਨੀਲ ਕੋਈ ਸੁਪੇਦ ॥੩॥

koe outai neel koe supaedh |3|

Some wear blue robes, and some wear white constumes. ||3||

[As in Western Culture, white is used to symbolise purity and peace. While attending Friday prayers, many Muslims will wear white.

In the Middle East blue can be found colouring many of the most famous mosques. These famous blue Mosques can be found in Afghanistan, Malaysia, Egypt, Armenia, etc. One of the most famous is located in Istanbul, Turkey.]

ਕੋਈ ਕਹੈ ਤੁਰਕ ਕੋਈ ਕਹੈ ਹਿੰਦੂ ॥

koe kehah thurak koe kehah hindhoo |

Some call themselves Muslim, and some call themselves Hindu.

In Guru period the word Muslim and Turk were synonyms.

[**Turk:** Under its founder, Osman I, the Ottoman Beylik expanded along the Sakarya River and westward towards the Sea of Marmara. Thus, the population of western Asia Minor (Asia Minor is a geographic region in the south-western part of Asia comprising most of what is present-day Turkey) had largely become Turkish-speaking and Muslim in religion.]

ਕੋਈ ਬਾਸ਼ੈ ਭਿਸਤੁ (ਬਹਿਸਤ) ਕੋਈ ਸੁਰਗਿੰਦੂ (ਸਦ੍ਰਗ) ॥੪॥

koe baashai bhisath koe suragindhoo |4|

Some yearn for paradise, and others long for heaven. ||4||

Heaven/Paradise/Swarga/Bahisht

Heaven is a common religious, cosmological, or transcendent place where heavenly beings such as God Himself, gods, angels, jinn, saints, and venerated ancestors are enthroned, or live. It is commonly believed that heavenly beings can descend to earth or incarnate and that earthly beings can ascend to heaven in the afterlife or in exceptional cases, enter heaven alive.

Christianity is based on the biblical belief in heaven as the Throne of God. To this is added the belief that grace enables believers to ascend to heaven.

Catholic beliefs about Mary include that she was assumed into heaven and titled the Queen of Heaven. In addition, it is believed that St. Peter was given the keys of heaven,

Entry into heaven

Religions that speak about heaven differ on how (and if) one gets into it, either in the afterlife or while still alive.

In many religions, entrance to heaven is conditional on having lived a "good life" (within the terms of the spiritual system).

Some religions uphold the belief that other forms of afterlife exist in addition to heaven and hell, such as purgatory (transitory lounge). Some belief systems contain universalism, the belief that everyone will go to heaven eventually, no matter what they have done or believed on earth.

Purgatory, according to Catholic Church doctrine, is an intermediate state

after physical death in which those destined for heaven "undergo purification, so as to achieve the holiness necessary to enter the joy of heaven".

St. Paul's Third Heaven

At first glance, St. Paul's reference to "third heaven" might seem to provide proof that there are multiple spiritual realms.

Paradise: Zoroastrianism

It was the ancient Persians who gave us the word paradise, which means a walled garden or park.. The paradise of Zoroastrianism is attained on the fourth day after death by crossing the Bridge of the Separator, which widens when the righteous approach it.

The righteous soul crosses the bridge and is met by a beautiful maiden who is the physical and feminine embodiment of all his good works on earth.

He is then escorted into the House of Song to await the Last Day. On this day, everyone will be purified and live in a new world absent of evil and full of youthful rejoicing.

Heaven: Christianity

The Christian notion of heaven is one of singing and rejoicing before God in a "new heaven and a new earth." It also reflects Christianity's roots in Judaism because this new heaven contains a city called New Jerusalem. There are elaborate descriptions of the city in the Book of Revelation.

New Jerusalem has a wall and 12 gates, and on each gate is the name of one of the tribes of Israel along with an angel. There are also 12 foundations, one each for the 12 apostles. In fact, we even know the size of the New Jerusalem: 1400 miles square with a 200-foot wall. The structure itself is made of all kinds of precious stones, some of which have not yet been identified on this earth.

There is a river of "the water of life," which flows from God's throne, and trees of life line the banks of the river and produce fruit every month.

Believers will have God's name written on their foreheads, and all pain, tears, and death will disappear forever.

Paradise: Islam

The Islamic version of heaven is a paradise for those whose good works have outweighed the bad as determined by the straight path laid out in the Qoran.

Heaven is a garden where the faithful lie upon couches in a climate-controlled environment surrounded by "bashful, dark-eyed virgins, chaste as the sheltered eggs of ostriches." They will drink from crystal goblets and silver vessels as "immortal youths" hover about them looking like "scattered pearls." The believers

will be clothed in green silk and brocade and will wear silver bracelets, and they will “drink a pure draught” drawn from Allah’s own source as a reward for their striving and patience.

Direct entry into heaven while still alive i.e., entering heaven in human body.

The concept of humans directly entering heaven without dying is a feature of multiple religions and mythic traditions, including the three main Abrahamic religions: Judaism, Christianity, Islam.

Since death is generally considered the normal end to an individual's life on earth, entering heaven without dying first is considered exceptional and usually a sign of God's special recognition of the individual's piety.

Judaism

According to the Jewish Midrash, nine people went to heaven (also referred to as the Garden of Eden and Paradise) alive.

Elijah the Prophet "went up by a whirlwind into heaven" (Kings II Chapter 2, Verse 11)

Serah, the daughter of Asher, one of the sons of Jacob (In the Hebrew Bible, he is the son of Isaac and Rebecca, the grandson of Abraham, Sarah and of Bethuel, and the younger twin brother of Esau. Jacob had twelve sons and at least one daughter, by his two wives, Leah and Rachel, and by their handmaidens Bilhah and Zilpah.)

Enoch (Enoch was the son of Jared (Gen 5:19-21), the father of Methuselah, and the great-grandfather of Noah) went to heaven alive (Genesis 5:22-24)

- The Messiah (Moses)
- Eliezer, the servant of Abraham
- Hiram, king of Tyre
- Ebed Melech, the Ethiopian
- Jaabez, the son of Rabbi Yehudah ha-Nagid
- Bitiah the daughter of Pharaoh

Christianity

The ascension of Jesus to heavens in human flesh is the core of Christianity.

In Catholicism

The Roman Catholic Church distinguishes between "The Ascension", in which Christ rose to heaven by his own power, and "The Assumption" in which Mary, mother of Jesus, was raised to heaven by God's power.

Islam

Muhammad is believed by many Muslims to have ascended into heaven at

the site of the Dome of the Rock in human body.

Hinduism

In Hinduism, rishi Vishwamitr wanted to enter heavens alive, but Vishnu disguised as Manika intervened in his meditation and he could not enter heavens alive.

Sikhism

It is believed that Guru Nanak, in his first, fifth and tenth form went to heavens alive, in human body, as after their worldly death their bodies could not be found.]

ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਹੁਕਮੁ ਪਛਾਤਾ ॥
kahu naanak jin hukam pashaathaa |
Says Nanak, one who realizes the Hukam of God.

ਪ੍ਰਭ ਸਾਹਿਬ ਕਾ ਤਿਨਿ ਭੇਦੁ ਜਾਤਾ ॥੫॥੯॥
prabh saahib kaa thin bhaedh jaathaa |5|9|
He knows the secrets of the Master. ||5||9||

Shabad 4 (page 885)

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥
Ramkali Mehla 5

ਪਵਨੈ ਮਹਿ ਪਵਨੁ ਸਮਾਇਆ ॥
pavanai mehi pavan samaaeiaa |
The breeze merges into the breeze.

ਜੋਤੀ ਮਹਿ ਜੋਤਿ ਰਲਿ ਜਾਇਆ ॥
jothee mehi joth ral jaeiaa |
The light blends into the light.

ਮਾਟੀ ਮਾਟੀ ਹੋਈ ਏਕ ॥
maattee maattee hoee eaek |
The dust becomes one with the dust.

ਰੋਵਨਹਾਰੇ ਕੀ ਕਵਨ ਟੇਕ ॥੧॥
rovanehaarae kee kavan ttaek |1|
What support is there for the one who is lamenting? ||1||

ਕਉਨੁ ਮੂਆ ਰੇ ਕਉਨੁ ਮੂਆ ॥
koun mooaa rae koun mooaa |
Who has died? O! who has died?

[Death is the termination of all biological functions that sustain a living organism. One of the challenges in defining death is in distinguishing it from life. As a point in time, death would seem to refer to the moment at which life ends. Today, where a definition of the moment of death is required, doctors and coroners usually turn to "brain death" or "biological death" to define a person as being dead; people are considered dead when the electrical activity in their brain ceases.]

ਬ੍ਰਹਮ ਗਿਆਨੀ ਮਿਲਿ ਕਰਹੁ ਬੀਚਾਰਾ ਇਹੁ ਤਉ ਚਲਤੁ ਭਇਆ ॥੧॥ ਰਹਾਉ ॥
breham giaanee mil karahu beechaaraa eihu tho chalath bhaeiaa |1| rehauo |
O God-realised beings, meet together and consider this. What an unknown thing has happened! |1| |rahau| |

ਅਗਲੀ ਕਿਛੁ ਖਬਰਿ ਨ ਪਾਈ ॥
agalee kish khabar n paaee |
No one knows what happens after death.

ਰੋਵਨਹਾਰੁ ਭਿ ਉਠਿ ਸਿਧਾਈ ॥
rovanehaar bh ooth sidhaae |
The one who is lamenting will also arise and depart.

ਭਰਮ ਮੋਹ ਕੇ ਬਾਂਧੇ ਬੰਧ ॥
bharam moh kae baadhae bandh |
Mortal beings are bound by the bonds of doubt and attachment.

ਸੁਪਨੁ ਭਇਆ ਭਖਲਾਏ ਅੰਧ ॥੨॥
supan bhaeiaa bhakhalaee andh |2|
When life becomes a dream, the blind man babbles and grieves in vain. |2| |

[Dreams are images and imagery, thoughts, sounds and voices, and subjective sensations experienced when we sleep. There is no limit to what the mind can experience during a dream and really no rhyme or reason to what you end up dreaming about.

There's still so much we don't know about the brain and how it operates, waking or sleeping, that we may never be able to pinpoint exactly what dreams are, and how they're meaningful or necessary for humans. But that doesn't stop science from trying. Dream studies are always among the most popular in

universities and research facilities, which probably has something to do with their ubiquitous nature.

DREAMS AND SYMBOLISM:

Tradition says early morning dreams come true.

Symbolism and dreams, though separate subjects, go together. In the dream, water means emotion. Peacock is victory. Rain is grace. Lion is courage. Flying in the air is ambition in life.]

ਇਹੁ ਤਉ ਰਚਨੁ ਰਚਿਆ ਕਰਤਾਰਿ ॥

eihu tho rachan rachiaa karathaar |

The Creator has created this great riddle.

ਆਵਤ ਜਾਵਤ ਹੁਕਮਿ ਅਪਾਰਿ ॥

aavath jaavath hukam apaar |

One comes and goes, subject to the Will of the Infinite Master.

ਨਹ ਕੋ ਮੁਆ ਨ ਮਰਣੈ ਜੋਗੁ ॥

neh ko mooaa n maranai jog |

No one dies; no one is capable of dying.

ਨਹ ਬਿਨਸੈ ਅਬਿਨਾਸੀ ਹੋਗੁ ॥੩॥

neh binasai abinaasee hog |3|

The soul does not perish; it is imperishable. ||3||

[Soul is the spiritual or immaterial part of a human being or animal.

In many religious, philosophical and mythological traditions, it is incorporeal (without tangible body) and immortal.

According to most of the Abrahamic religions (Judaism, Christianity and Islam) immortal souls belong only to human beings. The Greek philosopher: Aristotle, Socrates and Plato used the word for "alive" to also apply to the concept of being "ensouled", indicating that the earliest surviving western philosophical view believed that the soul was that which gave the body life. The soul was considered the incorporeal or spiritual "breath" that animates (from the Latin, anima, cf. "animal") the living organism

Philosophers Thomas Aquinas, Immanuel Kant, Rene Descartes supported the above view with certain reservations.

In Bhagavad Gita 2.20 Lord Krishna describes the atman in the following way:

"na jayate mriyate va kadacin 'nayam bhutva bhavita va na bhuyah 'ajo nityah sasvato yam purano 'na hanyate hanyamane sarire."

"For the atman there is neither birth nor death at any time. He has not come

into being, does not come into being, and will not come into being. He is unborn, eternal, ever – existing and primeval. He is not slain when the body is slain".

In Sikhism, the "Atma" or "Soul" is an entity or "spiritual spark" or "light" in our body as a result of which the body can sustain life. On the departure of this entity from the body, the body becomes lifeless. It is part of the Divine, it emerges from Him and ultimately merges in Him.

In Judaism the soul is believed to be given by God to a person by his/her first breath, as mentioned in Genesis, "And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being."

Most Christians understand the soul as an ontological (Ontology is the philosophical study of the nature of being, becoming, existence), or reality distinct from, yet integrally connected with, the body. According to a common Christian eschatology (destiny of humankind), when people die, their souls will be judged by God and determined to go to Heaven or to Hell.

In Jainism every living being, from a plant or a bacterium to human, has a soul.

Buddhism also believes in eternal soul though it stresses that everything keeps on changing.

Islam teaches that the soul is immortal and eternal, and that what a person does is recorded and will be judged at the final court of God. They will either go to heaven or hell, depending on whether or not they did well in the test that was given to them by Allah.]

Human soul is the most personal of human existence different from human spirit. Human soul is the seat of human motivation, emotions, reactions, perception, and cognition. It is the decision-making location of human existence. People usually refer to this as the invisible heart because the human soul is located at the center of the physical body around the location of the physical heart.

Many times people use the human soul and spirit interchangeably. They are different, even though they interact with each other intimately.

Human existence functions in seven different dimensions,

- the physical body;
- the memory of the physical body;
- the invisible human soul;
- the physical component of human soul around the heart area;
- the physical component of human cognition (set of mental abilities and processes) in the brain;
- the human spirit; and
- the Holy Spirit: Christians believe that the presence and power of the Holy spirit is essential if a person is to live as God intends he should (Galatians 5:13-26). Sikhs believe in the presence of the divine soul within

man. The Christian concept of trinity: Father, Son and the Holy Spirit can be compared with Sikh concept of Satguru, Nam and Shabad. Simplifying these divisions is to imply that man is made primarily of the body, soul, and the spirit (Nam).

Human soul is immortal and is a part of the Almighty.

Human Spirit is the human energy and is located all over the body. In the models of Daniel A. Helminiak and Bernard Lonergan, human spirit is considered to be the mental functions of awareness, insight, understanding, judgement and other reasoning powers.

Holy Spirit, in Sikhism, is Nam (the holy Word, the Shabad), which guides human beings to do noble deeds. It comes with the grace of the Almighty. Guru Arjan gave Shabad the title of the home of God. He said "Pothi Parmeswar ka than."

ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥

pothee paramaesar kaa than |

This Holy Book (Shabad) is the home of the transcendent God."

In Christianity, the Holy Spirit is one of the three divine persons of the Holy Trinity who make up the single substance of God; that is, the Spirit is considered to act in concert with and share an essential nature with God the Father and God the Son (Jesus).

The principal function of the human spirit is to serve the human soul. The human spirit keeps alive the human flesh because it possesses the energy of life. When the Holy Spirit (Nam) takes over the functions of the human spirit, then it controls both the human spirit and the human soul. This is the key function in the operation of the Nam inside every believer. Gurbani also states:

ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ ॥

sarab rog kaa aoukhadh naam |

The Nam is the panacea, the remedy to cure all ills.]

ਜੋ ਇਹੁ ਜਾਣਹੁ ਸੋ ਇਹੁ ਨਾਹਿ ॥

jo eihu jaanahu so eihu naahi |

That who is known, does not exist.

ਜਾਨਣਹਾਰੇ ਕਉ ਬਲਿ ਜਾਉ ॥

jaananehaarae ko bal jaao |

I am a sacrifice to the one who knows this.

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ ॥
kahu naanak gur bharam chukaaeiaa |
Says Nanak, the Guru has dispelled my doubt.

ਨਾ ਕੋਈ ਮਰੈ ਨ ਆਵੈ ਜਾਇਆ ॥੪॥੧੦॥
naa koe marai n aavai jaaeiaa |4|10|
No one dies; no one comes or goes. ||4||10||

Shabad 5 (924)

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਛੰਤ
raamakalee mehalaa 5 shantha
Ramkali Mehla 5 Chhant

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਸਾਜਨੜਾ ਮੇਰਾ ਸਾਜਨੜਾ ਨਿਕਟਿ ਖਲੋਇਅੜਾ ਮੇਰਾ ਸਾਜਨੜਾ ॥
saajanarraa maeraa saajanarraa nikatt khaloeiarraa maeraa saajanarraa |
Friend, my Friend - standing so near to me is my real friend Waheguru

ਜਾਨੀਅੜਾ ਹਰਿ ਜਾਨੀਅੜਾ ਨੈਣ ਅਲੋਇਅੜਾ (ਵੇਖਨਾ) ਹਰਿ ਜਾਨੀਅੜਾ (ਪਿਆਰਾ)॥
jaaneearraa har jaaneearraa nain aloeiarraa har jaaneearraa |
Beloved, the Master my beloved - with my eyes, I have seen the Master, my
beloved

ਨੈਣ ਅਲੋਇਆ ਘਟਿ ਘਟਿ ਸੋਇਆ ਅਤਿ ਅੰਮ੍ਰਿਤ ਪ੍ਰਿਅ ਗੂੜਾ (ਘੰਭੀਰ) ॥
nain aloeiaa ghatt ghatt soeiaa ath anmrith pria goorraa |
With my eyes I have seen Him, sleeping upon the bed within each and every
heart; my beloved is the sweetest like immortal nectar.

ਨਾਲਿ ਹੋਵੰਦਾ ਲਹਿ (ਪਾਨਾ, ਲਭਣਾ) ਨ ਸਕੰਦਾ ਸੁਆਉ (ਸਵਾਦ) ਨ ਜਾਣੈ ਮੂੜਾ (ਬੇਵਾਕੂਫ)॥
naal hovandhaa lehi n sakandhaa suaao n jaanai moorraa |
He is with all, but he cannot be found; the fool does not know His taste.

ਮਾਇਆ ਮਦਿ ਮਾਤਾ ਹੋਛੀ ਬਾਤਾ ਮਿਲਣੁ ਨ ਜਾਈ ਭਰਮ ਧੜਾ ॥
maaeiaa madh maathaa hoshee baathaa milan n jaaee bharam dharraa |
Intoxicated with the wine of Maya, the mortal babbles [talk without sense]
on about trivial affairs; giving in to the illusion, he cannot meet the Master.
[All material and non material things which take one away from the Master
are grouped under the heading 'Maya']

ਕਹੁ ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਨਾਹੀ ਸੂਝੈ ਹਰਿ ਸਾਜਨੁ ਸਭ ਕੈ ਨਿਕਟਿ ਖੜਾ ॥੧॥
kahu naanak gur bin naahee soojhai har saajan sabh kai nikatt kharraa |1|
Says Nanak, without the Teacher-Guru, he cannot understand God, the friend
who is standing near everyone (only one has to recognise Him). |1|1|1|

ਗੋਬਿੰਦਾ ਮੇਰੇ ਗੋਬਿੰਦਾ ਪ੍ਰਾਣ ਅਧਾਰਾ ਮੇਰੇ ਗੋਬਿੰਦਾ ॥
gobindhaa maerae gobindhaa praan adhaaraa maerae gobindhaa |
God, my God - the support of the breath of life is my God.

ਕਿਰਪਾਲਾ ਮੇਰੇ ਕਿਰਪਾਲਾ ਦਾਨ ਦਾਤਾਰਾ ਮੇਰੇ ਕਿਰਪਾਲਾ ॥
kirapaalaa maerae kirapaalaa dhaan dhaathaaraa maerae kirapaalaa |
Merciful Master my Merciful Master - the giver of gifts is my Merciful Master

ਦਾਨ ਦਾਤਾਰਾ ਅਪਰ ਅਪਾਰਾ ਘਟ ਘਟ ਅੰਤਰਿ ਸੋਹਨਿਆ ॥
dhaan dhaathaaraa apar apaaraa ghatt ghatt anthar sohaniala |
The giver of gifts is infinite and unlimited; deep within each and every heart,
He is so beautiful

ਇਕ ਦਾਸੀ ਧਾਰੀ ਸਬਲ ਪਸਾਰੀ ਜੀਅ ਜੰਤ ਲੈ ਮੋਹਨਿਆ ॥
eik dhaasee dhaaree sabal pasaaree jeeaa janth lai mohaniaa |
He created Maya, His slave, so powerfully pervasive - she has enticed all
beings and creatures.

ਜਿਸ ਨੇ ਰਾਖੈ ਸੋ ਸਚੁ ਭਾਖੈ ਗੁਰ ਕਾ ਸਬਦੁ ਬੀਚਾਰਾ ॥
jis no raakhai so sach bhaakhai gur kaa sabadh beechaaraa |
One whom the Master saves, recites the True Name, and contemplates the
Word of the Teacher-Guru's Shabad.

ਕਹੁ ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਕਉ ਭਾਣਾ ਤਿਸ ਹੀ ਕਉ ਪ੍ਰਭੁ ਪਿਆਰਾ ॥੨॥
kahu naanak jo prabh ko bhaanaa this hee ko prabh piaaraa |2|
Says Nanak, one who is pleasing to God - God is very dear to him. |2|1|1|

ਮਾਣੈ ਪ੍ਰਭ ਮਾਣੈ ਮੇਰੇ ਪ੍ਰਭ ਕਾ ਮਾਣੈ ॥
maano prabh maano maerae prabh kaa maano |
I take pride, I take pride in God; I take pride in my God.

ਜਾਣੈ ਪ੍ਰਭੁ ਜਾਣੈ ਸੁਆਮੀ ਸੁਘੜੁ ਸੁਜਾਣੈ ॥
jaano prabh jaano suaamee sugharr sujaano |
Wise, God is wise; my Master is all-wise, and all-knowing.

ਸੁਖੜ ਸੁਜਾਨਾ ਸਦ ਪਰਧਾਨਾ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮਾ ॥
sugharr sujaanaa sadh paradhaanaa anmrith har kaa naamaa |
All-wise and all-knowing, and forever supreme; the Name of the Master is
Immortal Nectar.

ਚਾਖਿ (ਚਖਨਾ) ਅਘਾਣੇ (ਰੱਜੇ ਰਹਿਣਾ) ਸਾਰਿਗਪਾਣੇ (ਧਰਤੀ) ਜਿਨ ਕੈ ਭਾਗ ਮਥਾਨਾ ॥
chaakh aghaanae saarigapaanae jin kai bhaag mathaanaa |
Those who have such pre-ordained destiny recorded upon their foreheads,
taste it, and are satisfied with the Master of the universe.

ਤਿਨ ਹੀ ਪਾਇਆ ਤਿਨਹਿ ਧਿਆਇਆ ਸਗਲ ਤਿਸੈ ਕਾ ਮਾਣੇ ॥
thin hee paaeiaa thinehi dhiaaeiaa sagal thisai kaa maano |
They meditate on Him, and find Him; they place all their pride in Him.

ਕਹੁ ਨਾਨਕ ਥਿਰੁ ਤਖਤਿ ਨਿਵਾਸੀ ਸਚੁ ਤਿਸੈ ਦੀਬਾਣੇ ॥੩॥
kahu naanak thir thakhath nivaasee sach thisai dheebaano |3|
Says Nanak, He is seated on His eternal throne; True is His royal court.
||3||

ਮੰਗਲਾ ਹਰਿ ਮੰਗਲਾ ਮੇਰੇ ਪ੍ਰਭ ਕੈ ਸੁਣੀਐ ਮੰਗਲਾ ॥
mangalaa har mangalaa maerae prabh kai suneeai mangalaa |
The song of joy, the Master's song of joy; listen to the song of joy of my God.

ਸੋਹਿਲੜਾ (ਖੁਸ਼ੀ ਦੇ ਗੀਤ) ਪ੍ਰਭ ਸੋਹਿਲੜਾ ਅਨਹਦ ਧੁਨੀਐ ਸੋਹਿਲੜਾ ॥
sohilarraa prabh sohilarraa anehadh dhuneeai sohilarraa |
The wedding song, God's wedding song; the unstruck sound current of His
wedding song resounds.

ਅਨਹਦ ਵਾਜੇ ਸਬਦ ਅਗਾਜੇ (ਵਜਨਾ) ਨਿਤ ਨਿਤ ਜਿਸਹਿ ਵਧਾਈ ॥
anehadh vaajae sabadh agaajae nith nith jisehi vadhaae |
The unstruck sound current vibrates, and the Word of the shabad resounds;
there is continuous, continual rejoicing.

ਸੋ ਪ੍ਰਭੁ ਧਿਆਈਐ ਸਭੁ ਕਿਛੁ ਪਾਈਐ ਮਰੈ ਨ ਆਵੈ ਜਾਈ ॥
so prabh dhiaaeai sabh kish paaeeai marai n aavai jae |
Meditating on God, everything is obtained; He does not die, or born or come
or go.

ਚੂਕੀ ਪਿਆਸਾ ਪੂਰਨ ਆਸਾ ਗੁਰਮੁਖਿ ਮਿਲੁ ਨਿਰਗੁਨੀਐ ॥
chookee piaasaa pooran aasaa guramukh mil niraguneeai |

Thirst is quenched, and hopes are fulfilled; the Gurmukh meets with the absolute, unmanifest Master.

ਕਹੁ ਨਾਨਕ ਘਰਿ ਪ੍ਰਭ ਮੇਰੇ ਕੈ ਨਿਤ ਨਿਤ ਮੰਗਲੁ ਸੁਨੀਐ ॥੪॥੧॥
kahu naanak ghar prabh maerae kai nith nith mangal suneeai |4|1|
Says Nanak, in the home of my God, the songs of joy are continuously,
continually heard. |4|1|1|

Shabad 6 (page 929)

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਦਖਣੀ ਓਅੰਕਾਰੁ
Ramkali Mehla 1 Dakhni Onkar:

ੴ ਸੋਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਓਅੰਕਾਰਿ (ਵਾਹਿਗੁਰੂ) ਬ੍ਰਹਮਾ ਉਤਪਤਿ ॥
ouankaar brehamaa outhapath |
From Ongkaar, the One universal Creator god, Brahma was created.

ਓਅੰਕਾਰੁ ਕੀਆ ਜਿਨਿ ਚਿਤਿ ॥
ouankaar keea jin chith |
He kept Ongkaar in his consciousness.

[Consciousness is the quality or state of awareness. It has been defined as: awareness, subjectivity, and the executive control system of the mind. As Max Velmans and Susan Schneider wrote in *The Blackwell Companion to Consciousness*: "Anything that we are aware of at a given moment forms part of our consciousness, making conscious experience at once the most familiar and most mysterious aspect of our lives."]

ਓਅੰਕਾਰਿ ਸੈਲ (ਪਹਾੜ) ਜੁਗ (ਯੁਗ) ਭਏ ॥
ouankaar sail jug bheae |
From Ongkaar, the mountains and the ages were created.

ਓਅੰਕਾਰਿ ਬੇਦ ਨਿਰਮਏ (ਬਨਾਨਾ) ॥
ouankaar baedh nirameae |
Ongkaar created the Vedas.

ਓਅੰਕਾਰਿ ਸਬਦਿ ਉਧਰੇ ॥
ouankaar sabadh oudharae |
Ongkaar saves the world through the Shabad.

ਓਅੰਕਾਰਿ ਗੁਰਮੁਖਿ ਤਰੇ ॥
ouankaar guramukh tharae |
Ongkaar saves the Gurmukhs.

ਓਨਮ (ਵਾਹਿਗੁਰੂ) ਅਖਰ ਸੁਣਹੁ ਬੀਚਾਰੁ ॥
ounam akhar sunahu beechaar |
Listen to the Message of the universal, imperishable Creator.

ਓਨਮ ਅਖਰੁ ਤ੍ਰਿਭਵਣ ਸਾਰੁ ॥੧॥
ounam akhar thribhavan saar |1|
The Universal, Imperishable Creator Master is the essence of the three worlds.
||1||

[The three worlds: include Sky, Earth and Underworld. (AwkwS, DrqI Aqy
pwqwl)]

Shabad 7 (page 970) [Bani Bhagat Kabir ji ki]

ਜਿਹ ਮੁਖ ਬੇਦੁ ਗਾਇਤ੍ਰੀ ਨਿਕਸੈ ਸੋ ਕਿਉ ਬ੍ਰਹਮਨੁ ਬਿਸਰੁ ਕਰੈ ॥
jih mukh baedh gaaethree nikasai so kio brehaman bisar karai |
O Brahmin, how can you forget the One, from whose mouth the Vedas and
the Gaytri prayer issued forth?

[Gayatri (Sanskrit: ????????, g?yatr?) is the feminine form of g?yatra, a Sanskrit
word for a hymn. It has a Vedic meter of 3 lines of 8 syllables. In particular it
refers to the Gayatri mantra, and the Hindu goddess Gayatri as that mantra
personified.

Gayatri is Vedamatha, the mother of all Vedas. A person totally devoted to
Gayatri recitation can achieve great success in the path of self advancement.
Gayatri inspires man towards righteous wisdom.

The Mantra:

Aum

Bhuh Bhuvah Svah

Tat Savitur Varenyam

Bhargo Devasya Dheemahi

Dhiyo Yo nah Prachodayat

The Rig Veda (10:16:3)

The Meaning: "O thou existence Absolute, Creator of the three dimensions,
we contemplate upon your Divine light. May He stimulate our intellect and
bestow upon us true knowledge."

Or simply,

"O Divine mother, our hearts are filled with darkness. Please make this
darkness distant from us and promote illumination within us."]

ਜਾ ਕੈ ਪਾਇ ਜਗਤੁ ਸਭੁ ਲਾਗੈ ਸੇ ਕਿਉ ਪੰਡਿਤੁ ਹਰਿ ਨ ਕਹੈ ॥੧॥
 jaa kai paae jagath sabh laagai so kio panddith har n kehai |1|
 The whole world falls at His feet; why don't you recite the Name of that
 Master O Pandit? |1|1|

ਕਾਹੇ ਮੇਰੇ ਬਾਮਨ ਹਰਿ ਨ ਕਹਹਿ ॥
 kaahae maerae baamaan har n kehehi |
 Why, O my Brahmin, do you not recite the Master's Name?

ਰਾਮੁ ਨ ਬੋਲਹਿ ਪਾਡੇ ਦੇਜਕੁ ਭਰਹਿ ॥੧॥ ਰਹਾਉ ॥
 raam n bolehi paaddae dhajak bharehi |1| rehaao |
 If you don't recite the Master's Name, O Pandit, you will only suffer in hell.
 |1|1|rahau|

ਆਪਨ ਉਚ ਨੀਚ ਘਰਿ ਭੋਜਨੁ ਹਠੇ ਕਰਮ ਕਰਿ ਉਦਰੁ ਭਰਹਿ ॥
 aapan ooch neech ghar bhojan hathae karam kar oudhar bharehi |
 You think that you are high, but you take food from the houses of the lowly;
 you fill up your belly by forcibly practising your rituals.

ਚਉਦਸ ਅਮਾਵਸ ਰਚਿ ਰਚਿ ਮਾਂਗਹਿ ਕਰ ਦੀਪਕੁ ਲੈ ਕੂਪਿ(ਖੱਡ) ਪਰਹਿ ॥੨॥
 choudhas amaavas rach rach maagehi kar dheepak lai koop parehi |2|
 On the fourteenth day, and the night of the new moon, you go out begging;
 even though you hold the lamp in your hands, still, you fall into the pit. |2|1|
 [The Hindu calendar follows the lunar month and Amavasya, the new moon
 night, falls at the beginning of new lunar month which lasts for about 30 days.
 Most Hindus observe a fast on that day and offer food to their ancestors.

According to Garuda Purana (Preta Khanda), Lord Vishnu is believed to have
 said that the ancestors come to their descendents on Amavasya to partake of their
 food and if nothing is offered to them they are displeased.]

ਤੂੰ ਬ੍ਰਹਮਨੁ ਮੈ ਕਾਸੀਕ (ਕਾਸ਼ੀ ਕਾ) ਜੁਲਹਾ ਮੁਹਿ ਤੋਹਿ ਬਰਾਬਰੀ ਕੈਸੇ ਕੈ ਬਨਹਿ ॥
 thoon brehaman mai kaaseek julehaa muhi thohi baraabaree kaisae kai banehi |
 You are a Brahmin, and I am only a weaver from Benares. How can I compare
 to you?

ਹਮਰੇ ਰਾਮ ਨਾਮ ਕਹਿ ਉਬਰੇ ਬੇਦ ਭਰੋਸੇ ਪਾਂਡੇ ਡੁਬਿ ਮਰਹਿ ॥੩॥੫॥
 hamarae raam naam kehi oubarae baedh bharosae paaddae ddoob marehi
 |3|5|

Reciting Waheguru's Name, I have been saved; relying on the Vedas, O
 Brahmin, you shall drown and die. |3|5|1|

Shabad 8 (page 973) [Bani Bhagat Namdev]

ਮਾਇ ਨ ਹੋਤੀ ਬਾਪੁ ਨ ਹੋਤਾ ਕਰਮੁ ਨ ਹੋਤੀ ਕਾਇਆ ॥

maae n hothee baap n hothaa karam n hothee kaaeiaa |

When there was no mother and no father, no karma and no human body,

ਹਮ ਨਹੀ ਹੋਤੇ ਤੁਮ ਨਹੀ ਹੋਤੇ ਕਵਨੁ ਕਹਾਂ ਤੇ ਆਇਆ ॥੧॥

ham nehee hothae thum nehee hothae kavan kehaa thae aaeiaa |1|

when I was not and you were not, then who came from where? ||1||

ਰਾਮ ਕੋਇ ਨ ਕਿਸ ਹੀ ਕੇਰਾ ॥

raam koe n kis hee kaeraa |

O Master, no one belongs to anyone else.

ਜੈਸੇ ਤਰਵਰਿ (ਦਰਖੱਤ) ਪੰਖਿ ਬਸੇਰਾ ॥੧॥ ਰਹਾਉ ॥

jaisae tharavar pankh basaeraa |1| rehaao |

We are like birds perched on a tree. ||1|| rahau ||

[Perching birds or songbirds are over 5,000 identified species. The popular Perching birds include tits, sparrows, finches, wrens, dippers, thrushes, starlings, warblers, crows, jays, wagtails, swallows, larks, martins, warblers and many other. They have a unique foot structure that enables them to grip onto thin branches, twigs, slender reeds and flimsy grass stems].

ਚੰਦੁ ਨ ਹੋਤਾ ਸੂਰ (ਸੂਰਜ) ਨ ਹੋਤਾ ਪਾਨੀ ਪਵਨੁ ਮਿਲਾਇਆ ॥

chandh n hothaa soor n hothaa paanee pavan milaeiaa |

When there was no moon and no sun, then water and air were blended together.

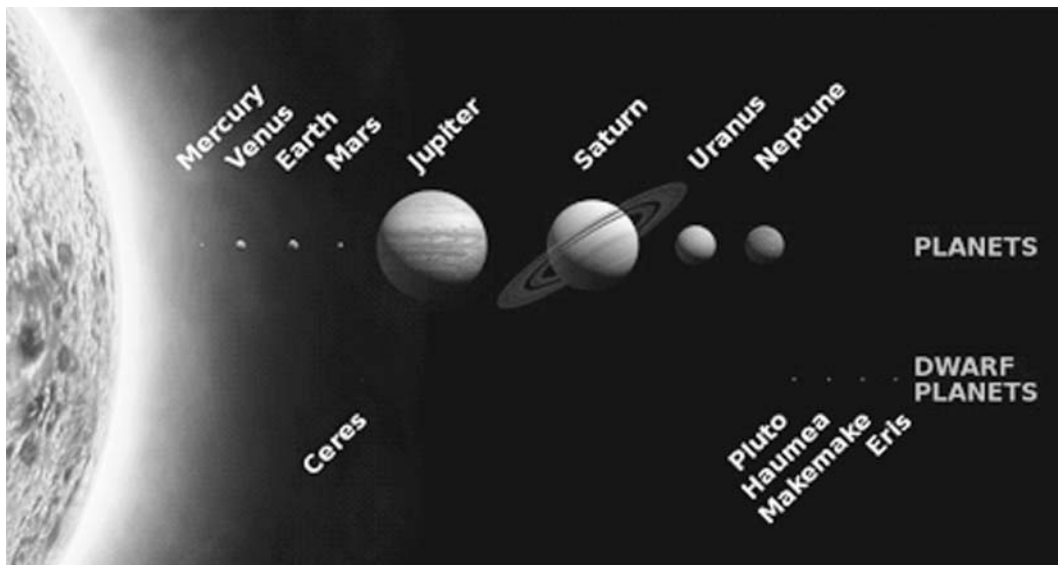
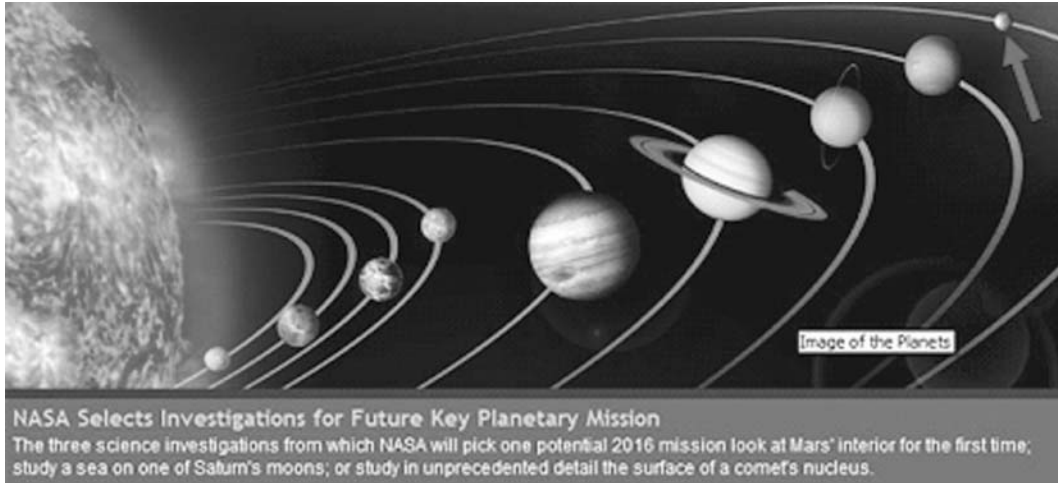
[Our planet earth has one moon, the count of moons at other planets is as follows:

- Mercury = 0
- Venus = 0
- Mars = 2
- Neptune = 13
- Uranus = 27
- Saturn = 62
- Jupiter = 63+

ਸਾਸਤੁ ਨ ਹੋਤਾ ਬੇਦੁ ਨ ਹੋਤਾ ਕਰਮੁ ਕਹਾਂ ਤੇ ਆਇਆ ॥੨॥

saasath n hothaa baedh n hothaa karam kehaa thae aaeiaa |2|

When there were no Shaastras and no Vedas, then where did karma come from? ||2||



[Shastra is a large rule book in a general sense. The word is generally used as a suffix in the context of technical or specialized knowledge in a defined area of practice; e.g. Bhautika Shastra (physics), Rasayana Shastra (chemistry), Jeeva Shastra (biology), Vastu Shastra (architectural science), Shilpa Shastra (science of sculpture), Artha Shastra (economics), and Neeti Shastra (political science). In essence, the shaastra is the knowledge which is based on principles that are held to be timeless.

"Shastra" is also a by-word used when referring to a scripture. especially in matters involving religion.

The Dharma Shastras include the law codes of Hinduism, both secular and religious. They deal with three main subjects: codes of conduct, civil and criminal

law, and punishment and atonement.

Most important is the Manu Smriti (or Manu Samhita), still consulted in Indian law. It was written by Manu, an administrative Hindu demigod. The Manu Smriti contains 2,700 verses divided into twelve chapters. Most scholars claim that it was written between 300 and 600 BCE. Other important dharma texts were written by Yajnavalkya, Parashara, and Narada.

The Manu Smriti establishes the Hindu way of life. It specifically outlines the duties of the four varnas and four ashramas.

There are six Darshan Shastras called the six schools of philosophy. They are:

1. Poorv Mimansa by Sage Jaimini,
2. Nyay by Sage Gautam,
3. Vaisheshik by Sage Kanad,
4. Sankhya by Sage Kapil,
5. Yog by Sage Patanjali, and
6. Uttar Mimansa (Brahm Sutra) by Sage Ved Vyas.]

ਖੇਚਰ (ਸਵਾਸ ਰੋਕਣੇ) ਭੂਚਰ (ਬਿਰਤੀ ਜੋੜਨਾ) ਤੁਲਸੀ ਮਾਲਾ ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ॥

khaechar bhoochar thulasee maalaa gur parasaadhee paeiaa |

Control of the breath and positioning of the tongue, focusing at the third eye and wearing malas of tulsi beads, are all obtained through Guru's grace.

[The third eye (also known as the inner eye) is a mystical and esoteric concept referring to a speculative invisible eye which provides perception beyond ordinary sight. In certain dharmic spiritual traditions such as Hinduism, the third eye refers to lord Shiva]

ਨਾਮਾ ਪ੍ਰਣਵੈ ਪਰਮ ਤਤੁ ਹੈ ਸਤਿਗੁਰ ਹੋਇ ਲਖਾਇਆ ॥੩॥੩॥

naamaa pranavai param thath hai sathigur hoe lakhaeiaa |3|3|

Namdev prays, this is the supreme essence of reality; the Satguru has inspired this realisation. |3|3|

Shabad 9 (page 973) [Bhagat Namdev]

ਰਾਮਕਲੀ ਘਰੁ ੨ ॥

Ramkali Ghar 2

ਬਾਨਾਰਸੀ ਤਪੁ ਕਰੈ ਉਲਟਿ ਤੀਰਥ ਮਰੈ ਅਗਨਿ ਦਰੈ ਕਾਇਆ ਕਲਪੁ ਕੀਜੈ ॥

baanaarasee thap karai oulatt theerath marai agan dhehai kaaeiaa kalap keejai |

Someone may practise austerities at Benares (Varanashi), or die upside-down at a sacred shrine of pilgrimage, or burn body in fire, or rejuvenate the body to life almost forever;

ਅਸੁਮੇਧ ਜਗੁ ਕੀਜੈ ਸੋਨਾ ਗਰਭ ਦਾਨੁ ਦੀਜੈ ਰਾਮ ਨਾਮ ਸਰਿ ਤਉ ਨ ਪੂਜੈ ॥੧॥

asumaedh jag keejai sonaa garabh dhaan dheejai raam naam sar thoo n poojai
|1|

one may perform the horse-sacrifice ceremony, or give donations of gold covered over, but none of these is equal to the worship of the Master's name.

[The Ashvamedha was one of the most important royal rituals of the Hindu Vedic religion,

The Ashvamedha could only be conducted by a king. Its object was the acquisition of power and glory, the sovereignty over neighbouring countries/provinces..

The horse to be sacrificed had to be a young stallion. The horse is sprinkled with water, and the Adhvaryu and the sacrificer whisper mantras into its ear. The horse is then set loose, to roam around wherever it chooses, for the period of one year.. The horse is associated with the sun, and its yearly course. If the horse wanders into neighbouring countries/provinces hostile to the sacrificer, they must be subjugated. The wandering horse is attended by hundred young men, sons of princes or high court officials, charged with guarding the horse from all dangers and inconvenience. During this period, an uninterrupted series of ceremonies are performed in the sacrificer's king's home.

After the return of the horse, more ceremonies are performed. The horse is yoked to a gilded chariot, together with three other horses, and Rigveda (RV) 1.6.1,2, YajurVeda (YV) VSM 23.5,6) is recited. The horse is then driven into water and bathed. After this, it is anointed with ghee by the chief queen and two other royal consorts. The chief queen embellish the horse's head, neck, and tail with golden ornaments.

After this, the horse, a hornless he-goat, are bound to sacrificial stakes near the fire, and seventeen other animals are attached to the horse. A great number of animals, both tame and wild, are tied to other stakes and slaughtered.. Then the horse is slaughtered.]

ਛੋਡਿ ਛੋਡਿ ਰੇ ਪਾਖੰਡੀ ਮਨ ਕਪਟੁ ਨ ਕੀਜੈ ॥

shodd shodd rae paakhanddee man kapatt n keejai |

O hypocrite, renounce and abandon your hypocrisy; do not practise deception.

ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਤ ਨਿਤਹਿ ਲੀਜੈ ॥੧॥ ਰਹਾਉ ॥

har kaa naam nith nithehi leejai |1| rehaao |

Constantly, continually, recite the Name of the Master. |1| rahau |

ਗੰਗਾ ਜਉ ਗੋਦਾਵਰਿ ਜਾਈਐ ਕੁੰਭਿ ਜਉ ਕੇਦਾਰ ਨ੍ਹਾਈਐ ਗੋਮਤੀ ਸਹਸ ਗਉ ਦਾਨੁ ਕੀਜੈ ॥

gangaa jo godhaavar jaaeeai kunbh jo kaedhaar naaeai gomathee sehas goo dhaan keejai |

Someone may go to the Ganges or the Godavari, or to the Kumbha festival, or bathe at Kedar Nath, or make donations of thousands of cows at Gomti;

[Kumbh is a Hindu festival held once every twelve years at four locations in India, at which pilgrims bathe in the waters of the rivers Ganges and Yamuna.

Kumbh Mela is considered as the most auspicious period of India. The origin of Kumbh Mela dates back to the time when Devtas (gods) and Demons (Asura) resided on earth. Devtas were under the influence of a curse which aroused fear in them eventually making them weak and coward. Brahma (the creator) advised them to churn the milky ocean to obtain the nectar of immortality. The churning process consisted the following:

The Mandara Mountain acted as the churning rod, and Vasuki (king of serpents) was used as a rope for churning.

Kumbh was the pot which had the nectar of immortality and was recovered from churning of the ocean..

Devtas asked the help of demons for this hard task to complete with mutual agreement of sharing the nectar of immortality equally.

They churned the ocean for 1000 years, where demons were holding Vasuki's head and Gods were holding its tail.

In the churning of the ocean many wonderful treasures were brought up from the depths: (1) Chandra, the moon, (2) Parijata, a beautiful and fragrant tree now planted in Indra's heaven, (wish fulfilling tree) (3) the four-tusked elephant Airavata, Indra's mount, (4) Kamadhenu, the cow of plenty (wish fulfilling cow), (5) Madira, the goddess of wine, who became Varuni, the wife of Varuna, (6) Kalpavriksha, the wish-fulfilling tree, (7) the apsaras (celestial dancers), (8) the celestial horse Uccaihsravas, (9) the goddess Lakshmi, who became Vishnu's wife, (10) Panchajanya, Vishnu's conch, (11) Vishnu's mace and magic bow, (12) various gems, and (13-14) Dhanvantari, the physician of the gods, who rose up out of the waters carrying in his hands the supreme treasure, the Amrita.

To prevent the Amrita-nectar (elixir of immortality) from demons, its safety was entrusted to gods Brahaspati, Surya, Shani and Chandra. After learning the conspiracy of the Devtas, demons turned vicious and attacked them. Devtas knew that demons possessed more power and can easily defeat them. The Devtas ran away with the Kumbh to hide it away and they were chased by Asuras. For 12 days and 12 nights the gods were chased by demons for the possession of Amrita. These 12 days of gods are equivalent to 12 years of humans. During this chase for the elixir of immortality the drops from Kumbh fell at four places – Allahabad, Haridwar, Ujjain and Nasik. These are the places where the Kumbh is celebrated.]

ਕੋਟਿ ਜਉ ਤੀਰਥ ਕਰੈ ਤਨੁ ਜਉ ਹਿਵਾਲੇ ਗਾਰੈ (ਬਰਫ ਦੇ ਪਹਾੜ)ਰਾਮ ਨਾਮ ਸਰਿ ਤਉ ਨ ਪੂਜੈ ॥੨॥

kott jo theerath karai than jo hivaalae gaarai raam naam sar thoo n poojai |2|
he may make millions of pilgrimages to sacred shrines, or freeze his body in

the Himalayas; still, none of these is equal to the worship of the Master's Name. | | 2 | |

ਅਸੁ (ਘੋੜੇ) ਦਾਨ ਗਜ (ਹਾਥੀ) ਦਾਨ ਸਿਹਜਾ ਨਾਰੀ ਭੂਮਿ ਦਾਨ ਐਸੋ ਦਾਨੁ ਨਿਤ ਨਿਤਹਿ ਕੀਜੈ ॥
as dhaan gaj dhaan sihajaa naaree bhoom dhaan aiso dhaan nith nithehi keejai

Someone may give away horses and elephants, or women on their beds, or land; he may give such gifts over and over again.

ਆਤਮ ਜਉ ਨਿਰਮਾਇਲੁ ਕੀਜੈ ਆਪ ਬਰਾਬਰਿ ਕੰਚਨੁ (ਸੋਨਾ) ਦੀਜੈ ਰਾਮ ਨਾਮ ਸਰਿ ਤਉ ਨ ਧੂਜੈ ॥੩॥
aatham jo niramaaeil keejai aap baraabar kanchan dheejai raam naam sar thoo
n poojai | 3 |

He may purify his soul, and give away in charity his body weight in gold; none of these is equal to the worship of the Master's Name. | | 3 | |

ਮਨਹਿ (ਮਨ ਵਿਚ) ਨ ਕੀਜੈ ਰੋਸੁ ਜਮਹਿ (ਜਮ ਨੂੰ) ਨ ਦੀਜੈ ਦੋਸੁ ਨਿਰਮਲ (ਪਵਿਤਰ) ਨਿਰਬਾਣ (ਮੁਕਤੀ) ਪਦੁ
ਚੀਨ੍ਹਿ (ਪਛਾਨ) ਲੀਜੈ ॥
manehi n keejai ros jamehi n dheejai dhos niramal nirabaan padh cheen ileejai

Do not harbour anger in your mind, or blame the Messenger of death; instead, realize the immaculate state of liberation.

ਜਸਰਥ ਰਾਇ ਨੰਦੁ (ਪੁਤੱਰ) ਰਾਜਾ ਮੇਰਾ ਰਾਮ ਚੰਦੁ ਪ੍ਰਣਵੈ ਨਾਮਾ ਤਤੁ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥੪॥੪॥
jasarath rae nandh raajaa maeraa raam chandh pranavai naamaa thath ras
anmrith peejai | 4 | 4 |

My sovereign King is Rama Chandra, the son of the king Dasrath; prays Namdev, I drink the immortal Nectar. | | 4 | | 4 | |

[Dasrath was the king of Ayodhya and father of lord Rama, the hero of epic Ramayan.]

Shabad 10 (page 973)

ਰਾਮਕਲੀ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀ ਕੀ
Ramkali Bani Ravidas ji ki

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪੜੀਐ ਗੁਨੀਐ ਨਾਮੁ ਸਭੁ ਸੁਨੀਐ ਅਨਭਉ ਭਾਉ ਨ ਦਰਸੈ ॥

parreeai guneeai naam sabh suneeai anabho bhaao n dharasai |

They read and reflect upon all the names of God; they listen, but they do not see the Master, the embodiment of love and intuition (feeling).

ਲੋਹਾ ਕੰਚਨੁ ਹਿਰਨ ਹੋਇ ਕੈਸੇ ਜਉ ਪਾਰਸਹਿ ਨ ਪਰਸੈ ॥੧॥

lohaa kanchan hiran hoe kaisae jo paarasehi n parasai |1|

How can iron be transformed into gold, unless it touches the Midas's stone?

||1||

[The King Midas is popularly remembered in Greek mythology for his ability to turn everything he touched with his hand into gold. This came to be called the Golden touch, or the Midas touch.

Midas got this power from Dionysus the great Olympian (Greek) god of wine, vegetation, pleasure and festivity. Midas rejoiced in his new power, which he hastened to put to the test. He touched an oak twig and a stone; both turned to gold. Overjoyed, as soon as he got home, he ordered the servants to set a feast on the table. "So Midas, king of Lydia, swelled at first with pride when he found he could transform everything he touched to gold; but when he beheld his food grow rigid and his drink harden into golden ice then he understood that this gift was a bane and in his loathing for gold, cursed his prayer. Midas found that when he touched his daughter, she turned to gold as well.

Now, Midas hated the gift he had coveted. He prayed to Dionysus again, begging to be delivered from starvation. Dionysus heard his prayer, and consented; telling Midas to wash in the river Pactolus. Then, whatever he put into the water would be reversed of the touch.]

ਦੇਵ ਸੰਸੈ ਗਾਂਠਿ ਨ ਛੁਟੈ ॥

dhaev sansai gaath n shoottai |

O Divine Master, the knot of skepticism cannot be untied.

[Scepticism is generally any questioning attitude towards knowledge, facts, or opinions/beliefs stated as facts, or doubt regarding claims that are taken for granted elsewhere.]

ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਤਸਰ (ਈਰਖਾ) ਇਨ ਪੰਚਹੁ ਮਿਲਿ ਲੂਟੇ ॥੧॥ ਰਹਾਉ ॥

kaam krodh maaeiaa madh mathasar ein panchahu mil loottae |1| rehaao |

Sexual desire, anger, maya, intoxication and jealousy - these five have combined to plunder the world. ||1|| rahau ||

ਹਮ ਬਡ ਕਬਿ (ਕਵੀ) ਕੁਲੀਨ (ਟੱਬਰ ਵਾਲਾ) ਹਮ ਪੰਡਿਤ ਹਮ ਜੋਗੀ ਸੰਨਿਆਸੀ ॥

ham badd kab kuleen ham panddith ham jogee sanniaasee |

I am a great poet, of noble heritage; I am a pandit, a religious scholar, a Yogi and a Sanyaasi;

ਗਿਆਨੀ ਗੁਨੀ ਸੂਰ ਹਮ ਦਾਤੇ ਇਹ ਬੁਧਿ ਕਬਹਿ ਨ ਨਾਸੀ ॥੨॥

giaanee gunee soor ham dhaathae eih budh kabehi n naasee |2|

I am a spiritual teacher, a warrior and a giver - such thinking never ends.
||2||

ਕਹੁ ਰਵਿਦਾਸ ਸਭੈ ਨਹੀ ਸਮਝਸਿ ਭੂਲਿ ਪਰੇ ਜੈਸੇ ਬਉਰੇ ॥
kahu ravidhaas sabhai nehee samajhas bhool parae jaisae bourae |
Says Ravidas, no one understands; they all run around, deluded (mislead) like
madmen.

ਮੋਹਿ ਅਧਾਰੁ ਨਾਮੁ ਨਾਰਾਇਨ ਜੀਵਨ ਪ੍ਰਾਨ ਧਨ ਮੋਰੇ ॥੩॥੧॥
mohi adhaar naam naaraaein jeevan praan dhan morae |3|1|
Master's Name is my only support; He is my life, my breath of life, my
wealth. ||3||1||

RAGA NUT NARAIN

(Pages 975-983)



TAKHT SRI PATNA SAHIB
(Bihar)

Introduction:

According to Bhai Kahn Singh Nabha this raga emerges from the Bilawal thaht.

In the Ragamala listed at the end of Guru Granth Sahib, this raga is listed as a son raga Megh.

The scale and notes of the raga are as follows:

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

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

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

This raga is sung at the third part of night i.e; from 12 am to 3am. The season of its recitation is rainy (varsha) i.e; during July August.

In Guru Granth Sahib it has many hymns from pages 975-983 (9 pages)

The Composers:

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

Gurus:

1. Guru Ramdas
2. Guru Arjan Dev

Bhagats:

No Bhagat bani

The Structure:

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

Gurbani:

1. Shabads (2, 3, 4, padas)
2. Shabads (8 padas, Ashtpadis)

Matrix

VISUAL ANALYSIS

Count of the use of Mangals:

Complete Mool Mantar =1 at page 975

Ik-Ongkar Satgur Prasadh= 5

Placement and count of rahau verses:

All shabads and ashtpadis, except one ashtpadi (page 983, ashtpadi6) have rahau verses with numeral placed in the beginning of the compositions.

Diversification of headings & subheadings in this raga:

PAGE NUMBER	HEADINGS/SUBHEADINGS
975	Raga Nut Narain Mehla 4
977	Nut Narain Mehla 4 Partal
978	Nut Narain Mehla 5 dopadae
980	Nut Partal Mehla 5

Structure of Bani

Composer	P	P	P	P	P	Ashtpadis	Spe	Spe	Chts	Spe	Var	Sloak
Gurus	2	3	4	5	6	8 (padas)	Untitled	Titled				
Ramdass	3		6			6						
Arjan Dev	8	1	1									

Pds=Padas

Chts=Chhants

A few shabads selected at random:

Shabad1, Page 975,shabad no.1 Mehla 4

Shabad 1 (page 977)

ਨਟ ਮਹਲਾ ੪ ॥

natt mehalaa 4 |

Nat Mehla 4

ਕੋਈ ਆਨਿ ਸੁਨਾਵੈ ਹਰਿ ਕੀ ਹਰਿ ਗਾਲ ॥

koee aan sunaavai har kee har gaal |

If only someone would come and talk to me about my Master.

ਤਿਸ ਕਉ ਹਉ ਬਲਿ ਬਲਿ ਬਾਲ ॥
this ko ho bal bal baal |
I would be a many times sacrifice to him.

ਸੋ ਹਰਿ ਜਨੁ ਹੈ ਭਲ ਭਾਲ ॥
so har jan hai bhal bhaal |
That humble servant of the Master is the best of the best.

ਹਰਿ ਹੋ ਹੋ ਹੋ ਮੇਲਿ ਨਿਹਾਲ ॥੧॥ ਰਹਾਉ ॥
har ho ho ho mael nihaal |1| rehaao |
Meeting with the Master, you be overjoyed. |1|1|rahau| |

ਹਰਿ ਕਾ ਮਾਰਗੁ ਗੁਰ ਸੰਤਿ ਬਤਾਇਓ ਗੁਰਿ ਚਾਲ ਦਿਖਾਈ ਹਰਿ ਚਾਲ ॥
har kaa maarag gur santh bathaaeio gur chaal dhikhaae har chaal |
Master-Guru and saints, have shown me the path which leads to Master's
mansion.

The Teacher-Guru has shown me the way to walk on the path which will take me to Him.

[Though all paths lead to God, but only one chosen with firm belief and devotion will present you before Him, face to face, without blemish (stains) and with great ecstasy, e.g., for a Sikh, it is a path of Gurmat.]

ਅੰਤਰਿ ਕਪਟ ਚੁਕਾਵਹੁ ਮੇਰੇ ਗੁਰਸਿਖਹੁ ਨਿਹਕਪਟ ਕਮਾਵਹੁ ਹਰਿ ਕੀ ਹਰਿ ਘਾਲ ਨਿਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ ॥੧॥
anthar kapatt chukaavahu maerae gurasikhahu nihakapatt kamaavahu har kee
har ghaal nihaal nihaal nihaal |1|

Cast out deception from within yourself, O my Gursikhs, and without deception, serve the Master. You shall be very happy. |1|1|

ਤੇ ਗੁਰ ਕੇ ਸਿਖ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭਿ ਭਾਏ ਜਿਨਾ ਹਰਿ ਪ੍ਰਭੁ ਜਾਨਿਓ ਮੇਰਾ ਨਾਲਿ ॥
thae gur kae sikh maerae har prabh bhaaeae jinaa har prabh jaaniou maeraa
naal |

Those Sikhs of the Guru, who realize that God is with them, are acceptable to the Master..

ਜਨ ਨਾਨਕ ਕਉ ਮਤਿ ਹਰਿ ਪ੍ਰਭਿ ਦੀਨੀ ਹਰਿ ਦੇਖਿ ਨਿਕਟਿ ਹਦੂਰਿ ਨਿਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ ॥੨॥੩॥੯॥
jan naanak ko math har prabh dheenee har dhaekh nikatt hadhoor nihaal
nihaal nihaal nihaal |2|3|9|

The Master has blessed servant Nanak with understanding; seeing his Master hear at hand, he is over the moon. |2|1|3|19| |

Shabad 2 (page 979)

ਨਟ ਮਹਲਾ ੫ ॥
natt mehalaa 5 ।
Nat, Mehla 5

ਚਰਨ ਕਮਲ ਸੰਗਿ ਲਾਗੀ ਡੋਰੀ ॥
charan kamal sang laagee ddoree ।
I am in love with Your lotus feet.

[As Kamal or the lotus flower is considered to be something sublime and sacred, the feet of the Master are generally spoken of as Charan Kamal or the Lotus Feet, fit to be worshiped and adored in all sincerity and humility.

In the Gospel also we find references to anointing and kissing the feet of Christ. Among the Hindus and Muslims there is a custom of doing obeisance by touching the feet of the holy men.]

ਸੁਖ ਸਾਗਰ ਕਰਿ ਪਰਮ ਗਾਤਿ ਮੋਰੀ ॥੧॥ ਰਹਾਉ ॥
sukh saagar kar param gath moree ।1। rehaao ।
O Master, ocean of peace, please bless me with the supreme status.
।।1।।rahau।।

ਅੰਚਲਾ ਗਾਹਾਇਓ (ਪਕੜਨਾ) ਜਨ ਅਪੁਨੇ ਕਉ ਮਨੁ ਬੀਧੋ (ਵਿਧਨਾ, ਛੋਕਨਾ) ਪ੍ਰੇਮ ਕੀ ਖੋਰੀ (ਖੁਮਾਰੀ) ॥
anchalaa gehaaeiou jan apunae ko man beedho praem kee khoree ।
Master has inspired His humble servant to grasp the hem of His robe; his mind is pierced through with the intoxication of divine love.

ਜਸੁ ਗਾਵਤ ਭਗਤਿ ਰਸੁ ਉਪਜਿਓ ਮਾਇਆ ਕੀ ਜਾਲੀ ਤੋਰੀ ॥੧॥
jas gaavath bhagath ras oupajiou maaeiaa kee jaalee thoree ।1।
Singing His praises, love wells up within the devotee, and the trap of Maya is broken. ।।1।।

ਪੂਰਨ ਪੂਰਿ ਰਹੇ ਕਿਰਪਾ ਨਿਧਿ ਆਨ ਨ ਪੇਖਉ ਹੋਰੀ ॥
pooran poor rehae kirapaa nidh aan n paekho horee ।
The Master, the ocean of mercy, is all-pervading, permeating everywhere; I do not see any other at all.

ਨਾਨਕ ਮੇਲਿ ਲੀਓ ਦਾਸੁ ਅਪੁਨਾ ਪ੍ਰੀਤਿ ਨ ਕਬਹੂ ਥੋਰੀ ॥੨॥੫॥੬॥
naanak mael leou dhaas apunaa preeth n kabehoo thoree ।2।5।6।
He has united slave Nanak with Himself; His love never diminishes.
।।2।।5।।6।।

Shabad 3 (page 979)

ਨਟ ਮਹਲਾ ੫ ॥
natt mehalaa 5 ।
Nat Mehla 5

ਮੇਰੇ ਮਨ ਜਪੁ ਜਪਿ ਹਰਿ ਨਾਰਾਇਣ ॥
maerae man jap jap har naaraaein ।
O my mind, recite, and meditate on the Master.

ਕਬਹੂ ਨ ਬਿਸਰਹੁ ਮਨ ਮੇਰੇ ਤੇ ਆਠ ਪਹਰ ਗੁਨ ਗਾਇਣ ॥੧॥ ਰਹਾਉ ॥
kabehoo n bisarahu man maerae thae aath pehar gun gaaein ।1। rehaao ।
I shall never forget Him from my mind; twenty-four hours a day, I sing His
glorious praises. ।।1।।rahau।।

ਸਾਧੂ ਧੂਰਿ ਕਰਉ ਨਿਤ ਮਜਨੁ ਸਭ ਕਿਲਬਿਖ ਪਾਪ ਗਵਾਇਣ ॥
saadhoo dhoor karo nith majan sabh kilabikh paap gavaaein ।
I take my daily cleansing bath in the dust of the feet of the holy, and I am
rid of all my sins.

[In Sikhism, the five major sins are: Lust, anger, greed, attachment and ego.
In Christianity the sins are seven called seven deadly sins: which are wrath,
greed, sloth, pride, lust, envy, and gluttony.]

ਪੂਰਨ ਪੂਰਿ ਰਹੇ ਕਿਰਪਾ ਨਿਧਿ ਘਟਿ ਘਟਿ ਦਿਸਟਿ ਸਮਾਇਣੁ ॥੧॥
pooran poor rehae kirapaa nidh ghatt ghatt dhisatt samaaein ।1।
The Master, the ocean of mercy, is all-pervading, permeating everywhere; He
is seen to be contained in each and every heart. ।।1।।

ਜਾਪ ਤਾਪ ਕੋਟਿ ਲਖ ਪੂਜਾ ਹਰਿ ਸਿਮਰਣ ਤੁਲਿ ਨ ਲਾਇਣ ॥
jaap thaap kott lakh poojaa har simaran thul n laaein ।
Hundreds of thousands and millions of meditations, austerities and worships
are not equal to one who keeps remembering the Master in meditation.

ਦੁਇ ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਦਾਨੁ ਮਾਂਗੈ ਤੇਰੇ ਦਾਸਨਿ ਦਾਸ ਦਸਾਇਣੁ ॥੨॥੬॥੭॥
dhue kar jorr naanak dhaan maagai thaerae dhaasan dhaas dhasaaein ।2।6।7।
With his palms pressed together, Nanak begs for this blessing, that he may
become the slave of the slaves of Waheguru.s slaves. ।।2।।6।।7।।

Shabad 4 (page 980)

ਨਟ ਮਹਲਾ ੫ ॥
natt mehalaa 5 |
Nat Mehla 5

ਹਉ ਵਾਰਿ ਵਾਰਿ ਜਾਉ ਗੁਰ ਗੋਪਾਲ ॥੧॥ ਰਹਾਉ ॥
ho vaar vaar jaao gur gopaal |1| rehaao |
I am a sacrifice to Waheguru, the Master of the world. |1|rahau||

ਮੋਹਿ ਨਿਰਗੁਨ ਤੁਮ ਪੂਰਨ ਦਾਤੇ ਦੀਨਾ ਨਾਥ ਦਇਆਲ ॥੧॥
mohi niragun thum pooran dhaathae dheenaa naath dhaeiaal |1|
I am unworthy; You are the perfect giver. You are the Merciful Master of the meek. |1|1|

ਊਠਤ ਬੈਠਤ ਸੋਵਤ ਜਾਗਤ ਜੀਅ ਪ੍ਰਾਨ ਧਨ ਮਾਲ ॥੨॥
oothath baithath sovath jaagath jeeaa praan dhan maal |2|
While standing up and sitting down, while sleeping and awake, You are my soul, my breath of life, my wealth and property. |2|1|

ਦਰਸਨ ਪਿਆਸ ਬਹੁਤੁ ਮਨਿ ਮੇਰੈ ਨਾਨਕ ਦਰਸ ਨਿਹਾਲ ॥੩॥੮॥੯॥
dharasan piaas bahuth man maerai naanak dharas nihaal |3|8|9|
Within my mind there is such a great thirst for your blessed vision Nanak is enraptured (filled with delight) with Your glance of grace. |3|8|9|
[Divine grace is a theological term present in many religions. It has been defined as the divine influence which operates in humans to regenerate and sanctify, to inspire virtuous impulses, and to impart strength to endure trial and resist temptation; and as an individual virtue or excellence of holy origin.]

Shabad 5 (page 983)

ਨਟ ਮਹਲਾ ੪ ॥
natt mehalaa 4 |
Nat Mehla 4

ਮੇਰੇ ਮਨ ਭਜੁ ਠਾਕੁਰ ਅਗਮ ਅਪਾਰੇ ॥
maerae man bhaj thaakur agam apaarae |
O my mind, vibrate, meditate on the inaccessible and infinite Master.

ਹਮ ਪਾਪੀ ਬਹੁ ਨਿਰਗੁਣੀਆਰੇ ਕਰਿ ਕਿਰਪਾ ਗੁਰਿ ਨਿਸਤਾਰੇ ॥੧॥ ਰਹਾਉ ॥
ham paapee bahu niraguneearae kar kirapaa gur nisathaarae |1| rehaao |

I am such a great sinner; I am so unworthy. And yet Waheguru, in His Mercy, has saved me. ||1||rahau||

ਸਾਧੂ ਪੁਰਖ ਸਾਧ ਜਨ ਪਾਏ ਇਕ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਿਆਰੇ ॥
saadhoo purakh saadh jan paaeae eik bino karo gur piaarae |
I have found the holy person, the holy and humble servant of the Master; I offer a prayer to Him, my beloved Waheguru.

ਰਾਮ ਨਾਮੁ ਧਨੁ ਪੂਜੀ ਦੇਵਹੁ ਸਭੁ ਤਿਸਨਾ ਭੁਖ ਨਿਵਾਰੇ ॥੧॥
raam naam dhan poojee dhaevahu sabh thisanaa bhookh nivaarae ||1||
Please, bless me with the wealth, the capital of the Master's Name, and take away all my hunger and thirst. ||1||

ਪਚੈ ਪਤੰਗੁ ਮ੍ਰਿਗ ਭ੍ਰਿੰਗ ਕੁੰਚਰ (ਹਾਥੀ) ਮੀਨ (ਮੱਛੀ) ਇਕ ਇੰਦ੍ਰੀ (ਕਾਮ) ਪਕਰਿ ਸਘਾਰੇ ॥
pachai pathang mrig bhring kunchar meen eik eindhree pakar saghaarae |
The moth, the deer, the bumble bee, the elephant and the fish die for their passion that controls them.

ਪੰਚ ਭੂਤ ਸਬਲ ਹੈ ਦੇਹੀ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਾਪ ਨਿਵਾਰੇ ॥੨॥
panch bhooth sabal hai dhaehee gur sathigur paap nivaarae |2||
The five powerful demons are in the body; the Guru, the Satguru turns out these sins. ||2||

[Sins represent demons]

ਸਾਸਤ੍ਰੁ ਬੇਦ ਸੋਧਿ ਸੋਧਿ ਦੇਖੇ ਮੁਨਿ ਨਾਰਦ ਬਚਨ ਪੁਕਾਰੇ ॥
saasathr baedh sodh sodh dhaekhae mun naaradh bachan pukaarae |
I searched and searched through the Shastras and the Vedas; Narad, the muni sage, proclaimed these words as well.

[Narad Muni is a Vedic sage who plays a prominent role in a number of Hindu texts, notably the Ramayana and the Bhagavata Purana. Narada is ancient India's most travelled sage. He is depicted carrying a Veena, He is also known as the musician of lord Vishnu.]

ਰਾਮ ਨਾਮੁ ਪੜਹੁ ਗਤਿ ਪਾਵਹੁ ਸਤਸੰਗਤਿ ਗੁਰਿ ਨਿਸਤਾਰੇ ॥੩॥
raam naam parrahu gath paavahu sathasangath gur nisathaarae |3||
Reciting the Master's Name, salvation is attained; the Guru saves those in the Satsangat. ||3||

ਪ੍ਰੀਤਮ ਪ੍ਰੀਤਿ ਲਗੀ ਪ੍ਰਭ ਕੇਰੀ ਜਿਵ ਸੂਰਜੁ ਕਮਲੁ ਨਿਹਾਰੇ ॥

preetham preeth lagee prabh kaeree jiv sooraj kamal nihaarae |

In love with the beloved Master, one looks at Him as the lotus looks at the sun.

ਮੇਰ ਸੁਮੇਰ ਮੋਰੁ ਬਹੁ ਨਾਚੈ ਜਬ ਉਨਵੈ ਘਨ ਘਨਹਾਰੇ ॥੪॥

maer sumaer mor bahu naachai jab ounavai ghan ghanehaarae |4|

The peacock dances on the mountain, when the clouds hang low and are dense. ||4||



ਸਾਕਤ ਕਉ ਅੰਮ੍ਰਿਤ ਬਹੁ ਸਿੰਚਹੁ ਸਭ ਡਾਲ ਫੂਲ ਬਿਸੁਕਾਰੇ ॥

saakath ko anmrith bahu sinchahu sabh ddaal fool bisukaarae |

The faithless cyinc may be totally drenched with nectar, but even so, all his branches and flowers are filled with venom.

ਜਿਉ ਜਿਉ ਨਿਵਹਿ ਸਾਕਤ ਨਰ ਸੇਤੀ ਛੇੜਿ ਛੇੜਿ ਕਢੈ ਬਿਖੁ ਖਾਰੇ ॥੫॥

jio jio nivehi saakath nar saethee shaerr shaerr katai bikh khaarae |5|

The more one bows down in humility before the faithless cyinc, the more he provokes, and stabs, and spits out his poison. ||5||

ਸੰਤਨ ਸੰਤ ਸਾਧ ਮਿਲਿ ਰਹੀਐ ਗੁਣ ਬੋਲਹਿ ਪਰਉਪਕਾਰੇ ॥

santhan santh saadh mil reheai gun bolehi paroupakaarae |

Remain with the holy man, the saint of the saints, who recites the Master's praises for the benefit of all.

ਸੰਤੈ ਸੰਤੁ ਮਿਲੈ ਮਨੁ ਬਿਗਸੈ ਜਿਉ ਜਲ ਮਿਲਿ ਕਮਲ ਸਵਾਰੇ ॥੬॥

santhai santh milai man bigasai jio jal mil kamal savaarae |6|

Meeting the saint, the mind blossoms forth, like the lotus, exalted by obtaining the water. ||6||

ਲੋਭ ਲਹਰਿ ਸਭੁ ਸੁਆਨੁ ਹਲਕੁ ਹੈ ਹਲਕਿਓ ਸਭਹਿ ਬਿਗਾਰੇ ॥

lobh lehar sabh suaan halak hai halakiou sabhehi bigaarae |

The waves of greed are like mad dogs with rabies. Their madness ruins everything.

ਮੇਰੇ ਠਾਕੁਰ ਕੈ ਦੀਬਾਨਿ ਖਬਰਿ ਹੋਈ ਗੁਰਿ ਗਿਆਨੁ ਖੜਗੁ ਲੈ ਮਾਰੇ ॥੭॥

maerae thaakur kai dheebaan khabar huoe gur giaan kharrag lai maarae |7|

When the news reached the court of my Master, the Guru took up the sword of spiritual wisdom, and killed them. ||7||

ਰਾਖੁ ਰਾਖੁ ਰਾਖੁ ਪ੍ਰਭ ਮੇਰੇ ਮੈ ਰਾਖਹੁ ਕਿਰਪਾ ਧਾਰੇ ॥

raakh raakh raakh prabh maerae mai raakhahu kirapaa dhaarae |

Save me, O my God; shower me with Your Mercy, and save me

ਨਾਨਕ ਮੈ ਧਰ ਅਵਰ ਨ ਕਾਈ ਮੈ ਸਤਿਗੁਰੁ ਗੁਰੁ ਨਿਸਤਾਰੇ ॥੮॥੬॥

naanak mai dhar avar n kaaee mai sathigur gur nisatharae |8|6|

O Nanak, I have no other support; the Guru, the True Guru, has saved me. ||8||6||

RAGA MALI GAURA

(Pages 984-989)



TAKHT SRI HAZUR SAHIB
(Nanded, Maharashtra)

Introduction:

According to Indian Schools of music this raga is a complete raga of Marwa thaht. This raga is a mixture of raga Mali and raga Gaura. It is classified as a son of raga Malkaus. It is an ancient raga, description is not available in the modern music books.

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

The scale and notes of the raga are as follows:

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

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

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

This raga is sung at the third part of the day i.e., from 12 noon to 3 pm. The season of its recitation is winter (sharad) i.e., during October, November.

In Guru Granth Sahib it has hymns from pages 984-988 (5 pages).

The Composers:

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

Gurus:

1. Guru Ramdas
2. Guru Arjan Dev

Bhagats:

Namdev

The Structure:

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

Gurbani:

1. Shabads (2, 4 padas)

Bhagatbani:

Shabads (2, 4 padas)

Matrix

VISUAL ANALYSIS

Count of the use of Managals:

Complete Mool Mantar= 1 at page 984

Ik-OngkarSatgur Prasadh=3

Placement and count of rahau verses:

All shabads have rahau verses with numerals placed in this beginning of the compositions

Diversification of headings/subheadings in this raga:

PAGE NUMBER	HEADINGS/SUBHEADINGS
984	Raga Mali Gaura Mehla 4
986	Mali Gaura Mehla 5
987	Mali Gaura Mehla 5 dopadae

Structure of Bani

Composer	P	P	P	P	P	Ashtpadis	Spe	Spe	Chts	Spe	Var	Sloak
Gurus	2	3	4	5	6	8 (Padas)	Untitled	Titled				
Ramdass			6									
Arjan Dev	3		5									
Bhagats												
Namdev	2		1									

Pds =padas

Chts = Chhants

A few shabads selected at random:

Shabad 1, page 984, shabad no.1, Mehla 4

Shabad 1 (page 984)

ਰਾਗੁ ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੪

raag maalee gourraa mehalaa 4

Raga Mali Gaura Mehla 4

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

ਅਨਿਕ ਜਤਨ ਕਰਿ ਰਹੇ ਹਰਿ ਅੰਤੁ ਨਾਹੀ ਪਾਇਆ ॥

anik jathan kar rehae har anth naahee paaeiaa ।

Countless have tried, but none have found the Master's limits (secrets)

ਹਰਿ ਅਗਮ ਅਗਮ ਅਗਾਧਿ ਬੋਧਿ ਆਦੇਸੁ ਹਰਿ ਪ੍ਰਭ ਰਾਇਆ ॥੧॥ ਰਹਾਉ ॥
har agam agam agaadh bodh aadhaes har prabh raaeiaa |1| rehaao |
The Master is inaccessible, unapproachable and unfathomable; I humbly bow
to the Master, my King. |1| |rahau| |

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਨਿਤ ਝਗਰਤੇ ਝਗਰਾਇਆ ॥
kaam krodh lobh mohu nith jhagarathae jhagaraeiaa |
Sexual desire, anger, greed and emotional attachment bring continual conflict
and strife.

ਹਮ ਰਾਖੁ ਰਾਖੁ ਦੀਨ ਤੇਰੇ ਹਰਿ ਸਰਨਿ ਹਰਿ ਪ੍ਰਭ ਆਇਆ ॥੧॥
ham raakh raakh dheen thaerae har saran har prabh aeiaa |1|
Save me, I am your humble creature, O Master; I have come to Your sanctuary.
|1| |1| |

ਸਰਣਾਗਤੀ ਪ੍ਰਭ ਪਾਲਤੇ ਹਰਿ ਭਗਤਿ ਵਛਲੁ ਨਾਇਆ ॥
saranaagathee prabh paalathae har bhagath vashal naeiaa |
You protect and preserve those who take to Your sanctuary; You are called
the lover of Your devotees.

ਪ੍ਰਹਿਲਾਦੁ ਜਨੁ ਹਰਨਾਖਿ ਪਕਰਿਆ ਹਰਿ ਰਾਖਿ ਲੀਓ ਤਰਾਇਆ ॥੨॥
prehilaadh jan haranaakh pakariaa har raakh leeou tharaeiaa |2|
Prehlad, Your humble servant, was caught by Harnaakhash; but You saved
Him and carried him across-. |2| |

ਹਰਿ ਚੇਤਿ ਰੇ ਮਨ ਮਹਲੁ ਪਾਵਣ ਸਭ ਦੂਖ ਭੰਜਨੁ ਰਾਇਆ ॥
har chaeth rae man mehal paavan sabh dhookh bhanjan raaeiaa |
Remember the Master, O mind, and rise up to the Mansion of His Presence;
the sovereign Master is the destroyer of pain.

ਭਉ ਜਨਮ ਮਰਨ ਨਿਵਾਰਿ ਠਾਕੁਰ ਹਰਿ ਗੁਰਮਤੀ ਪ੍ਰਭੁ ਪਾਇਆ ॥੩॥
bho janam maran nivaar thaakur har guramathee prabh paaeiaa |3|
Our Master takes away the fear of birth and death; following the Guru's
teachings, He is found. |3| |

ਹਰਿ ਪਤਿਤ ਪਾਵਨ ਨਾਮੁ ਸੁਆਮੀ ਭਉ ਭਗਤ ਭੰਜਨੁ ਗਾਇਆ ॥
har pathith paavan naam suaamee bho bhagath bhanjan gaeiaa |
The Name of the Master, is the purifier of sinners; I sing of the Master, the

destroyer of the fears of His devotees.

[Nam, Shabad, or Word, is the quintessence (essence) of Sikh spirituality and is mentioned 2546 times in the Sikh Holy Scripture, the Guru Granth Sahib, literally meaning the Name of God. In fact it is a corporate word including name, attributes, and teachings of the Almighty.

It can also be said that Nam is the life-current of the universe. The withdrawal of which from creation would lead to its decay and destruction.

Nam is creative and controlling power of God.

Nam, the primal sound current is in fact only one continuous vibration. However as it steps down through 5 different planes of existence, with their varying degrees of density, the frequency of Nam changes and this creates the 'Panj Shabad', the five distinct melodies, which are contained within the Sikh name of God, 'Sat Nam' and are S, T, N, M and A. These five melodies come from God and become the means of re-uniting us back with Him.

Nam is not unique to the Sikh religion. It is an underlying belief in other world religions as follows:

Hinduism

Hindus believe that the whole of creation was made through Naad (Nam/sound). They also refer to Nam as Akash Bani. The Amritbind Upanishad reads, "Like the butter hidden in milk, the Pure Consciousness resides in every being. That ought to be constantly churned out by the churning rod of the mind."

Buddhism

An extract from the Tibetan Book of the Dead reads "...vibrating and dazzling like coloured threads, flashing, radiant, transparent, glorious and awe inspiring...will strike against thy heart, so bright that the eye can not bear to look upon them...Be not afraid of that brilliant radiance of five colours, nor terrified; but know that Wisdom to be thine own."

Christianity

An extract of the bible states, "In the beginning was the Word and the Word was with God and the Word was God."

ਹਰਿ ਹਾਰੁ ਹਰਿ ਉਰਿ ਧਾਰਿਓ ਜਨ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇਆ ॥੪॥੧॥

har haar har our dhaariou jan naanak naam samaaeiaa |4|1|

One who wears the necklace of the Name of the Master, in his heart, O servant Nanak, merges in the Nam. |4|1|1|

Shabad 2 (page 985)

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੪ ॥
maalee gourraa mehalaa 4 |
Mali Gaura Mehla 4

ਮੇਰੇ ਮਨ ਭਜੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਗੁਪਾਲਾ ॥
maerae man bhaj har har naam gupaalaa |
O my mind, meditate and vibrate upon the Name of the Master, the sustainer
of the World,

ਮੇਰਾ ਮਨੁ ਤਨੁ ਲੀਨੁ ਭਇਆ ਰਾਮ ਨਾਮੈ ਮਤਿ ਗੁਰਮਤਿ ਰਾਮ ਰਸਾਲਾ (ਲੀਨ ਹੋਨਾ)॥੧॥ ਰਹਾਉ ॥
maeraa man than leen bhaeiaa raam naamai math guramath raam rasaalaa
|1| rehaao |
My mind and body are merged in the Master's Name, and through the Guru's
teachings, my intellect is imbued with the Master, the source of nectar.
|11| rahau |

ਗੁਰਮਤਿ ਨਾਮੁ ਧਿਆਈਐ ਹਰਿ ਹਰਿ ਮਨਿ ਜਪੀਐ ਹਰਿ ਜਪਮਾਲਾ ॥
guramath naam dhiaaeai har har man japeai har japamaalaa |
Follow the Guru's teachings, and meditate on the Nam, recite, and meditate
on the beads of the mala of the Master.

ਜਿਨ੍ਹ ਕੈ ਮਸਤਕਿ ਲੀਖਿਆ ਹਰਿ ਮਿਲਿਆ ਹਰਿ ਬਨਮਾਲਾ ॥੧॥
jina kai masathak leekhiaa har miliaa har banamaalaa |1|
Those who have such destiny inscribed upon their foreheads, meet with the
Master, adorned with garlands of flowers. |11|

ਜਿਨ੍ਹ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ੍ਹ ਚੂਕੇ ਸਰਬ ਜੰਜਾਲਾ ॥
jina har naam dhiaaeiaa thina chookae sarab janjaalaa |
Those who meditate on the Name of the Master - all their entanglements are
ended.

ਤਿਨ੍ਹ ਜਮੁ ਨੇੜਿ ਨ ਆਵਈ ਗੁਰਿ ਰਾਖੇ ਹਰਿ ਰਖਵਾਲਾ ॥੨॥
thina jam naerr n aavee gur raakhae har rakhavaalaa |2|
The messenger of death does not even approach them; the Guru, the saviour
Master, saves them. |21|

ਹਮ ਬਾਰਿਕ ਕਿਛੁ ਨ ਜਾਣਹੁ ਹਰਿ ਮਾਤਿ ਪਿਤਾ ਪ੍ਰਤਿਪਾਲਾ ॥
ham baarik kishoo n jaanehoo har maath pithaa prathipaalaa |

I am a child; I know nothing at all. The Master cherishes me, as my mother and father.

ਕਰੁ ਮਾਇਆ ਅਗਨਿ ਨਿਤ ਮੇਲਤੇ ਗੁਰਿ ਰਾਖੇ ਦੀਨ ਦਇਆਲਾ ॥੩॥

kar maaeiaa agan nith maelathae gur raakhae dheen dhaeiaalaa |3|

I continually put my hands into the fire of Maya, but the Guru saves me; He is merciful to the meek. |3|

ਬਹੁ ਮੈਲੇ ਨਿਰਮਲ ਹੋਇਆ ਸਭ ਕਿਲਬਿਖ ਹਰਿ ਜਸਿ ਜਾਲਾ ॥

bahu mailae niramal hoeiaa sabh kilabikh har jas jaalaa |

I was filthy, but I have become immaculate. Singing the Master's praises, all sins have been burnt to ashes.

ਮਨਿ ਅਨਦੁ ਭਇਆ ਗੁਰੁ ਾਇਆ ਜਨ ਨਾਨਕ ਸਬਦਿ ਨਿਹਾਲਾ ॥੪॥੫॥

man anadh bhaeiaa gur paaeiaa jan naanak sabadh nihaalaa |4|5|

My mind is in ecstasy, having found the Guru; servant Nanak is enraptured through the Word of the Shabad. |4|5|

Shabad 3 (page 986)

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੫ ॥

maalee gourraa mehalaa 5 |

Mali Gaura Mehla 5

ਰਾਮ ਨਾਮ ਕਉ ਨਮਸਕਾਰ ॥

raam naam ko namasakaar |

I humbly bow to the Name of the Master.

ਜਾਸੁ ਜਪਤ ਹੋਵਤ ਉਧਾਰ ॥੧॥ ਰਹਾਉ ॥

jaas japath hovath oudhaar |1| rehaao |

Reciteing it, one is saved. |1|rahau||

ਜਾ ਕੈ ਸਿਮਰਨਿ ਮਿਟਹਿ ਧੰਧ ॥

jaa kai simaran mittehi dhandh |

Meditating on Him in remembrance, conflicts are ended.

ਜਾ ਕੈ ਸਿਮਰਨਿ ਛੂਟਹਿ ਬੰਧ ॥

jaa kai simaran shoottehi bandh |

Meditating on Him, one's bonds are untied.

ਜਾ ਕੈ ਸਿਮਰਨਿ ਮੂਰਖ ਚਤੁਰ ॥
jaa kai simaran moorakh chathur |
Meditating on Him, the fool becomes wise.

ਜਾ ਕੈ ਸਿਮਰਨਿ ਕੁਲਹ ਉਧਰ ॥੧॥
jaa kai simaran kuleh oudhar |1|
Meditating on Him, one's ancestors are saved. |1|1|

ਜਾ ਕੈ ਸਿਮਰਨਿ ਭਉ ਦੁਖ ਹਰੈ ॥
jaa kai simaran bho dhukh harai |
Meditating on Him, fear and pain are taken away.

ਜਾ ਕੈ ਸਿਮਰਨਿ ਅਪਦਾ (ਬਦਕਿਸਮਤੀ ਟਰੈ ॥
jaa kai simaran apadhaa ttarai |
Meditating on Him, misfortune is avoided.

ਜਾ ਕੈ ਸਿਮਰਨਿ ਮੁਚਤ (ਮਿਟ ਜਾਨਾ) ਪਾਪ ॥
jaa kai simaran muchath paap |
Meditating on Him, sins are erased.

ਜਾ ਕੈ ਸਿਮਰਨਿ ਨਹੀ ਸੰਤਾਪ (ਦੁਖ ਦਰਦ) ॥੨॥
jaa kai simaran nehee santhaap |2|
Meditating on Him, agony is ended. |2|1|

ਜਾ ਕੈ ਸਿਮਰਨਿ ਰਿਦ (ਹਿਰਦ) ਬਿਗਾਸ ॥
jaa kai simaran ridh bigaas |
Meditating on Him, the heart blossoms forth.

ਜਾ ਕੈ ਸਿਮਰਨਿ ਕਵਲਾ (ਮਾਆ) ਦਾਸਿ ॥
jaa kai simaran kavalaa dhaas |
Meditating on Him, Maya becomes one's slave.

ਜਾ ਕੈ ਸਿਮਰਨਿ ਨਿਧਿ (ਖਜ਼ਾਨਾ) ਨਿਧਾਨ (ਦੌਲਤ) ॥
jaa kai simaran nidh nidhaan |
Meditating on Him, one is blessed with the treasures of wealth.

ਜਾ ਕੈ ਸਿਮਰਨਿ ਤਰੇ ਨਿਦਾਨ (ਵਿਦਵਾਨ, ਖਜ਼ਾਨਾ) ॥੩॥
jaa kai simaran tharae nidhaan |3|
Meditating on Him, one crosses over in the end. |3|1|

ਪਤਿਤ ਪਾਵਨੁ ਨਾਮੁ ਹਰੀ ॥
pathith paavan naam haree |
The Name of the Master is the purifier of sinners.

ਖੋਟਿ (ਲੱਖ-ਕਰੋੜ) ਭਗਤ ਉਧਾਰੁ ਕਰੀ ॥
kott bhagath oudhaar karee |
It saves millions of devotees.

ਹਰਿ ਦਾਸ ਦਾਸਾ ਦੀਨੁ ਸਰਨ ॥
har dhaas dhaasaa dheen saran |
I am meek; I seek the sanctuary of the slaves of the Master's slaves.

ਨਾਨਕ ਮਾਥਾ ਸੰਤ ਚਰਨ ॥੪॥੨॥
naanak maathaa santh charan |4|2|
Nanak lays his forehead on the feet of the saints. |4|2||

Shabad 4 (page 987)

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੫ ॥
maalee gourraa mehalaa 5 |
Mali Gaura Mehla 5

ਇਹੀ ਹਮਾਰੈ ਸਫਲ ਕਾਜ ॥
eihee hamaarai safal kaaj |
Please let my works be rewarding and fruitful.

ਅਪੁਨੇ ਦਾਸ ਕਉ ਲੇਹੁ ਨਿਵਾਜਿ (ਬਖਸ਼) ॥੧॥ ਰਹਾਉ ॥
apunae dhaas ko laehu nivaaj |1| rehaao |
Please cherish and exalt Your slave. |1|rahau||

ਚਰਨ ਸੰਤਹ ਮਾਥ (ਮੱਥਾ) ਮੋਰ ॥
charan santheh maath mor |
I lay my forehead on the feet of the saints,

ਨੈਨਿ ਦਰਸੁ ਪੇਖਉ ਨਿਸਿ (ਰਾਤ) ਭੋਰ (ਸਵੇਰ)॥
nain dharas paekho nis bhor |
and with my eyes, I gaze upon the blessed vision of their darshan, day and
night.

ਹਸਤ ਹਮਰੇ ਸੰਤ ਟਹਲ ॥
hasath hamarae santh ttehal |
With my hands, I work for the saints.

ਪ੍ਰਾਨ ਮਨੁ ਧਨੁ ਸੰਤ ਬਹਲ (ਸਮੁਪਤ ਕਰਨਾ) ॥੧॥
praan man dhan santh behal |1|
I dedicate my breath of life, my mind and wealth to the saints. ||1||

ਸੰਤਸੰਗਿ ਮੇਰੇ ਮਨ ਕੀ ਪ੍ਰੀਤਿ ॥
santhasang maerae man kee preeth |
My mind loves the society of the saints.

ਸੰਤ ਗੁਨ ਬਸਹਿ ਮੇਰੈ ਚੀਤਿ ॥
santh gun basehi maerai cheeth |
The virtues of the saints abide within my consciousness.

ਸੰਤ ਆਗਿਆ ਮਨਹਿ ਮੀਠ (ਮਿੱਠੀ)॥
santh aagiaa manehi meeth |
The will of the saints is sweet to my mind.

ਮੇਰਾ ਕਮਲੁ ਬਿਗਸੈ (ਖਿੜਨਾ) ਸੰਤ ਡੀਠ (ਦੇਖ ਕੇ)॥੨॥
maeraa kamal bigasai santh ddeeth |2|
Seeing the saints, my heart-lotus blossoms forth. ||2||

ਸੰਤਸੰਗਿ ਮੇਰਾ ਹੋਇ ਨਿਵਾਸੁ ॥
santhasang maeraa hoe nivaas |
I dwell in the Society of the saints.

ਸੰਤਨ ਕੀ ਮੋਹਿ ਬਹੁਤੁ ਪਿਆਸ ॥
santhan kee mohi bahuth piaas |
I have such a great thirst for the darshan of the saints.

ਸੰਤ ਬਚਨ ਮੇਰੇ ਮਨਹਿ ਮੰਤ ॥
santh bachan maerae manehi manth |
The words of the saints are the holy hymn of my mind.

ਸੰਤ ਪ੍ਰਸਾਦਿ ਮੇਰੇ ਬਿਖੈ (ਭ੍ਰਸ਼ਟਾਚਾਰ) ਹੰਤ ॥੩॥
santh prasaadh maerae bikhai hanth |3|
By the Grace of the saints, my corruption is taken away. ||3||

ਮੁਕਤਿ ਜੁਗਤਿ ਏਹਾ ਨਿਧਾਨ (ਖਜ਼ਾਨਾ)॥
mukath jugath eaehaa nidhaan ।
This way of liberation is my treasure.

ਪ੍ਰਭ ਦਇਆਲ ਮੋਹਿ ਦੇਵਹੁ ਦਾਨ ॥
prabh dhaeiaal mohi dhaevahu dhaan ।
O Merciful God, please bless me with this gift.

ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਦਇਆ ਧਾਰਿ ॥
naanak ko prabh dhaeiaa dhaar ।
O God, shower Your mercy upon Nanak.

ਚਰਨ ਸੰਤਨ ਕੇ ਮੇਰੇ ਰਿਦੇ ਮਝਾਰਿ (ਅੰਦਰ ਰਖਨਾ) ॥੪॥੪॥
charan santhan kae maerae ridhae majhaar ।4।4।
I have enshrined (enclosed) the feet of the saints within my heart. ।।4।।4।।

Shabad 5 (page 987)

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੫ ਦੁਪਦੇ
maalee gourraa mehalaa 5 dhupadhae
Mali Gaura Mehla 5 dopadas

ੴ ਸਿਤਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਸਮਰਥ ਕੀ ਸਰਨਾ ॥
har samarath kee saranaa ।
I seek the sanctuary of the all-powerful Master.

ਜੀਉ ਪਿੰਡੁ ਧਨੁ ਰਾਸਿ ਮੇਰੀ ਪ੍ਰਭ ਏਕ ਕਾਰਨ ਕਰਨਾ ॥੧॥ ਰਹਾਉ ॥
jeeo pindd dhan raas maeree prabh eaek kaaran karanaa ।1। rehaao ।
My soul, body, wealth and capital belong to the one God, the cause of causes.
।।1।।rahau।।

ਸਿਮਰਿ ਸਿਮਰਿ ਸਦਾ ਸੁਖੁ ਪਾਈਐ ਜੀਵਣੈ ਕਾ ਮੂਲੁ ॥
simar simar sadhaa sukh paaeeai jeevanai kaa mool ।
Meditating in remembrance on Him, I have found everlasting peace. He is the
source of life.

ਰਵਿ ਰਹਿਆ ਸਰਬਤ ਠਾਈ (ਜਗਾ) ਸੁਖਮੋ (ਰਹੱਸਮਈ) ਅਸਥੂਲ (ਦਿਖਾਈ ਦੇਨ ਵਾਲਾ)॥੧॥
rav rehiaa sarabath thaaee sookhamo asathool ।1।

He is all-pervading, permeating all places; He is in subtle essence (transcendental form) and manifest form. ||1||

ਆਲ ਜਾਲ (ਰਿਸ਼ਤੇ ਨਾਤੇ) ਬਿਕਾਰ ਤਜਿ ਸਭਿ ਹਰਿ ਗੁਨਾ ਨਿਤਿ ਗਾਉ ॥
aal jaal bikaar thaj sabh har gunaa nith gaao |
Abandon all your entanglements and corruption; sing the praises of the Master forever.

ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਦਾਨੁ ਮਾਂਗੈ ਦੇਹੁ ਅਪਨਾ ਨਾਉ ॥੨॥੧॥੬॥
kar jorr naanak dhaan maagai dhaehu apanaa naao |2|1|6|
With palms pressed together, Nanak begs for this blessing; please bless me with Your Name. ||2||1||6||

Shabad 6 (page 988)-Bhagat Namdev

ਮੇਰੇ ਬਾਪੁ ਮਾਧਉ ਤੂ ਧਨੁ ਕੇਸੇ ਸਾਂਵਲੀਓ ਬੀਠੁਲਾਇ (ਪਿਆਰਾ) ॥੧॥ ਰਹਾਉ ॥
maero baap maadhoo thoo dhan kaesa saavaleeou beethulaae |1| rehaao |
O my Father, Master of wealth, blessed are You, long-haired, dark-skinned, my darling. ||1||rahau||

ਖਰ (ਹੱਥ) ਧਰੇ ਚਕ੍ਰ ਬੈਠੁਠ ਤੇ ਆਏ ਗਜ ਹਸਤੀ ਕੇ ਪ੍ਰਾਨ ਉਧਾਰੀਅਲੇ (ਬਚਾਨਾ) ॥
kar dharae chakr baikunth thae aaeae gaj hasathee kae praan oudhaareealae |
You hold the steel chakra in Your hand; You came down from heaven, and saved the life of the elephant.

ਦੁਹਸਾਸਨ ਕੀ ਸਭਾ ਦ੍ਰੋਪਤੀ ਅੰਬਰ (ਕਪੜੇ) ਲੇਤ (ਉਤਾਰਨਾ) ਉਬਾਰੀਅਲੇ ॥੧॥
dhuhasaasan kee sabhaa dhropathee anbar laeth oubaareealae |1|
In the court of Duhsaasan, You saved the honour of Dropati, when her clothes were being removed. ||1||

ਗੋਤਮ ਨਾਰਿ ਅਹਲਿਆ ਤਾਰੀ ਪਾਵਨ ਕੇਤਕ (ਬਹੁਤ ਸਾਰੇ) ਤਾਰੀਅਲੇ ॥
gotham naar ahaliaa thaaree paavan kaethak thaareealae |
You saved Ahliyaa, the wife of Gautam; how many have You purified and carried across?

ਐਸਾ ਅਧਮੁ (ਨੀਚ) ਅਜਾਤਿ (ਜਾਤ ਰਹਿਤ) ਨਾਮਦੇਉ ਤਉ ਸਰਨਾਗਤਿ (ਪਨਾਹ) ਆਈਅਲੇ ॥੨॥੨॥
aisaa adham ajaath naamadhaeo tho saranaagath aaealae |2|2|
Such a lowly outcaste as Namdev has come seeking Your sanctuary. ||2||2||

Shabad 7 (page 988)

ਸਭੈ ਘਟ ਰਾਮੁ ਬੋਲੈ ਰਾਮਾ ਬੋਲੈ ॥
sabhai ghatt raam bolai raamaa bolai ।
Within all hearts, the Master speaks

ਰਾਮ ਬਿਨਾ ਕੋ ਬੋਲੈ ਰੇ ॥੧॥ ਰਹਾਉ ॥
raam binaa ko bolai rae ।1। rehaao ।
Who else speaks, other than the Master? ।।1।।rahau।।

ਏਕਲ (ਓਹੀ) ਮਾਟੀ ਕੁੰਜਰ (ਹਾਥੀ) ਚੀਟੀ (ਕੀੜੀ) ਭਾਜਨ (ਭਾਂਡੇ) ਹੈਂ ਬਹੁ ਨਾਨਾ ਰੇ ॥
eaekal maattee kunjara cheetee bhaajan hai bahu naanaa rae ।
Out of the same clay, the elephant, the ant, and the many sorts of species are formed.

ਅਸਥਾਵਰ (ਟਿਕੇ ਰਹਿਣ ਵਾਲਾ) ਜੰਗਮ (ਤੁਰਨ ਫਿਰਨ ਵਾਲਿਆਂ) ਕੀਟ ਪਤੰਗਮ ਘਟਿ ਘਟਿ ਰਾਮੁ ਸਮਾਨਾ ਰੇ ॥੧॥

asathaavar jangam keett pathangam ghatt ghatt raam samaanaa rae ।1।
In stationary life forms, moving beings, worms, moths and within each and every heart, the Master is contained. ।।1।।

ਏਕਲ ਚਿੰਤਾ ਰਾਖੁ ਅਨੰਤਾ ਅਉਰ ਤਜਹੁ ਸਭ ਆਸਾ ਰੇ ॥
eaekal chintha raakh anantha aour thajahu sabh aasaa rae ।
Remember the One, Infinite Master; abandon all other hopes.

ਪ੍ਰਣਵੈ (ਬੇਨਤੀ) ਨਾਮਾ ਭਏ ਨਿਹਕਾਮਾ ਕੋ ਠਾਕੁਰੁ ਕੋ ਦਾਸਾ ਰੇ ॥੨॥੩॥
pranavai naamaa bhae nihakaamaa ko thaakur ko dhaasaa rae ।2।3।
Namdev prays, I have become dispassionate and detached; who is the Master, and who is the slave? ।।2।।3।।

RAGA MARU

(Pages 989-1106)



GURDWARA SIS GANJ SAHIB
(Chandni Chowk, Delhi)

Introduction

According to Indian Schools of music this raga is a very old and popular raga. It is also known as raga Malav, Marva, and Marvic. It belongs to Marva thaht. It is classified as a son of raga Malkaus.

This raga is also mentioned as a son of raga Malkausak in the Ragamala listed at the end of Guru Granth Sahib. According to Late Ustad Ameer Khan this raga gives a feeling of separation and gloomy mood. It makes one sad after listening to this raga.

The scale and notes of the raga are as follows:

Arohi (ascending scale) - sa magama pa dha ni sa

Avrohi (descending scale) - sa ni dha pa ma dha pa ma pa gas a

The Vadi (most popular) - note is "ga" and Samvadi (second most popular) note is "sa".

This raga is sung at the third part of the day i.e., from 12 noon to 3pm. The season of its recitation is winter (shisher) i.e., during December and January. In Guru Granth Sahib it has hymns from pages 989-1106 (118 pages).

The Composers:

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

Gurus:

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

Bhagats:

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

The Structure:

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

Gurbani:

1. Shabads (2-6 padas)
2. Ashtpadis
3. Sohle
4. Specialist Compositons
5. Vars

Bhagats:

1. Shabads (2-4 padas)
2. Ashtpadi
3. Sloak

Matrix

VISUAL ANALYSIS

Count of the use of Managals:

Complete Mool Mantar =1 at page 989

Ik-Ongkar Prasadh =36

Placement and count of rahau verses:

All shabads of the Gurus have rahau verses, with numerals, placed at the end of the first padas of the shabads, except shabads of Guru Tegh Bahadur, where the rahau verses are palced in the beginning of the shabads.

In the specialist composition "Anjali" there is no rahau verse in it. In all the Ashtpadis the numbered rahau verses are placed at the end of the first pada. In one Ashtpadi (page 1018), there is no rahau verse in it.

Diversisfication of Headings & Subheadings

PAGE NUMBER	HEADINGS/SUBHEADINGS
989	Raga Maru Mehla 1 Ghar 1 Chaupadas
1008	Maru Ashtpadia Mehla 1 Ghar 1
1014	Maru Kafi Mehla 1 Ghar 2
1016	Maru Mehla 3 Ghar 5 Ashtpadi

Structure of Bani

Composer	P	P	P	P	P	Ashtpadis	Spe	Spe	Chts	Spe	Var	Sloak
Gurus	2	3	4	5	6	8 (padas)	16 padas	Titled				
Nanak Dev		1	7	3	1	11	22					18 in var M.3
Angad Dev												1 in var M.3
Amardas			4	1		1	24				1 (22 pauris)	23
Ramdas			6	2			2					3 in var M.3
Arjan Dev	9		19	2		Anjilian = 2 1st = 4 pds 2nd = 5 pds	14		sohle		1 (23 Pauris)	2 in var M.3+69 (var M.5)
Tegh Bahadur	3											
Bhagats												
Kabir	3	3	5			1						1
Namdev			1									
Jaidev		1										
Ravidas	1	1										

The sequence of Gurbani is as follows:

Shabads (2-6) padas, Titled "Anjilian" two shabads M:5 (1st = 4 pada, 2nd = 5 padas), shabad M:9 Ashtpadis, Titled "Anjilian" two Ashtpadis M:5, Sohle, Vars.

The sequence of Bhagatbani is as follows:

Bhagat Kabir 7 Shabads (4=4 padas, 2=2 padas, 1=3 padas), Ashtpadi-1 (but without the title of ashtpadi), 1 shabad (2 padas), 2 sloaks,

Bhagat Namdev 1 shabad (4 padas)

Bhagat Kabir 1 shabad (4 padas)

Bhagat Jaidev 1 shabad (2 padas)

Bhagat Kabir 1 shabad (3 padas)

Bhagat Ravidas 2 shabads (1=2 padas, 1=3 padas)

A few shabads selected at random:

Shabad 1, page 994, shabad no.3, Mehla 4

ਲੇਖਾ ਕੋਇ ਨ ਪੁਛਈ ਜਾ ਹਰਿ ਬਖਸੰਦਾ ॥

laekhaa koe n pushee jaa har bakhasandhaa |

No one calls for Karma's account, when God is the forgiver.

ਅਨੰਦੁ ਭਇਆ ਸੁਖੁ ਪਾਇਆ ਮਿਲਿ ਗੁਰ ਗੋਵਿੰਦਾ ॥

anandh bhaeiaa sukh paaeiaa mil gur govindhaa |

I have become blissful, and I have found peace, meeting with the Master of the universe.

ਸਭੇ ਕਾਜ ਸਵਾਰਿਐ ਜਾ ਤੁਧੁ ਭਾਵੰਦਾ ॥੭॥

sabhae kaaj savaariai jaa thudh bhaavandhaa |7|

All my affairs have been resolved, since Master is pleased with me. |7|

(Page 1096: Mehla 5)

ਬਹੁਰਿ ਹਮ ਕਾਹੇ ਆਵਹਿਗੇ ॥

bahur ham kaahae aavehigae |

Why should I come into the world again?

ਆਵਨ ਜਾਨਾ ਹੁਕਮੁ ਤਿਸੈ ਕਾ ਹੁਕਮੈ ਬੁਝਿ ਸਮਾਵਹਿਗੇ ॥੧॥ ਰਹਾਉ ॥

aavan jaanaa hukam thisai kaa hukamai bujh samaavehigae |1| rehaao |

Coming and going (reincarnation) is by the Hukam of God; realizing His Hukam, I shall merge in Him. |1| rahau |

(page 1103, Bhagat Kabir)

ਕਹੈ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਖੇਤ ਹੀ ਕਰਹੁ ਨਿਬੇਰਾ ॥

kehai kabeer sunahu rae santhahu khaeth hee karahu nibaeraa |

Says Kabir, listen, O saints: settle your accounts in this farm.

ਅਬ ਕੀ ਬਾਰ ਬਖਸਿ ਬੰਦੇ ਕਉ ਬਹੁਰਿ ਨ ਭਉਜਲਿ ਫੇਰਾ ॥੩॥੭॥

ab kee baar bakhas bandhae ko bahur n bhoujal faeraa |3|7|

O Master, please forgive Your slave now, in this life, so that he may not have to return again to this terrifying world-ocean. |3|7|

(Page 1104, Bhagat Kabir)

ਗਗਨ ਦਮਾਮਾ ਬਾਜਿਓ ਪਰਿਓ ਨੀਸਾਨੈ ਘਾਉ ॥

gagan dhamaamaa baajiou pariou neesaanai ghaao |

The battle-drum beats in the sky of the mind; aim is taken, and the wound is inflicted.

ਖੇਤੁ ਜੁ ਮਾਂਡਿਓ ਸੂਰਮਾ ਅਬ ਜੁਝਨ ਕੇ ਦਾਉ ॥੧॥

khaeth j maaddiou sooramaa ab joojhan ko dhaao |1|

The spiritual warriors enter the field of battle; now is the time to fight! |1|1|1|

ਸੂਰਾ ਸੋ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ ॥

sooraa so pehichaaneeai j larai dheen kae haeth |

He alone is known as a spiritual hero, who fights in defence of religion.

ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ ॥੨॥੨॥

purajaa purajaa katt marai kabehoo n shaaddai khaeth |2|2|

He may be cut apart, piece by piece, but he never leaves the battle field.
|2|2|2|1|

(Page 1105, Bhagat Kabir)

Shabad 1 (page 1021)

Maru Mehla 1 [extract from shabad 1]

ਪਉਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤ ਜਾਤਾ ॥

poun guroo paanee pith jaathaa |

Air is the Guru, and water is known to be the father.

ਉਦਰ (ਕੁਖ) ਸੰਜੋਗੀ (ਦਾਤਾਂ ਦੇਨ ਵਾਲੀ) ਧਰਤੀ ਮਾਤਾ ॥

oudhar sanjogee dharathee maathaa |

The womb of the great mother earth gives birth to all.

ਰੈਣਿ ਦਿਨਸੁ ਦੁਇ ਦਾਈ ਦਾਇਆ ਜਗੁ ਖੇਲੈ ਖੇਲਾਈ ਹੇ ॥੧੦॥

rain dhinas dhue dhaae dhaaeiaa jag khaelai khaelaee hae |10|

Night and day are the two nurses, male and female; the world acts in this play. |10|1|

Shabad 2 (page 1035)

ਮਾਰੂ ਮਹਲਾ ੧ ॥
maaroo mehalaa 1 |
Maru Mehla 1

ਅਰਬਦ (ਬੇਅੰਤ) ਨਰਬਦ (ਯੁਗ) ਧੁੰਧੂਕਾਰਾ ॥
arabdh narabdh dhundhookaaraa |
For endless eons, there was only utter darkness.

ਧਰਣਿ (ਧਰਤੀ) ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ (ਬੇਅੰਤ)॥
dharan n gaganaa hukam apaaraa |
There was no earth or sky; there was only the infinite command of God's Order.

ਨਾ ਦਿਨੁ ਰੈਨਿ (ਰਾਤ) ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਦਾ ॥੧॥
naa dhin rain n chandh n sooraj sunn samaadh lagaaeidhaa |1|
There was no day or night, no moon or sun; God sat in primal, profound samadhi. ||1||

ਖਾਣੀ (ਉਤਪੱਤੀ ਦੇ ਤਰੀਕੇ) ਨ ਬਾਣੀ (ਸ਼ਬਦ, ਜ਼ਬਾਨਾ) ਪਉਣ ਨ ਪਾਣੀ ॥
khaanee n baanee poun n paanee |
There were no sources of procreation or words of speech, no air or water.

ਓਪਤਿ (ਰਚਨਾ) ਖਪਤਿ (ਤਬਾਹੀ) ਨ ਆਵਣ ਜਾਣੀ ॥
oupath khapath n aavan jaanee |
There was no construction or destruction, no coming or going.

ਖੰਡ ਪਤਾਲ ਸਪਤ (ਸੱਤ) ਨਹੀ ਸਾਗਰ ਨਦੀ ਨ ਨੀਰੁ ਵਹਾਇਦਾ ॥੨॥
khandd pathaal sapath nehee saagar nadhee n neer vehaaeidhaa |2|
There were no continents, nether regions, seven seas, rivers or flowing water.
||2||

ਨਾ ਤਦਿ ਸੁਰਗੁ ਮਛੁ (ਧਰਤੀ) ਪਇਆਲਾ (ਪਾਤਾਲ)॥
naa thadh surag mash paeiaalaa |
There were no heavenly realms, earth or nether regions of the underworld.

ਦੋਜਕੁ ਭਿਸਤੁ (ਭਹਿਸ਼ਤ) ਨਹੀ ਥੈ (ਵੱਕਤ) ਕਾਲਾ (ਕਾਲ, ਮੌਤ)॥
dhojak bhisath nehee khai kaalaa |
There was no heaven or hell, no death or time.

ਨਰਕ ਸੁਰਗੁ ਨਹੀ ਜੰਮਣੁ ਮਰਣਾ ਨਾ ਕੋ ਆਇ ਨ ਜਾਇਦਾ ॥੩॥

narak surag nehee janman maranaa naa ko aae n jaaeidhaa |3|

There was no hell or heaven, no birth or death, no coming or going in reincarnation. ||3||

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਨ ਕੋਈ ॥

brehamaa bisan mehaes n koe |

There was no Brahma, Vishnu or Shiva.

ਅਵਰੁ ਨ ਦੀਸੈ ਏਕੋ ਸੋਈ ॥

avar n dheesai eaeko soee |

No one was seen, except the One Master.

ਨਾਰਿ ਪੁਰਖੁ ਨਹੀ ਜਾਤਿ ਨ ਜਨਮਾ ਨਾ ਕੋ ਦੁਖੁ ਸੁਖੁ ਪਾਇਦਾ ॥੪॥

naar purakh nehee jaath n janamaa naa ko dhukh sukh paaeidhaa |4|

There was no female or male, no social class or caste of birth; no one experienced pain or pleasure. ||4||

ਨਾ ਤਦਿ ਜਤੀ ਸਤੀ ਬਨਵਾਸੀ ॥

naa thadh jathee sathee banavaasee |

There were no people of celibacy or charity; no one lived in the forests.

ਨਾ ਤਦਿ ਸਿਧ ਸਾਧਿਕ (ਸਾਧਨਾ ਕਰਨ ਵਾਲੇ) ਸੁਖਵਾਸੀ ॥

naa thadh sidh saadhik sukhavaasee |

There were no siddhas or seekers, no one living in peace.

ਜੋਗੀ ਜੰਗਮ ਭੇਖੁ ਨ ਕੋਈ ਨਾ ਕੋ ਨਾਥੁ ਕਹਾਇਦਾ ॥੫॥

jogee jangam bhaekh n koe naa ko naath kehaeidhaa |5|

There were no Yogis, no wandering pilgrims, no religious robes; no one called himself the Master. ||5||

ਜਪ ਤਪ ਸੰਜਮ (ਆਪਣੇ ਆਪ ਤੇ ਕੰਟ੍ਰੋਲ) ਨਾ ਬ੍ਰਤ ਪੂਜਾ ॥

jap thap sanjam naa brath poojaa |

There was no reciting or meditation, no self-discipline, fasting or worship.

ਨਾ ਕੋ ਆਖਿ ਵਖਾਣੈ ਦੂਜਾ (ਹੋਰ ਦੇਵੀ ਦੇਵਤੇ)॥

naa ko aakh vakhaanai dhoojaa |

No one spoke or talked in duality.

ਆਪੇ ਆਪਿ ਉਪਾਇ ਵਿਗਸੈ ਆਪੇ ਕੀਮਤਿ ਪਾਇਦਾ ॥੬॥

aapae aap oupaae vigaasai aapae keemath paaeidhaa |6|
He created Himself, and rejoiced; He evaluates Himself. |16|

ਨਾ ਸੁਚਿ ਸੰਜਮੁ ਤੁਲਸੀ ਮਾਲਾ ॥

naa such sanjam thulasee maalaa |
There was no purification, no self-restraint, no malas of basil seeds.

ਗੋਪੀ ਕਾਨੁ ਨ ਗਊ ਗੋਆਲਾ ॥

gopee kaan n goo guoaalaa |
There were no Gopis, no Krishna, no cows or cowherds.

ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡੁ ਨ ਕੋਈ ਨਾ ਕੋ ਵੰਸੁ (ਬੰਸਰੀ) ਵਜਾਇਦਾ ॥੭॥

thanth manth paakhandd n koe n naa ko vans vajaaeidhaa |7|
There were no tantras, no mantras and no hypocrisy; no one played the flute.
|17|

ਕਰਮ ਧਰਮ ਨਹੀ ਮਾਇਆ ਮਾਖੀ (ਚਹਲ, ਪਹਲ)॥

karam dharam nehee maaeiaa maakhee |
There was no karma, no dharma, no buzzing fly of Maya.

ਜਾਤਿ ਜਨਮੁ ਨਹੀ ਦੀਸੈ ਆਖੀ ॥

jaath janam nehee dheesai aakhee |
Social class and birth were not seen with any eyes.

ਮਮਤਾ ਜਾਲੁ ਕਾਲੁ ਨਹੀ ਮਾਥੈ ਨਾ ਕੋ ਕਿਸੈ ਧਿਆਇਦਾ ॥੮॥

mamathaa jaal kaal nehee maathai naa ko kisai dhiaaeidhaa |8|
There was no noose of attachment, no death inscribed upon the forehead; no one meditated on anything. |18|

ਨਿੰਦੁ (ਨਿੰਦਿਆ)ਬਿੰਦੁ (ਬੀਜ) ਨਹੀ ਜੀਉ (ਆਤਮਾ) ਨ ਜਿੰਦੋ ॥

nindh bindh nehee jeeo n jindhoo |
There was no slander, no seed, no soul and no life.

ਨਾ ਤਦਿ ਗੋਰਖੁ ਨਾ ਮਾਛਿੰਦੋ ॥

naa thadh gorakh naa maashindhoo |
There was no Gorakh and no Maachhindra.

ਨਾ ਤਦਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕੁਲ ਓਪਤਿ ਨਾ ਕੋ ਗਣਤ ਗਣਾਇਦਾ ॥੯॥
naa thadh giaan dhiaan kul oupath naa ko ganath ganaaeidhaa |9|
There was no spiritual wisdom or meditation, no ancestry or creation, no
reckoning of accounts. | |9| |

ਵਰਨ ਭੇਖ ਨਹੀ ਬ੍ਰਹਮਣ ਖੜੀ ॥
varan bhaekh nehee brehaman khathree |
There were no castes or social classes, no religious robes, no Brahmin or
Khshatriya.

ਦੇਉ ਦੇਵਤੇ)) ਨ ਦੇਹੁਰਾ ਗਊ ਗਾਇਤ੍ਰੀ ॥
dhaeo n dhaehuraa goo gaaeithree |
There were no demi-gods or temples, no cows or Gayatri prayer.

ਹੋਮ ਜਗ ਨਹੀ ਤੀਰਥਿ ਨਾਵਣੁ ਨਾ ਕੋ ਪੂਜਾ ਲਾਇਦਾ ॥੧੦॥
hom jag nehee theerath naavan naa ko poojaa laaeidhaa |10|
There were no burnt offerings, no ceremonial feasts, no cleansing rituals at
sacred shrines of pilgrimage; no one worshipped in adoration. | |10| |

ਨਾ ਕੋ ਮੁਲਾ ਨਾ ਕੋ ਕਾਜੀ ॥
naa ko mulaa naa ko kaajee |
There was no Mullah, there was no Qazi.

ਨਾ ਕੋ ਸੇਖੁ ਮਸਾਇਕੁ ਹਾਜੀ ॥
naa ko saekh masaaeik haajee |
There was no Sheikh, or pilgrims to Mecca.

ਰਈਅਤਿ ਰਾਉ (ਰਾਜੇ) ਨ ਹਉਮੈ ਦੁਨੀਆ ਨਾ ਕੋ ਕਹਣੁ ਕਹਾਇਦਾ ॥੧੧॥
reeath raaou n houmai dhuneeaa naa ko kehan kehaaeidhaa |11|
There was no king or subjects, and no worldly egotism; no one spoke of
himself. | |11| |

ਭਾਉ (ਪਿਆਰ) ਨ ਭਗਤੀ ਨਾ ਸਿਵ ਸਕਤੀ ॥
bhaao n bhagathee naa siv sakathee |
There was no love or devotion, no Shiva or Shakti - no energy or matter.

ਸਾਜਨੁ ਮੀਤੁ ਬਿੰਦੁ (ਪੁਰਸ਼ ਦਾ ਵੀਰਿਆ) ਨਹੀ ਰਕਤੀ (ਖੂਨ) ॥
saajan meeth bindh nehee rakathee |
There were no friends or companions, no semen or blood.

ਆਪੇ ਸਾਹੁ (ਸ਼ਾਹੂਕਾਰ) ਆਪੇ ਵਣਜਾਰਾ (ਸੌਦਾਗਰ) ਸਾਚੇ ਏਹੋ ਭਾਇਦਾ ॥੧੨॥
aapae saahu aapae vanajaaraa saachae eaeho bhaaeidhaa |12|
He Himself is the banker, and He Himself is the merchant. Such is the
pleasure of the will of the true Master. |12|

ਬੇਦ ਕਤੇਬ ਨ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ॥
baedh kathaeb n sinmrith saasath |
There were no Vedas, Korans or Bibles, no Simrites or Shastras.

ਪਾਠ ਪੁਰਾਣ ਉਦੈ (ਸੂਰਜ ਦਾ ਚੜਨਾ) ਨਹੀ ਆਸਤ (ਸੂਰਜ ਦਾ ਗਰੁਬ ਹੋਨਾ) ॥
paath puraan oudhai nehee aasath |
There was no recitation of the Puraanas, no sunrise or sunset.

ਖਹਤਾ (ਬੋਲਨ ਵਾਲਾ) ਬਕਤਾ (ਪਰਚਾਰਕ)ਆਪਿ ਅਗੋਚਰੁ (ਨਾ ਦਿਸਨ ਵਾਲਾ) ਆਪੇ ਅਲਖੁ ਲਖਾਇਦਾ (ਸਬ ਕੁਛ
ਦੇਖਨ ਵਾਲਾ) ॥੧੩॥
kehathaa bakathaa aap agochar aapae alakh lakhaeidhaa |13|
The unfathomable Master Himself was the speaker and the preacher; the
unseen Master Himself saw everything. |13|

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜਗਤੁ ਉਪਾਇਆ ॥
jaa this bhaanaa thaa jagath oupaaeiaa |
When He so willed, He created the world.

ਬਾਝੁ ਕਲਾ (ਆਸਰਾ) ਆਡਾਣੁ (ਅਡੰਬਰ, ਦੁਨਿਆ) ਰਹਾਇਆ ॥
baajh kalaa aaddaan rehaeiaa |
Without any supporting power, He sustained the universe.

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਏ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਦਾ ॥੧੪॥
brehamaa bisan mehaes oupaaeae maaeiaa mohu vadhaeidhaa |14|
He created Brahma, Vishnu and Shiva; He fostered enticement and attachment
to Maya. |14|

ਵਿਰਲੇ ਕਉ ਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ॥
viralae ko gur sabadh sunaaeiaa |
How rare is that person who listens to the Word of the Guru's Shabad.

ਕਰਿ ਕਰਿ ਦੇਖੈ ਹੁਕਮੁ ਸਬਾਇਆ ॥
kar kar dhaekhai hukam sabaaeiaa |
He created the universe, and watches over it; the Hukam of His command
is over all.

ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਾਤਾਲ ਅਰੰਭੇ ਗੁਪਤਹੁ ਪਰਗਟੀ ਆਇਦਾ ॥੧੫॥
khandd brehamandd paathaal aranbhae gupathahu paragattee aaeidhaa |15|
He formed the planets, solar systems and nether regions, and brought what
was hidden to manifestation. ||15||

ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਈ ॥
thaa kaa anth n jaanai koee |
No one knows His limits.

ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਹੋਈ ॥
poorae gur thae sojhee hoee |
This understanding comes from the perfect Guru.

ਨਾਨਕ ਸਾਚਿ ਰਤੇ ਬਿਸਮਾਦੀ (ਅਚੰਬੇ ਨਾਲ ਭਰਿਆ ਹੋਇਆ) ਬਿਸਮ (ਅਚੰਬਾ) ਭਏ ਗੁਣ ਗਾਇਦਾ ॥੧੬॥੩॥੧੫॥
naanak saach rathae bisamaadhee bisam bhaeae gun gaaeidhaa |16|3|15|
O Nanak, those who are attuned to the Truth are wonderstruck; singing His
glorious praises, they are filled with wonder. ||16||3||15||

Shabad 3 (page 1037)

ਮਾਰੂ ਮਹਲਾ ੧ ॥
maaroo mehalaa 1 |
Maru Mehla 1

ਸੁੰਨ (ਖਲੀ-ਪਨ, ਉਸਾਰੀ ਦੀ ਸ਼ੁਰੂ)ਕਲਾ ਅਪਰੰਪਰਿ ਧਾਰੀ ॥
sunn kalaa aparanpar dhaaree |
In the Primal Void, the Infinite Master assumed His Power.

[Primal Void signifies to a state of non-being prior to creation. It refers to the formless or void situation preceding the creation of the universe or cosmos. It also relates to the gap" created by the original separation of heaven and earth.]

ਆਪਿ ਨਿਰਾਲਮੁ (ਰਿਸ਼ਤਿਆਂ ਤੋਂ ਪਰੇ) ਅਪਰ ਅਪਾਰੀ ॥
aap niraalam apar apaaree |
He Himself is unattached, infinite and incomparable.

ਆਪੇ ਕੁਦਰਤਿ ਕਰਿ ਕਰਿ ਦੇਖੈ ਸੁੰਨਹੁ ਸੁੰਨੁ ਉਪਾਇਦਾ ॥੧॥
aapae kudharath kar kar dhaekhai sunnahu sunn oupaaeidhaa |1|
He Himself exercised His creative power, and He gazes upon His creation;
from the Primal Void, He formed the Void. ||1||

ਪਉਣੁ ਪਾਣੀ ਸੁੰਨੈ (ਸੁਰੂ ਤੋਂ) ਤੇ ਸਾਜੇ ॥

poun paanee sunnai thae saajae |

From this Primal Void, He fashioned air and water.

ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਕਾਇਆ ਗੜ (ਕਿੱਲਾ) ਰਾਜੇ ॥

srissatt oupaae kaaeiaa garr raajae |

He created the universe, and the king in the fortress of the body.

ਅਗਨਿ ਪਾਣੀ ਜੀਉ ਜੋਤਿ ਤੁਮਾਰੀ ਸੁੰਨੇ ਕਲਾ (ਤਾਕਤ) ਰਹਾਇਦਾ ॥੨॥

agan paanee jeeo joth thumaaree sunnae kalaa rehaaeidhaa |2|

Your light pervades fire, water and souls; Your power rests in the Primal Void. ||2||

ਸੁੰਨਹੁ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਏ ॥

sunnahu brehamaa bisan mehaes oupaaeae |

From this Primal Void, Brahma, Vishnu and Shiva issued forth.

ਸੁੰਨੇ ਵਰਤੇ ਜੁਗ ਸਬਾਏ ॥

sunnae varathae jug sabaaeae |

This Primal Void is pervasive throughout all the ages.

ਇਸੁ ਪਦ ਵੀਚਾਰੇ ਸੋ ਜਨੁ ਪੂਰਾ ਤਿਸੁ ਮਿਲੀਐ ਭਰਮੁ ਚੁਕਾਇਦਾ ॥੩॥

eis padh veechaarae so jan pooraa this mileeai bharam chukaaeidhaa |3|

That humble being who contemplates this state is perfect; meeting with him, doubt is dispelled. ||3||

ਸੁੰਨਹੁ ਸਪਤ ਸਰੋਵਰ ਥਾਪੇ ॥

sunnahu sapath sarovar thaapae |

From this Primal Void, the seven seas were established.

ਜਿਨਿ ਸਾਜੇ ਵੀਚਾਰੇ ਆਪੇ ॥

jin saajae veechaarae aapae |

The One who created them, Himself contemplates them.

ਤਿਤੁ ਸਤ ਸਰਿ ਮਨੁਆ ਗੁਰਮੁਖਿ ਨਾਵੈ ਫਿਰਿ ਬਾਹੁੜਿ ਜੋਨਿ ਨ ਪਾਇਦਾ ॥੪॥

thith sath sar manooaa guramukh naavai fir baahurr jon n paeidhaa |4|

That human being who becomes Gurmukh, who bathes in the pool of Truth, is not cast into the womb of reincarnation again. ||4||

ਸੁੰਨਹੁ ਚੰਦੁ ਸੂਰਜੁ ਗੈਣਾਰੇ (ਬਣਨਾ, ਚਮਕਣਾ) ॥

sunnahu chandh sooraj gainaarae ।

From this Primal Void, came the moon, the sun and the earth.

ਤਿਸ ਕੀ ਜੋਤਿ ਤ੍ਰਿਭਵਣ ਸਾਰੇ ॥

this kee joth thribhavan saarae ।

His light pervades in all the three worlds

ਸੁੰਨੇ ਅਲਖ ਅਪਾਰ ਨਿਰਾਲਮੁ ਸੁੰਨੇ ਤਾੜੀ (ਭਗਤੀ) ਲਾਇਦਾ ॥੫॥

sunnae alakh apaar niraalam sunnae thaarree laaeidhaa ।5।

The Master of this Primal Void is unseen, infinite and immaculate; He is absorbed in the Primal trance of deep Meditation. ।।5।।

ਸੁੰਨਹੁ ਧਰਤਿ ਅਕਾਸੁ ਉਪਾਏ ॥

sunnahu dharath akaas oupaaeae ।

From this Primal Void, the earth and the skies were created.

ਬਿਨੁ ਥੰਮਾ (ਥੰਮ, ਆਸਰਾ) ਰਾਖੇ ਸਚੁ ਕਲ ਪਾਏ ॥

bin thanmaa raakhae sach kal paaeae ।

He supports them without any visible support, by exercising His True Power.

ਤ੍ਰਿਭਵਣ ਸਾਜਿ ਮੇਖੁਲੀ (ਰੱਸੀ) ਮਾਇਆ ਆਪਿ ਉਪਾਇ ਖਪਾਇਦਾ (ਬਰਬਾਦ) ॥੬॥

thribhavan saaj maekhulee maaeiaa aap oupaae khapaaeidhaa ।6।

He fashioned the three worlds, and the rope of Maya; He Himself creates and destroys. ।।6।।

The three worlds or Lokas [Sanskrit word for “world”]: According to Hindu cosmology, the universe is divided into the three worlds: Svarga (Heaven: six upper regions), Prithvi (earth) and Patala (the seven lower regions) - the underworld and netherworld

Six upper regions of Heaven [svarga loka]:

1. Satya-loka : - Abode of Truth or Brahman. Here souls [atmas] are released from the necessity of rebirth.
2. Tapa-loka:- Abode of tapas or of other deities.
3. Jana-loka:- Abode of the sons of god Brahma.
4. Mahar-loka:- The abode of great sages, and enlightened beings and other rishies.
5. Svar-loka:- Region between the sun and polar star, the heaven of the god Indra. Indra, devatas, Rishies, Gandharvas and Apsaras live here: a heavenly paradise of pleasure, where all the 330 million Hindu gods (Deva) reside

along with the king of gods, Indra.

6. Bhuvan-loka:- Sun, planets, stars. Space between earth and the sun, inhabited by semi divine beings. Bhur-Loka [also known as Prithvi or earth]:- Man, birds and animals live here.

Seven lower regions or Patalas [ruled by demons and serpents]

1. Atala-loka:- Atala is ruled by Bala – a son of Maya – who possesses mystical powers
2. Vitala-loka:- Vitala is ruled by the god Hara-Bhava – a form of Shiva, who dwells with attendant ganas including ghosts and goblins as the master of gold mines.
3. Sutala-loka:- kingdom of the pious demon king Bali.
4. Talatala-loka:- realm of the demon-architect Maya, who is well-versed in sorcery
5. Mahatala-loka:- abode of many-hooded Nagas (serpents)
6. Rasatala-loka:- home of the demons – Danavas and Daityas, who are mighty but cruel. They are the eternal foes of Devas (the gods). They live in holes like serpents.
7. Patala-loka:- the region of the Nagas [serpents], ruled by Vasuki. Here live several Nagas with many hoods. Each of their hoods is decorated by a jewel, whose light illuminates this realm.

ਸੁੰਨਹੁ ਖਾਣੀ ਸੁੰਨਹੁ ਬਾਣੀ ॥

sunnahu khaanee sunnahu baanee |

From this Primal Void, came the four sources of creation, and the power of speech.

Four main sources of creation: (1) Andaj or egg-born, (2) Jeraj or womb/placenta-born, (3) Setaj or sweat-born, and (4) Outbhuj or earth-born (vegetation etc.).

ਸੁੰਨਹੁ ਉਪਜੀ ਸੁੰਨਿ ਸਮਾਣੀ (ਸਮਾ ਜਾਨਾ) ॥

sunnahu oupajee sunn samaanee |

They were created from the Void, and they will merge into the Void.

ਉਤਭੁਜੁ ਚਲਤੁ ਕੀਆ ਸਿਰਿ ਕਰਤੈ ਬਿਸਮਾਦੁ (ਅਧਭੁਤ) ਸਬਦਿ ਦੇਖਾਇਦਾ ॥੭॥

outhabhuj chalath keeaa sir karathai bisamaadh sabadh dhaekhaaeidhaa |7|

The supreme Creator created the play of Nature; through the Word of His Shabad, He stages His wondrous show. ||7||

ਸੁੰਨਹੁ ਰਾਤਿ ਦਿਨਸੁ ਦੁਇ ਕੀਏ ॥

sunnahu raath dhinas dhue keeae |

From this Primal Void, He made both night and day;

ਓਪਤਿ ਖਪਤਿ ਸੁਖਾ ਦੁਖ ਦੀਏ ॥
oupath khapath sukhaa dhukh dheeeae |
creation and destruction, pleasure and pain.

ਸੁਖ ਦੁਖ ਹੀ ਤੇ ਅਮਰੁ ਅਤੀਤਾ ਗੁਰਮੁਖਿ ਨਿਜ ਘਰੁ ਪਾਇਦਾ ॥੮॥
sukh dhukh hee thae amar atheethaa guramukh nij ghar paaeidhaa |8|
The Gurmukh is immortal, untouched by pleasure and pain. He obtains the
home of his own inner being. | |8| |

ਸਾਮ ਵੇਦੁ ਰਿਗੁ ਜੁਜਰੁ ਅਥਰਬਣੁ ॥
saam vaedh rig jujar atharaban |
The Sam Veda, the Rig Veda, the Jujar Veda and the Atharva Veda

[In the upper realm the Vedas were composed by Brahma; here on earth they were written by Aryans, in Punjab, when they came from central Asia and settled there. Vedas were written in Sanskrit. There are four in number]

First Ved: The Rig Veda

The Rig Veda is the oldest.]It is a collection of 1,028 Vedic Sanskrit hymns and 10,600 verses and is organized into ten books.

Second Ved: Sam Ved

The Sam Ved consists of 1549 stanzas, taken almost entirely (except for 75 mantras) from the Rigveda. The Samaveda comprises two major parts. The first part include four melody collections and the second part three verse "books"

Third Ved: Yajur Ved

The Yajurveda consists of archaic (period of time preceding a "classical period") prose mantras.

Fourth Ved: Athar Ved

It has 760 hymns, and about 160 of the hymns are in common with the Rigveda. Most of the verses are metrical, but some sections are in prose. It was compiled last, probably around 900 BCE

ਬ੍ਰਹਮੇ ਮੁਖਿ ਮਾਇਆ ਹੈ ਤ੍ਰੈ ਗੁਣੁ ॥
brehamae mukh maeiaa hai thrai gun |
form the mouth of Brahma; they speak of the three gunas, the three qualities of Maya.

[A gu?a is one of three qualities: rajas, sattva and tamas.

The three qualities are:

- Rajas is the quality of passion, activity, neither good nor bad and sometimes either, self centeredness, egoistic, individualizing, driven, moving, dynamic.
- Sattva is the quality of balance, harmony, goodness, purity, universalising, holistic, constructive, creative, building, positive, peaceful, virtuous
- Tamas is the quality of imbalance, disorder, chaos, anxiety, impure, destructive, delusion, negative, dull or inactive, apathy, inertia or lethargy, violent, vicious, ignorant.]

ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਿ ਨ ਸਕੈ ਕੋ ਤਿਉ ਬੋਲੇ ਜਿਉ ਬੋਲਾਇਦਾ ॥੯॥

thaa kee keemath kehi n sakai ko thio bolae jio bolaaeidhaa |9|

None of them can describe His worth. We speak as He inspires us to speak.

|19|

ਸੁੰਨਹੁ ਸਪਤ (ਸੱਤ) ਪਾਤਾਲ ਉਪਾਏ ॥

sunnahu sapath paathaal oupaaeae |

[From the Primal Void, He created the seven nether regions.

Ancient Indian texts describe fourteen worlds –

- seven higher worlds (heavens), and seven lower ones (underworlds). (The earth is considered the lowest of the seven higher worlds.) The higher worlds are:
- bhu, bhuvaa, svar, mahas, janas, tapas, and satya (the world that is ruled by Brahma); and
- the lower ones (paatalas) are atala, vitala, sutala, rasaataala, talatala, mahaatala, paatala.

Upon one's death on earth, the god of death (officially called Dharma Raj – the lord of justice) tallies the person's good/bad deeds while on earth and decides if the soul goes to a heaven and/or a hell, for how long, and in what capacity.

Some versions of the religion state that good and bad deeds neutralize each other and the soul therefore is born in either a heaven or a hell, but not both, whereas according to another school of thought, the good and bad deeds don't cancel out each other. In either case, the soul acquires a body as appropriate to the worlds it enters.

At the end of the soul's time in those worlds, it returns to the earth (is reborn as a life form on the earth). It is considered that only from the earth, and only after a human life, can the soul reach supreme salvation, the state free from the cycle of birth and death, a state of absolute and eternal bliss.]

ਸੁੰਨਹੁ ਭਵਣ (ਸੰਸਾਰ) ਰਖੇ ਲਿਵ ਲਾਏ ॥

sunnahu bhavan rakhae liv laaeae |

From the Primal Void, He established this world to lovingly dwell upon Him.

ਆਪੇ ਕਾਰਣੁ ਕੀਆ ਅਪਰੰਪਰਿ ਸਭੁ ਤੇਰੇ ਕੀਆ ਕਮਾਇਦਾ ॥੧੦॥

aapae kaaran keeaa aparanpar sabh thaero keeaa kamaaeidhaa |10|

The Infinite Master Himself created the universe. Everyone acts as You make them act, Master. ||10||

ਰਜ ਤਮ ਸਤ ਕਲ ਤੇਰੀ ਛਾਇਆ ॥

raj tham sath kal thaeree shaaeiaa |

Your Power is diffused through the three gunas: rajas, tamas and satva.

ਜਨਮ ਮਰਣ ਹਉਮੈ ਦੁਖੁ ਪਾਇਆ ॥

janam maran houmai dhukh paaeiaa |

Through egotism, they suffer the pains of birth and death.

ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰੇ ਹਰਿ ਗੁਰਮੁਖਿ ਗੁਣਿ ਚਉਥੈ ਮੁਕਤਿ ਕਰਾਇਦਾ ॥੧੧॥

jis no kirapaa karae har guramukh gun chouthai mukath karaaeidhaa |11|

Those blessed by His grace become Gurmukh; they attain the fourth state, and are liberated. ||11||

ਸੁੰਨਹੁ ਉਪਜੇ ਦਸ ਅਵਤਾਰਾ ॥

sunnahu oupajae dhas avatharaa |

From the Primal Void, the ten incarnations welled up.

Ten incarnations

1. Matsya, the fish, from the Satya Yuga. Vishnu takes the form of a fish to save Manu from the great flood, after which he takes his boat to the new world along with one of every species of plant and animal, gathered in a massive cyclone.
2. Kurma, the tortoise, from the Satya Yuga. When the devas and asuras were churning the Ocean of milk in order to get amrita, the nectar of immortality, the mount Mandara they were using as the churning staff started to sink and Vishnu took the form of a tortoise to bear the weight of the mountain.
3. Varaha, the boar, from the Satya Yuga. He appeared to defeat Hiranyaksha, a demon who had taken the Earth, and carried it to the bottom of what is described as the cosmic ocean in the story. The battle between Varaha and Hiranyaksha is believed to have lasted for a thousand years, which



19th century painting of avatars of Vishnu by Raja Ravi Varma.

- the former finally won. Varaha carried the Earth out of the ocean between his tusks and restored it to its place in the universe.
4. Narasimha, the half-man/half-lion, from the Satya Yuga. The rakshasa (An evil person) Hiranyakashipu, the elder brother of Hiranyaksha, was granted a powerful boon from Brahma, not allowing him to be killed by man or animal, inside or out, day or night, on earth or the stars, with a weapon either living or inanimate. Vishnu descended as an anthropomorphic (personification) incarnation, with the body of a man and head and claws of a lion. He then disembowels (to remove the bowels) the rakshasa at the courtyard threshold of his house, at dusk, with his claws, while he lay on his thighs.
 5. Vamana, the dwarf, from the Treta Yuga. The fourth descendant of Hiranyakashyap, Bali, with devotion and penance was able to defeat Indra, the god of heaven. This humbled the other deities and extended his authority over the three worlds. The gods appealed to Vishnu for protection and he descended as the dwarf Vamana. During a yajna of the king, Vamana approached him and Bali promised him for whatever he asked. Vamana asked for three paces of land. Bali agreed, and the dwarf then changed his size to that of a giant. He stepped over heaven in his first stride, and the netherworld with the second. Bali realized that Vamana was Vishnu incarnate. In deference, the king offered his head as the third place for Vamana to place his foot. The avatar did so and thus granted Bali immortality. Then in appreciation to Bali and his grandfather Prahlada, Vamana made him ruler of Pathala, the netherworld.
 6. Parashurama, warrior with the axe, from the Treta Yuga. He is son of Jamadagni and Renuka and received an axe after a penance to Shiva. He is the first Brahmin-Kshatriya in Hinduism, or warrior-saint, with duties between a Brahmana and a Kshatriya. King Kartavirya Arjuna [Kartavirya Arjuna, was a legendary king of an ancient Haihayas kingdom with capital at Mahishamati which is on the banks of Narmada River in the current state of Madhya Pradesh. Kartavirya was son of Kritavirya, king of the Haihayas]and his army visited the father of Parashurama at his ashram, and the saint was able to feed them with the divine cow Kamadhenu. The king demanded the animal, Jamadagni refused, and the king took it by force and destroyed the ashram. Parashurama then killed the king at his palace and destroyed his army. In revenge, the sons of Kartavirya killed Jamadagni. Parashurama took a vow to kill every Kshatriya on earth twenty-one times over, and filled five lakes with their blood. Ultimately, his grandfather, rishi Rucheeka, appeared and made him halt. He is a Chiranjivi (immortal), and believed to be alive today in penance at Mahendragiri.

7. Rama, the prince and king of Ayodhya, from the Treta Yuga. He is a commonly worshiped avatar in Hinduism, and is thought of as the ideal heroic man. His story is recounted in one of the most widely read scriptures of Hinduism, the Ramayana. While in exile from his own kingdom with his brother Lakshman and the monkey god Hanuman, his wife Sita was abducted by the demon king of Lanka, Ravana. He travelled to Ashoka Vatika in Lanka, killed the demon king and saved Sita.
8. Krishna was the eighth son of Devaki and Vasudev, from the Dwapara Yuga. He is also a frequently worshiped deity in Hinduism and an avatar in Vaishnava belief. He appeared alongside his elder brother Balarama. Balarama is regarded generally as an avatar of Shesha. However, Balarama is included as the eighth avatar of Vishnu in the Sri Vaishnava lists, where Buddha is omitted and Krishna appears as the ninth avatar in this list. He is particularly included in the lists, where Krishna is removed and becomes the source of all avatars.
9. Buddha: Gautama Buddha, the founder of Buddhism, is generally included as an avatar of Vishnu in Hinduism. Buddha may be depicted in Hindu scriptures as a preacher who deludes and leads demons and heretics away from the path of the Vedic scriptures. Another view praises him as a compassionate teacher who preached the path of ahimsa (non-violence).
10. Kalki ("Eternity", or "White Horse", or "Destroyer of Filth"), will be the final incarnation of Vishnu, foretold to appear at the end of Kalyuga. He will be atop a white horse and his sword will be drawn, blazing like a comet.]

IN DASAM GRANTH, THERE IS A MENTION OF 24 INCARNATIONS OF VISHNU.]

ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਕੀਆ ਪਾਸਾਰਾ ॥

srissatt oupaae keeaa paasaaraa |

Creating the universe, He made the expanse.

ਦੇਵ ਦਾਨਵ ਗਣ ਗੰਧਰਬ ਸਾਜੇ ਸਭਿ ਲਿਖਿਆ ਕਰਮ ਕਮਾਇਦਾ ॥੧੨॥

dhaev dhaanav gan gandharab saajae sabh likhkaa karam kamaaidhaa |12|

He fashioned the demi-gods and demons, the heavenly heralds and celestial musicians; everyone acts according to their past karma. ||12||

[Demi-gods: In Hinduism, demigod is used to refer to deities who were once human and later became devas (gods). There are three very notable demigods in Vedic Scriptures, Hanuman, Nandi (the divine vehicle of Shiva), and Garuda (the divine steed of Vishnu). Examples of demigods worshiped in South India are Madurai, Veeran, and Karuppu Sami.]

ਗੁਰਮੁਖਿ ਸਮਝੈ ਰੋਗੁ ਨ ਹੋਈ ॥

guramukh samajhai rog n hoee |

The Gurmukh understands, and does not suffer the disease.

ਇਹ ਗੁਰ ਕੀ ਪਉੜੀ ਜਾਣੈ ਜਨੁ ਕੋਈ ॥

eih gur kee pourree jaanai jan koee |

How rare are those who understand this ladder of the Guru.

ਜੁਗਹ ਜੁਗੰਤਰਿ ਮੁਕਤਿ ਪਰਾਇਣ ਸੋ ਮੁਕਤਿ ਭਇਆ ਪਤਿ ਪਾਇਦਾ ॥੧੩॥

jugeh juganthar mukath paraaein so mukath bhaeiaa path paaeidhaa |13|

Throughout the ages, they are dedicated to liberation, and so they become liberated; thus they are honoured. ||13||

ਪੰਚ ਤਤੁ ਸੁੰਨਹੁ ਪਰਗਾਸਾ ॥

panch thath sunnahu paragaasaa |

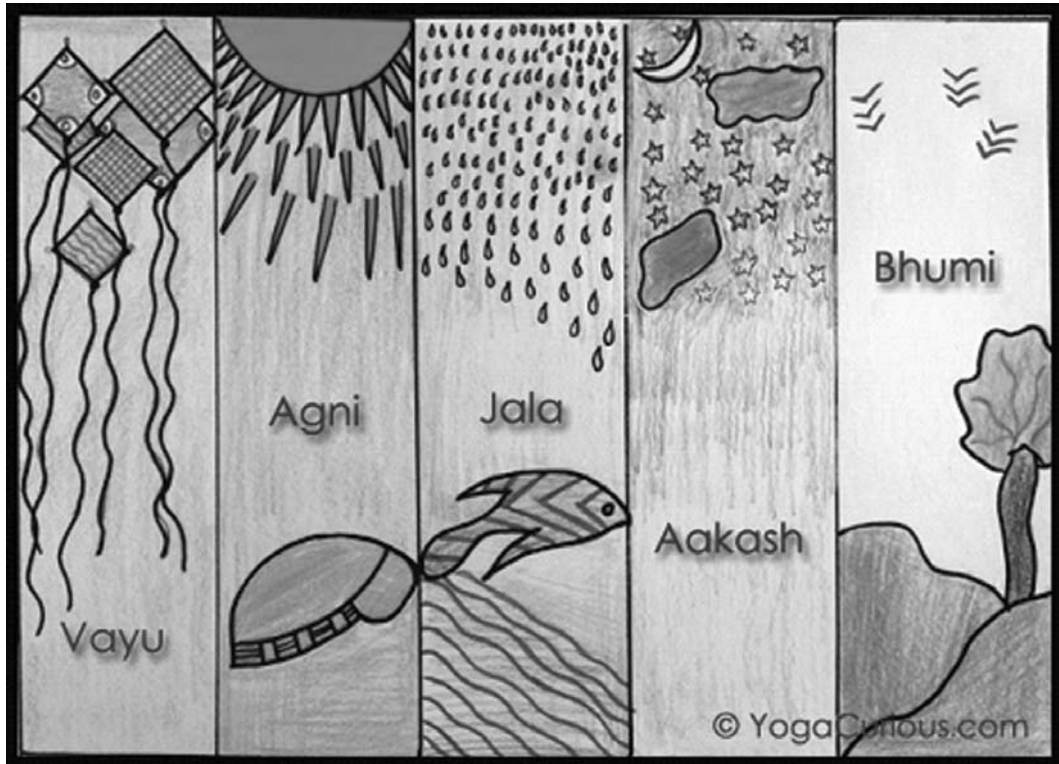
From the Primal Void, the five elements became manifest.

[The panch-tat means the five elements of nature. According to belief, every human body essentially are made from five elements which are Earth, Water, Fire, Air and Space (aakash). Upon death; all these 5 elements of human body are dissolved to respective element of nature, so that it can balance the cycle of nature.

Each of these five elements has its own functions and characteristic described below:

- Earth: This element is perceived by five senses that are Hearing, Smell, Taste, Touch and Sight. The physical body with muscles and bones refers to Earth.
- Water: This element has no odour (smell) but can be heard, felt, seen and tasted. In human body, blood and other fluid refer to Water.
- Fire: In human body the temperature refers the fire. It can be heard, felt and seen.
- Air: Air can be felt and heard only; one cannot see the air. In human body, the oxygen and carbon dioxide in the body refers to Air.
- Sky: Space is the medium of sound but is inaccessible to all other senses. And as in human body the Atma (Soul) refers to Space.

The combination of these 5 elements makes our body and will dissolve into respective element upon death.



Five Sense Organs

- Eye
- Ear
- Nose
- Tongue
- Skin

Five Functions of Sense Organs

- Vision
- Hearing
- Smell
- Taste
- Touch

Five Motor Organs

- Hands
- Legs
- Mouth
- Rectum
- Sex Organs

Perception Of Senses using Five Sense Organs

- Smell
- Taste
- Sight
- Touch
- Hearing

Four Intellectual Faculties

- Mind (Manam)
- Intellect (Bhuddhi)
- Inner or sub-consciousness (Chitt)
- Ego (Ahankar)
- Wisdom of self realization (searching/enquiring/questioning your self]

ਦੇਹ ਸੰਜੋਗੀ ਕਰਮ ਅਭਿਆਸਾ ॥

dhaeh sanjogee karam abhiaasaa |

They joined to form the body, which engages in actions.

ਬੁਰਾ ਭਲਾ ਦੁਇ ਮਸਤਕਿ ਲੀਖੇ ਪਾਪੁ ਪੁੰਨੁ ਬੀਜਾਇਦਾ ॥੧੪॥

buraa bhalaa dhue masathak leekhae paap punn beejaaidhaa |14|

Both bad and good are written on the forehead, the seeds of vice and virtue.

||14||

Seven Deadly Vices	Virtues
Pride	Humility
Greed, avarice, coveteousness	Liberality, mercy
Lust	Chastity, continence
Anger	Patience, meekness
Gluttony	Temperance, abstinence, self-control
Envy	Love of God, love of neighbor, love of enemy
Sloth	Fortitude, courage

ਉਤਮ ਸਤਿਗੁਰ ਪੁਰਖ ਨਿਰਾਲੇ ॥

ootham sathigur purakh niraalae |

The Satguru, the Primal Being, is sublime and detached.

ਸਬਦਿ ਰਤੇ ਹਰਿ ਰਸਿ ਮਤਵਾਲੇ ॥

sabdh rathae har ras mathavaalae |

Attuned to the Word of the Shabad, He is intoxicated with the sublime essence of the Master.

ਰਿਧਿ ਬੁਧਿ ਸਿਧਿ ਗਿਆਨੁ ਗੁਰੂ ਤੇ ਪਾਈਐ ਪੂਰੈ ਭਾਗਿ ਮਿਲਾਇਦਾ ॥੧੫॥

ridh budh sidh giaan guroo thae paaeeai poorai bhaag milaaeidhaa |15|

Riches, intellect, miraculous spiritual powers and spiritual wisdom are obtained from the Guru; through perfect destiny, they are received. ||15||

ਇਸੁ ਮਨ ਮਾਇਆ ਕਉ ਨੇਹੁ ਘਨੇਰਾ ॥

eis man maaeiaa ko naehu ghanaeraa |

This mind is so in love with Maya.

[The term maya, which means illusion or delusion, comes from the root ma meaning 'to form', and indicates the power of a god or demon to deceive, to change form, to do trickery and magic and create illusions. Many Hindu gods used Maya to trick enemies. Krishna's maya, in Mahabharat stories, to defeat Kaurav are quite popular.

In general words, 'Maya' means any trick, scam or ploy which takes you away from God.]

ਕੋਈ ਬੂਝਹੁ ਗਿਆਨੀ ਕਰਹੁ ਨਿਬੇਰਾ ॥

koei boojhahu giaanee karahu nibaeraa |

Only a few are spiritually wise enough to understand and know this.

ਆਸਾ ਮਨਸਾ ਹਉਮੈ ਸਹਸਾ ਨਰੁ ਲੋਭੀ ਕੂੜੁ ਕਮਾਇਦਾ ॥੧੬॥

aasaa manasaa houmai sehasaa nar lobhee koorr kamaaidhaa |16|

In hope and desire, egotism and skepticism, the greedy man acts falsely. ||16||

ਸਤਿਗੁਰ ਤੇ ਪਾਏ ਵੀਚਾਰਾ ॥

sathigur thae paaee veechaaraa |

From the Satguru, contemplative meditation is obtained.

ਸੁੰਨ ਸਮਾਧਿ ਸਚੇ ਘਰ ਬਾਰਾ ॥

sunn samaadh sachae ghar baaraa |

And then, one dwells with the true Master in His celestial home, the Primal State of absorption in deepest samadhi.

ਨਾਨਕ ਨਿਰਮਲ ਨਾਦੁ ਸਬਦ ਧੁਨਿ ਸਚੁ ਰਾਮੈ ਨਾਮਿ ਸਮਾਇਦਾ ॥੧੭॥੫॥੧੭॥

naanak niramal naadh sabadh dhun sach raamai naam samaaeidhaa |17|5|17|

O Nanak, the immaculate sound current of the Nad, and the music of the Shabad resound; one merges into the True Name of the Master. |17|5|17|

Shabad 4 (page 1043)

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੩

maaroo solehae mehalaa 3

Maru Sohle Mehla 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹੁਕਮੀ ਸਹਜੇ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ॥

hukamee sehajae srisatt oupaaee |

By the order of His command, He effortlessly created the universe.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਅਪਣੀ ਵਡਿਆਈ ॥

kar kar vaekhai apanee vaddiaaee |

Creating the universe, He gazes upon His own greatness.

ਆਪੇ ਕਰੇ ਕਰਾਏ ਆਪੇ ਹੁਕਮੇ ਰਹਿਆ ਸਮਾਈ ਹੇ ॥੧॥

aapae karae karaaeae aapae hukamae rehiaa samaaee hae |1|

He Himself acts, and inspires all to act; in His Will, He pervades and permeates all. |1|

ਮਾਇਆ ਮੋਹੁ ਜਗਤੁ ਗੁਬਾਰਾ ॥

maaeiaa mohu jagath gubaaraa |

The world is in the darkness of love and attachment to Maya.

ਗੁਰਮੁਖਿ ਬੁਝੈ ਕੇ ਵੀਚਾਰਾ ॥

guramukh boojhai ko veechaaraa |

How rare is that Gurmukh who contemplates, and understands.

ਆਪੇ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ਆਪੇ ਮੇਲਿ ਮਿਲਾਈ ਹੇ ॥੨॥

aapae nadhar karae so paaee aapae mael milaee hae |2|

He alone attains the Master, unto whom He grants His grace. He Himself unites in His Union. |2|

ਆਪੇ ਸੇਲੇ ਦੇ ਵਡਿਆਈ ॥

aapae maelae dhae vaddiaaee |

Uniting with Himself, He bestows glorious greatness.

ਗੁਰ ਪਰਸਾਦੀ ਕੀਮਤਿ ਪਾਈ ॥

gur parasaadhee keemath paaee |

By Guru's grace, one comes to know the Master's worth.

ਮਨਮੁਖਿ ਬਹੁਤੁ ਫਿਰੈ ਬਿਲਲਾਦੀ ਦੂਜੈ ਭਾਇ ਖੁਆਈ ਹੇ ॥੩॥

manamukh bahuth firai bilalaadhee dhoojai bhaae khuaaee hae |3|

The self-willed manmukh wanders everywhere, weeping and wailing; he is utterly ruined by the love of duality. |13|

ਹਉਮੈ ਮਾਇਆ ਵਿਚੇ ਪਾਈ ॥

houmai maaeiaa vichae paaee |

Egotism was instilled into the illusion of Maya.

ਮਨਮੁਖ ਭੂਲੇ ਪਤਿ ਗਵਾਈ ॥

manamukh bhoolae path gavaaee |

The self-willed manmukh is deluded, and loses his honour.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਨਾਇ ਰਾਚੈ ਸਾਚੈ ਰਹਿਆ ਸਮਾਈ ਹੇ ॥੪॥

guramukh hovai so naae raachai saachai rehiaa samaaee hae |4|

But one who becomes Gurmukh is absorbed in the Name; he remains immersed in the True Master. |14|

ਗੁਰ ਤੇ ਗਿਆਨੁ ਨਾਮ ਰਤਨੁ ਪਾਇਆ ॥

gur thae giaan naam rathan paaeiaa |

Spiritual wisdom is obtained from the Guru, along with the jewel of the Nam.

ਮਨਸਾ ਮਾਰਿ ਮਨ ਮਾਹਿ ਸਮਾਇਆ ॥

manasaa maar man maahi samaeiaa |

Desires are subdued, and one remains immersed in the mind.

ਆਪੇ ਖੇਲ ਕਰੇ ਸਭਿ ਕਰਤਾ ਆਪੇ ਦੇਇ ਬੁਝਾਈ ਹੇ ॥੫॥

aapae khael karae sabh karathaa aapae dhaee bujhaaee hae |5|

The Creator Himself stages all His plays; He Himself bestows understanding. |15|

ਸਤਿਗੁਰੁ ਸੇਵੇ ਆਪੁ ਗਵਾਏ ॥
sathigur saevae aap gavaaeae |
One who serves the Satguru eradicates self-conceit.

ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਬਦਿ ਸੁਖੁ ਪਾਏ ॥
mil preetham sabadh sukh paaeae |
Meeting with his beloved, he finds peace through the word of the Shabad.

ਅੰਤਰਿ ਪਿਆਰੁ ਭਗਤੀ ਰਾਤਾ ਸਹਜਿ ਮਤੇ ਬਣਿ ਆਈ ਹੇ ॥੬॥
anthar piaar bhagathee raathaa sehaj mathae ban aae hae |6|
Deep within his inner being, he is imbued with loving devotion; intuitively,
he becomes one with the Master. |6|

ਦੂਖ ਨਿਵਾਰਣੁ ਗੁਰ ਤੇ ਜਾਤਾ ॥
dhookh nivaaran gur thae jaathaa |
The destroyer of pain is known through the Guru.

ਆਪਿ ਮਿਲਿਆ ਜਗਜੀਵਨੁ ਦਾਤਾ ॥
aap miliaa jagajeevan dhaathaa |
The great giver, the life of the world, Himself has met me.

ਜਿਸ ਨੇ ਲਾਏ ਸੋਈ ਬੂਝੈ ਭਉ ਭਰਮੁ ਸਰੀਰਹੁ ਜਾਈ ਹੇ ॥੭॥
jis no laaeae soee boojhai bho bharam sareerahu jae hae |7|
He alone understands, whom the Master joins with Himself. Fear and doubt
are taken away from his body. |7|

ਆਪੇ ਗੁਰਮੁਖਿ ਆਪੇ ਦੇਵੈ ॥
aapae guramukh aapae dhaevai |
He Himself is the Gurmukh, and He Himself bestows His blessings.

ਸਚੈ ਸਬਦਿ ਸਤਿਗੁਰੁ ਸੇਵੈ ॥
sachai sabadh sathigur saevai |
Through the true Word of the Shabad, serve the True Guru.

ਜਰਾ ਜਮੁ ਤਿਸੁ ਜੋਹਿ ਨ ਸਾਕੈ ਸਾਚੇ ਸਿਉ ਬਣਿ ਆਈ ਹੇ ॥੮॥
jaraa jam this johi n saakai saachae sio ban aae hae |8|
Old age and death cannot even touch one who is in harmony with the True
Master. |8|

ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਜਲੈ ਸੰਸਾਰਾ ॥
thrisanaa agan jalai sansaaraa ।
The world is burning up in the fire of desire.

ਜਲਿ ਜਲਿ ਖਪੈ ਬਹੁਤੁ ਵਿਕਾਰਾ ॥
jal jal khapai bahuth vikaaraa ।
It burns and burns, and is destroyed in all its corruption.

ਮਨਮੁਖੁ ਠਉਰ ਨ ਪਾਏ ਕਬਹੂ ਸਤਿਗੁਰ ਬੂਝ ਬੁਝਾਈ ਹੇ ॥੯॥
manamukh thour n paaeae kabehoo sathigur boojh bujhaae hae ।9।
The self-willed manmukh finds no place of rest anywhere. The True Guru has imparted this understanding. ।।9।।

ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਵਡਭਾਗੀ ॥
sathigur saevan sae vaddabhaagee ।
Those who serve the True Guru are very fortunate.

ਸਾਚੈ ਨਾਮਿ ਸਦਾ ਲਿਵ ਲਾਗੀ ॥
saachai naam sadhaa liv laagee ।
They remain lovingly focused on the True Name forever.

ਅੰਤਰਿ ਨਾਮੁ ਰਵਿਆ ਨਿਹਕੇਵਲੁ ਤ੍ਰਿਸਨਾ ਸਬਦਿ ਬੁਝਾਈ ਹੇ ॥੧੦॥
anthar naam raviala nihakaeval thrisanaa sabadh bujhaae hae ।10।
The Immaculate Nam, permeates the nucleus of their inner being; through the Shabad, their desires are quenched. ।।10।।

ਸਚਾ ਸਬਦੁ ਸਚੀ ਹੈ ਬਾਣੀ ॥
sachaa sabadh sachee hai baanee ।
True is the Word of the Shabad, and True is the Bani of His Word.

ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕਿਨੈ ਪਛਾਣੀ ॥
guramukh viralai kinai pashaanee ।
How rare is that Gurmukh who realizes this.

ਸਚੇ ਸਬਦਿ ਰਤੇ ਬੈਰਾਗੀ ਆਵਣੁ ਜਾਣੁ ਰਹਾਈ ਹੇ ॥੧੧॥
sachae sabadh rathae bairaaagee aavan jaan rehaae hae ।11।
Those who are imbued with the True Shabad are detached. Their comings and goings in reincarnation are ended. ।।11।।

ਸਬਦੁ ਬੁਝੈ ਸੋ ਮੈਲੁ ਚੁਕਾਏ ॥
sabadh bujhai so mail chukaaeae |
One who realizes the Shabad is cleansed of impurities.

ਨਿਰਮਲ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਏ ॥
niramal naam vasai man aaeae |
The immaculate Nam abides within his mind.

ਸਤਿਗੁਰੁ ਅਪਣਾ ਸਦ ਹੀ ਸੇਵਹਿ ਹਉਮੈ ਵਿਚਹੁ ਜਾਈ ਹੇ ॥੧੨॥
sathigur apanaa sadh hee saevehi houmai vichahu jaaee hae |12|
He serves his true Guru forever, and egotism is eradicated from within.
||12||

ਗੁਰ ਤੇ ਬੁਝੈ ਤਾ ਦਰੁ ਸੂਝੈ ॥
gur thae boojhai thaa dhar soojhai |
If one comes to understand, through the Guru, then he comes to know the
Master's door.

ਨਾਮ ਵਿਹੂਣਾ ਕਥਿ ਕਥਿ ਲੂਝੈ ॥
naam vihoonaa kath kath loojhai |
But without the Nam, one babbles and argues in vain.

ਸਤਿਗੁਰੁ ਸੇਵੇ ਕੀ ਵਡਿਆਈ ਤ੍ਰਿਸਨਾ ਭੁਖ ਗਵਾਈ ਹੇ ॥੧੩॥
sathigur saevae kee vaddiaaee thrisanaa bhookh gavaae hae |13|
The glory of serving the True Guru is that it eradicates hunger and thirst.
||13||

ਆਪੇ ਆਪਿ ਮਿਲੈ ਤਾ ਬੁਝੈ ॥
aapae aap milai thaa boojhai |
When the Master unites them with Himself, then they come to understand.

ਗਿਆਨ ਵਿਹੂਣਾ ਕਿਛੁ ਨ ਸੂਝੈ ॥
giaan vihoonaa kishoo n soojhai |
Without spiritual wisdom, they understand nothing at all.

ਗੁਰ ਕੀ ਦਾਤਿ ਸਦਾ ਮਨ ਅੰਤਰਿ ਬਾਣੀ ਸਬਦਿ ਵਜਾਈ ਹੇ ॥੧੪॥
gur kee dhaath sadhaa man anthar baanee sabadh vajaaee hae |14|
One whose mind is filled with the Guru's gift forever - his inner being
resounds with the Shabad, and the Word of the Guru's Bani. ||14||

ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਕਰਮ ਕਮਾਇਆ ॥
jo dhur likhiaa s karam kamaaeiaa |
He acts according to his pre-ordained destiny.

ਕੋਇ ਨ ਮੇਟੈ ਧੁਰਿ ਫੁਰਮਾਇਆ ॥
koe n maettai dhur furamaaeiaa |
No one can erase the command of the Primal Master.

ਸਤਸੰਗਤਿ ਮਹਿ ਤਿਨ ਹੀ ਵਾਸਾ ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿ ਪਾਈ ਹੇ ॥੧੫॥
sathasangath mehi thin hee vaasaa jin ko dhur likh paee hae |15|
They alone dwell in the Sat Sangat, who have such pre-ordained destiny.
||15||

ਅਪਣੀ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ॥
apanee nadhar karae so paeeae |
He alone finds the Master, unto whom He grants His Grace.

ਸਚੈ ਸਬਦਿ ਤਾੜੀ ਚਿਤੁ ਲਾਏ ॥
sachai sabadh thaarree chith laeeae |
He links his consciousness to the deep meditative state of the True Shabad.

ਨਾਨਕ ਦਾਸੁ ਕਹੈ ਬੇਨੰਤੀ ਭੀਖਿਆ ਨਾਮੁ ਦਰਿ ਪਾਈ ਹੇ ॥੧੬॥੧॥
naanak dhaas kehai baenanthee bheekhiaa naam dhar paee hae |16|1|
Nanak, Your slave, offers this humble prayer; I stand at Your door, begging
for Your Name. ||16||1||

Shabad 5 (1070)

ਮਾਰੂ ਮਹਲਾ ੪ ॥
maaroo mehalaa 4 |
Maru Mehla 4

ਹਰਿ ਅਗਮ ਅਗੋਚਰੁ ਸਦਾ ਅਬਿਨਾਸੀ ॥
har agam agochar sadhaa abinaasee |
The Master is inaccessible and unfathomable; He is eternal and imperishable.

ਸਰਬੇ ਰਵਿ ਰਹਿਆ ਘਟ ਵਾਸੀ ॥
sarabae rav rehiaa ghatt vaasee |
He dwells in the heart, and is all-pervading, permeating everywhere.

ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਦਾਤਾ ਹਰਿ ਤਿਸਹਿ ਸਰੇਵਹੁ (ਪੂਜਨਾ) ਪ੍ਰਾਣੀ ਹੇ ॥੧॥
this bin avar n koee dhaathaa har thisehi saraevahu praanee hae |1|
There is no other giver except Him; worship the Master, O mortals. |1|1|

ਜਾ ਕਉ ਰਾਖੈ ਹਰਿ ਰਾਖਣਹਾਰਾ ॥ ਤਾ ਕਉ ਕੋਇ ਨ ਸਾਕਸਿ ਮਾਰਾ ॥
jaa ko raakhai har raakhanehaaraa | thaa ko koe n saakas maaraa |
No one can kill anyone who is saved by the saviour God

ਸੋ ਐਸਾ ਹਰਿ ਸੇਵਹੁ ਸੰਤਹੁ ਜਾ ਕੀ ਉਤਮ ਬਾਣੀ ਹੇ ॥੨॥
so aisaa har saevahu santhahu jaa kee ootham baanee hae |2|
So serve such a Master, O saints, whose Bani is exalted and sublime. |2|1|

ਜਾ ਜਾਪੈ ਕਿਛੁ ਕਿਥਾਉ ਨਾਹੀ ॥
jaa jaapai kish kithaao nahaee |
When it seems that a place is empty and void,

ਤਾ ਕਰਤਾ ਭਰਪੂਰਿ (ਪੂਰੀ ਤਰਾਂ) ਸਮਾਹੀ ॥
thaa karathaa bharapoor samaahee |
there, the Creator Master is permeating and pervading.

ਸੂਕੇ ਤੇ ਫੁਨਿ ਹਰਿਆ ਕੀਤੇਨੁ ਹਰਿ ਧਿਆਵਹੁ ਚੋਜ ਵਿਡਾਣੀ ਹੇ ॥੩॥
sookae thae fun hariiaa keethon har dhiaavahu choj viddaanee hae |3|
He causes the dried-up branch to blossom forth in greenery again; so meditate
on the Master - wondrous are His ways |3|1|

ਜੋ ਜੀਆ ਕੀ ਵੇਦਨ (ਤੜਪ, ਪੀੜ)ਜਾਣੈ ॥
jo jeeaa kee vaedhan jaanai |
The One who knows the anguish of all beings

ਤਿਸੁ ਸਾਹਿਬ ਕੈ ਹਉ ਕੁਰਬਾਣੈ ॥
this saahib kai ho kurabaanai |
unto that Master, I am a sacrifice.

ਤਿਸੁ ਆਗੈ ਜਨ ਕਰਿ ਬੇਨੰਤੀ ਜੋ ਸਰਬ ਸੁਖਾ ਕਾ ਦਾਣੀ ਹੇ ॥੪॥
this aagai jan kar baenanthee jo sarab sukhaa kaa dhaanee hae |4|
Offer your prayers to the One who is the Giver of all peace and joy. |4|1|

ਜੋ ਜੀਐ ਕੀ ਸਾਰ ਨ ਜਾਣੈ ॥
jo jeeai kee saar n jaanai |
But one who does not know the state of the soul.

ਤਿਸੁ ਸਿਉ ਕਿਛੁ ਨ ਕਹੀਐ ਅਜਾਣੈ (ਬੇਸਮਝ) ॥
this sio kish n keheei ajaanai |
do not say anything to such an ignorant person.

ਮੂਰਖ ਸਿਉ ਨਹ ਲੂਝੁ ਪਰਾਣੀ ਹਰਿ ਜਪੀਐ ਪਦੁ (ਪਦਵੀ) ਨਿਰਬਾਣੀ (ਅਮਰ)ਹੇ ॥੫॥
moorakh sio neh loojh paraanee har japeei padh nirabaanee hae |5|
Do not argue with fools, O mortals. Meditate on the Master, in the state of
Nirvana. |15|

ਨਾ ਕਰਿ ਚਿੰਤ ਚਿੰਤਾ ਹੈ ਕਰਤੇ ॥
naa kar chinth chintha hai karathae |
Don't worry - let the Creator take care of it.

ਹਰਿ ਦੇਵੈ ਜਲਿ ਥਲਿ ਜੰਤਾ ਸਭਤੈ ॥
har dhaevai jal thal janthaa sabhathai |
The Master gives to all creatures in the water and on the land.

ਅਚਿੰਤ ਦਾਨੁ ਦੇਇ ਪ੍ਰਭੁ ਮੇਰਾ ਵਿਚਿ ਪਾਥਰ ਕੀਟ (ਕੀੜੇ) ਪਖਾਣੀ (ਪਥੱਰ ਵਿਚ ਰਹਿਣ ਵਾਲੇ) ਹੇ ॥੬॥
achinth dhaan dhaee prabh maeraa vich paathar keett pakhaanee hae |6|
My God bestows His blessings without being asked, even to worms in soil
and stones. |16|

ਨਾ ਕਰਿ ਆਸ ਮੀਤ ਸੁਤ ਭਾਈ ॥
naa kar aas meeth suth bhaae |
Do not place your hopes in friends, children and siblings.

ਨਾ ਕਰਿ ਆਸ ਕਿਸੈ ਸਾਹ ਬਿਉਹਾਰ (ਵਣਜ-ਵਿਓਪਾਰ) ਕੀ ਪਰਾਈ ॥
naa kar aas kisai saah biouhaar kee paraae |
Do not place your hopes in kings or the business of others.

ਬਿਨੁ ਹਰਿ ਨਾਵੈ ਕੋ ਬੋਲੀ ਨਾਹੀ ਹਰਿ ਜਪੀਐ ਸਾਰੰਗਪਾਣੀ (ਸੰਸਾਰ ਦਾ ਮਾਲਕ) ਹੇ ॥੭॥
bin har naavai ko baelee naahee har japeei saarangapaanee hae |7|
Without the Master's Name, no one will be your helper; so meditate on the
Master, the controller of the world. |17|

ਅਨਦਿਨੁ ਨਾਮੁ ਜਪਹੁ ਬਨਵਾਰੀ (ਵਾਹਿਗੁਰੂ) ॥
anadhin naam japahu banavaaree |
Night and day, recite the Nam.

ਸਭ ਆਸਾ ਮਨਸਾ ਪੂਰੈ ਥਾਰੀ ॥

sabh aasaa manasaa poorai thaaree |
All your hopes and desires shall be fulfilled.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਜਪਹੁ ਭਵ ਖੰਡਨੁ ਸੁਖਿ ਸਹਜੇ ਰੈਣਿ ਵਿਹਾਣੀ (ਬਤੀਤ ਕਰਨਾ) ਹੇ ॥੮॥

jan naanak naam japahu bhav khanddan sukh sehajae rain vihaanee hae |8|
O servant Nanak, recite the Nam, the Name of the destroyer of fear, and your
life-night shall pass in intuitive peace and poise. |18|

ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥

jin har saeviaa thin sukh paaeiaa |
Those who serve the Master find peace.

ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥

sehajae hee har naam samaaeiaa |
They are intuitively absorbed in the Master's Name.

ਜੋ ਸਰਣਿ ਪਰੈ ਤਿਸ ਕੀ ਪਤਿ ਰਾਖੈ ਜਾਇ ਪੁਛਹੁ ਵੇਦ ਪੁਰਾਣੀ ਹੇ ॥੯॥

jo saran parai this kee path raakhai jaae pooshahu vaedh puraanee hae |9|
The Master preserves the honour of those who seek His sanctuary; go and
consult the Vedas and the Puranas. |19|

ਜਿਸੁ ਹਰਿ ਸੇਵਾ ਲਾਏ ਸੇਈ ਜਨੁ ਲਾਗੈ ॥

jis har saevaa laaeae soee jan laagai |
That humble being is attached to the Master's service, whom the Master so
attaches.

ਗੁਰ ਕੈ ਸਬਦਿ ਭਰਮ ਭਉ ਭਾਗੈ ॥

gur kai sabadh bharam bho bhaagai |
Through the Word of the Guru's Shabad, doubt and fear are dispelled.

ਵਿਚੇ ਗ੍ਰਿਹ ਸਦਾ ਰਹੈ ਉਦਾਸੀ ਜਿਉ ਕਮਲੁ ਰਹੈ ਵਿਚਿ ਪਾਣੀ ਹੇ ॥੧੦॥

vichae grih sadhaa rehai oudhaasee jio kamal rehai vich paanee hae |10|
In his own home, he remains unattached, like the lotus flower in the water.
|110|

ਵਿਚਿ ਹਉਮੈ ਸੇਵਾ ਥਾਇ ਨ ਪਾਏ ॥

vich houmai saevaa thaae n paaeae |
One who serves in egotism is not accepted or approved.

ਜਨਮਿ ਮਰੈ ਫਿਰਿ ਆਵੈ ਜਾਏ ॥

janam marai fir aavai jaaeae ।

Such a person is born, only to die again, and come and go in reincarnation.

ਸੋ ਤਪੁ ਪੂਰਾ ਸਾਈ ਸੇਵਾ ਜੋ ਹਰਿ ਮੇਰੇ ਮਨਿ ਭਾਣੀ ਹੇ ॥੧੧॥

so thap pooraa saae saevaa jo har maerae man bhaanee hae ।11।

Perfect is that penance and that service, which is pleasing to the Mind of my Master. ।।11।।

ਹਉ ਕਿਆ ਗੁਣ ਤੇਰੇ ਆਖਾ ਸੁਆਮੀ ॥

ho kiasa gun thaerae aakhaa suaamee ।

What glorious Virtues of Yours should I recite, O my Master?

ਤੂੰ ਸਰਬ ਜੀਆ ਕਾ ਅੰਤਰਜਾਮੀ ॥

thoo sarab jeeaa kaa antharajaamee ।

You are the Inner-knower, the searcher of all souls.

ਹਉ ਮਾਗਉ ਦਾਨੁ ਤੁਝੈ ਪਹਿ ਕਰਤੇ ਹਰਿ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੀ ਹੇ ॥੧੨॥

ho maago dhaan thujhai pehi karathae har anadhin naam vakhaanee hae ।12।

I beg for blessings from You, O Creator; I repeat Your Name night and day. ।।12।।

ਕਿਸ ਹੀ ਜੋਰੁ ਅਹੰਕਾਰ ਬੋਲਣ ਕਾ ॥

kis hee jor ahankaar bolan kaa ।

Some speak in egotistical power.

ਕਿਸ ਹੀ ਜੋਰੁ ਦੀਬਾਨ (ਹਕੂਮਤ, ਰਾਜ-ਦਰਬਾਰ) ਮਾਇਆ ਕਾ ॥

kis hee jor dheebaan maaeiaa kaa ।

Some have the power of authority and Maya.

ਮੈ ਹਰਿ ਬਿਨੁ ਟੇਕ ਧਰ ਅਵਰ ਨ ਕਾਈ ਤੂੰ ਕਰਤੇ ਰਾਖੁ ਮੈ ਨਿਮਾਣੀ ਹੇ ॥੧੩॥

mai har bin ttaek dhar avar n kaaee thoo karathae raakh mai nimaanee hae

।13।

I have no other support at all, except the Master. O Creator, please save me, meek and dishonoured. ।।13।।

ਨਿਮਾਣੇ ਮਾਣੁ ਕਰਹਿ ਤੁਧੁ ਭਾਵੈ ॥

nimaanae maan karehi thudh bhaavai ।

You bless the meek and dishonoured with honour, as it pleases You.

ਹੋਰ ਕੇਤੀ ਝਖਿ ਝਖਿ (ਬੇਹੂਦਾ ਬੋਲਣਾ) ਆਵੈ ਜਾਵੈ ॥
hor kaethee jhakh jhakh aavai jaavai |
Many others argue in conflict, coming and going in reincarnation.

ਜਿਨ ਕਾ ਪਖੁ ਕਰਹਿ ਤੂ ਸੁਆਮੀ ਤਿਨ ਕੀ ਉਪਰਿ ਗਲ ਤੁਧੁ ਆਣੀ ਹੇ ॥੧੪॥
jin kaa pakh karehi thoo suaamee thin kee oopar gal thudh aanee hae |14|
Those people, whose side You take, O Master, are elevated and successful.
||14||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਿਨੀ ਸਦਾ ਧਿਆਇਆ ॥
har har naam jinee sadhaa dhiaaeiaa |
Those who meditate forever on the Name of the Master

ਤਿਨੀ ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ॥
thinee gur parasaadh param padh paaeiaa |
by Guru's Grace, obtain the supreme status.

ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ਬਿਨੁ ਸੇਵਾ ਪਛੋਤਾਣੀ ਹੇ ॥੧੫॥
jin har saeviaa thin sukh paaeiaa bin saevaa pashothaanee hae |15|
Those who serve the Master find peace; without serving Him, they regret and
repent. ||15||

ਤੂ ਸਭ ਮਹਿ ਵਰਤਹਿ ਹਰਿ ਜਗੰਨਾਥੁ ॥
thoo sabh mehi varathehi har jagannaath |
You are pervading all, O Master of the world.

ਸੋ ਹਰਿ ਜਪੈ ਜਿਸੁ ਗੁਰ ਮਸਤਕਿ ਹਾਥੁ ॥
so har japai jis gur masathak haath |
He alone meditates on the Master, upon whose forehead the Guru places His
hand.

ਹਰਿ ਕੀ ਸਰਣਿ ਪਇਆ ਹਰਿ ਜਾਪੀ ਜਨੁ ਨਾਨਕੁ ਦਾਸੁ ਦਸਾਣੀ (ਗੁਲਾਮਾ ਦਾ ਗੁਲਾਮ) ਹੇ ॥੧੬॥੨॥
har kee saran paeiaa har jaapee jan naanak dhaas dhasaanee hae |16|2|
Entering the sanctuary of the Master, I meditate on the Master; servant Nanak
is the slave of His slaves. ||16||2||

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ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ ੫
maaroo solehae mehalaa 5
Maru Sohle Mehla 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਕਲਾ ਉਪਾਇ ਧਰੀ ਜਿਨਿ ਧਰਣਾ (ਧਰਤੀ)॥
kalaa oupaae dharee jin dharanaa |
He infused His power into the earth.

ਗਗਨੁ ਰਹਾਇਆ ਹੁਕਮੇ ਚਰਣਾ (ਚਰਣ, ਪੈਰ)॥
gagan rehaaeiaa hukamae charanaa |
He suspends the heavens upon the feet of His Command.

ਅਗਨਿ ਉਪਾਇ ਈਧਨ ਮਹਿ ਬਾਧੀ ਸੋ ਪ੍ਰਭੁ ਰਾਖੈ ਭਾਈ ਹੇ ॥੧॥
agan oupaae eedhan mehi baadhee so prabh raakhai bhaaee hae |1|
He created fire and locked it into wood. That God protects all, O siblings of
destiny. |1|1|1|

ਜੀਅ ਜੰਤ ਕਉ ਰਿਜਕੁ ਸੰਬਾਹੇ ॥
jeea janth ko rijak sanbaahae |
He gives nourishment to all beings and creatures.

ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਆਪਾਹੇ ॥
karan kaaran samarath aapaahae |
He Himself is the all-powerful Creator, the cause of causes.

ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ ਸੋਈ ਤੇਰਾ ਸਹਾਈ ਹੇ ॥੨॥
khin mehi thaap outhaapaneharaa soee thaeraa sehaaee hae |2|
In an instant, He establishes and disestablishes; He is your help and support.
|1|2|1|

ਮਾਤ ਗਰਭ ਮਹਿ ਜਿਨਿ ਪ੍ਰਤਿਪਾਲਿਆ ॥
maath garabh mehi jin prathipaaliaa |
He cherished you in your mother's womb.

ਸਾਸਿ ਗ੍ਰਾਸਿ ਹੋਇ ਸੰਗਿ ਸਮਾਲਿਆ ॥
saas graas hoe sang samaaliaa |
With every breath and morsel of food, He is with you, and takes care of you.

ਸਦਾ ਸਦਾ ਜਪੀਐ ਸੋ ਪ੍ਰੀਤਮੁ ਵਡੀ ਜਿਸੁ ਵਡਿਆਈ ਹੇ ॥੩॥

sadhaa sadhaa japeeai so preetham vaddee jis vaddiaaee hae |3|

Forever and ever, meditate on that beloved; great is His greatness! ||3||

ਸੁਲਤਾਨ ਖਾਨ ਕਰੇ ਖਿਨ ਕੀਰੇ ॥

sulathaan khaan karae khin keerae |

The sultans and nobles are reduced to dust in an instant.

ਗਰੀਬ ਨਿਵਾਜਿ ਕਰੇ ਪ੍ਰਭੁ ਮੀਰੇ ॥

gareeb nivaaj karae prabh meerae |

God cherishes the poor, and makes them into rulers.

ਗਰਬ ਨਿਵਾਰਣ ਸਰਬ ਸਧਾਰਣ ਕਿਛੁ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਈ ਹੇ ॥੪॥

garab nivaaran sarab sadhaaran kish keemath kehee n jaaee hae |4|

He is the destroyer of egotistical pride, the support of all. His value cannot be estimated. ||4||

ਸੋ ਪਤਿਵੰਤਾ (ਇਜੱਤ ਵਾਲਾ) ਸੋ ਧਨਵੰਤਾ ॥

so pathivanthaa so dhanavanthaa |

He alone is honourable, and he alone is wealthy,

ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਹਰਿ ਭਗਵੰਤਾ ॥

jis man vasiaa har bhagavanthaa |

within whose mind the Master abides.

ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧਪ ਭਾਈ ਜਿਨਿ ਇਹ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ਹੇ ॥੫॥

maath pithaa suth bandhap bhaaee jin eih srisatt oupaaee hae |5|

He alone is my mother, father, child, relative and sibling, who created this Universe. ||5||

ਪ੍ਰਭ ਆਏ ਸਰਣਾ ਭਉ ਨਹੀ ਕਰਣਾ ॥

prabh aaeae saranaa bho nehee karanaa |

I have come to God's sanctuary, and so I fear nothing.

ਸਾਧਸੰਗਤਿ ਨਿਹਚਉ ਹੈ ਤਰਣਾ ॥

saadhasangath nihacho hai tharanaa |

In the Saadh Sangat, I am sure to be saved.

ਮਨ ਬਚ ਕਰਮ ਅਰਾਧੇ ਕਰਤਾ ਤਿਸੁ ਨਾਹੀ ਕਦੇ ਸਜਾਈ ਹੇ ॥੬॥
man bach karam araadhae karathaa this naahee kadhae sajaaee hae |6|
One who adores the Creator in thought, word and deed, shall never be
punished. | |6| |

ਗੁਣ ਨਿਧਾਨ (ਖਜ਼ਾਨਾ) ਮਨ ਤਨ ਮਹਿ ਰਵਿਆ ॥
gun nidhaan man than mehi raviala |
One whose mind and body are permeated with the Master, the treasure of
virtue,

ਜਨਮ ਮਰਣ ਕੀ ਜੋਨਿ ਨ ਭਵਿਆ ॥
janam maran kee jon n bhaviala |
does not wander in birth, death and reincarnation.

ਦੁਖ ਬਿਨਾਸ ਕੀਆ ਸੁਖਿ ਡੇਰਾ ਜਾ ਤ੍ਰਿਪਤਿ ਰਹੇ ਆਘਾਈ (ਭਰ ਜਾਨਾ) ਹੇ ॥੭॥
dhookh binaas keeaa sukh ddaeraa jaa thripath rehae aaghaae hae |7|
Pain vanishes and peace prevails, when one is satisfied and fulfilled. | |7| |

ਮੀਤੁ ਹਮਾਰਾ ਸੋਈ ਸੁਆਮੀ ॥
meeth hamaaraa soee suaamee |
My Master is my best friend.

ਥਾਨ ਥਾਨੰਤਰਿ (ਹਰ ਜਗਾ) ਅੰਤਰਜਾਮੀ ॥
thaan thananthar antharajaamee |
The Inner-knower, the searcher of hearts, is in all places and interspaces.

ਸਿਮਰਿ ਸਿਮਰਿ ਪੂਰਨ ਪਰਮੇਸੁਰ ਚਿੰਤਾ ਗਣਤ (ਗਿਣਤੀ ਮਿਣਤੀ) ਮਿਟਾਈ ਹੇ ॥੮॥
simar simar pooran paramaesur chinthaa ganath mittaaee hae |8|
Meditating, in remembrance on the Perfect Transcendent Master, I am rid of
all anxieties and calculations. | |8| |

ਹਰਿ ਕਾ ਨਾਮੁ ਕੋਟਿ ਲਖ ਬਾਹਾ (ਬਾਹ) ॥
har kaa naam kott lakh baahaa |
One who has the Name of the Master has hundreds of thousands and millions
of arms.

ਹਰਿ ਜਸੁ ਕੀਰਤਨੁ ਸੰਗਿ ਧਨੁ ਤਾਹਾ ॥
har jas keerathan sang dhan thaahaa |
The wealth of the Kirtan of the Master's praises is with him.

ਗਿਆਨ ਖੜਗੁ (ਤਲਵਾਰ) ਕਰਿ ਕਿਰਪਾ ਦੀਨਾ ਦੂਤ (ਵਿਕਾਰ, ਦੁਸ਼ਮਨ) ਮਾਰੇ ਕਰਿ ਧਾਈ (ਧਾਵਾ ਬੁਲਣਾ) ਹੇ
॥੯॥

giaan kharrag kar kirapaa dheenaa dhooth maarae kar dhaae hae |9|
In His Mercy, God has blessed me with the sword of spiritual wisdom; I have
attacked and killed the demons. |19| |

ਹਰਿ ਕਾ ਜਾਪੁ ਜਪਹੁ ਜਪੁ ਜਪਨੇ ॥
har kaa jaap japahu jap japanae |
Recite the shabad of the Master

ਜੀਤਿ ਆਵਹੁ ਵਸਹੁ ਘਰਿ ਅਪਨੇ ॥
jeeth aavahu vasahu ghar apanae |
Be a winner of the game of life and come to abide in your true home.

ਲਖ ਚਉਰਾਸੀਹ ਨਰਕ ਨ ਦੇਖਹੁ ਰਸਕਿ ਰਸਕਿ (ਪਿਆਰ ਵਿਚ ਲੀਨ ਹੋਨਾ) ਗੁਣ ਗਾਈ ਹੇ ॥੧੦॥
lakh chouraaseeh narak n dhaekhahu rasak rasak gun gaaee hae |10|
You shall not see the 8.4 million types of hell; sing His praises and remain
saturated with loving devotion |10| |

ਖੰਡ ਬ੍ਰਹਮੰਡ ਉਧਾਰਣਹਾਰਾ ॥
khandd brehamandd oudhaaranehaaraa |
He is the saviour of worlds and galaxies.

ਊਚ ਅਥਾਹ ਅਗੰਮ ਅਪਾਰਾ ॥
ooch athaah aganm apaaraa |
He is lofty, unfathomable, inaccessible and infinite.

ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰੇ ਪ੍ਰਭੁ ਅਪਨੀ ਸੋ ਜਨੁ ਤਿਸਹਿ ਧਿਆਈ ਹੇ ॥੧੧॥
jis no kirapaa karae prabh apanee so jan thisehi dhiaee hae |11|
That humble being, unto whom God grants His grace, meditates on Him.
|11| |

ਬੰਧਨ ਤੋੜਿ ਲੀਏ ਪ੍ਰਭਿ ਮੋਲੇ ਮੈਨੂੰ॥
bandhan thorr leeeae prabh molae |
God has broken my bonds, and claimed me as His own.

ਕਰਿ ਕਿਰਪਾ ਕੀਨੇ ਘਰ ਗੋਲੇ ॥
kar kirapaa keenae ghar golae |
In His Mercy, He has made me the slave of His home.

ਅਨਹਦ ਰੁਣ ਝੁਣਕਾਰੁ ਸਹਜ ਧੁਨਿ ਸਾਚੀ ਕਾਰ ਕਮਾਈ ਹੇ ॥੧੨॥
anehadh run jhunakaar sehaj dhun saachee kaar kamaaee hae |12|
The unstruck celestial sound current resounds and vibrates, when one performs
acts of true service. ||12||

ਮਨਿ ਪਰਤੀਤਿ ਬਨੀ ਪ੍ਰਭ ਤੇਰੀ ॥
man paratheeth banee prabh thaeree |
O God, I have enshrined faith in You within my mind.

ਬਿਨਸਿ ਗਈ ਹਉਮੈ ਮਤਿ ਮੇਰੀ ॥
binas gee houmai math maeree |
My egotistical intellect has been driven out.

ਅੰਗੀਕਾਰੁ ਕੀਆ ਪ੍ਰਭਿ ਅਪਨੈ ਜਗ ਮਹਿ ਸੋਭ ਸੁਹਾਈ ਹੇ ॥੧੩॥
angeekaar keeaa prabh apanai jag mehi sobh suhaaee hae |13|
God has made me His own, and now I have a glorious reputation in this
world. ||13||

ਜੈ ਜੈ ਕਾਰੁ ਜਪਹੁ ਜਗਦੀਸੈ ॥
jai jai kaar japahu jagadheesai |
Proclaim His victory, and meditate on the Master of the universe.

ਬਲਿ ਬਲਿ ਜਾਈ ਪ੍ਰਭ ਅਪੁਨੇ ਈਸੈ ॥
bal bal jaaee prabh apunae eesai |
I am a sacrifice, a sacrifice to my Master

ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਦੀਸੈ ਏਕਾ ਜਗਤਿ ਸਬਾਈ ਹੇ ॥੧੪॥
this bin dhoojaa avar n dheesai eaekaa jagath sabaee hae |14|
I do not see any other except Him. The One Master pervades the whole
world. ||14||

ਸਤਿ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਜਾਤਾ ॥
sath sath sath prabh jaathaa |
True is God.

ਗੁਰ ਪਰਸਾਦਿ ਸਦਾ ਮਨੁ ਰਾਤਾ ॥
gur parasaadh sadhaa man raathaa |
By Guru's grace, my mind is attuned to Him forever.

ਸਿਮਰਿ ਸਿਮਰਿ ਜੀਵਹਿ ਜਨ ਤੇਰੇ ਏਕੰਕਾਰਿ ਸਮਾਈ ਹੇ ॥੧੫॥

simar simar jeevehi jan thaerae eaekankaar samaaee hae |15|

Your humble servants live by meditating in remembrance on You, merging in You, O One universal Creator. ||15||

ਭਗਤ ਜਨਾ ਕਾ ਪ੍ਰੀਤਮੁ ਪਿਆਰਾ ॥

bhagath janaa kaa preetham piaaraa |

The dear Master is the beloved of His humble devotees.

ਸਭੈ ਉਧਾਰਣੁ (ਬਚਾਵਣ ਵਾਲਾ) ਖਸਮੁ ਹਮਾਰਾ ॥

sabhai oudhaaran khasam hamaaraa |

My Master is the saviour of all.

ਸਿਮਰਿ ਨਾਮੁ ਪੁੰਨੀ (ਪੂਰਨ ਹੋਨਾ) ਸਭ ਇਛਾ ਜਨ ਨਾਨਕ ਪੈਜ ਰਖਾਈ ਹੇ ॥੧੬॥੧॥

simar naam punnee sabh eishaa jan naanak paij rakhaaee hae |16|1|

Meditating in remembrance on the Nam, all desires are fulfilled. He has saved the honour of servant Nanak. ||16||1||

Shabad 7 (page 1103) Bhagat Kabir

ਉਦਕ (ਵਰਗਾ) ਸਮੁੰਦ ਸਲਲ (ਪਾਣੀ) ਕੀ ਸਾਖਿਆ (ਕਤਰਾ) ਨਦੀ ਤਰੰਗ (ਲਹਿਰ) ਸਮਾਵਹਿਗੇ ॥

oudhak samundh salal kee saakhiaa nadhee tharang samaavehigae |

Like drops of water in the run of the ocean, and like waves in the stream, I merge in the Master.

ਸੁੰਨਹਿ (ਪਰਮ ਆਤਮਾ) ਸੁੰਨੁ (ਆਤਮਾ) ਮਿਲਿਆ ਸਮਦਰਸੀ (ਪਖਪਾਤ ਰਹਿਤ) ਪਵਨ ਰੂਪ ਹੋਇ ਜਾਵਹਿਗੇ ॥੧॥

sunnehi sunn miliaa samadharasee pavan roop hoe jaavehigae |1|

Merging my existence into the Absolute Being of God, I have become impartial and transparent, like the air. ||1||

ਬਹੁਰਿ ਹਮ ਕਾਹੇ ਆਵਹਿਗੇ ॥

bahur ham kaahae aavehigae |

Why should I come into the world again?

ਆਵਨ ਜਾਨਾ ਹੁਕਮੁ ਤਿਸੈ ਕਾ ਹੁਕਮੈ ਬੁਝਿ (ਅਨੁਭਵ) ਸਮਾਵਹਿਗੇ ॥੧॥ ਰਹਾਉ ॥

aavan jaanaa hukam thisai kaa hukamai bujh samaavehigae |1| rehaao |

Coming and going is by the Hukam of His Command; realizing His Hukam, I shall merge in Him. ||1||rahau||

ਜਬ ਚੂਕੈ (ਖਤਮ ਹੋ ਜਾਨਾ) ਪੰਚ ਧਾਤੁ ਕੀ ਰਚਨਾ ਐਸੇ ਭਰਮੁ ਚੁਕਾਵਹਿਗੇ ॥
jab chookai panch dhaath kee rachanaa aisae bharam chukaavehigae |
When the body, formed of the five elements, perishes, then any such doubts
shall end.

ਦਰਸਨੁ ਛੋਡਿ ਭਏ ਸਮਦਰਸੀ ਏਕੋ ਨਾਮੁ ਧਿਆਵਹਿਗੇ ॥੨॥
dharasan shodd bheae samadharasee eaeko naam dhiaavehigae |2|
Giving up the different schools of philosophy, I look upon all equally; I
meditate only on the One Name. |2|

ਜਿਤ ਹਮ ਲਾਏ ਤਿਤ ਹੀ ਲਾਗੇ ਤੈਸੇ ਕਰਮ ਕਮਾਵਹਿਗੇ ॥
jith ham laaeae thith hee laagae thaisae karam kamaavehigae |
Whatever I am attached to, to that I am attached; such are the deeds I do.

ਹਰਿ ਜੀ ਕ੍ਰਿਪਾ ਕਰੇ ਜਉ ਅਪਨੀ ਤੋ ਗੁਰ ਕੇ ਸਬਦਿ ਸਮਾਵਹਿਗੇ ॥੩॥
har jee kirapaa karae jo apanee tha gur kae sabadh samaavehigae |3|
When the dear Master grants His Grace, then I am merged in the Word of
the Guru's Shabad. |3|

ਜੀਵਤ ਮਰਹੁ ਮਰਹੁ ਫੁਨਿ ਜੀਵਹੁ ਪੁਨਰਪਿ (ਦੁਬਾਰਾ) ਜਨਮੁ ਨ ਹੋਈ ॥
jeevath marahu marahu fun jeevahu punarap janam n hoe |
Die while yet alive, and by so dying, be alive; thus you shall not be reborn
again.

ਕਹੁ ਕਬੀਰ ਜੋ ਨਾਮਿ ਸਮਾਨੇ ਸੁੰਨ ਰਹਿਆ ਲਿਵ ਸੋਈ ॥੪॥੪॥
kahu kabeer jo naam samaanae sunn rehiaa liv soee |4|4|
Says Kabir, whoever is absorbed in the Nam remains lovingly absorbed in the
Primal, Absolute Master. |4|4|

Shabad 8 (page 1105) Bhagar Namdev

ਕਬੀਰ ਕਾ ਸਬਦੁ ਰਾਗੁ ਮਾਰੂ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀ ਕੀ
kabeer kaa sabadh raag maaroo baanee naamadhaeo jee kee
Shabad of Kabir, Raga Maru, The Word of Namdev Ji:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਚਾਰਿ ਮੁਕਤਿ ਚਾਰੈ ਸਿਧਿ ਮਿਲਿ ਕੈ ਦੂਲਹ ਪ੍ਰਭ ਕੀ ਸਰਨਿ ਪਰਿਓ ॥
chaar mukath charai sidh mil kai dhooleh prabh kee saran pariou |
I have obtained the four kinds of liberation, and the four miraculous spiritual
powers, in the sanctuary of God, my husband Master.

The Four Muktis are:

- **Saalokya Mukti:** When a devotee worships a particular god, he will ultimately obtain a place in the heavenly abode of that particular god.
- **Saaroopya Mukti:** A devotee practising even more intense devotion will not only obtain a place in the heavenly abode, but will also acquire the qualities of the god he worships. The method of worship followed here is called as 'Kriya'. Kriya here means performing Pooja, Homa and other rituals.
- **Saameepya Mukti:** If the worship is even more intense, the seeker will not only acquire the qualities of the god he worships, but will also gain a godly form and a place very near to God. This method is called 'Yoga'. Here Yoga means the eight steps of Ashtanga Yoga.
- **Saayujya Mukti:** When the worshiper transcends the Saguna form and reaches the Nirguna form, the seeker will realise that Jeevatma and Paramatma are one and the same. The instrument to obtain this is 'Jnana'.

The Miraculous Powers

A miracle is an event not explicable by natural or scientific laws. Jesus explains in the New Testament that miracles are performed by faith in God. "If you have faith as small as a mustard seed, you can say to this mountain, 'move from here to there' and it will move." (Gospel of Matthew 17:20). The Catholic Church recognises miracles as being works of God, either directly, or through the prayers and intercessions of a specific saint or saints.

Siddhis are spiritual, paranormal, supernatural powers, abilities, and attainments that are the products of spiritual advancement through s?dhan?s such as meditation and yoga. The term "psychic powers" is often used interchangeably in Buddhism.

In Hinduism, the siddhis are as follows:

- A?im?: reducing one's body even to the size of an atom
- Mahima: expanding one's body to an infinitely large size
- Garima: becoming infinitely heavy
- Laghima: becoming almost weightless
- Pr?pti: having unrestricted access to all place
- Pr?k?mya: realising whatever one desires
- I??va: possessing absolute authority
- Va?tva: the power to subjugate all.]
- mukiq BieE cauhUM jug jwinE jsu kIriq mwQY CqRü DirE]1]
- mukath bhaeiou chouhoon jug jaaniou jas keerath maathai shathra dhariou

|1|

I am liberated, and famous throughout the four ages; the canopy of praise and fame waves over my head. ||1||

The four ages are:

- Satyug: the time period of rishis
- Treta: the time period of lord Rama
- Dwapar: the time period of lord Krishna
- Kalyug: the time period of Guru Nanak

Satyug is sometimes referred to as the "Golden Age". It lasted 1,728,000 years. The goddess Dharma (depicted in the form of cow), which symbolises morality, stood on all four legs during this period. Later in the Treta Yuga it would become three, and two in the later Dvapara Yuga. Currently, in the immoral age of Kali, it stands on one leg.

The time period calculated for each yuga (era) according to Puranas is as follows:

- Satya-yuga = 4000 divine years, Sandhya = 400 divine years, Sandhyansa = 400 divine years. Total = 4800 divine years x 360 days = 1,728,000 human years.
- Treta-yuga = 3000 divine years, Sandhya = 300 divine years, Sandhyansa = 300 divine years. Total = 3600 divine years x 360 days = 1,296,000 human years.
- Dvapara-yuga = 2000 divine years, Sandhya = 200 divine years, Sandhyansa = 200 divine years. Total = 2400 divine years x 360 days = 864,000 human years.
- Kal-yuga = 1000 divine years, Sandhya = 100 divine years, Sandhyansa = 100 divine years. Total = 1200 divine years x 360 days = 432,000 human years.]

ਰਾਜਾ ਰਾਮ (ਵਾਹਿਗੁਰੂ) ਜਪਤ ਕੇ ਕੇ ਨ ਤਰਿਓ ॥
raajaa raam japath ko ko n thariou |
Meditating on the sovereign Master, who has not been saved?

ਗੁਰ ਉਪਦੇਸਿ ਸਾਧ ਕੀ ਸੰਗਤਿ ਭਗਤੁ ਭਗਤੁ ਤਾ ਕੇ ਨਾਮੁ ਪਰਿਓ ॥੧॥ ਰਹਾਉ ॥
gur oupadhaes saadh kee sangath bhagath bhagath thaa ko naam pariou |1|
rehaao

Whoever follows the Guru's Teachings and joins the Saadh Sangat, is called the most devoted of the devotees. ||1|| rahau ||

ਸੰਖ ਚਕ੍ਰ ਮਾਲਾ ਤਿਲਕੁ ਬਿਰਾਜਿਤ ਦੇਖਿ ਪ੍ਰਤਾਪੁ ਜਮੁ (ਮੌਤ ਦਾ ਦੇਵਤਾ) ਡਰਿਓ ॥

sankh chakr maalaa thilak biraajith dhaekh prathaap jam ddariou ।

He is adorned with the conch, the chakra, the mala and the ceremonial tilak mark on his forehead; gazing upon his radiant glory, the messenger of death is scared away.

ਨਿਰਭਉ ਭਏ ਰਾਮ ਬਲ ਗਰਜਿਤ ਜਨਮ ਮਰਨ ਸੰਤਾਪ ਹਿਰਿਓ ॥੨॥

nirabho bheae raam bal garajith janam maran santhaap hiriou ।2।

He becomes fearless, and the power of the Master thunders through him; the pains of birth and death are taken away. ।।2।।

ਅੰਬਰੀਕ ਕਉ ਦੀਓ ਅਭੈ ਪਦੁ ਰਾਜੁ ਭਭੀਖਨ ਅਧਿਕ ਕਰਿਓ ॥

anbareek ko dheeu abhai padh raaj bhabheekhan adhik kariou ।

The Master blessed Ambreek with fearless dignity, and elevated Bhabhikhan to become king.

[**Ambreek:** In Hindu mythology, Ambreek was an Ikshvaku king. He was a great devotee of Vishnu and adhered firmly to the truth. He performed a yaga with such great devotional fervour that lord Narayana was pleased to bless him with Sudarshana Chakra (Sudarshana meaning "good vision") and which manifested as a wheel of prosperity, peace and security to his kingdom. Once, Ambreek performed the Dvadasi Vratha, which required that the king must start a fast on Ekadashi and break it at the start of Dvadasi and feed all the people. As the moment of breaking the fast was drawing near, the mighty sage Durvasa arrived and was received with all honours by Ambreek. Durvasa agreed to the king's request to be his honoured guest, and asked the king to wait until he finished his bath in the river and returned. As the auspicious moment approached when the king had to break his fast to fulfil the vow of the vrata, Durvasa did not turn up. On the advice of the sage Vasishta, the king broke his fast by taking a Tulsi leaf with water, and waited for the arrival of sage Durvasa to offer him food.

Durvasa, who was well known for his short temper, felt that Ambreek had violated the respect due to a guest by breaking his fast before the guest had taken his meal, and in his rage created a demon to kill Ambreek, out of a strand of his hair. Narayana's Sudarshana intervened, destroyed the demon and started chasing Durvasa himself. Durvasa went to Brahma and Shiva for protection. Both pleaded their inability to save him. He went to Narayana himself, who said that he could do nothing as he was bound by the blemishless devotion of Ambreek and suggested to the sage to seek the pardon of the king. Durvasa went to Ambreek, who prayed to Vishnu to recall the Sudarsana and save Durvasa.

Bibhishan: Bibhishan was the younger brother of the Rakshasa (demon) king

Ravana of Lanka. Though a Rakshasa himself, Vibhishana was of a noble character and advised Ravana, who kidnapped and abducted Sita, to return her to her husband Rama in an orderly fashion and promptly. When his brother did not listen to his advice, Vibhishana joined Rama's army. Later, when Rama defeated Ravana, Rama crowned Vibhishana as the king of Lanka.]

ਨਉ ਨਿਧਿ ਠਾਕੁਰਿ ਦਈ ਸੁਦਾਮੈ ਧੂਅ ਅਟਲੁ ਅਜਹੂ ਨ ਟਰਿਓ ॥੩॥

no nidh thaakur dhee sudhaamai dhraaa attal ajehoo n ttariou |3|

Sudama's Master blessed him with the nine treasures; he made Dhru permanent and unmoving; as the north star, he still hasn't moved. |13|

[**Dhruv** was son of the King Uttanapada and his wife Suniti. The king also had another son Uttama, born to his second queen Suruchi. Once, when Dhruva was a child of five years of age, he was sitting on his father's lap at the King's throne. Suruchi, who was jealous of the older son, forcefully removed Dhruv from his father's lap. When Dhruv protested and asked why he could not be allowed to sit on his father's lap, Suruchi said, 'only God can allow you that privilege. Go ask him.'

Suniti tried to console the distraught child, but Dhruv was determined to hear of his fate from God himself. Seeing his firm resolve, his mother bode him farewell as he set out on a lonely journey to the forest. Dhruv was determined to seek for himself his rightful place, and noticing this resolve, the divine sage Narada appeared before him and tried to desist him from assuming a severe austerity upon himself at such an early age. But, Dhruv's fierce determination knew no bounds, and the astonished sage guided him towards his goal by teaching him the rituals and mantras to meditate on when seeking Vishnu. The one mantra which Narada taught and which was effectively used by Dhruv was Om Namoh Bhagavate Vasudevaya. Having been advised, Dhruv started his meditation, and went without food and water for six months, his mind fixed on God. The austerity of his meditation shook the heavens and the God appeared before him, but the child would not open his eyes because he was still merged in his inner vision. Vishnu had to adopt a strategy of causing that inner vision to disappear. Immediately Dhruva opened his eyes, and, seeing outside what he had been seeing all along in his mental vision, prostrated. Vishnu touched his right cheek by his divine conch and that sparked off his speech. Out poured forth a beautiful poem of praise of God in 12 powerful verses, which are called Dhruva-stuti. Dhruv, then was blessed to be a most shining star in the sky, called 'Dhruv Tara'.

Sudama: The story of Sudama is described in the Bhagwat Purana. He was a poor brahmin boy who became a close friend of Krishna. Krishna learnt to chant from Sudama.

After completing their studies, Sudama and Krishna went their own ways. Krishna became the king of Dwarka and married princess Rukmini, the goddess

of prosperity. Sudama, on the other hand, married a simple brahmin girl and began to lead the life of a devotee. Sudama's wife gave birth to two children. Because of Sudama's austere life style, the family began to face difficult days, with little food to eat and no clothes to wear. .

On a cold night, when her children were without blanket, she approached Sudama and humbly said, "Go for the sake of our dear children, meet Krishna."

The very prospect of meeting Krishna, his old friend, made Sudama happy. "I will go and see him, but I will not ask him for anything."

Just before his departure for Dwarka, Sudama came to his wife. Both had the same thought. "What will I give to Krishna when I see him after such a long time?"

Sudama's wife ran to her neighbour's house and asked for some boiled rice, to give to Sudama to take for Krishna. When Sudama came to the palace, surprisingly enough, no one stopped him.

He looked through various rooms and finally located Krishna and Rukmini. When Krishna saw Sudama he ran to embrace him. Then Krishna sat down and washed Sudama's tired feet with warm water and put sandalwood paste on them.

After the royal meal, they all settled down to chat. Krishna and Sudama exchanged the happenings of their lives since they departed from Sandipani's hermitage. Suddenly Krishna noticed a small bundle on Sudama's waist. He remarked, "Ah! You have brought a present for me!"

Sudama hesitated, "How do I give a king, a poor man's handful of rice?" When Krishna noticed that Sudama was ashamed to give him the bundle, he remarked, "Sudama, the poorest gifts given to me with love is dearer to me than the richest of gifts given without love." Krishna was thoughtful, "He has not come to ask anything for himself. He came out of love for his wife and me." Then he quickly snatched off the bundle and opened it. There it was, his favorite boiled rice! He tossed some in his mouth with great satisfaction.

Next morning Sudama bid Krishna and Rukmini farewell. The long road back home did not seem to be that hard as he thought. When he reached home, he was amazed to see that a huge mansion was standing in place of his poor hut. His wife and children, wearing new clothes, came to receive him. He could hardly recognize them. Sudama felt the touch of the all-knowing Krishna who had rewarded Sudama for his gift of love.

Sudama continued to lead the life of a hermit while his family enjoyed the generous gifts of wealth from Krishna.]

ਭਗਤ ਹੇਤਿ ਮਾਰਿਓ ਹਰਨਾਖਸੁ ਨਰਸਿੰਘ ਰੂਪ ਹੋਇ ਦੇਹ ਧਰਿਓ ॥

bhagath haeth maariou haranaakhas narasingh roop hoe dhaeh dhariou ।

For the sake of His devotee Prahlaad, God assumed the form of the man-lion, and killed Harnaakhash.

[Story of Harnakhash: Hiranyakashipu was the king of the Daityas. The Daityas, though born of the same parentage as the Devas, were always, at war with the latter. Hiranyakashipu, king of the Daityas succeeded in conquering his cousins, the Devas, and seated himself on the throne of the heavens and ruled the three worlds — the earth, inhabited by men and animals; the heavens, inhabited by gods and godlike beings; and the nether world, inhabited by the Daityas and declared himself to be the god of the whole universe and proclaimed that there was no other God but himself.

Hiranyakashipu had a son called Prehlad who from his infancy was devoted to God, the Almighty. Once he had witnessed the three little kittens trapped in a furnace, coming out alive from the burning fire. This miracle had happened with the prayers of an old woman, the keeper of those kittens. This miracle turned Prehlad from the worship of his father to the Almighty.

Hiranyakashipu sent his son to two teachers called Shanda and Amarka, who were very stern disciplinarians, with strict injunctions that Prahlada was never to hear even the name of God. The teachers took the prince to their home, and there he was put to study with the other children of his age. But the little Prehlada, instead of learning from his books, devoted all the time in teaching the other boys how to worship God. The teachers told the terrible fact to the his father.

Hiranyakashipu became enraged and tried by gentle persuasions to dissuade Prahlada from the worship of God, but in vain. The rage of the king knew no bounds, and he ordered the boy to be immediately killed. So the Daityas struck him with pointed weapons; but Prehlad's mind was so intent upon God that he felt no pain from them.

He then ordered Prehlad to be trampled under foot by an elephant. The enraged elephant could not crush the body.

Prehlad aunt, Holika, who had a boon that so far she was covered with a divine scarf, she would not be harmed by fire, took Prehlad in her lap and jumped into the fire. Miraculously the strong wind blew and the scarf flew from the head of Holika and covered Prehlad. Holika was burnt alive and Prehlad was saved.

Next, the king ordered the boy to be tied with mighty serpents called up from the nether worlds, and then cast him to the bottom of the ocean, where huge mountains were to be piled high upon him, so that he should die. It too did not work, and no harm came to Prehlad. Prehlad was gently lifted up above the waves, and safely carried to the shore.

Finally, he tied Prehlad to a burning iron pillar and drew sword to cut his throat. God then sent Narsing Avtar to rescue Prehlad. Narsing Avtar dragged Hiranyakashipu to the threshold of the palace, it was the time of dusk. He, with his nails, tore apart Hiranyakashipu stomach and killed him.]

ਨਾਮਾ ਕਹੈ ਭਗਤਿ ਬਸਿ ਕੇਸਵ (ਲੰਬੇ ਕੇਸਾ ਵਾਲਾ) ਅਜਹੂੰ ਬਲਿ ਕੇ ਦੁਆਰ ਖਰੇ ॥੪॥੧॥
 naamaa kehai bhagath bas kaesav ajehoon bal kae dhuaar kharo |4|1|
 Says Namdev, the beautiful-haired Master is in the power of His devotees;
 He is standing at Balraja's door, even now! |4|1|1|

[**Raja Bali:** Bali was a benevolent Asura King, and the grandson of Bhagat Prehlada.

His reign over the realm was characterised by peace and prosperity. He later expanded his realm – bringing the entire world under his benevolent rule – and was even able to conquer the underworld and Heaven, which he wrested from Indra and the Devas. The Devas, after their defeat at the hands of Bali, approached their patron Vishnu and entreated him to restore their lordship over Heaven.

In Heaven, Bali, on the advice of his guru and advisor, Sukracharya, began the Ashwamedha Yaga so as to maintain his rule over the three worlds. Vishnu, meanwhile, adopted the avatar of Vamana, a small Brahmin boy, and, during the rite, approached Bali and requested a grant of land – although only as much land as he could cover with three paces.

Despite the warnings of his advisor, Bali granted this boon. Vamana then grew to an immense size, and, with his first pace, traversed the all of the earth and the underworld. With his second pace, he covered Heaven in its entirety. Admitting defeat, and seeing that Vamana has no more room for his last step, Bali offered his own head as a stepping-stone. Vishnu step his third foot on Bali's head and he was drown to the netherworld called Patala. Vishnu, seeing the devotion of Bali blessed him to be the King of Patala.]

Shabad 9 (page 1106)

ਰਾਗੁ ਮਾਰੂ ਬਾਣੀ ਜੈਦੇਉ ਜੀਉ ਕੀ
 raag maaroo baanee jaidhaeo jeeo kee
 Raga Maru Bani Jaidev jeo ki

ਚੰਦ (ਖੱਬੇ ਪਾਸੇ ਦੀ ਨਾਸ) ਸਤ (ਪ੍ਰਾਨ, ਸਾਹ) ਭੇਦਿਆ (ਵਿਣ ਲੈਣਾ) ਨਾਦ (ਵਿਚਕਾਰ) ਸਤ ਪੂਰਿਆ (ਰੋਕ ਲੈਣਾ) ਸੂਰ (ਸੱਜੇ ਪਾਸੇ ਦੀ ਨਾਸ) ਸਤ ਖੋੜਸਾ (ਸੋਲਾਂ ਵਾਰੀ) ਦਤੁ ਕੀਆ (ਪ੍ਰਾਨ ਬਾਹਰ ਕਢਨੇ) ॥

chandh sath bhaedhiaa naadh sath pooriaa soor sath khorrasaa dhath keeaa |

The breath is drawn in through the left nostril; it is held in the central channel of the sushmanaa, and exhaled through the right nostril, repeating the Master's Name sixteen times.

ਅਬਲ ਬਲੁ (ਕਮਜ਼ੋਰ ਮਨ ਦਾ ਬਲ) ਤੋੜਿਆ ਅਚਲ ਚਲੁ (ਚੰਚਲ ਸੁਭਾਓ ਵਾਲਾ) ਥਪਿਆ ਅਘੜੁ (ਅਲੜ ਮਨ) ਘੜਿਆ ਤਹਾ ਅਪਿਉ (ਅਸੁੜ) ਪੀਆ ॥੧॥

abal bal thorriaa achal chal thapiaa agharr gharriaa thehaa apio peeaa |1|

I am powerless; my power has been broken. My unstable mind has been stabilised, and my unadorned soul has been adorned. I drink in the Immortal Nectar. ||1||

ਮਨ ਆਦਿ ਗੁਣ ਆਦਿ ਵਖਾਣਿਆ ॥

man aadh gun aadh vakhaaniaa |

Within my mind, I recite the Name of the Primal Master God, the source of virtue.

ਤੇਰੀ ਦੁਬਿਧਾ ਦ੍ਰਿਸਟਿ ਸੰਮਾਨਿਆ ॥੧॥ ਰਹਾਉ ॥

thaeree dhubidhaa dhrisatt sanmaaniaa |1| rehaao |

My vision, that You and I are separate, has melted away. ||1|| rahau ||

ਅਰਧਿ (ਪ੍ਰਭੂ) ਕਉ ਅਰਧਿਆ ਸਰਧਿ (ਸ਼ਰਧਾ ਰਖਨ ਵਾਲਾ) ਕਉ ਸਰਧਿਆ ਸਲਲ ਕਉ ਸਲਲਿ (ਪਾਣੀ) ਸੰਮਾਨਿ ਆਇਆ ॥

aradh ko aradhiaa saradh ko saradhiaa salal ko salal sanmaan aaeiaa |

I worship the One who is worthy of being worshipped. I trust the One who is worthy of being trusted. Like water merging in water, I merge in the Master.

ਬਦਤਿ (ਆਖਣਾ) ਜੈਦੇਉ ਜੈਦੇਵ ਕਉ ਰੰਮਿਆ ਬ੍ਰਹਮੁ ਨਿਰਬਾਣੁ (ਵਾਸ਼ਨਾ ਰਹਿਤ) ਲਿਵ ਲੀਣੁ ਪਾਇਆ ॥੨॥੧॥

badhath jaidhaeo jaidhaev ko ranmiaa breham nirabaan liv leen paaeiaa |2|1|

Says Jaidev, I meditate and contemplate the luminous, triumphant Master. I am lovingly absorbed in the Nirvana. ||2||1||

Shabad 10 (page 1106)

ਰਾਗੁ ਮਾਰੂ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ

raag maaroo baanee ravidhaas jeeo kee

Raga Maru, The Bani of Ravidas Ji:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਐਸੀ ਲਾਲ(ਪਿਆਰੇ, ਸੋਹਣੇ ਪ੍ਰਭੂ) ਤੁਝ ਬਿਨੁ ਕਉਨੁ ਕਰੈ ॥

aisee laal thujh bin koun karai |

O love, who else but You could do such a thing?

ਗਰੀਬ ਨਿਵਾਜੁ ਗੁਸਈਆ (ਮਾਲਕ) ਮੇਰਾ ਮਾਥੈ ਛਤ੍ਰੁ ਧਰੈ ॥੧॥ ਰਹਾਉ ॥

gareeb nivaaj guseeaa maeraa maathai shathra dharai |1| rehaao |

O patron of the poor, Master of the World, You have put the canopy of Your grace over my head. ||1|| rahau ||

ਜਾ ਕੀ ਛੋਤਿ (ਛੇ) ਜਗਤ ਕਉ ਲਾਗੈ ਤਾ ਪਰ ਤੁਹੀ ਢਰੈ (ਢਲਦਾ ਹੈ)॥

jaa kee shoth jagath ko laagai thaa par thuhaaee tarai |

Only You can grant Mercy to that person whose touch pollutes the world.

ਨੀਚਹ ਉਚ ਕਰੈ ਮੇਰਾ ਗੋਬਿੰਦੁ ਕਾਹੂ ਤੇ ਨ ਡਰੈ ॥੧॥

neecheh ooch karai maeraa gobindh kaahoo thae n ddarai |1|

You exalt and elevate the lowly, O my Master of the universe; You are not afraid of anyone. |1|1|1|

ਨਾਮਦੇਵ ਕਬੀਰੁ ਤਿਲੋਚਨੁ ਸਧਨਾ ਸੈਨੁ ਤਰੈ ॥

naamadhaev kabeer thilochan sadhanaa sain tharai |

Namdev, Kabir, Trilochan, Sadhana and Sain crossed over.

ਕਹਿ ਰਵਿਦਾਸੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਹਰਿ ਜੀਉ ਤੇ ਸਭੈ ਸਰੈ (ਹੋ ਸਕਦੇ ਹਨ)॥੨॥੧॥

kehi ravidhaas sunahu rae santhahu har jeeo thae sabhai sarai |2|1|1|

Says Ravidas, listen, O saints, through the dear Master, all is accomplished.

|2|1|1|1|

Bhagats Ravidas, Namdev, Kabir, Sain, and Sadhna belonged to lower castes and were not allowed to enter Hindu temples and read scriptures. However, with the grace of God, they became great saints of their times. Their hymns are included along with the Guru hymns in Guru Granth Sahib. The occupations of the above Bhagats were:

- Ravidas was a cobbler
- Namdev was a tailor
- Kabir was a weaver
- Sain was a barber
- Sadhna was a butcher, and

The subject of castes include study of Varna and Jati:

Varan: Varna means colour, and was a framework for classifying people first used in Vedic Indian society. It is referred to frequently in the ancient Indian texts. The four classes were

- the Brahmins (priestly people), they represent white colour and wear cotton janeo.
- the Kshatriyas (who were rulers, administrators and warriors), they represent red colour and wear jute janeo
- the Vaishyas (artisans, merchants, tradesmen and farming), represent yellow colour and wear jute janeo.
- Shudras (labouring). They represent black colour. They were not allowed to wear janeo.

The varna categorisation implicitly had a fifth element, being those people deemed to be entirely outside its scope, such as tribal people and the untouchables.

Jati: Jati, meaning birth, is mentioned much less often in ancient texts, where it is clearly distinguished from varna. There are four varna but thousands of j?tis. They are complex social groups that lack universally applicable definition or characteristic, and have been more flexible and diverse than was previously often assumed.

The Scheduled Castes (SCs) and Scheduled Tribes (STs) are official designations given to various groups of historically disadvantaged people in India. The terms are recognised in the Constitution of India and the various groups are designated in one or other of the categories.

Other Backward Class (OBC) is a collective term used by the Government of India to classify castes which are socially and educationally disadvantaged. It is one of several official classifications of the population of India, along with Scheduled Castes and Scheduled Tribes (SCs and STs).

Janeo, Holy Thread

Janeu is a consecrated thread that is worn by each and every Hindu Brahmin and also by Kshatriyas and Vaishyas. This holy thread of 'Janeo' suggests the development of a male, from a young boy to a man. The type of Janeu is different for different caste groups or sects of people.

One is Brahmghandh Janeu (with 5 knots or 3 knots), which is meant for Brahmins, and

Second Vishnughandh Janeu (with one knot), meant for other classes.

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