

Guru Granth Sahib

An Empirical Study

(VOLUME 1)

(From Sriraga to Raga Asa; pages 14–488 of
Guru Granth Sahib)

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*This book is dedicated to
My Colleagues in the University*

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- 2011** 1. Sikh Religion and the Sikh People (Sixth Edition)
2. Sikh Law Book (Second Edition)
3. Guru Granth Sahib: An Empirical Study Volume 1
- 2010** 1. Guru Granth Sahib, An Introductory Study (Fourth Edition)
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3. Puniya da Chand - (ਪੁਨਿਆ ਦਾ ਚੰਨ) Panjabi Poetry
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- 1984** 1. Invasion of Golden Temple
- 1983** 1. Sikh Festivals
- 1982** 1. Sikhs & Sikhism

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Introduction

This is my fourth book in 'Guru Granth Sahib' series, the other three are:

1. Guru Granth Sahib, An Introductory Study
2. Guru Granth Sahib, An Advance Study Volume 1 & II
3. Guru Granth Sahib, An Insight into the Format and Design

All books cater for different type of readership and have been very popular amongst the readers. Where the first book has its 4th edition out in 2010, the second book has had three editions out so far.

The present book is completely different from the above three. It looks deeply into the references used in the compositions. It also sets the stage to prove the knowledge of the Sikh Gurus in variety of other disciplines viz., general sciences, astronomy, zoology, botany, biology and so on. It takes readers to a different plane of study, where they dig deeper into research. For example, if a composition talks about constellations, I want to explain what constellation stands for and how it is relevant in the composition; if the composition mentions about the food and its effect on the body, then I talk about the structure of human body and the food science etc. I try to prove that the mention of these course of studies is proof enough that the Gurus were conversant in many other disciplines of study.

I pray to Waheguru to give me strength and health that I should go on writing for the Sikh cause until my last breath.

I thank my secretary Poonam Kapoor for her help and encouragement to bring out this unique book.

23rd January 2011
London

Dr. Sukhbir Singh Kapoor

SRI RAGA

Introduction to Sri Raga

It is a raga of Eastern thaht. Its literal meaning is 'New life'. A life starting after the end of the previous life. Thus life & death are both components of this raga. Compositions included in this raga are recorded on 80 pages, from pages 14-93 of Guru Granth Sahib.

The raga is recommended to be sung in the third part of the day i.e., 12 noon – 3 p.m. and the recommended season of its singing is winter (herment) in the months of November – December. The Winter season is divided into two parts i.e., herment (moderate winter) and shisher, Dec-Jan (severe winter)

The opening captions of the raga are arranged as follows:

Line 1: Ik ongkar satgur Prasad [called Mangal]²

Line 2: Raga Sri Mehla Pehla 1, Ghar 1 [referring to raga (Sri), composer Guru Mehla 1 i.e., first Guru, Guru Nanak and the Tal (beat of the tabla i.e., 1, respectively]

4. Structure of compositions: The horizontal sequence of the structure is almost complete with all type of compositions recorded in this raga e.g., shabads, ashtpadis, specialist compositions, chants, specialists compositions, var and Bhagat bani. Following is a view of horizontal sequence of arrangement of bani in Guru Granth Sahib. [For our study it can be divided into the following seven blocks]

1	2	3	4	5	6	7
Shabads 1-6 padas	Ashtpadis shabads of 8 padas	Specialist compositions titled; untitled	Chhants	Specialist composition	Vars	Bhagat Bani

The total of all varied compositions in Guru Granth Sahib is as follows:

1	2	3	4	5	6	7
2032 ⁴	Total=311	Total 130; 32 Titled	Total=144	For count refer to 3	Total=22	797 ⁵

Important statistical data:

According to one count the grand total of all compositions in Guru Granth Sahib is 5894.

Only in one raga i.e., raga Maru there are 62 shabads of 16 padas called Sohle.

In the concluding section there are 20 Swayas of M5 and 123 of eleven Bhhats. Total = 143

The total of all sloaks is 1656 and the count and placement of various sloaks are as follows:

Nitnem section: 2 sloaks in Japji

In the raga section: 1015 sloaks in the raga section included in various compositions, of which a few counts are as follows:

16 sloaks in chhants of Guru Arjan

144 sloaks in specialist compositions e.g., Sukhmani (24), Bawan Akhri (52) Thtihe (17), Rutti (16) and others.

853 sloaks are included in 20 Vars (var of Satta and Balwand and Var in raga Basant have no sloaks in them)

2 sloaks in two shabads in Raga Maru

In the concluding section:

71 sloaks titled as Sahaskriti

24 sloaks titled Gatha

23 sloaks titled Phuney

11 sloaks titled Chaubole

243 sloaks titled Bhagat Kabir [five of these Sloaks are of Guru Arjan, and one of Guru Amardas]

130 sloaks of Bhagat Farid [18 of these sloaks are of Gurus: M1= 4, M3= 5, M4 = 1, M5 =8]

211 sloaks in the chapter heading 'Sloak Varan te Vadeek'

2 sloaks the stamp to confirm the conclusion of Guru Granth Sahib.

5. The possible subject-title of Sri raga can be called 'The Search of the Almighty', as most of the compositions, in this raga, deal with God realization.

6. The split of the compositions is as follows:

Shabads = 100; M1-33, M3- 31; M4-6; M5- 30

Ashtpadis= 27; M1 -17, M3-8, M5-2

Pre-Chhant specialist =6; M1-2, M4-1, M5-3

Chhants = 3; M4-1, M5-

Post-Chhants specialist =1; M4

Var =1; M4 [21 pauris and 48 sloaks]

Bhagat bani shabads=5; Kabir-2, Trilochan-1, Beni-1, Ravidas-1

Total compositions are: 100+27+6+3+1+1+5 = 143

A detailed analysis of the structure of the compositions can be viewed from the following table:

	P	P	P	P	P	Ash	Soh	Spe	Spe	Chh	Spe	Var	Sloak
Gurus:	2	3	4	5	6	8	16	un-titled	titled				
Nanak		5	25	3		17		1 (24 padas)	2 Pehre				7
Angad													2
Amardas		1	26	4		8							33
Ramdas			6						1 Pehre	4 pada	1	6 Pada	121 pauri
Arjan			30			2		1 (21 padas)	1 pehre	1+1			5 titled Dakhna Plus 1
Teg Bahadur													
Bhagats:													
Kabir		1	1										
Trilochan				1									
Beni				1									
Ravidas		1											
Total	0	8	88	9	-	27	0	2	4	3	1	1	(48)

*Ash = Ashtpadi – 8 padas; Soh = Sohle – 16 padas; Spe = Specialist; P= padas, Chh=chhants

** Guru Nanak's 2 pehre are: 1 of 4 padas, and 2nd of 5 padas

*** Guru Ramdas's 6 pada shabad is titled Wanjara meaning a merchant.

*** Dakhna is a Multani word for a Sloak. Where, Guru Arjan's Chhants have a sloak preceding pada, then each such pada is captioned 'Chhant'. Please count it only a pada of the Chhant and not a complete chhant.

7. According to one choice, in this raga there are four compositions, amongst many others, which are of special importance, they are as follows:

Page 16, Mehla 1, shabad no. 7 [Life setting objects: sub ras]

Page 44, Mehla 5, shabad no.76 [Happiness and status come with His Grace]

Page 59, Mehla 1, Ashtpadi no. 11 [Examples of true love]

Page 70, Mehla 5, Ashtpadi no. 26 [What should one do to tackle difficulties]

The above mentioned shabads are discussed hereunder in detail.

A Few important points to note in this raga are as follows:

1. Page 15, shabad no. 5 : Reference of Sufis, possibly Greek Philosophers

ਸਚੁ ਮਿਲਿਆ ਤਿਨ ਸੋਫੀਆਂ ਰਾਖਣ ਕਉ ਦਰਵਾਰੁ ॥

(ਜਿਨਾ ਦਾਰਸ਼ਨਕਾ ਨੂੰ ਸੱਚ ਲੱਭ ਪਿਆ ਹੈ, ਉਹ ਹੀ ਵਾਹਿਗੁਰੂ ਦੇ ਦਰਬਾਰ ਜਾ ਸੱਕਨਗੇ)

Those philosophers have found the Truth who were allowed to enter the court of the Almighty.

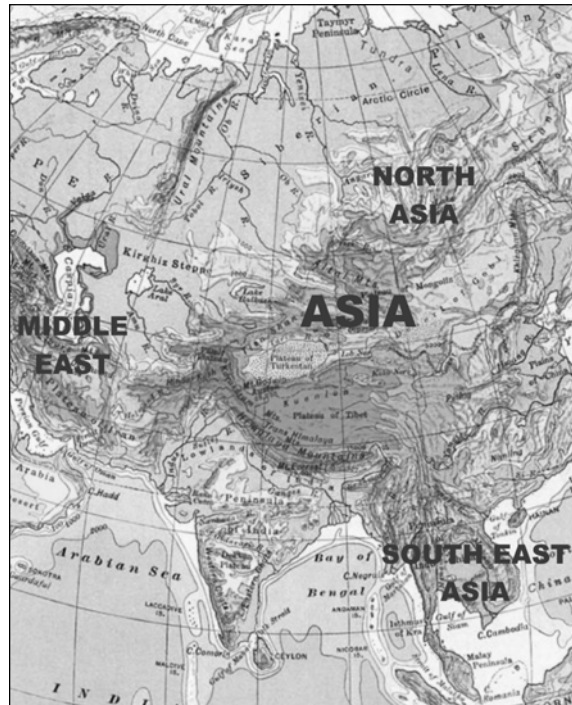
There is a possibility that on return from Middle East, Guru Nanak had a detour of his journey towards Athens and had a meeting with the Greek philosophers of that time and had discussed the works of ancient Greek philosophers with them.

The important ancient Greek philosophers are:

- a. Socrates (469-399 B.C.)
- b. Plato (429 – 347 B.C.) and
- c. Aristotle (384 – 322 B.C.)

The important European philosophers of the medieval times i.e., from the end of the Roman Empire in Italy until the Renaissance, i.e. from the 5th century A.D. until the 15th. include Boethius, Anselm, Peter Abelard, Thomas Aquinas, Duns Scotus, William of Ockham and many others.

The distance from Kartarpur to Mecca is approx 3314 km or 2059 miles; the distance from Mecca to Athens is approx 2399 km or 1491 miles.



2. Page 16, shabad no: 7, Four important life setting doctrines are listed in its four rahau verses

[incidentally this is the first 4 rahau shabad out of four such shabads in Guru Granth Sahib. The other three are on pages 96-97 (raga Maj), page 356 (raga Asa) and page 660 (raga Dhanasri)].

First Doctrine

ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥ ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥
(ਮਨੁਖ ਨੂੰ ਉਹ ਖਾਣਾ ਨਹੀਂ ਖਾਨਾ ਚਾਹਿਦਾ, ਜਿਸਦੇ ਖਾਨ ਨਾਲ ਸੋਹਿਤ ਤੇ ਭੈੜਾ ਅਸਰ ਪਵੇ, ਅਤੇ ਮਨ ਵਿਚ ਭੈੜੇ ਖਿਆਲ ਆਨ)

A person should not eat that food which is detrimental to health

According to the teachings of the Sikh Gurus, a Sikh must keep his/her body healthy and should not eat food which is detrimental to health. It is very important that people are physically and mentally healthy to render their regular prayers, visit Gurdwaras and interact with the Almighty.

The health is directly linked with the body systems which make the body organs function in perfect harmony, and for that a balanced diet is needed.

The major body systems, for which different types of diet are required, include the following:

1. **Skeletal System [bones, hard matters]:** Every building has a framework of beams, girders and steel. Likewise, the human body has 206 bones and the connective tissues which hold them together
2. **Muscle System:** Bones can move only when they are pulled. The tissues in the form of ropes and sheets does this work. Human body has 600 muscles. All body movements e.g., arms, legs, feet, hands, fingers, head, the trunk of body and eyes are conducted by the muscle system.
3. **Nervous System** [neurons, spinal cords [31 spinal nerves make the spinal cord], brain and sensory organs: skin, eyes, ears, nose, tongue.] Muscles move a bone when it is signaled to do so by the brain. The body is equipped with a combined radio-television-telephone network called Nervous system. The skin, eyes, ears, nose and the tongue use the system to send messages to the brain.
4. **Digestive System** [mouth, salivary glands, food pipe (oesophagus) stomach, pancreas, liver, small intestines, large intestines, rectum, anus]

The system is the name of the group of organs that break up food so that it can be absorbed to supply energy for living and working. Each type of food gives different amount of energy. The energy is measured in Calories. Calories are the units of energy contained in the food and drink we consume. Calories are either burned to produce energy or, if excess to requirements, stored as fat. Weight conscious people must reduce their calory intake or do enough exercises to burn (consume) all calories.

5. **Respiratory System** [nose, throat, windpipe, bronchial tubes, lungs]

For the body to use the energy it gets from food, it needs sufficient amount of oxygen. Oxygen is an invisible gas that is present in the air around us (its composition is 21%) but it is mixed with other gases which the body does not need. The body's respiratory system, which includes nose, throat, windpipe, bronchial tubes and lungs, deliver air into the body from which it extracts oxygen. The respiratory system also extracts carbon dioxide and exhales it from the body.
6. **Circulatory system** [veins, arteries, blood – which is 70% water]:

The energy producing substances taken from the food by the Digestive system and the Oxygen separated from the air by the Respiratory system have to be circulated through the body as rapidly and thoroughly as possible. Blood is the fluid that does the job. The Circulatory system, consisting of tubes of tissues called veins and arteries, directs the blood to all parts of the body. The blood moves through the arteries, passes through tubes called capillaries, then goes into veins. It flows through the Circulatory System because it is pumped by an organ of muscles called heart, and by smooth muscles in the blood vessels.

Blood contains a mixture of four things:

 - Plasma* – acts as a solvent and transports digested food, mineral salts and waste products
 - Red blood cells* – transports oxygen to all parts of the body
 - White blood cells* – body's defence system
 - Platelets* – helps the blood to clot when skin is perforated
7. **Lymphatic System** [Transport system and bath tub for cells]: Even though the blood vessels branch out to all parts of the body, the food that is circulated does not pass directly from the blood to the individual cells. The lymph system does this job. The lymphatic system consists of a fluid called lymph fluid, it is squeezed out of the tiniest blood vessels and it is the lymph that bathes the individual cells and tissues and supplies them with food.
8. **Endocrine System** [Chemical balance]: The Endocrine System produces hormones which act as messengers to see to it that different systems work at the proper rate. The system produces these hormones from the endocrine glands.
9. **Reproductive System:** As the body goes about its work of living, cells and tissues wear out and are continually replaced by new cells. This repair work is possible because many cells can reproduce themselves. Reproduction of this kind goes on all the time in the body. However, the body is also able to reproduce a completely new life almost exactly like itself. This is what happens when parent have a child. The body has separate group of organs, the Reproductive System, that provides for this-the most miraculous life.

The balance diet, required for the body systems to work at optimum efficiency, include the following:

Food/Nutrients	Use in Body	Where Found
Fiber [digestion]	It accelerates the process of digestion Helps in throwing out the refuse	Whole-meal food, Brown flour, Brown rice, fruit and vegetables, cereals
Carbohydrates [energy]	Convert food into blood sugar. If the body is active it generates energy. [unconsumed energy is stored as fat and increases body weight]	
	If body is not active it is stored as fat and adversely effects body weight.	White flour, rice, potatoes, all type of cereals
Fat [energy]	Body insulation, energy, structural stability	Dairy products and Nuts
	Stores vitamins A & D	
Pure Sugar [direct source of energy]	Simple version of carbohydrates	All sweets, glucose, lucozade, all foods
Proteins [growth and repair of cells]	Required for the growth and repair of cells	Meat, fish, dairy products, lentils
Water [circulation]	Hydration	All foods
	Most of body cells are made of water, blood is also water; 70% of body is made of water	
Salt	Healthy nervous system	Fish, pure salt
Vitamins	A – eyesight, bones	Carrots, dairy products
	B complex – metabolism	Cereals
	C – growth of cells and repairs	Citrus fruit
	D – bones	Dairy, sunshine
	E – lubricates skin etc	Coloured vegetables
Minerals	Calcium, magnesium – for bones and teeth	Dairy products,
	Iron – for red blood cells	Green vegetables, and red meat

The major ailments and the part/s of the body they effect or result from:

- Arthritis – joints (bones)
- Diabetes – pancreas
- Blood pressure – vascular disease, obesity
- Angina – insufficient blood supply to the heart, blocked arteries
- Flu – Flu (also known as influenza) is a disease of the lungs and upper airways caused by infection with a flu virus. The virus spreads in the lungs and airways.

- Cancer – Cancer is a disease characterized by a population of cells that grow and divide without respect to normal limits, invade and destroy adjacent tissues, and may spread to distant anatomic sites through a process called *metastasis*.

- Aids – Acquired immune deficiency syndrome or acquired immuno deficiency syndrome (AIDS or Aids) is a collection of symptoms and infections resulting from the specific damage to the immune system caused by the human immunodeficiency virus (HIV) in humans

The Human Body

- Brain plus spinal cord – higher function
- Eyes (2) – vision
- Ears (2) – balancing body and hearing
- Nose (nostrils 2) – smelling
- Mouth – eating
- Throat – Phonetic, sound
- Lungs (2) – ventilation
- Heart – pumping of blood
- Stomach – food processing
- Small and large intestines – selectively absorbs nutrients and disposal of waste, goes in the rectum, stored there and throws out through the anus
- Liver – metabolism factory, store house of iron, stores glycogen
- Gall bladder – stores bile (it neutralizes acid from the stomach), break down products of red blood cells, and stores cholesterol and break down fat
- Pancreas – insulin [reduces blood sugar], glucagon [increases blood sugar], somatostatin [controls growth]
- Kidneys (2) – Filter of all body fluids specially blood.
- Bladder – collects urine
- Ureter – two tubes to take urine from kidneys to bladder

- Pelvis – bones that stabilizes the whole body, connects vertebral column with the lower body.
- Prostate – A small gland that sits under the bladder and in front of rectum.. Urethra, the narrow tube that runs the length of the penis and that carries both urine and semen out of the body, runs directly through the prostate

A few definitions:

Hormones: Hormones are chemicals produced by organs called glands. They are secreted to the bloodstream and like the central nervous system; they allow messages to be sent from one part of the body to another.

Cells: Cells are the basic units of life. They are building blocks for organisms in the same way that bricks are the building blocks for houses. Human body contains about one hundred million (100,000,000) cells. Each cell is about one thousandth of a centimeter (1/1000 cm) wide. It cannot be seen with a naked eye, but can be seen with a microscope.

Tissues: When lots of the same cells are grouped together to carry out a particular function, they form a tissue.

Organs: A group of tissues make an organ. For example, muscle tissues make up a complete muscle and nerve tissues make a whole nerve, and organ systems combine to form a complete organism.

Gland: A group of special cells that make substances so that other parts of the body can work. For example, the pancreas is a gland that releases insulin so that other body cells can use glucose (sugar) for energy

Second Doctrine

ਬਾਬਾ ਹੋਰੁ ਪੈਨਣੁ ਖੁਸੀ ਖੁਆਰੁ ॥ ਜਿਤੁ ਪੈਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥
(ਮਨੁਖ ਨੂੰ ਉਹ ਵਸਤੂ (ਕਪੜੇ) ਨਹੀਂ ਪਾਨੇ ਚਾਹੀਦੇ, ਜਿਹੜੇ ਆਰਾਮਦੇ ਨਾ ਹੋਵਨ, ਅਤੇ ਜਿਨਾ ਦੇ ਪਾਨ ਨਾਲ ਤਨ ਨੂੰ ਪੀੜ ਹੋਵੇ, ਅਤੇ ਜਿਸਮ ਦੀ ਨੁਮਾਇਸ਼ ਹੋਵੇ)

A person must not wear those clothes which are uncomfortable for the body and which expose the body contours.

Definition of Mind (ਮਨ ਦੀ ਪਰਿਭਾਸ਼ਾ)

The mind is the term most commonly used to describe the higher functions of the human brain, particularly those of which humans are subjectively conscious, such as personality, thought, reason, memory, intelligence and emotion. Although other species of animals share some of these mental capacities, the term is usually used only in relation to humans.

Third Doctrine

ਬਾਬਾ ਹੋਰੁ ਚੜਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥ ਜਿਤੁ ਚੜਿਐ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥
(ਮਨੁਖ ਨੂੰ ਜੀਵਨ ਦਾ ਉਹ ਰਾਹ ਨਹੀਂ ਨਹੀਂ ਚੁਨਣਾ ਚਾਹਿਦਾ, ਜਿਹੜਾ ਰਾਹ ਭੈੜੇ ਪਾਸੇ ਲਿਜਾਂਦਾ ਹੋਵੇ)
A person must not choose a path which takes him/her from the path of Truth and throws him/her on the path of vulgarity.

Fourth Doctrine

ਬਾਬਾ ਹੋਰੁ ਸਉਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥ ਜਿਤੁ ਸੁਤੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥੪॥
(ਮਨੁਖ ਨੂੰ ਜੀਵਨ ਕੇਵਲ ਸੌਂ ਕੇ ਆਲਸ-ਪੱਨੇ ਵਿਚ ਨਹੀਂ ਗਵਾ ਦੇਨਾ ਚਾਹਿਦਾ। ਖਾਲੀ ਮਨ ਵਿਚ ਭੈੜੇ ਖਿਆਲ ਅੰਦੇ ਹਨ। ਖਾਲੀ ਮਨ ਨੂੰ ਸ਼ੈਤਾਨ ਦੀ ਫੈਕਟਰੀ ਵੀ ਕਹਿੰਦੇ ਹਨ।)
A person must not slumber or sloth when he/she is required to be alert. The sloth is an invitation to bad thoughts and can corrupt a person.

Definition of Sloth:

Sloth is the avoidance of physical or spiritual work. It is one of the seven deadly sins (Catechism) and is a hindrance toward the spiritual path.

3. Page 19, shabad 15, padas 3,4 : Reference of the Creation of the world [padas 3, 4]

In padas 3 & 4 of this shabad Guru Nanak gives a vivid description of the creation of the world. This is first of such mention in Guru Granth Sahib.

ਸਿਰੀਰਾਗੁ ਮਹਲ ੧ ॥

Sri raga Mehla 1

Pada 3

ਸਾਚੇ ਤੇ ਪਵਨਾ (ਹਵਾ) ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥

saachae thae pavanaa bhaeiaa pavanai thae jal hoe ।।

(ਸੰਸਾਰ ਦੀ ਰਚਣਾ ਵਿਚ, ਪ੍ਰਮਾਤਮਾ ਨੇ ਸਬ ਤੋਂ ਪਹਿਲਾਂ ਗੈਸਾਂ (ਜਿਵੇਂ ਹਵਾ) ਬਨਾਇਆਂ, ਅਤੇ ਗੈਸਾਂ ਤੋਂ ਫੇਰ ਬਾਇਆ ਪਾਣੀ)

Almighty first made air, and from the air he made water.

ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ (ਧਰਤੀ ਦੇ ਤਿਨ ਹਿੱਸੇ: ਆਕਾਸ਼, ਧਰਤੀ, ਪਾਤਾਲ) ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਇ ॥

jal thae thribhavan saajiaa ghatt ghatt joth samoe ।।

(ਜਲ ਤੋਂ ਬਾਦ, ਪ੍ਰਮਾਤਮਾ ਨੇ ਧਰਤੀ, ਆਕਾਸ਼ ਅਤੇ ਪਾਤਾਲ ਬਨਾਇਆ, ਅਤੇ ਉਸ ਵਿਚ ਫੇਰ ਜੀਵ ਜੰਤੂਆਂ ਨੂੰ ਬਨਾਇਆ)

After water He created the three worlds [Space, earth, and nether-world], and then He made the living creatures.

ਨਿਰਮਲੁ ਮੈਲਾ ਨਾ ਥੀਐ ਸਬਦਿ ਰਤੇ ਪਤਿ (ਆਦਰ, ਮਾਨ) ਹੋਇ ॥੩॥

niramal mailaa naa thheei sabadh rathae path hoe ||3||

(ਭਾਵੇਂ ਧਰਤੀ ਦੇ ਹਰ ਪਾਸੇ ਗਰਦੇ-ਗੁਬਾਰ ਹੀ ਹੈ, ਪਰ ਪ੍ਰਮਾਤਮਾ ਆਪ ਇਸ ਘੱਟੇ ਮਿੱਟੀ ਤੋਂ ਪਰੇ ਹੈ॥ ਜਿਹੜਾ ਉਸਦਾ ਸ਼ਬਦ ਪਹਿਚਾਨ ਗਿਆ ਹੈ, ਉਸ ਨੂੰ ਸੰਸਾਰ ਦਾ ਮਾਨ ਮਿਲਦਾ ਹੈ)

The Immaculate God is above all sticky dirt [In His creation, the dirt is all over]. Those who are attuned to the Shabad (God's word), they attain honour. ||3||

Pada 4

ਇਹੁ ਮਨੁ ਸਾਚਿ ਸੰਤੋਖਿਆ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਮਾਹਿ ॥

ihu man saach santhokhiaa nadhar karae this maahi ||

(ਜਿਨ੍ਹਾਂ ਮਨੁੱਖਾਂ ਦੇ ਮਨ ਵਿਚ ਸਚਾਈ ਰਹਿੰਦੀ ਹੈ, ਉਹਨਾਂ ਮਨੁੱਖਾਂ ਤੇ ਹਮੇਸ਼ਾ ਵਾਹਿਗੁਰੂ ਦੀ ਮਹਿਰ ਰਹਿੰਦੀ ਹੈ)

Those, whose minds are contented with truthfulness, they are blessed with the grace of the Almighty.

ਪੰਚ ਭੂਤ ਸਚਿ ਭੈ ਰਤੇ (ਕੁਦਰਤੀ ਨਿਯਮ) ਜੋਤਿ ਸਚੀ ਮਨ ਮਾਹਿ ॥

panch bhooth sach bhai rathae joth sachee man maahi ||

(ਮਨੁੱਖ ਪੰਜ ਧਾਤਾਂ ਦੇ ਮਿਸ਼ਰਨ ਨਾਲ ਬਣਿਆ ਹੈ। ਉਸਨੇ ਪ੍ਰਮਾਤਮਾ ਦੇ ਦੱਸੇ ਹੋਏ ਨਿਯਮਾਂ ਵਿਚ ਰਹਿਨਾ ਹੈ ਅਤੇ ਇਹ ਨਿਯਮ ਉਸਦੀ ਅੰਤਰ-ਆਤਮਾ ਉੱਤੇ ਲਿਖੇ ਹੋਏ ਹਨ)

The body was created with five elements [air, water, fire, earth and space] and was to act within the Divine laws. The laws were implanted in every mind.

ਨਾਨਕ ਅਉਗਣ ਵੀਸਰੇ ਗੁਰਿ ਰਾਖੇ ਪਤਿ ਤਾਹਿ ॥੪॥੧੫॥

naanak aougan veesarae gur raakhae path thaahi ||4||15||

One's demerits shall be forgotten and forgiven; if Almighty protects his/her honour. ||4||15||

(ਪ੍ਰਮਾਤਮਾ ਬਖਸ਼ਨਹਾਰ ਹੈ, ਜੇ ਉਹ ਆਪਣਾ ਮੇਹਰ ਦਾ ਹੱਥ ਸਿਰ ਉੱਤੇ ਰਖ ਦੇਵੇ ਤਾਂ ਸਾਰੇ ਅਵਗਨ ਬਖਸ਼ੇ ਜਾਂਦੇ ਹਨ)

In this shabad the sequence of the Creation is given as follows:

- a. God first made Air [various gases]: The air around us is a mixture of gases, mainly nitrogen and oxygen, but containing much smaller amounts of water vapour, argon, and carbon dioxide, and very small amounts of other gases. Air also contains suspended dust, spores, and bacteria. Because of the action of wind, the percent composition of air varies only slightly with altitude and location.

- b. Then God made Water: Water's chemical formula is H₂O. It implies that the water molecules consist of 2 hydrogen (another kind of gas), and 1 oxygen atoms. Hydrogen is the lightest element. It is by far the most abundant element in the universe and makes up about 90% of the universe by weight. Hydrogen as water (H₂O) is absolutely essential to life and it is present in all organic compounds.
- c. Then God created the vast expanse of Earth [DrqI, im~tI]: The whole vegetation, mountains and minerals.
- d. Lastly God created all sort of living objects viz., humans, animals, birds, reptiles, mammals, vegetation and so on. It is believed that there are 8.4 million living species in the world.

Two popular counts of these lives are as follows:

Indian Tradition – Count		Jain – Religious Count	
Type of life	Count	Type of life	Count
Living in water	900,000	Living in water	700,000
Birds	1,000,000	Living on earth	700,000
Animals	3,000,000	Living in air	700,000
Reptiles	1,100,000	Living in fire	700,000
Vegetation	2,000,000	Living in stones	1,000,000
Others	400,000	Living in vegetation	1,400,000
Total	8,400,000	Lives with two organs	200,000
		Lives with three organs	200,000
		Lives with four organs	400,000
		Lives in heaven	400,000
		Lives in hell	400,000
		One legged and 2 legs creatures	1,200,000
		Four legged creatures	400,000
		Total	8,400,000

- e. The shabad further illustrates the five elements which make a living body, they are:
1. Air: [breathing element for life, and other functions e.g., purification of blood]
 2. Fire: energy [strength element of life: food when enters the stomach, the body forces convert it into energy and other essential elements needed for the body]

3. Water – body is made 90% of water; [blood and other liquid elements of life and body cleaning liquid. Water is an essential liquid for cleaning the body]

4. Earth – *ਠੀਠੀ* [the body shell which covers bones, muscles and joints]

The human skeleton has 206 bones which are made up of calcium, phosphorus, sodium, and other minerals, as well as like protein. Bones don't work alone — they need help from the muscles and joints. Muscles pull on the joints, allowing us to move. They also help the body perform other functions so we can grow and remain strong, such as chewing food and then moving it through the digestive system. The human body has more than 650 muscles, which make up half of a person's body weight. The muscles are made up of bunches of elongated, rod-shaped cells called muscle fibres. Each of the muscle cells is packed full of thinner fibres called myofibrils. These fibres contain protein filaments, called thick and thin myofilaments, which slide against each other when a muscle contracts.

Joints allow our bodies to move in many ways. Some joints open and close like a hinge (such as knees and elbows), whereas others allow for more complicated movement — a shoulder or hip joint, for example, allows for backward, forward, sideways, and rotating movement.

5. Space – [every living and non-living being needs a space to exist. For example space needed by an elephant is larger than an ant. Space also refers to a bond in the above four elements. Another explanation of space is the equilibrium of these elements.]⁴⁴

The human body is equipped with many other functionary elements, whose operations are as follows:

5 Sensory organs	The senses of the sensory organs	5 motor organs	The working of the motor organs	The ten dwars or apertures*
Nose	<i>Smell</i>	Feet	<i>Walking</i>	Two nostrils
Ears	<i>Hearing</i>	Hands	<i>Holding</i>	Two ears
Eyes	<i>Seeing</i>	Mouth	<i>Eating, drinking</i>	Two eyes
Mouth	<i>Taste</i>	Penis	<i>Urinate, copulation</i>	Two private parts
Skin	<i>Touch</i>	Anus	<i>Discharge of faeces</i>	One mouth
				One dasva (10 th) dwar**

*Dwar, here, means openings or holes for either entry or exit or both. The women nipples are also dwar, but have not been counted in the ten apertures. Similarly the body has other apertures as well which are not counted e.g., the skin pores etc.

**Dasam Dwar is not a physical aperture but a state of mind, which when achieved means that a new aperture had opened for the entry of God. This condition (awastha) can be achieved, and aperture opened, by understanding the way to live a truthful life in all its aspects i.e., by becoming true in thought, word, and deed. This awastha takes us to a transcendent state of mind and dwar automatically opens.

Four Methods of Procreation

There is a mention, in Guru Granth Sahib, of four methods of procreation. They are:

1. Andaj (AMfj) – from egg outside womb by body heat e.g., birds, and reptiles
2. Jeraj – (jyrj) from semen (egg) inside womb e.g., humans and animals
3. Setaj – (syqj) from sweat: bacteria
4. Utbhaj – (auqBuj) from the soil: vegetation

Five elements which make up the universe

Like human body the universe is also made up of five basic elements: the earth, water, fire, air and space. Any imbalance in these elements translates into unhappy situations in the planet.

Earth: Human beings have a natural and emotional affinity with the Earth. The Earth revolves around the Sun and has gravitational and magnetic force. Scientists have proved that earth is a huge magnet with two poles-North pole and South Pole.

Water: After earth, water is the most important element. It is quantitatively the largest of the five elements, as more than 80% of our body and two-third of earth's surface is water. Most ancient civilizations came up close to rivers and water sources for habitation.

Fire: Sun (energy) is the most vital source of energy and light. It is the soul of the universe. The formation of day and night, and the change in seasons and temperatures is brought about by the movement of sun in relation to the movement of earth.

The sun's rays are split into 7 colours of rainbow viz., violet, indigo, blue, green, yellow, orange and red (VIBGYOR).

Air: The Air is vital for our survival. The air on earth is a mixture of various gases like nitrogen, oxygen, helium, hydrogen etc.

Oxygen is vital for human beings and nitrogen is essential for the growth of plant life which in turn provides oxygen. Correct percentage of different gases, atmospheric pressure and humidity level is important for various forms of life on earth.

Sky (Space): Sky or the space is infinite and limitless. It is an element which keeps all other elements in equilibrium, and provides a platform to join them in the right proportion. In a house, space element is related to the central portion or the *brahmasthan*. It is important that *brahmasthan* be kept open and lighted. Any disturbances in the space element are detrimental to one's growth.

When you keep your office, home or factory in a mess, you spoil the space element around you. The rubbish and debris of construction, dust in unutilized rooms or floors, and homes stuffed with unnecessary possessions collect a lot of negative energy.

A house (human body) is your sanctum-sanctorum. It is a place where you should be able to unwind and rejuvenate yourself. A balance of the primary elements maintains the atmospheric system in harmony. Similarly, inner self or inner space of the body must also be kept clean for a pure life.

4. Page 23, shabad 26, padas 3

ਬੀਸ ਸਪਤਾਹਰੋ ਬਾਸਰੋ ਸੰਗ੍ਰਹੈ ਤੀਨਿ ਖੋੜਾ ਨਿਤ ਕਾਲੁ ਸਾਰੈ ॥

ਦਸ ਅਠਾਰ ਮੈ ਅਪਰੰਪਰੋ ਚੀਨੈ ਕਹੈ ਨਾਨਕੁ ਇਵ ਏਕੁ ਤਾਰੈ ॥ ੩ ॥ ੨੬ ॥

(ਸਤਾਈ {ਵਹਿ ਅਤੇ ਸਤ} ਨਖਸ਼ਤਰਾਂ ਦੇ ਸੰਗਰਹ ਦੀ ਪਛਾਨ ਅਤੇ ਸੋਜੀ; ਮਨੁਖ ਦੇ ਬਚਪਣ, ਜਵਾਨੀ, ਬੁਢਾਪੇ ਤੇ ਮੌਤ ਦੇ ਰਾਹ ਦਾ ਅਨੁਭਵ ਤੇ ਵਿਦਿਆ; ਚਾਰ ਵੇਦ ਅਤੇ ਛੇ ਦਾਰਸ਼ਨਿਕ ਸ਼ਾਸਤਰ {ਦਸ}, ਅਤੇ ੧੮ ਪੁਰਾਨਾ ਦੀ ਜਾਨਕਾਰੀ ਅਤੇ ਗਿਆਨ, ਇਹ ਸਬ ਕੁਝ ਵੀ ਮੁਕਤੀ ਲਈ ਕਾਫੀ ਨਹੀਂ ਹਨ, ਅਤੇ ਇਹ ਮਿਲਕੇ ਵੀ ਭਵ-ਸਾਗਰ ਪਾਰ ਨਹੀਂ ਕਰਾ ਸਕਦੇ। ਪਰ ਪ੍ਰਮਾਤਮਾ ਦੇ ਨਾਮ ਦੀ ਇਕ ਅੰਦਰੂਨੀ ਲਗਨ ਮਨੁਖ ਨੂੰ ਜ਼ਰੂਰ ਤਾਰ ਸਕਦੀ ਹੈ)

a. ਬੀਸ ਸਪਤਾਹਰੋ ਬਾਸਰੋ ਸੰਗ੍ਰਹ (The movement of 27 greh/rashis)

ਬੀਸ (twenty) plus ਸਪਤਾਹਰੋ (and seven) = 27

ਬਾਸਰੋ (ਦਿਨ, ਵਸਨਾ, ਰਹਿਣਾ) ਸੰਗ੍ਰਹ (ਇਕੱਠੇ ਹੋਣਾ) means the movement of 27 nakshatras

b. ਤੀਨਿ ਖੋੜਾ (three stages of life)

c. ਨਿਤ ਕਾਲੁ ਸਾਰੈ (the death is imminent)

ਤੀਨਿ (ਤਿਨ) ਖੋੜਾ (ਅਵਸਥਾ) (stages) ਨਿਤ ਕਾਲੁ (ਮੌਤ) ਸਾਰੈ (ਯਾਦ ਰਖਣਾ) ॥

d. ਦਸ (੪ ਵੇਦ ਅਤੇ ੬ ਦਾਰਸ਼ਨਿਕ ਸ਼ਾਸਤਰ) ਅਠਾਰ (18 Shastras)

ਦਸ (ten= 4 Vedas and 6 books of philosophy), and the study of 18 shastras (Puranas)

e. ਮੈ ਅਪਰੰਪਰੋ ਚੀਨੈ (Believing in God)

ਮੈ (ਵਿਚ) ਅਪਰੰਪਰੋ (Waheguru) ਚੀਨੈ (ਪਛਾਣਨਾ) Those who believe in Waheguru (and are not overtaken by superstitions, as advocated by shastras)

f. ਕਹੈ ਨਾਨਕੁ ਇਵ ਏਕੁ ਤਾਰੈ ॥ Only Waheguru can give liberation.

Varied meaning of the above hymn explained:

First explanation:

The above references are, firstly for the position of moon in lunar orbit (27 Nakhchatar) ⁵, secondly, the three caves or stages of life, and lastly, the ten plus eighteen (10+18) Hindu religious scriptures (4 Vedas plus 6 books of philosophy and 18 Puranas).

Second explanation:

Other varied and different explanation of the above pada is related to the mathematics or/and count of the following:

a. 20 elements: Five sensory organs (ਗਿਆਨ ਇੰਦ੍ਰੇ) : Nose, ears, eyes, mouth and skin

Five mortar organs (ਕਰਮ ਇੰਦ੍ਰੇ) : Feet, hands, mouth, penis and anus

Five root elements (ਸੁਖਮ ਇੰਦ੍ਰੇ) : Fire, earth, water, air and sky, and

Five inner elements (ਸਬੂਲ ਇੰਦ੍ਰੇ) : sound, touch, smell, sight, taste

b. 7 other elements: 5= Five type of life-breath:

ਪ੍ਰਾਨ (ਹਿਰਦੇ ਵਿਚ), ਅਪਾਨ (ਗੁਦਾ ਵਿਚ), ਸਮਾਨ (ਧੁੰਨੀ ਵਿਚ), ਉਦਿਆਨ (ਕੰਠ ਵਿਚ) ਅਤੇ ਬਯਾਨ (ਸਾਰੇ ਸਰੀਰ ਵਿਚ), ਅਤੇ

1= The mind

1= The intellect

c. As said above, a few scholars refer number 27 to position of moon and the offerings given on each day. The details of these movements and the offerings related to some of them are as follows:

1. ਅਸਿਵਨੀ
2. ਭਰਣੀ
3. ਕ੍ਰਿਤਿਕਾ = ਖੀਰ
4. ਰੋਹਿਣੀ = ਰਤਨ, ਮਾਖੋ, ਦੁਧ ਤੇ ਘਿਉ
5. ਮ੍ਰਿਗਸ਼ਿਰਾ = ਗਾਂ ਤੇ ਵੱਛਾ
6. ਆਰਦ੍ਰਾ = ਖਿਚੜੀ
7. ਪੁਨਰਵਸੁ = ਆਟੇ ਦੀ ਲਿਟੀ
8. ਪੁਖਯ = ਸੋਨਾ
9. ਅਸ਼ਲੇਖਾ = ਪੈਸਾ
10. ਹਸਤ = ਰਥ
11. ਚਿੱਤ੍ਰਾ = ਉਤਮ ਧੇਨੂ
12. ਵਿਸਾਖਾ = ਧੇਨੂ
13. ਅਨੁਰਾਧਾ = ਵਸਤ੍ਰ
14. ਮੂਲ = ਮੂਲਕ
15. ਪੂਰਵਾਖੜਾ = ਬਰਤਨਾ ਸਮੇਤ ਦਹੀ ਤੇ ਸਤੂ
16. ਅਭਿਜਤ = ਘਿਉ ਤੇ ਮਧੂ
17. ਧਨਿਸ਼ਠਾ = ਵਸਤਰ ਤੇ ਧੋਨ
18. ਸ਼ੁਕਲ = ਕੰਬਲ

19. ਸ਼ਤਭਿਖਾ = ਗੰਧ ਦਵ੍ਰਗ
 20. ਪੂਰਵ ਭਾਦ੍ਰਪਦ = ਰਾਜ ਮਾਹ
 21. ਉੱਤਰ ਭਾਦ੍ਰਪਦ = ਮਾਸ
 22. ਰੇਵਤੀ = ਬਛੜੇ ਸਮੇਤ ਗਾਂ
 23. ਮਘਾ
 24. ਪੂਰਵਾ ਫਾਲਗੁਨੀ
 25. ਜਯੇਸ਼ਠਾ
 26. ਉੱਤਰਥਾਤ੍ਰਾ
 27. ਸ਼ਵਾਨਤੀ
- d. Four Vedas are: Rig Ved (book of doctrines) Sam Ved (Book of music – Rig veda sung in music, Yajur Ved (Book of rituals), and Athur Ved (Book of magic spells and other rituals)

Six Books of philosophy are: Samkhya by Rishi Kapil (Book of the knowledge of equilibrium); Nyaya by Rishi Gautam (Book about God), Vaisheshika by Rishi Kanada (Book of Metaphysical theories), Yoga by Rishi Patanjli (Book of Yoga), Mimamsa by Rishi Jamini (Book of theory of Karmas), and Vedanta by Rishi Vyas (Book about God and soul). Vedanta is also called Upnashads.

Eighteen Puranas: Puranas are stories which convey truths of Vedas and Dharam Shastras to simple villagers and illiterate masses. These formed the basis of the religious education of the ordinary people.

- e. Three caves of life also have different interpretations as follows:
1. three stages of life : childhood, adulthood and old age
 2. three gunas: Rajas (the challenges of life), Sattav (the path of truth to achieve life's goals) and Tamas (the path of evil to achieve life's goals)
 3. three states of mind: awakening, dreaming and deep sleep. Dreams refer to a series of images, ideas, emotions, and sensations occurring involuntarily in the mind during certain stages of sleep. As dreams are subject to a wide variety of interpretation, there is a belief that dreams can be prophetic and tell the future. From different studies it is clear that dreams could be message carriers, e.g.,
 - A message from the unconscious or psyche.
 - A message from God or a spiritual entity.
 - A message sent telepathically from a friend or entity.
 - A message from the future itself.),

Three layers of body: ਕਾਰਣ ਸਰੀਰ (ਜਿਹੜਾ ਸੰਕਲਪਾਂ ਅਤੇ ਵਿਕਲਪਨਾਂ ਦਾ ਕੇਂਦਰ ਹੈ), ਅਸਬੁਲ ਸਰੀਰ (ਜੋ ਅੰਨ ਖਾਨ ਨਾਲ ਚਲਦਾ ਰਹਿੰਦਾ ਹੈ), ਅਤੇ ਸੂਖਮ ਸਰੀਰ (ਜਿਹੜਾ ਸਵਾਸਾ ਨਾਲ ਚਲਦਾ ਹੈ, ਸੂਖਮ ਦਾ ਲਫਜ਼ੀ ਮਤਲਬ ਹੈ - ਖੁਸ਼ੀ).

5. A reference to the Source of human happiness and his/her status or position in life: Mehla 5, page 44

ਲਖ ਖੁਸ਼ੀਆ ਪਾਤਿਸਾਹੀਆ ਜੇ ਸਤਿਗੁਰੁ ਨਦਰਿ ਕਰੇਇ ॥

(ਜੇ ਵਾਹਿਗੁਰੂ ਦੀ ਬਖਸ਼ਿਸ਼ ਹੋ ਜਾਵੇ ਤਾਂ ਮਨੁਖ ਨੂੰ ਬੇਅੰਤਾਹ ਖੁਸ਼ੀਆਂ ਅਤੇ ਪਦਵੀਆਂ ਮਿਲ ਜਾਂਦੀਆਂ ਹਨ (ਅਤੇ ਬਖਸ਼ਿਸ਼ ਨੂੰ ਲੈਣ ਲਈ ਭਗਤੀ ਅਤੇ ਚੰਗੇ ਕਰਮਾਂ ਦੀ ਲੋੜ ਹੈ)

One can get infinite happiness and numerous medals of status or victory, only if God showers His blessings on the recipient.

Waheguru has unending treasure of amenities, comforts and success. One has to qualify for His grace to obtain these booties from that treasure.

Definition of Grace: Divine grace is a Sikhism term for gifts granted to humanity by God, that God is under no need or obligation to grant. Most broadly, grace describes all of God's gifts to humankind, including our life, happiness, health, happy home, status, respect, and salvation, which God gives to us freely. More narrowly but more commonly, grace describes the means by which humans are saved from their sins and granted salvation.

6. Examples of true love: Mehla 1 Ashtpadi, page 56

Love has many meanings in life, from something that gives a little pleasure ("I loved my work") to something one would die for (patriotism). It can describe an intense feeling of affection, an emotion or an emotional state. In real life it refers to interpersonal relational, a relationship of care, affection, togetherness, sacrifice, faith and trust. The extreme form of love is worship

One's love should to be as true as of :

Lotus flower with Water

Where the flower so tossed by repeated waves still blossoms with the glow of love.

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਜਲ ਕਮਲੇਹਿ ॥

ਲਹਰੀ ਨਾਲਿ ਪਛਾੜੀਐ ਭੀ ਵਿਗਸੈ ਅਸਨੇਹਿ ॥

(ਏ ਦਿਲ, ਤੂੰ ਪ੍ਰਮਾਤਮਾ ਨਾਲ ਇਸ ਤਰਾਂ ਦਾ ਪਿਆਰ ਕਰ, ਜਿਵੇ ਕੰਵਲ ਦਾ ਫੁਲ ਪਾਣੀ ਨਾਲ ਕਰਦਾ ਹੈ। ਭਾਵੇਂ ਪਾਣੀ ਦੀਆਂ ਲਹਿਰਾਂ ਕਿਨਣੇ ਹੀ ਥਪੇੜੇ ਮਾਰਦਿਆਂ ਹਨ, ਪਰ ਕੰਵਲ ਫੇਰ ਵੀ ਪਾਣੀ ਦੇ ਪ੍ਰੇਮ ਵਿਚ ਪਾਗਲ ਰਹਿੰਦਾ ਹੈ)

Fish with Water

Fish cannot live without water even for an instant. The deeper the water the greater is her happiness

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਮਛਲੀ ਨੀਰ

ਜਿਉ ਅਧਿਕਉ ਤਿਉ ਸੁਖ ਘਣੇ ਮਨਿ ਤਨਿ ਸਾਂਤਿ ਸਰੀਰ ॥

(ਏ ਦਿਲ, ਤੂੰ ਪ੍ਰਮਾਤਮਾ ਨਾਲ ਇਸ ਤਰਾਂ ਦਾ ਪਿਆਰ ਕਰ, ਜਿਵੇ ਮੱਛੀ ਦਾ ਪਾਣੀ ਨਾਲ ਹੁੰਦਾ ਹੈ। ਜਿੰਨਾ ਪਾਣੀ ਗਹਿਰਾ ਹੁੰਦਾ ਹੈ, ਉਹਨੀ ਹੀ ਮੱਛੀ ਨੂੰ ਖੁਸ਼ੀ ਹੁੰਦੀ ਹੈ)

Water with Milk

Here, water when mixed with milk, allows itself to be burnt first and saves the milk from eroding or evaporating or spilling by excessive heat.

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਜਲ ਦੁਧ ਹੋਇ ॥

ਆਵਟਣੁ ਆਪੇ ਖਵੈ (ਸੜ ਜਾਨਾ) ਦੁਧ ਕਉ ਖਪਣਿ ਨ ਦੇਇ ॥

(ਏ ਦਿਲ, ਤੂੰ ਪ੍ਰਮਾਤਮਾ ਨਾਲ ਇਸ ਤਰਾਂ ਦਾ ਪਿਆਰ ਕਰ, ਜਿਵੇਂ ਪਾਣੀ ਦੁੱਧ ਨਾਲ ਕਰਦਾ ਹੈ। ਪਾਣੀ ਆਪਣੇ ਆਪ ਸਾੜ ਲੈਂਦਾ ਹੈ, ਪਰ ਦੁਧ ਨੂੰ ਸੜਣ ਤੋਂ ਬਚਾ ਲੈਂਦਾ ਹੈ)

Chakvi with Sun

Chakvi is a small bird. It loves the sun so much, that it does not sleep at night and waits all night for the sun to rise. It laments for its distance from the sun, for it wants to hug sun very close to its bosom

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਚਕਵੀ ਸੂਰ ॥ ਖਿਨੁ ਪਲੁ ਨੀਦ ਨ ਸੋਵਈ ਜਾਣੈ ਦੂਰਿ ਹਜ਼ੂਰਿ ॥

(ਏ ਦਿਲ, ਤੂੰ ਪ੍ਰਮਾਤਮਾ ਨਾਲ ਇਸ ਤਰਾਂ ਦਾ ਪਿਆਰ ਕਰ, ਜਿਵੇਂ ਚਕਵੀ ਸੂਰਜ ਨਾਲ ਕਰਦੀ ਹੈ।

ਭਾਵੇਂ ਪਾਣੀ ਦੀਆਂ ਲਹਿਰਾਂ ਕਿਨਣੇ ਹੀ ਥਪੇੜੇ ਮਾਰਦਿਆਂ ਹਨ, ਪਰ ਕੰਵਲ ਫੇਰ ਵੀ ਪਾਣੀ ਦੇ ਪ੍ਰੇਮ ਵਿਚ ਪਾਗਲ ਰਹਿੰਦਾ ਹੈ)

[Cross reference: In raga Maj there is shabad of Guru Nanak, which also gives examples of a life which longs for his/her love ones:

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੧ ॥ ਪਉਗਏ ੧੫੭

ਹਰਣੀ ਹੋਵਾ ਬਨਿ ਬਸਾ ਕੰਦ ਮੂਲ ਚੁਣਿ ਖਾਉ ॥

haranee hovaa ban basaa kandh mool chun khaao ।।

(ਕਾਸ਼ ਮੈਂ ਇਕ ਹਿਰਣੀ ਹੁੰਦੀ, ਪਿਆਰੇ ਜੰਗਲਾਂ ਵਿਚ ਆਜ਼ਾਦੀ ਨਾਲ ਗੁੰਮਦੀ, ਅਤੇ ਫਲ ਪੱਤੇ ਅਤੇ ਜੜ-ਪੌਦੇ ਖਾਂਦੀ)

I wish if I were a deer, and live a carefree life in my beloved forest picking and eating fruits and plant roots

ਗੁਰ ਪਰਸਾਦੀ ਮੇਰਾ ਸਹੁ ਮਿਲੈ ਵਾਰਿ ਵਾਰਿ ਹਉ ਜਾਉ ਜੀਉ ॥੧॥

gur parasaadhee maeraa sahu milai vaar vaar ho jao jeeo ।।1।।

(ਵਾਹਿਗੁਰੂ ਦੀ ਮੇਹਰ ਸਦਕੇ, ਮੈਂਨੂੰ ਮੇਰਾ ਪਿਆਰ ਮਿਲੇ, ਜਿਸ ਤੋਂ ਮੈਂ ਵਾਰ ਵਾਰ ਸਦਕੇ ਜਾਵਾਂ)

By God's Grace, I meet my beloved to whom I revere and respect too much.

।।1।।

ਮੈ ਬਨਜਾਰਨਿ ਰਾਮ ਕੀ ॥

mai banajaan raam kee ।।

(ਮੈਂ ਤੇ ਆਪਣੇ ਰਾਮ ਦੀ ਸ਼ੈਦਾਈ ਹਾਂ)

I am madly in love with the Almighty.

ਤੇਰਾ ਨਾਮੁ ਵਖਰੁ ਵਾਪਰੁ ਜੀ ॥੧॥ ਰਹਾਉ ॥

thaeraa naam vakhar vaapaar jee ।।1।। rehaao ।।

(ਉਸਦਾ ਨਾਮ ਹੀ ਮੇਰੀ ਜਿੰਦ ਜਾਨ ਹੈ)

and His name is my (trading merchandise) love and soul||1|| rahau ||

ਕੋਕਿਲ ਹੋਵਾ ਅੰਬਿ ਬਸਾ ਸਹਜਿ ਸਬਦ ਬੀਚਾਰੁ ॥

kokil hovaa anb basaa sehaj sabadh beechaar ||

(ਕਾਸ਼ ਮੈ ਇਕ ਕੋਇਲ ਹੋਵਾਂ, ਅਤੇ ਅਪਣੇ ਪਿਆਰੇ ਅੰਬ ਦੇ ਦਰਖਤ ਵਿਚ ਰਹਾਂ, ਅਤੇ ਹਮੇਸ਼ਾ ਪ੍ਰਮਾਤਮਾ ਦੇ ਗੁਣ ਗਾਵਾਂ)

I wish if I were a cuckoo, living in my loved mango tree, and always singing the Shabad, the divine word of God.

ਸਹਜਿ ਸੁਭਾਇ ਮੇਰਾ ਸਹੁ ਮਿਲੈ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰੁ ॥੨॥

sehaj subhaae maeraa sahu milai dharasan roop apaar ||2||

(ਪ੍ਰਮਾਤਮਾ ਦੀ ਮੋਹਰ ਸਦਕੇ ਮੇਰਾ ਮਹਬੂਬ ਮੈਂਨੂੰ ਮਿਲੇਗਾ॥ ਉਹ ਮੇਰੇ ਮਾਲਕ, ਤੂੰ ਬਹੁਤ ਹੀ ਖੂਬਸੂਰਤ ਹੈਂ, ਮੇਰਾ ਜੀ ਕਏਦਾ ਹੈ, ਮੈਂ ਹਮੇਸ਼ਾ ਤੇਰੇ ਨਾਲ ਰਹਾਂ)

With your blessing I meet my beloved. O my Master you are most handsome and I had always longed to be with you ||2||

ਮਛਲੀ ਹੋਵਾ ਜਲਿ ਬਸਾ ਜੀਅ ਜੰਤ ਸਭਿ ਸਾਰਿ ॥

mashhulee hovaa jal basaa jeeaa janth sabh saar ||

(ਕਾਸ਼ ਮੈ ਇਕ ਮਛਲੀ ਹੋਵਾਂ, ਅਤੇ ਅਪਣੇ ਪਿਆਰੇ ਸਮੁੰਦਰ ਵਿਚ ਰਹਾਂ, ਅਤੇ ਹਮੇਸ਼ਾ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਯਾਦ ਰੱਖਾਂ)

I wish if I were a fish, living in with my beloved water, and still remembering the Creator of the universe.

ਉਰਵਾਰਿ ਪਾਰਿ ਮੇਰਾ ਸਹੁ ਵਸੈ ਹਉ ਮਿਲਉਗੀ ਬਾਹ ਪਸਾਰਿ ॥੩॥

ouravaar paar maeraa sahu vasai ho milougee baah pasaar ||3||

(ਬਹੁਤ ਦੂਰ ਉਸ ਕਿਨਾਰੇ ਮੇਰਾ ਮਹਬੂਬ ਰਹਿੰਦਾ ਹੈ, ਮੇਰਾ ਜੀ ਕਰਦਾ ਹੈ, ਮੈਂ ਉਸ ਨੂੰ ਮਿਲਾਂ ਅਤੇ ਘੁਟ ਕੇ ਹਿਕ ਨਾਲ ਲਾ ਲਵਾਂ)

My beloved dwells far away on the other end of the shore, I wish I meet Him, and hug Him close in my embrace. ||3||

ਨਾਗਨਿ ਹੋਵਾ ਧਰ ਵਸਾ ਸਬਦੁ ਵਸੈ ਭਉ ਜਾਇ ॥

naagan hovaa dhhar vasaa sabadh vasai bho jaae ||

(ਕਾਸ਼ ਮੈ ਇਕ ਸਪਨੀ ਹੋਵਾਂ, ਅਤੇ - ਜ਼ਮੀਨ ਅੰਦਰ ਬਨੇ ਇਕ ਛੋਟੇ ਜਿਹੇ ਘਰ ਵਿਚ ਰਹਿੰਦੀ ਹੋਵਾਂ, ਅਤੇ ਹਮੇਸ਼ਾ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਯਾਦ ਰੱਖਾਂ, ਜਿਸਦਾ ਨਾਮ ਸਾਰੇ ਡਰਾਂ ਦਾ ਨਾਸ਼ਕ ਹੈਂ)

I wish if I were a snake, living in my most loved residence -a ground hole, and always remember my Master, whose name dispels all fears.

ਨਾਨਕ ਸਦਾ ਸੋਹਾਗਣੀ ਜਿਨ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥੪॥੨॥੧੯॥

naanak sadhaa sohaaganeer jin jothee joth samaae | 4 | 2 | 19 |

(ਉਹ ਸੁਹਾਗਣਾ ਹੀ ਹਮੇਸ਼ਾ ਖੁਸ਼ ਰਹਿੰਦੀਆਂ ਹਨ, ਜੋ ਆਪਣੇ ਮਹਬੂਬ ਨਾਲ ਇਕੋ ਮਿਕੋ ਹੋ ਜਾਂਦੀਆਂ ਹਨ)

They are forever the happy brides, whose light merges into the light of Waheguru.. | 4 | 2 | 19 |

7. Example of the ultimate help and assistance: Page 70, Ashtpadi 26, Mehla 5

ਜਾ ਕਉ ਮੁਸਕਲੁ ਅਤਿ ਬਣੈ ਢੋਈ (ਪਨਾਹ) ਕੋਇ ਨ ਦੇਇ ॥ ਲਾਗੂ (ਮਿਤ੍ਰ) ਹੋਏ ਦੁਸਮਨਾ ਸਾਕ ਭਿ ਭਜਿ ਖਲੇ ॥ ਸਭੇ ਭਜੈ ਆਸਰਾ ਚੁਕੈ ਸਭੁ ਅਸਰਾਉ (ਮਦਦ ਕਰਨ ਵਾਲੇ) ॥ ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਲਗੈ ਨ ਤਤੀ ਵਾਉ ॥ ੧ ॥ ਸਾਹਿਬੁ ਨਿਤਾਣਿਆ (ਨਿਰਬਲ) ਕਾ ਤਾਣੁ ॥ ਆਇ ਨ ਜਾਈ ਥਿਰੁ ਸਦਾ ਗੁਰ ਸਬਦੀ ਸਚੁ ਜਾਣੁ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜਦੋ, ਮਨੁਖ ਤੇ ਬਹੁਤ ਹੀ ਔਖਾ ਸਮਾਂ ਆ ਜਾਂਦਾ ਹੈ, ਅਤੇ ਕਿਸੇ ਕੋਲੋਂ ਸਹਾਇਤਾ ਨਹੀਂ ਮਿਲਦੀ, ਦੁਸ਼ਮਨ ਘੇਰ ਲੈਂਦੇ ਹਨ, ਤੇ ਰਿਸ਼ਤੇਦਾਰ ਸਾਥ ਛੱਡ ਜਾਂਦੇ ਹਨ, ਜਿਨ੍ਹਾਂ ਲੋਕਾਂ ਤੇ ਆਸਰਾ ਸੀ, ਉਹ ਵੀ ਦੌੜ ਜਾਂਦੇ ਹਨ। ਉਸ ਵੇਲੇ, ਜੇ ਰੱਬੀ ਆਸਰੇ ਨੂੰ ਦਿਲ ਨਾਲ ਆਵਾਜ਼ ਮਾਰੀ ਜਾਵੇ, ਤਾਂ ਕੋਈ ਮੁਸੀਬਤ ਹਾਵੀ ਨਹੀਂ ਹੋ ਸਕਦੀ। ਆਕਾਲ ਪੁਰਖ ਬੇਆਸਰਿਆਂ ਦਾ ਆਸਰਾ ਹੈ, ਉਹ ਹਮੇਸ਼ਾ ਕੋਲ ਹੈ, ਨੇੜੇ ਹੈ, ਕੇਵਲ ਇਕ ਆਵਾਜ਼ ਮਾਰਨ ਦੀ ਲੋੜ ਹੈ।

When one is trapped in great difficulties, and one comes forward to help,
When enemies are around to strike, and all relations flee away,
When all supporters betray, and everyone refuses to help,
Then, if you call for the Divine support, no one can touch and harm you.
God is the ultimate support, He is always around to help. He is beyond transmigration.

ਜੇ ਕੋ ਹੋਵੈ ਦੁਬਲਾ ਨੰਗ ਭੁਖ ਕੀ ਪੀਰ ॥ ਦਮੜਾ ਪਲੈ ਨਾ ਪਵੈ ਨਾ ਕੋ ਦੇਵੈ ਧਰਿ (ਦਲਾਸਾ) ॥
ਸੁਆਰਥੁ ਸੁਆਉ (ਖਾਹਿਸ਼) ਨ ਕੋ ਕਰੇ ਨਾ ਕਿਛੁ ਹੋਵੈ ਕਾਜੁ ॥ ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਨਿਹਚਲੁ ਹੋਵੈ ਰਾਜੁ ॥ ੨ ॥

ਜੇ ਮਨੁਖ ਸ਼ਰੀਰ ਤੋਂ ਕਮਜ਼ੋਰ ਹੋ ਜਾਵੇ, ਖਾਨ ਨੂੰ ਰੋਟੀ ਨਾ ਮਿਲੇ, ਅਤੇ ਪਾਨ ਨੂੰ ਕਪੜੇ ਨਾ ਹੋਵਨ, ਜਵਿਨ ਲੋੜਾ ਲਈ ਪੈਸੇ ਨਾ ਹੋਵਨ, ਅਤੇ ਨਾ ਹੀ ਕੋਈ ਮਾਇਕ ਸਹਾਇਤਾ ਦੇਨ ਵਾਲਾ ਹੋਵੇ, ਜਦ ਜ਼ਰੂਰਤਾਂ ਅਤੇ ਖਾਇਸ਼ਾਂ, ਨਾਕਾਮੀ ਦੇ ਪਈਏ ਥੱਲੇ ਦੱਬੀਆਂ ਗਈਆਂ ਹੋਵਨ, ਉਸ ਵੇਲੇ, ਜੇ ਰੱਬੀ ਆਸਰੇ ਨੂੰ ਦਿਲ ਨਾਲ ਆਵਾਜ਼ ਮਾਰੀ ਜਾਵੇ, ਤਾਂ ਸਾਰੀਆਂ ਮੁਸੀਬਤਾਂ ਮੁਕ ਜਾਨਦੀਆਂ ਹਨ।

When hunger and poverty destroys your strength,
When one is robbed of his/her wealth and no one is ready to lend a penny and give consolation.
When desires and ambitions are crushed under the cruel wheel of repeated failures.

Then, if you call for the Divine support, your hardships will vanish, and your wishes will be fulfilled.

ਜਾ ਕਉ ਚਿੰਤਾ ਬਹੁਤੁ ਬਹੁਤੁ ਦੇਹੀ (ਸ਼ਰੀਰ) ਵਿਆਪੈ ਰੋਗੁ ॥
ਗ੍ਰਿਸਤਿ ਕੁਟੰਬਿ ਪਲੇਟਿਆ (ਉਲਟਾ ਪੁਲਟਾ) ਕਦੇ ਹਰਖੁ (ਖੁਸ਼ੀ) ਕਦੇ ਸੋਗੁ ॥
ਗਉਣੁ (ਭਟਕਨਾ) ਕਰੇ ਚਹੁ ਕੁੰਟ (ਦਿਸ਼ਾ) ਕਾ ਘੜੀ ਨ ਬੈਸਣੁ (ਆਰਾਮ) ਸੋਇ ॥
ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇ ॥ ੩ ॥

ਜਦ ਮਨੁਖ ਚਿਨਤਾਵਾਂ ਵਿਚ ਘਿਰਿਆ ਹੋਵੇ, ਅਤੇ ਸਰੀਰ ਦੀ ਬਿਮਾਰੀ ਦਾ ਸਤਾਇਆ ਹੋਵੇ,
ਜਦੋਂ ਗ੍ਰਹਿਸਤੀ ਜੀਵਨ ਉਲਟਾ ਪੁਲਟਾ ਹੋਇਆ ਹੋਵੇ, ਅਤੇ ਖੁਸ਼ੀ ਤੇ ਦੁਖਾਂ ਦੇ ਬਦਲ ਛਾ ਗਏ ਹੋਵਨ,
ਜਦ ਤੁਸੀ ਚਾਰੋ ਪਾਸੇ ਭਟਕ ਰਹੇ ਹੋਵੋ, ਅਤੇ ਆਰਾਮ ਨੂੰ ਕੋਈ ਥਾਂ ਨਾ ਹੋਵੇ

ਉਸ ਵੇਲੇ, ਜੇ ਰੱਬੀ ਆਸਰੇ ਨੂੰ ਦਿਲ ਨਾਲ ਆਵਾਜ਼ ਮਾਰੀ ਜਾਵੇ, ਤਾਂ ਮਨ ਨੂੰ ਸਾਂਤੀ ਮਿਲ ਜਾਂਦੀ ਹੈ॥)

When you are depressed and worried, and body is rogued with illnesses,
When your family life is upside down and happiness is overtaken by the
clouds of grief,

When you wander in all the four directions and there is no place to rest.

Then, if you call for the Divine support, the peace will come and soothe
your mind.

ਕਾਮਿ ਕਰੋਧਿ ਮੋਹਿ ਵਸਿ ਕੀਆ ਕਿਰਪਨ (ਲਾਲਚੀ) ਲੋਭਿ ਪਿਆਰੁ ॥

ਚਾਰੇ ਕਿਲਵਿਖ (ਪਾਪ) ਉਨਿ ਅਘ (ਕੁਕਰਮ) ਕੀਏ ਹੋਆ ਅਸੁਰ (ਰਾਖਸ਼) ਸੰਘਾਰੁ (ਮਾਰ ਸਿਟਣਾ) ॥

ਪੋਥੀ (ਧਾਰਮਕ ਗ੍ਰੰਥ) ਗੀਤ ਕਵਿਤ ਕਿਛੁ ਕਦੇ ਨ ਕਰਨਿ ਧਰਿਆ (ਕੰਨ ਨਾਲ ਸੁਣਾਣਾ) ॥

ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਨਿਮਖ ਸਿਮਰਤ (ਦਿਲ ਨਾਲ ਇਕ ਮਿੰਟ ਧਿਆਨਾ) ਤਰਿਆ ॥ ੪ ॥

ਜਦ, ਤੁਹਾਨੂੰ ਵਾਸਨਾ, ਗੁੱਸਾ, ਮੋਹ, ਅਤੇ ਲਾਲਚ ਵਰਗੇ ਪਾਪਾਂ ਨੇ ਘੇਰਿਆ ਹੋਵੇ,

ਅਤੇ ਇਹ ਪਾਪ ਤੁਹਾਡਾ ਜੀਵਨ ਅੰਗ ਬਣ ਗਏ ਹੋਵਨ॥ ਜੇ ਤੁਸੀ ਅਨਗਿਣਤ ਮੌਤਾਂ ਦੇ ਦੋਸ਼ੀ ਹੋਵੋ,

ਤੁਸੀ ਧਾਰਮਕ ਗਰੰਥ ਪੜਣ ਤੋਂ ਦੂਰ ਰਹੋ ਹੋਵੋ, ਅਤੇ ਤੁਹਾਨੂੰ ਧਰਮ ਦੀ ਸੋਜੀ ਨਾ ਹੋਵੇ

ਉਸ ਵੇਲੇ, ਜੇ ਰੱਬੀ ਆਸਰੇ ਨੂੰ ਦਿਲ ਨਾਲ ਆਵਾਜ਼ ਮਾਰੀ ਜਾਵੇ, ਤਾਂ ਪਾਪਾਂ ਤੋਂ ਮੁਕਤੀ ਮਿਲ ਸਕਦੀ ਹੈ॥

When you are attacked by lust, anger and attachment and love only greed,
When you have committed four heinous sins, and are involved in
indiscriminate killing, and when you have deprived yourself from the study of
religious scriptures

Then, if you call for the Divine support, the liberaton is not far away.

ਸਾਸਤ (ਫਿਲਾਸਫੀ ਦੀਆਂ ਛੇ ਕਿਤਾਬਾਂ) ਸਿੰਮ੍ਰਿਤਿ (੨੭ ਕਰਮ ਕਾਂਡਾਂ ਦੇ ਗਰੰਥ) ਬੇਦ ਚਾਰਿ ਮੁਖਾਗਰ ਬਿਚਰੇ
॥ ਤਪੇ ਤਪੀਸਰ ਜੋਗੀਆ ਤੀਰਥਿ ਗਵਨੁ (ਜਾਨਾ, ਪਹੁੰਚਣਾ) ਕਰੇ ॥

ਖਟੁ (ਛੇ) ਕਰਮਾ ਤੇ ਦੁਗੁਣੇ ਪੂਜਾ ਕਰਤਾ ਨਾਇ ॥

ਰੰਗੁ ਨ ਲਗੀ ਪਾਰਬ੍ਰਹਮ ਤਾ ਸਰਪਰ (ਨਿਸਚਿਤ) ਨਰਕੇ ਜਾਇ ॥ ੫ ॥

ਜੇ ਕੋਈ ਮਨੁਖ ਛੇ ਸ਼ਾਸਤਰਾਂ, ੨੭ ਕਰਮ-ਕਾਂਡਾਂ ਦੇ ਗਰੰਥਾਂ ਅਤੇ ੪ ਵੇਦਾਂ ਦਾ ਪਾਠ ਕਰਦਾ ਹੋਵੇ,

ਜੇ ਕੋਈ ਮਨੁਖ ਬੜੇ ਤਪ ਕਰਦਾ ਹੋਵੇ, ਘਰ ਬਾਰ ਛੱਡ ਕੇ ਜੰਗਲਾਂ ਵਿਚ ਜਾ ਵਸਿਆ ਹੋਵੇ, ਯਾ ਨਿਤ ਤੀਰਥਾਂ
ਤੇ ਇਸ਼ਨਾਨ ਕਰਨ ਜਾਂਦਾ ਹੋਵੇ,

ਜੇ ਕੋਈ ਮਨੁਖ ਵੱਡੇ ਵੱਡੇ ਪੁਨ ਦਾਨ ਵਾਰ ਵਾਰ ਕਰਦਾ ਹੋਵੇ, ਨਿਤ ਇਸ਼ਾਨ ਕਰਦਾ ਹੋਵੇ ਅਤੇ ਪੂਜਾ ਪਾਠ ਵੀ ਕਰਦਾ ਹੋਵੇ, ਪਰ ਜਿ ਉਸਨੇ ਮਨ ਨਾਲ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਪਿਆਰ ਨਹੀਂ ਕੀਤਾ, ਤਾਂ ਵੀ ਉਹ ਨਰਕਾਂ ਵਿਚ ਹੀ ਜਾਵੇਗਾ॥

Even if someone recites 6 books of philosophy⁶, 27 Smirities⁷ and 4 Vedas,
Even if someone be a petinent (tpeesar), jogi and take regular baths at holy places,

Even if someone performs six rites⁸ twice over, and bathe and perform worship,

But if his/her mind has not invoked the love for God, he/she will still go to hell.

ਰਾਜ ਮਿਲਕ (ਰਜਵਾੜਾ) ਸਿਕਦਾਰੀਆ (ਔਹਦੇ) ਰਸ ਭੋਗਣ ਬਿਸਥਾਰ ॥

ਬਾਗ ਸੁਹਾਵੇ ਸੋਹਣੇ ਚਲੈ ਹੁਕਮੁ ਅਫਾਰ ॥

ਰੰਗ ਤਮਾਸੇ ਬਹੁ ਬਿਧੀ ਚਾਇ ਲਗਿ ਰਹਿਆ ॥

ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਸਰਪ ਕੀ ਜੂਨਿ ਗਇਆ ॥ ੬ ॥

ਜੇ ਕੋਈ ਮਨੁਖ ਬਹੁਤ ਵੱਡਾ ਰਾਜਾ ਹੋਵੇ, ਉਸਦਾ ਬਹੁਤ ਵੱਡਾ ਰਾਜ-ਪਾਠ ਵੀ ਹੋਵੇ, ਅਤੇ ਉਸ ਕੋਲ ਬੇਅੰਤ ਐਸ਼ੋ-ਆਰਾਮ ਦਾ ਸਮਾਨ ਹੋਵੇ,

ਜੇ ਕਿਸੇ ਮਨੁਖ ਕੋਲ ਵੱਡੇ ਵੱਡੇ ਸੁੰਦਰ ਬਗੀਚੇ ਹੋਵਨ, ਅਤੇ ਵੱਡੇ ਔਹਦੇ ਤੇ ਲੱਗਾ ਹੋਵੇ ਜਿਥੋਂ ਉਹ ਨਿਤ ਨਵੇਂ ਫੁਰਮਾਨ ਕੱਢਦਾ ਹੋਵੇ,

ਜੇ ਕਿਸੇ ਮਨੁਖ ਕੋਲ ਐਸ਼ ਕਰਨ ਦੀਆਂ ਬੇਸ਼ੁਮਾਰ ਵਸਤੂਆਂ ਅਤੇ ਅਧੁਨਿਕ ਸਾਧਨ ਹੋਵਨ,

ਪਰ ਜਿ ਉਹ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਯਾਦ ਨਹੀਂ ਕਰਦਾ, ਤਾਂ ਉਹ ਸਬ ਤੋਂ ਭੈੜੀ ਜੂਨ, ਜਿਵੇਂ ਕਿ ਸੱਪ ਦੀ ਜੂਨ ਵਿਚ ਹੀ ਪਵੇਗਾ॥

If a person is a ruler of an empire, have numerous principalities (estates) and unlimited objects of enjoyment,

If a person has beautiful and rich orchards; and is in a high position to issue orders,

If a person possesses variety of amusements and has many modern gadgets of pleasure,

But if he/she does not remember God, then he/she will be thrown in the nasty life of a serpent

ਬਹੁਤੁ ਧਨਾਢਿ ਅਚਾਰਵੰਤੁ (ਚੰਗੇ ਚਾਲ ਚਲਣ ਵਾਲਾ) ਸੋਭਾ ਨਿਰਮਲ ਰੀਤਿ ॥

ਮਾਤ ਪਿਤਾ ਸੁਤ ਭਾਈਆ ਸਾਜਨ ਸੰਗਿ ਪਰੀਤਿ ॥

ਲਸਕਰ ਤਰਕਸਬੰਦ (ਹਥਿਆਰ) ਬੰਦ ਜੀਉ ਜੀਉ ਸਗਲੀ ਕੀਤ ॥

ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਖੜਿ ਰਸਾਤਲਿ (ਨਰਕ) ਦੀਤ ॥ ੭ ॥

ਭਾਵੇਂ ਕੋਈ ਮਨੁਖ ਬਹੁਤ ਅਮੀਰ ਹੋਵੇ, ਅਤੇ ਉਸਦਾ ਬਹੁਤ ਮਾਨ ਸਨਮਾਨ ਹੋਵੇ,

ਭਾਵੇਂ ਕੋਈ ਮਨੁਖ ਆਪਣੇ ਮਾਂ ਬਾਪ, ਭੈਣ ਭਰਾ ਅਤੇ ਦੋਸਤਾਂ ਨੂੰ ਬਹੁਤ ਪਿਆਰ ਕਰਦਾ ਹੋਵੇ,

ਭਾਵੇਂ ਕਿਸੇ ਮਨੁਖ ਕੋਲ, ਅਧੁਨਿਕ ਹਥਿਆਰ ਹੋਵਨ, ਅਤੇ ਲੋਕ ਉਸ ਨੂੰ, ਆਦਰ ਵਜੋਂ, ਸਲਾਮ ਕਰਦੇ ਹੋਵਨ,

ਪਰ ਜਿ ਉਹ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਯਾਦ ਨਹੀਂ ਕਰਦਾ, ਤਾਂ ਉਸ ਨੂੰ ਨਰਕ ਦੀ ਸਾੜ ਦੇਨ ਵਾਲੀ ਭੱਠੀ ਵਿਚ ਸਿਟ ਦਿੱਤਾ ਜਾਵੇਗਾ॥

Even if a person is very rich, and enjoys a good reputation,
Even if a person has love of his parents, brothers and friends,
Even if a person has in possession modern weaponry, and people salute him/her in veneration,
But if he/she does not remember God, then he/she will be thrown in the burning pit of hell,

ਕਾਇਆ ਰੋਗੁ ਨ ਛਿਦੁ (ਨੁਕਸ, ਅਪਾਹਜ) ਕਿਛੁ ਨਾ ਕਿਛੁ ਕਾੜਾ ਸੋਗੁ (ਵੱਡਾ ਦੁੱਖ) ॥
ਮਿਰਤੁ ਨ ਆਵੀ ਚਿਤਿ ਤਿਸੁ ਅਹਿਨਿਸਿ (ਰਾਤ ਦਿਨ) ਭੋਗੈ ਭੋਗੁ ॥
ਸਭ ਕਿਛੁ ਕੀਤੇਨੁ ਆਪਣਾ ਜੀਇ ਨ ਸੰਕ (ਡਰ) ਧਰਿਆ ॥
ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਜਮਕੰਕਰ (ਜਮਾਂ ਦੇ ਵਸ) ਵਸਿ ਪਰਿਆ ॥ ੮ ॥
ਭਾਵੇ ਕਿਸੇ ਮਨੁਖ ਦਾ ਸ਼ਰੀਰ ਇਕ ਦਮ ਤੰਦਰੁਸਤ ਹੋਵੇ, ਅਤੇ ਉਸਨੂੰ ਕਿਸੇ ਕਿਸਮ ਦੀ ਕੋਈ ਬਿਮਾਰੀ ਯਾ ਫਿਕਰ ਨਾ ਹੋਵੇ,
ਭਾਵੇ ਕਿਸੇ ਮਨੁਖ ਨੂੰ ਮੌਤ ਦਾ ਡਰ ਨਾ ਸਤਾਂਦਾ ਹੋਵੇ, ਭਾਵੇ ਉਹ ਹਰ ਵੇਲੇ ਸ਼ਰੀਰਕ ਰੰਗ ਮਾਨਦਾ ਹੋਵੇ,
ਭਾਵੇ ਕੋਈ ਮਨੁਖ ਇਕੱਲਾ ਹੀ ਬਹੁਤ ਸਮਝੱਤੀ ਦਾ ਮਾਲਕ ਹੋਵੇ, ਅਤੇ ਉਸ ਨੂੰ ਕੋਈ ਮਾਨਸਿਕ ਪ੍ਰੇਸ਼ਾਨੀ ਨਾ ਹੋਵੇ,

ਪਰ ਜਿ ਉਹ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਯਾਦ ਨਹੀਂ ਕਰਦਾ, ਤਾਂ ਉਸ ਨੂੰ ਜਮ ਬੋਰਹਿਮੀ ਨਾਲ ਕੋਹ ਸਿਟਦੇ ਹਨ॥
Even if a person has a healthy body, free of all diseases and worries,
Even if a person has no fear of death, and remains engrossed in sexual pleasures,
Even if a person is the sole owner of vast properties, and has no mental fear,
But if he/she does not remember God, then he/she will be seized by muscle men of Dharam raj and be severely punished.

ਕਿਰਪਾ ਕਰੇ ਜਿਸੁ ਪਾਰਬ੍ਰਹਮੁ ਹੋਵੈ ਸਾਧੂ ਸੰਗੁ (ਪਵਿਤ੍ਰ ਮਨੁਖਾਂ ਦੀ ਸੰਗਤ) ॥
ਜਿਉ ਜਿਉ ਓਹੁ (ਸੰਗਤ) ਵਧਾਈਐ ਤਿਉ ਤਿਉ ਹਰਿ ਸਿਉ ਰੰਗੁ ॥
ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਖਸਮੁ ਆਪਿ ਅਵਰੁ ਨ ਦੂਜਾ ਥਾਉ ॥
ਸਤਿਗੁਰ ਤੁਠੈ ਪਾਇਆ ਨਾਨਕ ਸਚਾ ਨਾਉ ॥ ੯ ॥ ੧ ॥ ੨੬ ॥
ਜਦ ਆਕਾਲ-ਪੁਰਖ ਆਪਣੀ ਕ੍ਰਿਪਾ ਕਰਦਾ ਹੈ, ਤਦ ਮਨੁਖ ਨੂੰ ਪਵਿਤ੍ਰ ਮਨੁਖਾਂ ਦਾ ਸਾਥ ਮਿਲਦਾ ਹੈ,
ਜਦ ਮਨੁਖ ਇਨਹਾਂ ਪਵਿਤ੍ਰ ਮਨੁਖਾਂ ਦੀ ਸੰਗਤ ਕਰਦਾ ਹੈ, ਤਾਂ ਉਸਦਾ ਪਿਆਰ ਵਾਹਿਗੁਰੂ ਲਈ ਵੱਧ ਜਾਂਦਾ ਹੈ, ਉਹ ਹੀ ਵਾਹਿਗੁਰੂ, ਜੋ ਇਸ ਸਾਰੇ ਸੰਸਾਰ ਦਾ ਮਾਲਕ ਹੈ, ਅਤੇ ਜੋ ਅਗਲੇ ਸੰਸਾਰ ਦਾ ਵੀ ਮਾਲਕ ਹੈ॥
ਜਦ ਪ੍ਰਮਾਤਮਾ ਤਰੁਠਦਾ ਹੈ (ਦਯਾ ਵਿਚ ਆਂਦਾ ਹੈ, ਖੁਸ਼ ਹੁੰਦਾ ਹੈ), ਤਦ ਮਨੁਖ ਨੂੰ ਬਹੁਤ ਵਿਖਾਅਤ (ਮਸ਼ਹੂਰੀ) ਅਤੇ ਨਾਮ ਦੇ ਉਪਹਾਰ ਮਿਲਦੇ ਹਨ॥

When God showers His boons, people get company of holy people,

When a person attends the company of the holy, the love of God increases,
 God Himself is the master of this world and the world hereafter,
 When God is pleased, then one gets all glories and the gift of Nam

8. A Few selected compositions which are believed to have been composed on particular occasions and thus have some historical significance.

Shabad no. 1 (page 16, shabad 6)

The following Shabad is believed to be recited to the school teacher/s (ਪਾਠਾ) at the time of child Guru Nanak's initial lessons. The date, probably, could be years 1474/75; normally at the age of five children start their schooling. The names of the teachers given in the history books are: Gopal and/or Pt. Brijnath. There is also a mention of another composition composed at this time, it is titled Patti and is recorded in raga Asa, page 432

ਸਿਰੀਰਾਗੁ ਮਹਲੁ ੧ ॥

Sri raga Mehla 1

ਜਾਲਿ (ਸਾੜ ਦੇਨਾ) ਮੋਹੁ ਘਸਿ (ਪੀਸਨਾ) ਮਸੁ (ਸਿਆਹੀ) ਕਰਿ ਮਤਿ (ਅੱਕਲ) ਕਾਗਦੁ ਕਰਿ ਸਾਰੁ (ਵਧਿਆ) ॥

jaal mohu ghas mas kar math kaagadh kar saar ।।

(ਏ ਮਨੁਖ ਤੂੰ ਪਹਿਲਾਂ ਮੋਹ ਮਾਯਾ ਦੇ ਜਾਲ ਨੂੰ ਸਾੜ, ਫੇਰ ਉਸਨੂੰ ਪੀਸ ਕੇ ਉਸਦੀ ਸਿਆਹੀ ਬਣਾ॥ ਉਸ ਤੋਂ ਬਾਦ ਆਪਣੀ ਬੁੱਧੀ ਦਾ ਇਕ ਸਾਫ ਸੁੱਥਰਾ ਕਾਗਜ਼ ਬਣਾ ਲੈ)

O! mortal, firstly, you should burn emotional attachment, and grind it into ink. Secondly, you must transform your intelligence into the purest of paper.

ਭਾਉ (ਪਿਆਰ) ਕਲਮ ਕਰਿ ਚਿਤੁ ਲੇਖਾਰੀ ਗੁਰ ਪੁਛਿ ਲਿਖੁ ਬੀਚਾਰੁ ॥

bhaao kalam kar chith laekhaaree gur pushh likh beechaar ।।

(ਉਸ ਦੇ ਉਪਰੰਤ, ਪ੍ਰਮਾਤਮਾ ਦੇ ਪਿਆਰ ਨੂੰ ਆਪਣੀ ਕਲਮ ਬਣਾ ਲੈ, ਅਤੇ ਆਪਣੀ ਅੰਤਰਿਕ ਆਵਾਜ਼ ਨੂੰ ਆਪਣਾ ਲਿਖਾਰੀ ਬਣਾ ਲੈ॥ ਫੇਰ ਆਪਣੇ ਗੁਰੂ ਕੋਲੋਂ ਸਿਖਿਆ ਲੈ, ਅਤੇ ਲਿਖਣਾ ਸ਼ੁਰੂ ਕਰ...)

Thirdly, one must make the love of Waheguru one's pen, and let consciousness be the scribe. Then, seek the Guru's instructions, and start recording the deliberations.

ਲਿਖੁ ਨਾਮੁ ਸਾਲਾਹ ਲਿਖੁ ਲਿਖੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੧॥

likh naam saalaah likh likh anth n paaraavaar ।।1।।

(ਅੰਤ ਵਿਚ, ਵਾਹਿਗੁਰੂ ਦੇ ਨਾਮ ਦੀ ਸਿਫਤ ਸਲਾਹ ਲਿਖ, ਅਤੇ ਇਹ ਵੀ ਲਿਖ ਕਿ ਉਹ ਅਪਰੰਮਪਾਰ ਹੈ ਅਤੇ ਉਸ ਦਾ ਕੋਈ ਸਾਨੀ ਨਹੀਂ ਹੈ)

Finally, write the praises of Nam, write over and over again that He had no end or limitations. He is the greatest of the great ।।1।।

ਬਾਬਾ ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੁ ॥

baabaa eaehu laekhaa likh jaan ॥

(ਸਬ ਨੂੰ ਇਹ ਸਮਝ ਲੈਣਾ ਚਾਹਿਦਾ ਹੈ, ਕਿ ਇਕ ਸੱਚਾ ਅਤੇ ਸਹੀ ਸਬਕ ਵਾਹਿਗੁਰੂ ਦੇ ਨਾਮ ਤੋਂ ਹੀ ਸ਼ੁਰੂ ਹੁੰਦਾ ਹੈ)

One must always remember that a true text of a lesson begins only with the name of Waheguru.

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

jithhai laekhaa mangeeai thithhai hoe sachaa neesaan ॥1॥ rahau ॥

(ਅਤੇ ਹਰ ਸਬਕ ਦੇ ਸ਼ੁਰੂ ਤੇ ਪ੍ਰਮਾਤਮਾ ਦੇ ਨਾਮ ਦੀ ਮੋਹਰ ਹੋਨੀ ਚਾਹਿਦੀ ਹੈ)

And whenever, one should start his/her lessons, then it should be with stamp of the name of the Divine. ॥1॥rahau॥

ਜਿਥੈ ਮਿਲਹਿ ਵਡਿਆਈਆ ਸਦ ਖੁਸੀਆ ਸਦ ਚਾਉ ॥

jithhai milehi vaddiaaeaaa sadh khuseeaa sadh chaaou ॥

(ਪ੍ਰਮਾਤਮਾ ਦਾ ਨਾਮ ਹੀ, ਮਨੁਖ ਨੂੰ, ਵਡਿਆਈ, ਸਦੇਵੀ ਰਹਿਣ ਵਾਲੀ ਸ਼ਾਂਤੀ ਅਤੇ ਖੁਸ਼ੀ ਦੇ ਸਕਦਾ ਹੈ)

It is only God's name which can bestow greatness, eternal peace and everlasting happiness.

ਤਿਨ ਮੁਖਿ ਟਿਕੇ ਨਿਕਲਹਿ ਜਿਨ ਮਨਿ ਸਚਾ ਨਾਉ ॥

thin mukh ttikae nikalehi jin man sachaa naou ॥

(ਜਿਨਾਂ ਮਨੁਖਾਂ ਦਾ ਮਨ ਪ੍ਰਮਾਤਮਾ ਨਾਮ ਜੁੜਿਆ ਰਹਿੰਦਾ ਹੈ, ਉਹ ਪ੍ਰਮਾਤਮਾ ਦੀ ਮੋਹਰ ਦੇ ਹਕਦਾਰ ਬਨ ਜਾਂਦੇ ਹਨ)

The people whose minds are attuned to the true Nam, they are qualified to be anointed with the mark of grace.

ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਨਾਹੀ ਗਲੀ ਵਾਉ ਦੁਆਉ (ਵਿਹਲੀਆਂ ਗੱਲਾਂ) ॥੨॥

karam milai thaa paaeeai naahee galee vaaou dhuaou ॥2॥

(ਸੰਸਾਰਕ ਅਤੇ ਇਲਾਹੀ ਰੁਤਬੇ ਕੇਵਲ ਪ੍ਰਮਾਤਮਾ ਦੀ ਮੋਹਰ ਨਾਲ ਹੀ ਮਿਲਦੇ ਹਨ, ਮਨੁਖ ਦੀਆਂ ਆਪਣੀਆਂ ਊਲ ਜਲੂਲ ਗੱਲਾਂ ਬਾਤਾਂ ਨਾਲ ਨਹੀਂ)

One must always remember that the divine and worldly honours were received only If one received Wageguru's grace and not by idle gossip. ॥2॥

ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਹਿ ਉਠਿ ਰਖੀਅਹਿ ਨਾਵ ਸਲਾਰ (ਉੱਚਾ, ਵੱਡਾ) ॥

eik aavehi eik jaahi outh rakheeahi naav salaar ॥

(ਮਨੁਖ ਜਮਦੇ ਅਤੇ ਮਰਦੇ ਹਨ, ਅਤੇ ਜੀਉਂਦਿਆ ਵੱਡੇ ਵੱਡੇ ਨਾਮ ਰਖਦੇ ਹਨ...)

Some come, and some depart, and while alive they give themselves lofty names.

ਇਕਿ ਉਪਾਏ ਮੰਗਤੇ ਇਕਨਾ ਵਡੇ ਦਰਵਾਰ ॥

eik oupaaeae mangathae eikanaa vaddae dharavaar ॥

(ਕੁਝ ਲੋਕ ਭਿਖਾਰੀ ਜੰਮਦੇ ਹਨ, ਅਤੇ ਕੁਝ ਅਮੀਰ ਜੰਮਦੇ ਹਨ, ਜਿਨਾ ਦੇ ਵੱਡੇ ਦਰਬਾਰ ਹੁੰਦੇ ਹਨ..)

Some are born beggars, and some kings who hold elegant courts.

ਅਗੈ ਗਇਆ ਜਾਣੀਐ ਵਿਣੁ ਨਾਵੈ ਵੇਕਾਰ ॥੩॥

agai gaeiaa jaaneeai vin naavai vaekaar ॥3॥

(ਪਰ ਅਗਲੀ ਦੁਨਿਆ ਵਿਚ ਜਾ ਕੇ ਹੀ ਪੱਤਾ ਚਲਦਾ ਹੈ, ਕਿ ਨਾਮ ਦੀ ਕਮਾਈ ਦੇ ਬਗੈਰ, ਸੰਸਾਰਕ ਦੀਵਨ ਵਿਅੱਰਥ ਗਵਾਚਾ ਹੈ)

Reaching the world hereafter, one shall realize that without the stamp of Nam on them, the life in this world would be judged as wasted. ॥3॥

ਭੈ ਤੇਰੈ ਡਰੁ ਅਗਲਾ ਖਪਿ ਖਪਿ ਛਿਜੈ ਦੇਹ ॥

bhai thaerai ddar agalaa khap khap shhijai dhaeh ॥

(ਭਾਵੇਂ ਸਾਨੂੰ ਚੰਗਾ ਭਲਾ ਪਤਾ ਹੈ, ਅਤੇ ਡਰ ਵੀ ਹੈ, ਕਿ ਪਤਾ ਨਹੀਂ ਅਗਲੇ ਜੀਵਨ ਵਿਚ ਸਾਡਾ ਕੀ ਹਾਲ ਹੋਵੇਗਾ, ਫੇਰ ਵੀ ਅਸੀਂ ਆਪਣਾ ਜੀਵਨ ਖਾਮ ਖਾਂ ਬਰਬਾਦ ਕਰੀ ਜਾਂਦੇ ਹਾਂ..)

Though we all are terrified by the fear of what would happen to us in the next world, still we hopelessly watch our lives bewildered and wasting away, and do not do anything to change the scenario.

ਨਾਵ ਜਿਨਾ ਸੁਲਤਾਨ ਖਾਨ ਹੋਦੇ ਡਿਠੇ ਖੇਹ ॥

naav jinaa sulathaan khaan hodhae ddithae khaeh ॥

(ਇਹ ਸੰਸਾਰ ਹੈ, ਇੱਥੇ ਵੱਡੇ ਵੱਡੇ ਬਾਦਸ਼ਾਹਾਂ ਨੂੰ ਵੀ ਮਿੱਟੀ ਵਿਚ ਰੁਲਦੇ ਤਕਿਆ ਗਿਆ ਹੈ, ਜਿ ਉਹਨਾਂ ਦੇ ਕਰਮ ਚੰਗੇ ਨਹੀਂ ਸਨ)

One must know that even those who were known as sultans and emperors would be reduced to dust, if their karmas were not good.

ਨਾਨਕ ਉਠੀ ਚਲਿਆ ਸਭਿ ਕੂੜੇ ਤੁਟੇ ਨੇਹ ॥੪॥੬॥

naanak outhee chaliaa sabh koorrae thuttae naeh ॥4॥6॥

(ਅੰਤ ਵਿਚ, ਸਾਰੀਆਂ ਸੰਸਾਰਕ ਵਸਤੂਆਂ ਇੱਥੇ ਹੀ ਰਹਿ ਜਾਨਗੀਆਂ, ਕੇਵਲ ਕਰਮਾਂ ਦੀ ਲਿੱਖਤ ਡਾਇਰੀ ਹੀ ਨਾਲ ਜਾਏਗੀ॥ ਇਸ ਡਾਇਰੀ ਤੋਂ ਬਿਨਾ ਅਗੇ ਲੰਘਨ ਨਹੀਂ ਦਿੱਤਾ ਜਾਵੇਗਾ)

At the end, all attachments are cut away and nothing is allowed to go beyond the borders of the unknown, except the karmas of the deceased. The diary of the Karmas has to go with the deceased ॥4॥6॥

Shabad no. 2 (page 17, shabad 10)

The following Shabad is believed to have been recited to Sheikh Ibrahim, a successor of Baba Farid, the sufi saint of the twelfth century, at Pak Pattan. It

was composed, probably, in year 1510, after Guru's return from the first journey. In Guru Granth Sahib, there are 134 compositions of Sheikh Farid. Most of his compositions address eternal love]

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Sri raga Mehla 1

ਆਵਹੁ ਭੈਣੇ ਗਲਿ ਮਿਲਹ ਅੰਕਿ (ਪਿਆਰੀ) ਸਹੇਲੜੀਆਹ ॥

aavahu bhainae gal mileh ank sehaelarreeaah ।।

(ਆਉ, ਮੇਰੀ ਪਿਆਰੀ ਸਹੇਲਿਓ, ਮੈਨੂੰ ਆਪਣੀ ਹਿਕ ਵਿਚ ਘੁਟ ਲਵੋ)

Come, my dear friends (sisters) and spiritual companions; hug me close in your embrace.

ਮਿਲਿ ਕੈ ਕਰਹ ਕਹਾਣੀਆ ਸੰਮ੍ਰਥ (ਬਹੁਤ ਤਾਕਤਵਰ) ਕੰਤ ਕੀਆਹ (ਉਹਦੀਆਂ) ॥

mil kai kareh kehaaneeaa sanmrathh kanth keeah ।।

(ਆਓ, ਅਸੀਂ ਆਪਣੇ ਪਤੀ ਵਾਹਿਗੁਰੂ, ਜਿਹੜਾ ਬਹੁਤ ਹੀ ਸ਼ਕਤੀਸ਼ਾਲੀ ਹੈ, ਦੀਆਂ ਗੱਲਾਂ ਕਰੀਏ.)

Let's join together, and tell stories of our all-powerful husband - Waheguru.

ਸਾਚੇ ਸਾਹਿਬ ਸਭਿ ਗੁਣ ਅਉਗਣ ਸਭਿ ਅਸਾਹ (ਅਸਾਡੇ) ॥੧॥

saachae saahib sabh gun aougan sabh asaah ।।1।।

(ਸੰਸਾਰਕ ਅਤੇ ਇਲਾਹੀ - ਸਾਰੀਆਂ ਹੀ ਖੂਬੀਆਂ ਮੇਰੇ ਮਾਲਕ ਵਿਚ ਹਨ। ਪਰ, ਸਾਡੇ ਮਨੁੱਖਾਂ ਵਿਚ ਤਾਂ ਉਹਨਾ ਵਿਚੋਂ ਪਾਸਕੂ ਮਾਤਰ ਖੂਬੀਆਂ ਵੀ ਨਹੀਂ ਹਨ)

Where Waheguru is the embodiment of all virtues; we, the mortals, have none of them. ।।1।।

ਕਰਤਾ ਸਭੁ ਕੋ ਤੇਰੈ ਜੋਰਿ ॥

karathaa sabh ko thaerai jor ।।

(ਏ ਪ੍ਰਮਾਤਮਾ, ਤੂੰ ਤਾਂ ਸਾਰਿਆਂ ਤੋਂ ਸ਼ਕਤੀ ਸ਼ਾਲੀ ਹੈਂ, ਅਤੇ ਤੇਰੇ ਜਿਹਾ ਹੋਰ ਕੋਈ ਨਹੀਂ ਹੈ)

O the Creator, you are all powerful and there is no one else equal to you.

ਏਕੁ ਸਬਦੁ ਬੀਚਾਰੀਐ ਜਾ ਤੂ ਤਾ ਕਿਆ ਹੋਰਿ ॥੧॥ ਰਹਾਉ ॥

eaek sabadh beechaareeai jaa thoo thaa kiaan hor ।।1।। rahau ।।

(ਜਿਹੜੇ ਮਨੁੱਖ ਸ਼ਬਦ ਦਾ ਵਿਚਾਰ ਕਰਦੇ ਹਨ, ਉਹਨਾ ਨੂੰ ਕਿਸੇ ਹੋਰ ਸਹਾਇਤਾ ਦੀ ਲੋੜ ਨਹੀਂ ਰਹਿੰਦੀ)

Those who dwell upon Your 'Shabad' they do not need any other help.

।।1।।rahau।।

ਜਾਇ ਪੁਛਹੁ ਸੋਹਾਗਣੀ ਤੁਸੀ ਰਾਵਿਆ (ਪਰਖਣਾ) ਕਿਨੀ ਗੁਣੀ ॥

jaae pushhahu sohaaganeethusee raaviaa kinee gunanaee ।।

(ਕੋਈ ਜਾ ਕਿ ਉਸ ਖੁਸ਼ੀ ਨਾਲ ਭਰੀ ਦੁਲਹਣ ਨੂੰ ਪੁੱਛੋ, ਕਿ ਦਸ, ਤੂੰ ਆਪਣੇ ਸੌਹਰ ਦੀਆਂ ਕਿਹੜੀਆਂ

ਖੂਬੀਆਂ ਦਾ ਜ਼ਿਆਦਾ ਰੰਗ ਮਾਨਦੀ ਹੈਂ.....)

Go, and ask the happy bride, ""What virtuous qualities do you enjoy in your husband.".....?

ਸਹਜਿ ਸੰਤੋਖਿ ਸੀਗਾਰੀਆ ਮਿਠਾ ਬੋਲਣੀ ॥

sehaj santhokh seegaareeaa mithaa bolanee ।।

(ਤਾਂ ਉਹ ਕਰੇ ਗੀ, "ਉਹ ਤਾਂ, ਇਲਾਹੀ ਤਾਲੀਮ ਅਤੇ ਸੰਤੋਖ ਦਾ ਮੁਜੱਸਮਾ ਹੈ, ਅਤੇ ਬੇਹਦ ਮਿਠਾ ਬੋਲਣ ਵਾਲਾ ਹੈ...)

She will answer, "He is an embodiment of wisdom, contentment and sweet words."

ਪਿਰੁ (ਪਿਆਰਾ) ਰੀਸਾਲੂ (ਪ੍ਰੀਤਮ) ਤਾ ਮਿਲੈ ਜਾ ਗੁਰ ਕਾ ਸਬਦੁ ਸੁਣੀ ॥੨॥

pir reesaaloo thaa milai jaa gur kaa sabadh sunee ।।2।।

(ਸਾਨੂੰ ਆਪਣੇ ਪਿਆਰੇ ਦਾ ਮਿਲਾਪ ਤਾਂ ਹੀ ਹੁੰਦਾ ਹੈ, ਜਦ ਅਸੀਂ ਸ਼ਬਦ ਵਿਚ ਲੀਨ ਹੋ ਜਾਂਦੇ ਹਾਂ)

We meet with our most beloved only, when we listen to the Shabad.।।2।।

ਕੇਤੀਆ ਤੇਰੀਆ ਕੁਦਰਤੀ ਕੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥

kaetheeaa thaereea kudharathee kaevadd thaeree dhaath ।।

(ਪ੍ਰਮਾਤਮਾ ਦੀਆਂ ਬੇਅੰਤ ਸਿਰਜਨ ਕਰਨ ਦੀਆਂ ਸ਼ਕਤੀਆਂ ਹਨ, ਅਤੇ ਬਖਸ਼ਿਸ਼ ਦੇ ਬੇਸ਼ੁਮਾਰ ਖਜ਼ਾਨੇ ਵੀ ਹਨ)

He has infinite creative powers, and has limitless treasure of blessings.

ਕੇਤੇ ਤੇਰੇ ਜੀਅ ਜੰਤ ਸਿਫਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤਿ ॥

kaethae thaerae jeeaa janth sifath karehi dhin raath ।।

(ਸਾਰੀ ਸ੍ਰਿਸ਼ਟੀ, ਕਿਸੇ ਨਾ ਕਿਸੇ ਢੰਗ ਨਾਲ, ਪ੍ਰਮਾਤਮਾ ਦੀ ਸਿਫਤ ਸਲਾਹ ਕਰਦੀ ਰਹਿੰਦੀ ਹੈ)

The whole creation praises Him, in one way or the other, day and night.

ਕੇਤੇ ਤੇਰੇ ਰੂਪ ਰੰਗ ਕੇਤੇ ਜਾਤਿ ਅਜਾਤਿ ॥੩॥

kaethae thaerae roop rang kaethae jaath ajaath ।।3।।

(ਪ੍ਰਮਾਤਮਾ, ਕਿਸੇ ਵੀ ਰੰਗ ਵਿਚ ਯਾ ਰੂਪ ਵਿਚ, ਯਾ ਜਾਤੀ ਵਿਚ, ਭਾਵੇਂ ਉਹ ਉੱਚੀ ਜਾਤ ਯਾਂ ਨੀਵੀਂ ਜਾਤ ਹੋਵੇ, ਵਿਚ ਅਵਤਾਰ ਲੈ ਸਕਦਾ ਹੈ)

He can manifest in any form or colour, or in any class (caste), high and low. ।।3।।

ਸਚੁ ਮਿਲੈ ਸਚੁ ਉਪਜੈ ਸਚ ਮਹਿ ਸਾਚਿ ਸਮਾਇ ॥

sach milai sach oopajai sach mehi saach samaae ।।

(ਸਚ ਤੋਂ ਹੀ ਸਚ ਜਨਮ ਲੈਂਦਾ ਹੈ, ਅਤੇ ਅੰਤ ਵਿਚ ਸਚ, ਸਚ ਵਿਚ ਹੀ ਸਮਾ ਜਾਂਦਾ ਹੈ)

From the truth is born more truth, and at the end the truth is absorbed in the real Truth.

ਸੁਰਤਿ (ਅੰਦਰਲਾ ਗਿਆਨ) ਹੋਵੈ ਪਤਿ (ਮਾਨ) ਉਗਵੈ (ਮਿਲਨਾ) ਗੁਰਬਚਨੀ (ਅਧਿਯਕ ਦੇ ਪਰਵਚਣ) ਭਉ ਖਾਇ ॥

surath hovai path oogavai gurabachanee bho khaae ।।

(ਮਨੁਖ ਨੂੰ ਇਕ ਸੱਚੇ ਉਸਤਾਦ ਦੀ ਲੋੜ ਹੈ, ਜੋ ਉਹਨੂੰ ਠੀਕ ਰਾਹ, ਚੰਗੀ ਸੋਜੀ ਅਤੇ ਮਾਨ-ਪੱਤਰ ਦਿਵਾ ਸਕੇ)

One needs a true teacher to comprehend the mode to achieve intuitive understanding and honours.

ਨਾਨਕ ਸਚਾ ਪਾਤਿਸਾਹੁ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥੪॥੧੦॥

naanak sachaa paathisaahu aapae leae milaae ।।4।।10।।

(ਪ੍ਰਮਾਤਮਾ, ਸੱਚੇ ਪਿਆਰ ਕਰਨ ਵਾਲਿਆਂ ਨੂੰ, ਅਵਸ਼ੋ ਹੀ, ਉਹਨਾ ਦੇ ਪਿਆਰ ਨਾਲ ਮਿਲਾ ਦੇਂਦਾ ਹੈ)

Waheguru, the true King, unites the true ones with their beloveds.

।।4।।10।।

Shabad no. 3, page 20

The following Shabad is believed to be addressed to Bhai Lehna at the time of Guru Nanak and Bhai Lehna's first meeting. The date, probably, is 1532 and place is Kartarpur.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਸੁਣਿ ਮਨ ਮਿਤ੍ਰੁ ਪਿਆਰਿਆ ਮਿਲੁ ਵੇਲਾ ਹੈ ਏਹ ॥

sun man mithr piariaa mil vaelaa hai eaeh ।।

(ਮੇਰੇ ਸੱਚੇ ਦੋਸਤ, ਪਿਆਰ ਨਾਲ ਸੁਣ, ਇਹ ਹੀ ਸਾਡੇ ਮਿਲਣ ਦਾ ਵੇਲਾ ਹੈ)

Listen, O my dearest friend, now is the time of our union.

ਜਬ ਲਗੁ ਜੋਬਨਿ ਸਾਸੁ ਹੈ ਤਬ ਲਗੁ ਇਹੁ ਤਨੁ ਦੇਹ ॥

jab lag joban saas hai thab lag eihu than dhaeh ।।

(ਜਦ ਤਕ ਜਾਨ ਵਿਚ ਜਾਨ ਹੈ, {ਸਾਹ ਹੈ, ਜਵਾਨੀ ਹੈ} ਤਦ ਯਕ ਇਹ ਜਿਸਮ ਪ੍ਰਮਾਤਮਾ ਦੀ ਸੇਵਾ ਵਿਚ ਲਾ ਦੇ)

As long as there is youth and breath [until you live], offer this body to the Almighty (for His prayers and service)

ਬਿਨੁ ਗੁਣ ਕਾਮਿ ਨ ਆਵਈ ਢਹਿ ਢੇਰੀ ਤਨੁ ਖੇਹ ॥੧॥

bin gun kaam n aavee dtehi dtaeree than khaeh ।।1।।

(ਆਪਣੇ ਕਰਮਾਂ ਅਤੇ ਖਿਓਲਾ ਅੰਦਰ, ਰੱਬੀ ਗੁਣ ਪੈਦਾ ਕਰ, ਕਿਉਂਕਿ ਇਹਨਾ ਗੁਣਾਂ ਤੋਂ ਬਗੈਰ ਜੀਵਨ ਵਿਅਰਥ ਹੈ। ਏ ਮਨੁਖ ਇਹ ਨਾ ਭੁਲ ਕਿ ਉਹ ਦਿਨ ਦੂਰ ਨਹੀਂ ਜਦ ਇਹ ਸ਼ਰੀਰ ਮਿੱਟੀ ਹੋ ਜਾਏਗਾ)

Develop virtues in thoughts and actions, for without virtues, life is wasted. Remember that day is not far when the body would crumble into a pile of dust.

।।1।।

ਮੇਰੇ ਮਨ ਲੈ ਲਾਹਾ ਘਰਿ ਜਾਹਿ ॥

maerae man lai laahaa ghar jaahi ॥

(ਮੇਰੇ ਮਨ, ਅਗਲੇ ਘਰ ਜਾਨ ਤੋਂ ਪਹਿਲਾਂ ਅਛਾਈ ਦੇ ਗੁਣ ਖਟ ਲੈ...)

O my mind, earn the fruit of goodness, before you return to your eternal home.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਲਾਹੀਐ ਹਉਮੈ ਨਿਵਰੀ (ਬੁਝ ਜਾਨਾ) ਭਾਹਿ (ਅੱਗ) ॥੧॥ ਰਹਾਉ॥

guramukh naam salaahaeai houmai nivaree bhaahi ॥1॥ rehaao ॥

(ਜਿਹੜੇ ਮਨੁਖ ਨਾਮ ਦੀ ਸਲਾਹਾ ਕਰਦੇ ਹਨ, ਉਹ ਗੁਰਮੁਖ ਹੁੰਦੇ ਹਨ। ਉਹ ਆਪਣੇ ਰੱਬੀ ਤਾਕਤ ਨਾਲ ਆਪਣੀ ਹੋਮੇ ਦੀ ਅਗ ਨੂੰ ਬੁਝਾ ਦੇਂਦੇ ਹਨ)

Those who praise Nam, they are called Gurmukhs. They, with the power of their nobility extinguishing the fire of egotism. ॥1॥Rahau॥

ਸੁਣਿ ਸੁਣਿ ਗੰਢਣੁ ਗੰਢੀਐ ਲਿਖਿ ਪੜਿ ਬੁਝਹਿ ਭਾਰੁ ॥

sun sun gandtan gandteeai likh parr bujhehi bhaar ॥

(ਆਪਣੇ ਛੋਟੇ ਜਿਹੇ ਜੀਵਨ ਵਿਚ, ਅਸੀਂ, ਬਾਰ ਬਾਰ, ਲੱਖਾਂ ਸਾਖੀਆਂ ਸੁੰਦੇ ਹਾਂ। ਅਸੀਂ ਬੇਸ਼ੁਮਾਰ ਧਾਰਮਕ ਕਿਤਾਬਾਂ ਵੀ ਪੜਦੇ ਹਾਂ, ਅਤੇ ਆਪਣੇ ਗਿਆਨ ਨੂੰ ਵਧਾਨ ਵਾਸਤੇ ਕਿਤਨੇ ਹੀ ਢੇਰ ਕਾਗਜ਼ ਵੀ ਕਾਲੇ ਕਰਦੇ ਹਾਂ...)

In our short life, we, again and again hear and tell multitude of religious episodes. We also read numerous holy books and blacken load of papers with our writing to enhance our religious knowledge.

ਤ੍ਰਿਸਨਾ ਅਹਿਨਿਸਿ (ਦਿਨ ਰਾਤ) ਅਗਲੀ ਹਉਮੈ ਰੋਗੁ ਵਿਕਾਰੁ ॥

thrisanaa ahinis agalee houmai rog vikaar ॥

(ਪਰ ਇਹਨਾਂ ਸਾਰੀਆਂ ਕੋਸ਼ਿਸ਼ਾਂ ਦੇ ਬਾਵਜੂਦ, ਤ੍ਰਿਸਨਾ ਦੀ ਭੁਖ ਭੜਕ ਓਠਿਦੀ ਹੈ, ਅਤੇ ਹੰਕਾਰ ਦੀ ਬਿਮਾਰੀ ਮਨ ਨੂੰ ਭ੍ਰਿਸ਼ਟ ਕਰ ਸਿਟਦੀ ਹੈ)

But despite this academic effort, the urge of desires takes over, and the disease of egotism fills us with corruption.

ਓਹੁ ਵੇਪਰਵਾਹੁ ਅਤੋਲਵਾ (ਜੋ ਤੋਲਿਆ ਨਹੀ ਜਾ ਸਕਦਾ, ਜਿਸਦੇ ਗੁਣ ਨਹੀਂ ਗਿਨੇ ਜਾ ਸਕਦੇ) ਗੁਰਮਤਿ (ਅਧਿਆਪਕ ਦੀ ਸਿਖਿਆ) ਕੀਮਤਿ ਸਾਰੁ (ਅਸਲੀ) ॥੨॥

ouhu vaeparavaahu atholavaa guramath keemath saar ॥2॥

(ਮਨੁਖ ਦੇ ਕੋਲ ਇਤਨੇ ਅੱਖਰ ਨਹੀਂ ਹਨ, ਕਿ ਉਹ ਵਾਹਿਗੁਰੂ ਦੀ ਪ੍ਰਸ਼ੰਸਾ ਕਰ ਸਕੇ, ਫੇਰ ਵੀ ਇਹ ਜ਼ਰੂਰੀ ਹੈ, ਕਿ ਪ੍ਰਮਾਤਮਾ ਦੇ ਗੁਣਾਂ ਦੀ ਸਿਖਿਆ ਕਿਸੇ ਰੱਬ ਨਾਲ ਜੋੜਨ ਵਾਲੇ ਉਸਤਾਦ ਤੋਂ ਲਈ ਜਾਵੇ)

Humans do not have enough vocabulary to fully appraise the qualities of Waheguru. The knowledge about Him can be learnt from a divine teacher. ॥2॥

ਲਖ ਸਿਆਣਪ ਜੇ ਕਰੀ ਲਖ ਸਿਉ ਪ੍ਰੀਤਿ ਮਿਲਾਪੁ ॥

lakh siaanap jae karee lakh sio preeth milaap ।।

(ਭਾਵੇਂ ਕਿਸੇ ਮਨੁਖ ਕੋਲ ਲੱਖਾਂ ਹੀ ਚਲਾਕੀਆਂ ਹੋਣ, ਅਤੇ ਲੱਖਾਂ ਬੰਦਿਆਂ ਦਾ ਸਹਯੋਗ ਅਤੇ ਮਿਤ੍ਰਤਾ ਹੋਵੇ...)

Even if someone has hundred-thousand clever tricks, and the love and company of hundred- thousand people

ਬਿਨੁ ਸੰਗਤਿ ਸਾਧ ਨ ਧ੍ਰਾਪੀਆ (ਰੱਜ ਜਾਨਾ) ਬਿਨੁ ਨਾਵੈ ਦੂਖ ਸੰਤਾਪੁ ॥

bin sangath saadhh n dhhraapeeaa bin naavai dhookh santhaap ।।

(ਪਰ ਫੇਰ ਵੀ, ਸੰਗਤ ਤੋਂ ਬਗੈਰ ਮਨੁਖ ਨੂੰ ਸੋਝੀ ਨਹੀਂ ਆਂਦੀ, ਅਤੇ ਨਾਮ ਤੋਂ ਬਿਨਾ ਉਹ ਦੁੱਖਾਂ ਨਾਲ ਤੜਫਦਾ

ਹੈ)

Still, without the company of Saadh-Sangat, one will not feel fully composed and without Nam, will suffer in sorrow.

ਹਰਿ ਜਪਿ ਜੀਅਰੇ ਛੁਟੀਐ ਗੁਰਮੁਖਿ ਚੀਨੈ (ਸਮੱਝਨਾ) ਆਪੁ ॥੩॥

har jap jeearae shhutteeai guramukh cheenai aap ।।3।।

(ਪ੍ਰਮਾਤਮਾ ਦੇ ਨਾਮ ਜਪਣ ਨਾਲ, ਰੂਹ ਨੂੰ ਮੁਕਤੀ ਮਿਲਦੀ ਹੈ, ਲੋਕ ਉਸ ਮਨੁਖ ਨੂੰ ਗੁਰਮੁਖ ਕਹਿੰਦੇ ਹਨ, ਅਤੇ ਉਹ ਆਪਣੀ ਅੰਦਰ ਦੀ ਅਵਸਥਾ ਨੂੰ ਜਾਨ ਲੈਂਦੇ ਹਨ)

Reciting the Name of Waheguru, O my soul, you shall be emancipated. You will be called Gurmukh, and will come to understand your own inner-self. ।।3।।

ਤਨੁ ਮਨੁ ਗੁਰ ਪਹਿ ਵੇਚਿਆ ਮਨੁ ਦੀਆ ਸਿਰੁ ਨਾਲਿ ॥

than man gur pehi vaechiaa man dheea sir naal ।।

(ਆਉ ਅਸੀਂ ਆਪਣਾ ਸਰੀਰ ਅਤੇ ਮਨ ਅਤੇ ਆਪਣਾ ਵਿਕਾਰ, ਸਬ ਕੁਝ, ਵਾਹਿਗੁਰੂ ਨੂੰ ਅਰਪਣ ਕਰ ਦੇਈਏ)

Let us pledged our body and mind to Waheguru, along with our honour (head)

ਤ੍ਰਿਭਵਣੁ ਖੋਜਿ ਢੰਡੋਲਿਆ ਗੁਰਮੁਖਿ ਖੋਜਿ ਨਿਹਾਲਿ ॥

thribhavan khoj dtandtoliaa guramukh khoj nihaal ।।

(ਮੈਂ ਇਕ ਇਜੇਹੇ ਗੁਰਮੁਖ ਦੀ ਹਰ ਜਗਾ ਭਾਲ ਕਰ ਰਹੀ ਸੀ, ਕਿ ਅਚਾਨਕ ਮੈਂ ਉਸਨੂੰ ਆਪਣੇ ਕੋਲ ਹੀ ਲੱਭ ਲਿਆ)

I have been searching that Gurmukh all around (three worlds); and then suddenly I found him close to me.

ਸਤਗੁਰਿ (ਸੱਚਾ ਟੀਚਰ) ਮੇਲਿ ਮਿਲਾਇਆ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਨਾਲਿ ॥੪॥੧੭॥

sathagur mael milaeiaa naanak so prabh naal ।।4।।17।।

(ਇਹ ਗੁਰਮੁਖ ਅਸਲ ਵਿਚ ਵਾਹਿਗੁਰੂ ਹੀ ਸੀ, ਜਿਸਨੇ ਮੈਨੂੰ ਸੱਚੇ ਅਧਿਪਤ ਨਾਲ ਮਿਲਾਇਆ ਤਾਂ ਕਿ ਮੈਂ ਗਿਆਨ ਦੀ ਮਿਸਾਲ ਅੱਗੇ ਲੈ ਤੁਰਾਂ)

This was Wagheguru, who has brought true teacher to me, to carry forward the torch of wisdom. ||4||17||

Shabad no. 4, page 34

The following Shabad is believed to be addressed to the relations of Guru Angad by Guru Amardas, who (relations) under the influence of their ego failed to understand the status of the Guru and dared to ill treat him. The year, probably, is 1552 and place is Goindval.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Sri raga Mehla 3

ਜਿਨੀ ਪੁਰਖੀ ਸਤਗੁਰੁ ਨ ਸੇਵਿਓ ਸੇ ਦੁਖੀਏ ਜੁਗ ਚਾਰਿ ॥

jinee purakhee sathagur n saeviou sae dhukheeeae jug chaar ||

(ਜਿਹੜੇ ਸੱਚੇ ਗੁਰੂ ਦੀ ਸੇਵਾ ਨਹੀਂ ਕਰਦੇ, ਉਹ ਜੀਵਨ ਦੇ ਹਰ ਪੜਾਵ ਤੇ ਦੁਖ ਝੇਲਦੇ ਹਨ)

Those who do not serve the true Guru shall remain miserable in various phases of their lives.

ਘਰਿ ਹੋਦਾ ਪੁਰਖੁ ਨ ਪਛਾਣਿਆ ਅਭਿਮਾਨਿ ਮੁਠੇ ਅਹੰਕਾਰਿ ॥

ghar hodhaa purakh n pashhaaniaa abhimaan muthae ahankaar ||

(ਸੱਚਾ ਗੁਰੂ ਉਹਨਾਂ ਦੇ ਘਰ ਸੀ, ਪਰ ਉਹ ਉਸਨੂੰ 'ਪਹਿਚਾਨ ਨਹੀਂ ਸੱਕੇ ॥ ਉਹ ਆਪਣੇ ਹੰਕਾਰ ਅਤੇ ਹੋਮੇ ਵਿਚ ਅੰਨੇ ਹੋ ਚੁਕੇ ਸਨ)

The true Guru was within their own home, but they did not recognize him. They were blinded by their egotistical pride and arrogance.

ਸਤਗੁਰੂ ਕਿਆ ਫਿਟਕਿਆ ਮੰਗਿ ਥਕੇ ਸੰਸਾਰਿ ॥

sathaguroo kiaa fittakiaa mang thhakaе sansaar ||

(ਜਦ ਉਹਨਾਂ ਨੂੰ ਸੱਚੇ ਗੁਰੂ ਨੇ ਫਿਟਕਾਰ ਦਿਤਾ, ਤਦ ਉਹ ਹਰ ਪਾਸੇ ਭਟਕਦੇ ਫਿਰੇ, ਅਤੇ ਥਕ ਟੁਟ ਕੇ ਰਹਿ ਗਏ)

Rejected by the true Guru, they wandered around, and got immensely exhausted and weary.

ਸਚਾ ਸਬਦੁ ਨ ਸੇਵਿਓ ਸਭਿ ਕਾਜ ਸਵਾਰਣਹਾਰੁ ॥੧॥

sachaa sabadh n saeviou sabh kaaj savaaranehaar ||1||

(ਉਹ ਸੱਚੇ ਸ਼ਬਦ ਨੂੰ ਨਾ ਹੀ ਸਮਝ ਸਕੇ ਅਤੇ ਨਾ ਹੀ ਗਾ ਸਕੇ, ਜਿਹੜਾ ਸਾਰੀਆਂ ਮੁਸ਼ਕਲਾਂ ਨੂੰ ਸੁਲਝਾ ਸਕਦਾ ਸੀ)

They did not understand and recite the divine Shabad, which was the ultimate solution of all problems. ||1||

ਮਨ ਮੇਰੇ ਸਦਾ ਹਰਿ ਵੇਖੁ ਹਦੂਰਿ ॥

man maerae sadhaa har vaekh hadhoor ॥

(ਆਪਣੇ ਮਨ ਨੂੰ ਝਲੂਨਾ ਦੇਵੋ, ਅਤੇ ਜਗਾਵੋ, ਫੇਰ ਦੇਖੋ ਕਿ ਵਾਹਿਗੁਰੂ ਸਾਡੇ ਕਿੱਨਾ ਨਜ਼ਦੀਕ ਹੈ)

Shake and wake up your mind, and see Waheguru ever close at hand.

ਜਨਮ ਮਰਨ ਦੁਖੁ ਪਰਹਰੈ ਸਬਦਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥੧॥ ਰਹਾਉ ॥

janam maran dhukh pareharai sabadh rehiaa bharapoor ॥1॥ rehau ॥

(ਜਿਹੜੇ ਮਨੁੱਖਾਂ ਦਾ ਮਨ ਪ੍ਰਮਾਤਮਾ ਦੇ ਸ਼ਬਦ ਨਾਲ ਭਰਿਆ ਹੋਇਆ ਹੈ, ਉਹਨਾਂ ਤੇ ਜਨਮ ਮਰਨ ਦੀ ਪੀੜ ਦਾ ਕੋਈ ਅਸਰ ਨਹੀਂ ਹੁੰਦਾ)

Those whose mind is filled with the glory of the shabad, they do not feel pains of birth and death. ॥1॥Rahau॥

ਸਚੁ ਸਲਾਹਨਿ ਸੇ ਸਚੇ ਸਚਾ ਨਾਮੁ ਅਧਾਰੁ ॥

sach salaahan sae sachae sachaa naam adhhaar ॥

(ਜਿਨਹਾਂ ਨੇ ਸੱਚਾਂ ਜੀਵਨ ਬਤੀਤ ਕੀਤਾ ਹੈ, ਉਹ ਹੀ ਸੱਚ ਨੂੰ ਜਾਂਦੇ ਹਨ; ਅਤੇ ਵਾਹਿਗੁਰੂ ਦਾ ਨਾਮ ਉਹਨਾਂ ਦੀ ਹਮੇਸ਼ਾ ਰਖਿਆਂ ਕਰਦਾ ਹੈ)

Those who have lived a Truthful life; only they know about the Truth, and the Nam ever remains their support.

ਸਚੀ ਕਾਰ ਕਮਾਵਣੀ ਸਚੇ ਨਾਲਿ ਪਿਆਰੁ ॥

sachee kaar kamaavaneer sachae naal pihaar ॥

(ਜਿਨਹਾਂ ਦੇ ਕਰਮ ਸੱਚੇ ਹਨ, ਅਤੇ ਜੋ ਵਾਹਿਗੁਰੂ ਨੂੰ ਪਿਆਰ ਕਰਦੇ ਹਨ.....)

Those who act truthfully and love Waheguru.

ਸਚਾ ਸਾਹੁ ਵਰਤਦਾ ਕੋਇ ਨ ਮੇਟਣਹਾਰੁ ॥

sachaa saahu varathadhaa koe n maettanehaar ॥

(...ਤਦ, ਬਾਦਸ਼ਾਹਾਂ ਦੇ ਬਾਦਸ਼ਾ ਦੇ ਕਾਨੂੰਨ ਦੇ ਅਨੁਸਾਰ, ਉਹਨਾਂ ਨੂੰ ਕਸ਼ਟ ਨਹੀਂ ਪੁਚਾ ਸਕਦਾ)

Then, according to the law of the King of the kings, no one can harm them.

ਮਨਮੁਖ ਮਹਲੁ (ਘਰ, ਮਨਜਲ)) ਨ ਪਾਇਨੀ ਕੂੜਿ ਮੁਠੇ (ਮਠਿਆ ਜਾਨਾ) ਕੂੜਿਆਰ ॥੨॥

manamukh mehal n paaeinee koorr muthae koorrihaar ॥2॥

(ਮਨਮੁਖ, ਅਗਿਆਨਤਾ ਵਿਚ ਭਟਕਦੇ ਰਹਿੰਦੇ ਹਨ, ਅਤੇ ਉਹਨਾਂ ਨੂੰ ਕਦੀ ਵੀ ਸੱਚ ਦੀ ਪ੍ਰਾਪਤੀ ਨਹੀਂ ਹੁੰਦੀ)

The manmukhs (non-believers) wander aimlessly with their falsehood and fail to realize the Truth.2॥

ਹਉਮੈ ਕਰਤਾ ਜਗੁ ਮੁਆ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰੁ ॥

houmai karathaa jag muua gur bin ghor andhhaar ॥

(ਹੰਕਾਰੀ ਮਨੁੱਖਾਂ ਦਾ ਭੈੜਾ ਅੰਤ ਹੋਵੇਗਾ, ਸਬ ਨੂੰ ਇਹ ਜਾਨ ਲੈਣਾ ਚਾਹਿਦਾ ਹੈ, ਕਿ ਗੁਰੂ ਤੋਂ ਬਗੈਰ ਜੀਵਨ ਵਿਚ ਅੰਦੇਰਾ ਹੀ ਅੰਦੇਰਾ ਹੈ)

Those who remain engrossed in egotism they will soon perish. One should always remember that there was darkness without the association of a true teacher.

ਮਾਇਆ ਮੋਹਿ ਵਿਸਾਰਿਆ ਸੁਖਦਾਤਾ ਦਾਤਾਰੁ ॥

maaeiaa mohi visaariaa sukhadhaathaa dhaathaar ।।

(ਮਾਯਾ ਨਾਲ ਮੋਹ ਪਾ ਕਿ, ਮਨੁਖ ਨੇ ਦਾਤਾਰ ਨੂੰ ਵਿਸਾਰ ਦਿੱਤਾ ਹੈ, ਜਿਸਨੇ ਜੀਵਨ ਨੂੰ ਸਦੇਵੀ ਰਹਿਣ ਵਾਲੀ ਸ਼ਾਂਤੀ ਬਖਸ਼ੀ ਹੈ)

In emotional attachment to Maya, they have forgotten the great Giver, the giver of the everlasting peace.

ਸਤਗੁਰੁ ਸੇਵਹਿ ਤਾ ਉਬਰਹਿ ਸਚੁ ਰਖਹਿ ਉਰ ਧਾਰਿ ॥

sathagur saevahi thaa oubarehi sach rakhehi our dhhaar ।।

(ਇਹ ਸਦੇਵੀ ਯਾਦ ਰਖਨਾ ਚਾਹਿਦਾ ਹੈ, ਕਿ ਜੋ ਸੱਚੇ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਪਿਆਰ ਕਰਦੇ ਹਨ, ਅਤੇ ਉਸਦੀ ਯਾਦ ਆਪਣੇ ਦਿਲ ਵਿਚ ਰਖਦੇ ਹਨ, ਉਹਨਾ ਦੀ ਪ੍ਰਮਾਤਮਾ ਹਮੇਸ਼ਾ ਰਖਿਆ ਕਰਦਾ ਹੈ)

Always remember that those who serve the true Guru and keep the memory of Waheguru in their hearts they are protected by the Almighty.

ਕਿਰਪਾ ਤੇ ਹਰਿ ਪਾਈਐ ਸਚਿ ਸਬਦਿ ਵੀਚਾਰਿ ॥੩॥

kirapaa thae har paaeeai sach sabadh veechaar ।।੩।।

(ਜਿਹੜੇ ਮਨੁਖ ਸ਼ਬਦ ਪੜਦੇ ਯਾ ਗਾਇਨ ਕਰਦੇ ਹਨ, ਉਹਨਾ ਤੇ ਪ੍ਰਮਾਤਮਾ ਹਮੇਸ਼ਾ ਆਪਣੀ ਕ੍ਰਿਪਾ ਰਖਦਾ ਹੈ)

Those who read or recite Shabad they are bestowed with the grace of Waheguru. ।।੩।।

ਸਤਗੁਰੁ ਸੇਵਿ ਮਨੁ ਨਿਰਮਲਾ ਹਉਮੈ ਤਜਿ ਵਿਕਾਰ ॥

sathagur saev man niramalaa houmai thaj vikaar ।।

(ਜਿਹੜੇ ਸਤਿਗੁਰੂ ਦੀ ਸੇਵਾ ਅਤੇ ਦਾ ਮਾਨ ਕਰਦੇ ਹਨ, ਉਹਨਾ ਦਾ ਮਨ ਪਵਿਤਰ ਹੋ ਜਾਂਦਾ ਹੈ ਅਤੇ ਉਹ ਹੰਕਾਰ ਤੇ ਭਰਿਸ਼ਟਾਚਾਰ ਨੂੰ ਮਿਟਾ ਦੇਂਦੇ ਹਨ)

Those who serve and respect the true Guru, their mind becomes immaculate and pure; and their egotism and corruption are discarded.

ਆਪੁ ਛੋਡਿ ਜੀਵਤ ਮਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰ ॥

aap shhodd jeevath marai gur kai sabadh veechaar ।।

(ਮਨੁਖ ਨੂੰ ਕੋਸ਼ਿਸ਼ ਕਰਣੀ ਚਾਹਿਦੀ ਹੈ ਕਿ ਉਹ ਖੁਦਗਰਜ਼ੀ ਨੂੰ ਮਿਟਾ ਦੇਵੇ, ਜੀਵਨ ਮੁਕਤ ਰਹੇ, ਅਤੇ ਹਮੇਸ਼ਾ ਸ਼ਬਦ ਨੂੰ ਯਾਦ ਰੱਖੇ)

One should make every effort to shed selfishness, remain detached and remember the divine Shabad.

ਧੰਧਾ ਧਾਵਤ (ਮੁਸ਼ਕਲਾਂ, ਪਿੱਛੇ ਭਜਨਾ) ਰਹਿ ਗਏ ਲਾਗਾ ਸਾਚਿ ਪਿਆਰੁ ॥
dhhandhhaa dhhaavath rehi gae laagaa saachh piaar ॥
(ਜਿਹੜਾ ਮਨੁਖ ਅਕਾਲ ਪੁਰਖ ਦੇ ਪਿਆਰ ਨੂੰ ਦਿਲ ਨਾਲ ਲਾ ਕੇ ਰਖਦਾ ਹੈ, ਉਸਦੇ ਜੀਵਨ ਦੀਆਂ ਸਾਰੀਆਂ
ਔਕੜਾਂ ਹਟ ਜਾਂਦੀਆਂ ਹਨ)

The hurdles in the pursuit of worldly affairs are removed, when one embraces the love for the true One.

ਸਚਿ ਰਤੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਾਚੈ ਦਰਬਾਰਿ ॥੪॥
sach rathae mukh oujalae thith saachai dharabaar ॥4॥
(ਜਿਹੜੇ ਮਨੁਖ ਸੱਚ ਨਾਲ ਜੁੜੇ ਰਹਿੰਦੇ ਹਨ, ਉਹਨਾਂ ਦੇ ਚਹਿਰੇ, ਦਰਗਾਹ ਵਿਚ, ਚਮਕਦੇ ਰਹਿੰਦੇ ਹਨ)
Those who are attuned to Truth, their faces sparkle with glow when they reach the court of Waheguru. ॥4॥

ਸਤਗੁਰੁ ਪੁਰਖੁ ਨ ਮੰਨਿਓ ਸਬਦਿ ਨ ਲਗੋ ਪਿਆਰੁ ॥
sathgur purakh n manniou sabadh n lago piaar ॥
(ਜਿਹੜੇ ਮਨੁਖਾਂ ਨੂੰ ਪ੍ਰਮਾਤਮਾ ਅਤੇ ਸਤਿਗੁਰੂ ਵਿਚ ਵਿਸ਼ਵਾਸ ਨਹੀਂ ਹੈ, ਅਤੇ ਜੋ ਸ਼ਬਦ ਦੀ ਸ਼ਕਤੀ ਵਿਚ
ਵਿਸ਼ਵਾਸ ਨਹੀਂ ਰੱਖਦੇ..)

Those who do not have faith in Waheguru and the true teacher, and who do not confidence in the power of the Word of God.

ਇਸਨਾਨੁ ਦਾਨੁ ਜੇਤਾ ਕਰਹਿ ਦੂਜੈ ਭਾਇ ਖੁਆਰੁ ॥
eisanaan dhaan jaethaa karehi dhoojai bhaae khuaar ॥
(..ਉਹਨਾਂ ਦੇ ਬਾਕੀ ਧਾਰਮਕ ਕੰਮ, ਜਿਵੇਂ ਕਿ ਧਾਰਮਕ ਅਸਥਾਨਾ ਤੇ ਇਸ਼ਨਾਨ, ਅਤੇ ਦਾਨ ਵਗੈਰਾ ਕਿਸੇ
ਵੀ ਕੰਮ ਦੇ ਨਹੀਂ ਹਨ)

Their other religious pursuits e.g., visiting holy baths and donations etc. are of no avail.

ਹਰਿ ਜੀਉ ਆਪਣੀ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਲਾਗੈ ਨਾਮ ਪਿਆਰੁ ॥
har jeeo aapanee kirapaa karae thaa laagai naam piaar ॥
(ਜਦੋ ਮਨੁਖ ਸ਼ਬਦ ਨੂੰ ਪਿਆਰ ਕਰਦਾ ਹੈ, ਤਾਂ ਪ੍ਰਮਾਤਮਾ ਉਹਨਾਂ ਤੇ ਆਪਣੀ ਸਦੇਵੀ, ਬਿਨਾ ਕਿਸੇ ਸ਼ਰਤ
ਦੇ, ਮਹਿਰ ਰਖਦਾ ਹੈ)

When one loves Shabad, Waheguru bestows upon them His unconditional grace.

ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰਿ ॥੫॥੨੦॥੫੩॥
naanak naam samaal thoo gur kai haeth apaar ॥5॥20॥53॥

(ਆਪਣੇ ਸਤਿਗੁਰੂ ਦੇ ਪਿਆਰ ਅਤੇ ਆਦਰ ਦੇ ਸਦਕੇ, ਮਨੁੱਖ ਆਪਣੇ ਹਿਰਦੇ ਵਿਚ ਨਾਮ ਨੂੰ ਵਸਾ ਪਾਂਦਾ ਹੈ)

With the love and respect of the true teacher, one can contain Nam his/her heart. |5| |20| |53| |

Composition 5, page 83

The following sloak is believed to be recited by Guru Angad at the time of the departure of Guru Nanak from this world, in 1539 at Kartarpur.

ਮਃ ੨ ॥

Mehla 2

ਜਿਸੁ ਪਿਆਰੇ ਸਿਉ ਨੇਹੁ ਤਿਸੁ ਆਗੈ ਮਰਿ ਚਲੀਐ ॥

jis piaarae sio naehu this aagai mar chaleeai | |

(ਜਦ ਕੋਈ ਕਿਸੇ ਨੂੰ ਬਹੁਤ ਪਿਆਰ ਕਰਦਾ ਹੈ, ਤਾਂ ਉਸ ਨੂੰ ਆਪਣੇ ਪਿਆਰੇ ਤੋਂ ਪਹਿਲਾਂ ਹੀ ਮੌਤ ਦੁ ਦੂਤ ਨੂੰ ਆਵਾਜ਼ ਮਾਰ ਲੈਣੀ ਚਾਹਿਦੀ ਹੈ, ਕਿ ਉਹ ਉਸ ਨੂੰ ਉਸਦੇ ਮਹਬੂਬ ਤੋਂ ਪਹਿਲਾਂ ਹੀ ਲੈ ਜਾਵੇ)

When one loves someone so dearly, then one should call the angel of death before the death of his loved one.

ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਿ ਤਾ ਕੈ ਪਾਛੈ ਜੀਵਣਾ ॥੨॥

dhhrig jeevan sansaar thaa kai paashhai jeevanaa | |2| |

(ਅਤਪਣੇ ਮਹਬੂਬ ਦੇ ਵਿਛੋੜੇ ਪਿਛੋਂ ਜੀਵਨ ਦਾ ਕੀ ਲਾਭ, ਅਤੇ ਫੇਰ ਕੋਈ ਵਿਛੜ ਕਿ ਕਿਵੇਂ ਜੀ ਸਕਦਾ ਹੈ?)

What is the worth of that life after the death of the love one, how can one live a life of separation. |2| |

Composition 6, page 84

The following Sloak is believed to be recited by Guru Nanak to a Muslim congregation regarding Shariat, the Muslim law

ਸਲੋਕ ਮਃ ੧ ॥

Sloak Mehla 1

ਕੁਦਰਤਿ ਕਰਿ ਕੈ ਵਸਿਆ ਸੋਇ (ਵਾਹਿਗੁਰੂ ਆਪ) ॥

kudharath kar kai vasiaa soe | |

(ਅੱਲਾ ਨੇ ਸ੍ਰਿਸ਼ਟੀ ਸਾਜੀ, ਅਤੇ ਇਸ ਦੇ ਹਰ ਕੋਨੇ ਵਿਚ ਅਤਪਣੇ ਰਹਿਨ ਦੀ ਜਗਾ ਵੀ ਬਨਾਈ...)

Allah created the universe, and made His own dwelling in every corner of it.

ਵਖਤੁ (ਹਰ ਵਕਤ) ਵੀਚਾਰੇ ਸੁ ਬੰਦਾ ਹੋਇ ॥

vakhath veechaarae s bandhaa hoe | |

(ਅਸਲੀ ਮਨੁਖ ਉਹ ਹੀ ਹੈ, ਜਿਹੜਾ ਜੀਵਨ ਦੇ ਹਰ ਕਦਮ ਤੇ ਖੁੱਦਾ ਦੀਆਂ ਸਿਖਿਆਵਾਂ ਤੇ ਚਲਦਾ ਹੈ)
A real person is that who follows His teaching at every step of life.

ਕੁਦਰਤਿ ਹੈ ਕੀਮਤਿ ਨਹੀ ਪਾਇ ॥

kudharath hai keemath nehee paae ।।

(ਅੱਲਾ ਕੋਲ ਅਨਗਿਣਤ ਸ਼ਕਤੀਆਂ ਹਨ, ਉਹਨਾਂ ਦੀ ਨਾ ਹੀ ਗਿਣਤੀ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ, ਅਤੇ ਨਾ ਹੀ ਉਹਨਾਂ ਤੇ ਕੋਈ ਮੁਲ ਪਾਇਆ ਜਾ ਸਕਦਾ ਹੈ)

The powers of Allah are so immense that they cannot be enumerated or evaluated.

ਜਾ ਕੀਮਤਿ ਪਾਇ ਤ ਕਹੀ ਨ ਜਾਇ ॥

jaa keemath paae th kehee n jaae ।।

(ਅੱਲਾ ਦੀਆਂ ਤਾਕਤਾਂ ਤੇ ਨਾ ਹੀ ਕੋਈ ਕੀਮਤ ਪਾਈ ਜਾ ਸਕਦੀ ਹੈ ਅਤੇ ਨਾ ਹੀ ਉਹਨਾਂ ਨੂੰ ਦਰਸਾਇਆ ਜਾ ਸਕਦਾ ਹੈ)

Even if they are evaluated those cannot be described.

ਸਰੈ ਸਰੀਅਤਿ ਕਰਹਿ ਬੀਚਾਰੁ ॥

sarai sareeath karehi beechaar ।।

(ਮੁਸਲਮਾਨ, ਸ਼ਰਈਅਤ ਬਾਰੇ ਗਲ ਕਰਦੇ ਹਨ ਅਤੇ ਉਸ ਨੂੰ ਲਾਗੂ ਕਰਣਾ ਚਾਹੁੰਦੇ ਹਨ...)

Muslims talk of Shariat and its enforcement.

ਬਿਨੁ ਬੂਝੇ ਕੈਸੇ ਪਾਵਹਿ ਪਾਰੁ ॥

bin boojhae kaisae paavehi paar ।।

(ਪਰ ਜਦ ਤਾਈਂ ਸ਼ਰਿਅਤ ਨੂੰ ਚੰਗੀ ਤਰਾ ਸਮਝ ਬੁਜ ਨਾ ਲਿਤਾ ਜਾਏ, ਤਾਂ ਫੇਰ ਇਸ ਨੂੰ ਕਿਸ ਤਰਾਂ ਲਾਗੂ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ)

But without its proper understanding and repercussions, how can it be enforced?

ਸਿਦਕੁ ਕਰਿ ਸਿਜਦਾ ਮਨੁ ਕਰਿ ਮਖਸੂਦੁ ॥

sidhak kar sijadhaa man kar makhasoodh ।।

(ਏ ਮਨੁਖ ਤੂੰ ਆਪਣੇ ਵਿਸ਼ਵਾਸ ਨੂੰ ਆਪਣਾ ਸੱਜਦਾ ਬਨਾ ਲੈ, ਤੇ ਅਤਪਣੇ ਮਨ ਦੇ ਕਾਬੂ ਕਰਨ ਨੂੰ ਆਪਣੇ ਜੀਵਨ ਦਾ ਮਕਸਦ ਬਨਾ ਲੈ)

Let unfaltering faith be your bowing in prayer, and let the conquest of your mind be your ultimate objective in life.

ਜਿਹ ਧਿਰਿ ਦੇਖਾ ਤਿਹ ਧਿਰਿ ਮਉਜੂਦੁ ॥੧॥

jih dhhir dhaekhaa thih dhhir moujoodh ।।1।।

(ਫੇਰ ਤੂੰ ਜਿਧਰ ਵੀ ਦੇਖੇਗਾ, ਉੱਥੇ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਹਾਜ਼ਰ ਨਾਜ਼ਰ ਪਾਵੇਗਾ)

Wherever you look, there is the presence of God ।।1।।

Composition 7, page 85

The following sloak is believed to be addressed to Nur Shah the magician in Kamrup, Orissa, probably in years 1508-1509

ਮਃ ੧ ॥

Mehla 1

ਗਲਾਨੀ ਅਸੀ ਚੰਗੀਆ ਆਚਾਰੀ (ਕਿਰਦਾਰ) ਬੁਰੀਆਹ ॥

galanaee asee changeeaa aachaaree bureeaaah ॥

(ਤੁਹਾਡੀਆਂ ਗੱਲਾਂ ਤੇ ਚੰਗੀਆਂ ਕਰਦੇ ਹੋ, ਪਰ ਤੁਹਾਵੇ ਕੰਮ ਭੇੜੇ ਅਤੇ ਨੁਕਸਾਨ ਪੁਹਚਾਨ ਵਾਲੇ ਹਨ)

You are good at talking, but your actions are harmful and bad.

ਮਨਹੁ ਕੁਸੁਧਾ (ਨਾਪਕ) ਕਾਲੀਆ ਬਾਹਰਿ ਚਿਟਵੀਆਹ ॥

manahu kusudhhaa kaaleeaa baahar chittaveeaaah ॥

(ਦਿਮਾਗੀ ਤੌਰ ਤੇ ਤੁਸੀ ਅਪਵਿਤ੍ਰ ਅਤੇ ਕਾਲੇ ਹੋ, ਪਰ ਬਾਹਰੀ ਤੌਰ ਤੇ ਤੁਸੀ ਚਿੱਟੇ ਲਗਦੇ ਹੋ)

Mentally, you are impure and black, but outwardly, you appear white.

ਰੀਸਾ ਕਰਿਹ ਤਿਨਾੜੀਆ ਜੋ ਸੇਵਹਿ ਦਰੁ ਖੜੀਆਹ ॥

reesaa karih thinaarreeaa jo saevehi dhar kharreeaaah ॥

(ਅਤੇ ਤੁਸੀ ਰੀਸਾਂ ਕਰਦੇ ਹੋ ਉਹਨਾਂ ਦੀਆਂ, ਜਿਹੜੇ ਪ੍ਰਮਾਤਮਾ ਦੇ ਦਰਵਾਜ਼ੇ ਤੇ ਪੁਜ ਚੁੱਕੇ ਹਨ..)

And you copy those who stand and serve at Waheguru's door.

ਨਾਲਿ ਖਸਮੈ ਰਤੀਆ ਮਾਣਹਿ ਸੁਖਿ ਰਲੀਆਹ ॥

naal khasamai ratheaa maanehi sukh raleeaaah ॥

(ਪਰ ਸਚਾਈ ਤਾਂ ਇਹ ਹੈ, ਕਿ ਜਿਹੜੇ ਪ੍ਰਮਾਤਮਾ ਦੇ ਰੰਗ ਵਿਚ ਰੰਗੇ ਹੋਏ ਹਨ, ਉਹ ਹੀ ਪ੍ਰਮਾਤਮਾ ਦੇ ਪਿਆਰ ਦੀ ਖੁਸ਼ੀ ਮਨਾ ਸਕਦੇ ਹਨ)

The truth is that only those who were truly attuned to the love of Waheguru, only they experienced the pleasure of God's love.

ਹੋਏ ਤਾਣਿ ਨਿਤਾਣੀਆ ਰਹਹਿ ਨਿਮਾਨਣੀਆਹ ॥

hodhai thaan nithaaneaa rehehi nimaananeaaah ॥

(ਜਿਨਹਾਂ ਮਨੁੱਖਾਂ ਕੋਲ ਤਾਕਤ ਤਾਂ ਹੈ, ਪਰ ਉਹ ਉਸਦਾ ਮੁਜ਼ਾਹਰਾ ਨਹੀ ਕਰਦੇ ਅਤੇ ਨਿਮ੍ਰਤਾ ਵਿਚ ਰਹਿੰਦੇ ਹਨ...)

Those who have power but remain humble and meek.

ਨਾਨਕ ਜਨਮੁ ਸਕਾਰਥਾ ਜੇ ਤਿਨ ਕੈ ਸੰਗਿ ਮਿਲਾਹ ॥੨॥

naanak janam sakaarathhaa jae thin kai sang milaah ॥2॥

(ਉਹਨਾਂ ਨੂੰ ਪ੍ਰਮਾਤਮਾ ਪਿਆਰ ਕਰਦਾ ਹੈ॥ ਉਹਨਾਂ ਦਾ ਜੀਵਨ ਸਵਾਰਥਾ ਹੋ ਜਾਂਦਾ ਹੈ ਜਦ ਤਾਈਂ ਉਹ ਪ੍ਰਮਾਤਮਾ ਦੇ ਨਾਲ ਬੱਜੇ ਰਹਿੰਦੇ ਹਨ)

Only they are loved by God and their lives become meaningful if they associate themselves with God ॥2॥

Composition 8, page 88

The following two sloaks are interpretation and explanation of the word Bhagauti. The word has also been explained by Guru Arjan, in Sukhmani, Ashtpadi 9, page 274

ਮਃ ੩ ॥

Mehla 3

ਸੋ ਭਗਉਤੀ ਜੋ ਭਗਵੰਤੈ ਜਾਣੈ ॥

So bhagouthee juo bhagavanthai jaanai ॥

One who know the secrets of the benevolent Waheguru they are called Bhagaautee.

ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ ਪਛਾਣੈ ॥

gur parasaadhee aap pashhaanai ॥

They are universally recognized and enjoy the grace of Waheguru.

ਧਾਵਤੁ (ਭਟਕਣਾ) ਰਾਖੈ ਇਕਤੁ ਘਰਿ ਆਣੈ ॥

dhhaavath raakhai eikath ghar aanai ॥

They can restrain and control their wandering minds.

ਜੀਵਤੁ ਮਰੈ (ਜੀਵਨ ਮੁਕਤ) ਹਰਿ ਨਾਮੁ ਵਖਾਣੈ (ਕਹਿਣਾ) ॥

jeevath marai har naam vakhaanai ॥

They live a detached life, and recite the Name of Waheguru.

ਐਸਾ ਭਗਉਤੀ ਉਤਮੁ ਹੋਇ ॥

aisaa bhagouthee outham hoe ॥

These Bhagautis are most exalted.

ਨਾਨਕ ਸਚਿ ਸਮਾਵੈ ਸੋਇ ॥੨॥

naanak sach samaavai soe ॥2॥

And they ultimately merge into the Almighty. ॥2॥

Composition 9, Explanation of the word Bhagauti continued...

Page 88

ਮਃ ੩ ॥

Mehla 3

ਅੰਤਰਿ ਕਪਟੁ ਭਗਉਤੀ ਕਹਾਏ ॥

anthar kapatt bhagouthee kehaaeae ॥

Those who are full of deceit, and yet want themselves to be called a Bhagaautee.

ਪਾਖੰਡਿ ਪਾਰਬ੍ਰਹਮੁ ਕਦੇ ਨ ਪਾਏ ॥

paakhandd paarabreham kadhae n paaeae ॥

Those hypocrites will never attain the vision of Waheguru.

ਪਰ ਨਿੰਦਾ ਕਰੇ ਅੰਤਰਿ ਮਲੁ ਲਾਏ ॥

par nindhaa karae anthar mal laaeae ॥

Those who slander others, and pollute themselves with their own filth.

ਬਾਹਰਿ ਮਲੁ ਧੋਵੈ ਮਨ ਕੀ ਜੂਠਿ ਨ ਜਾਏ ॥

baahar mal dhhovai man kee jooth n jaaeae ॥

Outwardly, they wash off the filth, but the impurity of their minds do not go away.

ਸਤਸੰਗਤਿ ਸਿਉ ਬਾਦੁ (ਵਾਦ ਵਿਵਾਦ) ਰਚਾਏ ॥

sathasangath sio baadh rachaaeae ॥

They unnecessarily argue with the congregation.

ਅਨਦਿਨੁ ਦੁਖੀਆ ਦੂਜੈ (ਰਬ ਤੋਂ ਪਰੇ, ਦੂਜੇ ਦੇਵੀ ਦੇਵਤੇ) ਭਾਇ ਰਚਾਏ ॥

anadhin dhukheea dhoojai bhaae rachaaeae ॥

Night and day, they suffer, engrossed in the love of duality.

ਹਰਿ ਨਾਮੁ ਨ ਚੇਤੈ ਬਹੁ ਕਰਮ ਕਮਾਏ ॥

har naam n chaethai bahu karam kamaaeae ॥

They, in fact, do not remember the Name of Waheguru, and are engaged in performing empty rituals.

ਪੂਰਬ ਲਿਖਿਆ (ਪਿਛਲੇ ਜੰਮਾ ਦੇ ਕਰਮਾ ਦਾ ਲੇਖਾ) ਸੁ ਮੇਟਣਾ ਨ ਜਾਏ ॥

poorab likhiaa s maettanaa n jaaeae ॥

The destiny, which is made of our karmas, cannot be erased [except by Waheguru's grace]

ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਮੋਖੁ (ਮੁਕਤੀ) ਨ ਪਾਏ ॥੩॥

naanak bin sathigur saevae mokh n paaeae ॥3॥

The truth is that without serving the true Guru, liberation is not obtained.

॥3॥

9. Page 89, sloak 2, preceding pauri 15 [Meaning of the word Kasturi]

ਮਃ ੫ ॥

Mehla 5

ਮੁੰਢਹੁ (ਸੁਰੂ ਤੋਂ ਜਿਹੜਾ ਸੀ), ਵਾਹਿਗੁਰ) ਭੁਲੀ ਨਾਨਕਾ ਫਿਰਿ ਫਿਰਿ ਜਨਮਿ ਮੁਈਆਸੁ (ਮਰਨਾ) ॥
mundtahu bhulee naanakaa fir fir janam mueeaaas ।।

(ਜਿਹੜੇ ਮਨੁਖ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਭੁਲ ਜਾਂਦੇ ਹਨ, ਉਹ ਬਾਰ ਬਾਰ ਜੀਵਨ ਤੇ ਮਰਨ ਦੇ ਚਕਰਾਂ ਵਿਚ ਫੱਸੇ ਰਹਿੰਦੇ ਹਨ

Forgetting the primal Master, people are born and die, over and over again.

ਕਸਤੂਰੀ ਕੈ ਭੋਲੜੈ ਗੰਦੇ ਡੁੰਮਿ ਪਈਆਸੁ ॥੨॥

kasathooree kai bholarraai gandhae ddunm peeaaas ।।2।।

(ਉਹ ਕਸਤੂਰੀ ਦੇ ਭੁਲੇਖੇ, ਗੰਦ ਦੇ ਟੋਏ ਵਿਚ ਡਿੱਗ ਪੈਂਦੇ ਹਨ

Mistaking it for musk, they have fallen into the stinking pit of filth. [People run to grab, steal or forcibly take musk (here, it might mean wealth) and fall in the pit of evils] ।।2।।

The English word of kasturi is musk. It is a substance secreted by male deers, which are found in the forests of Tibet, Kashmir, Nepal and Assam. Its fragrance is heart alluring. Kasturi is located near the belly-button of the deer in a lemon shaped bag. Another bag of the same shape and size with curly hair around it is found near it for its protection.

It is found in large quantity in the male deers aged between 8-10 years. It is in very little quantity in the child and old deers. In a healthy male deer there is normally 10-50 grams of musk. Its colour is dark purple or black. Its fragrance range is quite large.

10. Page 91, Sloak 1, preceding pauri 20.

An advice by Guru Nanak to a Vashnav, who insulted Mardana for his lower caste. The story is that one morning Guru Nanak sent Mardana to collect some wood from a Vaishno, who was busy purifying his kitchen by drawing purifying lines. Seeing Mardana, early morning, at his doorsteps, Vaisnav shouted at him and insulted him for his lower caste and turned him away. Guru Nanak then recited the following sloak:

ਸਲੋਕ ਮਃ ੧ ॥

Sloak 1

ਕੁਬੁਧਿ (ਮੰਦੀ ਮਤ) ਡੂਮਣੀ (ਡਮਰੂ ਵਜਾਨ ਵਾਲੀ) ਕੁਦਇਆ (ਬੇਤਰਸ) ਕਸਾਇਣਿ ਪਰ ਨਿੰਦਾ ਘਟ (ਦਿਲ)
ਚੂਹੜੀ ਮੁਠੀ (ਧੋਖੇਬਾਜ਼) ਕ੍ਰੋਧਿ ਚੰਡਾਲਿ (ਨੀਚ) ॥

kubudhh ddoomanee kudhaeiaa kasaaein par nindhaa ghatt chooharree
muthee krodhh chanddaal ।।

(ਬੁਰੇ ਖਿਆਲ ਹਨ ਢੋਲਕ ਵਜਾਨ ਵਾਲੇ ਵਰਗੇ, ਜ਼ਾਲਮ-ਪੁਨਾ ਹੈ ਇਕ ਕਸਾਈ ਇਸਤਰੀ ਵਰਗੇ, ਨਿੰਦਾ-ਚੁਗਲੀ ਹੈ ਘਰ ਦੀ ਚੂੜੀ ਵਰਗੀ ਅਤੇ ਗੁੱਸਾ ਹੈ ਸੂਦਰਾਂ ਵਰਗਾ...)

The evil-mindedness is like the drummer; cruelty like the butcheress; slander like the toilet cleaner, and anger like the untouchable.

ਕਾਰੀ (ਸੁਚ ਦੀਆਂ ਲਕੀਰਾਂ) ਕਵੀ ਕਿਆ ਥੀਐ ਜਾਂ ਚਾਰੇ ਬੈਠੀਆ ਨਾਲਿ ॥

kaaree kadtee kiaa thheei jaan chaarae baitheea naal ॥

(ਏ ਵੈਸ਼ਨਵ!, ਤੂੰ ਦਸ ਕਿ ਤੇਰੀਆਂ ਚੌਂਕੇ ਵਿਚ ਖਿੱਚਿਆਂ ਹੋਇਆਂ, ਸੁਚ ਨੂੰ ਦਰਸਾਨ ਵਾਲਿਆਂ, ਲਕੀਰਾਂ ਦਾ ਕੀ ਫਾਇਦਾ, ਜਦ ਉਪਰ ਦਸੇ ਅਵਗੁਨ ਤੇਰੇ ਦਿਲ ਵਿਚ ਬੈਠੇ ਹੋਏ ਹਨ)

[O! Vaisnav] What good are the ceremonial lines drawn around your kitchen, when those four polluted companions of your mind are seated there with you?

ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਕਾਰਾਂ ਨਾਵਣੁ ਨਾਉ ਜਪੇਹੀ ॥

sach sanjam karanee kaaraan naavan naao japaehee ॥

(ਤੂੰ ਸਚ ਨੂੰ ਆਪਣਾ ਨੰਜਮ ਬਨਾ ਲੈ, ਚੰਗੇ ਕਰਮਾਂ ਨੂੰ ਖਿੱਚਿਆਂ ਹੋਈਆਂ ਲਕੀਰਾਂ ਬਨਾ ਲੈ, ਅਤੇ ਵਾਹਿਗੁਰੂ ਦੇ ਨਾਮ ਨੂੰ ਆਪਣਾ ਗੁਸਲਖਾਨਾ ਬਨਾ ਲੈ..)

Make truth your self-discipline, and good deeds the lines you draw and the recitation of Nam your cleansing bath.

ਨਾਨਕ ਅਗੈ ਉਤਮ ਸੇਈ ਜਿ ਪਾਪਾਂ ਪੰਦਿ ਨ ਦੇਹੀ ॥੧॥

naanak agai ootham saeee j paapaan pandh n dhaehee ॥1॥

(ਜਿਹੜੇ ਮਨੁਖ ਪਾਪਾਂ ਦੇ ਰਾਹ ਤੇ ਨਹੀਂ ਤੁਰਦੇ, ਉਹਨਾਂ ਨੂੰ ਅਗਲੀ ਦੁਨਿਆ ਵਿਚ ਬੜਾ ਸਨਮਾਨ ਮਿਲਦਾ ਹੈ)

Those who do not walk in the ways of sins (anger, cruelty, deceit, slander and ego), shall be exalted in the world hereafter (and others will be doomed) ॥1॥

11. Page 91, sloak 2, preceding pauri 20 [The power of God's Grace]

[This sloak is also included in Sloak Farid, sloak no. 124, page 1324]

Swan (ਹੰਸ): It is a bird of the Anatidae family and Cygnus species. Mythological stories confirm that Hans eat pearls from the sea and is a docile bird.

Crane (ਬਗਲਾ): Cranes are a group of large marsh birds. They eat snails, fish and other small animals killing their prey with their long hard bills. They have loud, resonant call that may be heard as far as two miles.

In mythological stories, where the examples of swans are given for virtuous and decent persons, the examples of cranes are given for deceivers and chatters.

ਮਃ ੧ ॥

Mehla 1

ਕਿਆ ਹੰਸੁ ਕਿਆ ਬਗੁਲਾ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ ॥

kiaa hans kiaa bagulaa jaa ko nadhar karaee ।।

(ਪ੍ਰਮਾਤਮਾ ਦੀ ਦ੍ਰਿਸ਼ਟੀ, ਦੁਹਾਂ, ਹੰਸ ਅਤੇ ਬਗਲੇ ਤੇ, ਇਕੋ ਜਿਹੀ ਹੀ ਪੈਂਦੀ ਹੋ)

God's grace falls equally upon both swans and cranes. [swans recognize it but crane do not recognize it]

ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਕਾਗਹੁ ਹੰਸੁ ਕਰੇਇ ॥੨॥

jo this bhaavai naanakaa kaagahu hans karaee ।।2।।

(ਜੋ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਚੰਗਾ ਲਗਦਾ ਹੈ, ਉਹ ਹੀ ਹੁੰਦਾ ਹੈ॥ ਜਿਹ ਪ੍ਰਮਾਤਮਾ ਚਾਹੇ ਤਾਂ ਕਾਵਾਂ ਨੂੰ ਹੰਸ ਬਨਾ ਸਕਦਾ ਹੈ॥)

Whatever is pleasing to God, that happens. By His glance a crow is transformed into a swan. ।।2।।

12. Page 91, Sloak 2, preceding pauri 21

[The sloak mentions Nau Nidhian – 9 treasures⁹, and 18 Sidhian¹⁰ – 18 miracle powers.]

ਮਃ ੩ ॥

Mehla 3

ਸਤਿਗੁਰ ਮਿਲਿਐ ਉਲਟੀ ਭਈ ਨਵ ਨਿਧਿ ਖਰਚਿਉ ਖਾਉ ॥

sathigur miliai oulattee bhee nav nidhh kharachio khaao ।।

(ਸਤਿਗੁਰੂ ਨੂੰ ਮਿਲ ਕੇ ਮੇਰਾ ਜੀਵਨ ਬਿਲਕੁਲ ਬਦਲ ਗਿਆ ਹੈ, ਮੈਨੂੰ ਨੌਂ ਖਜ਼ਾਨੇ ਮਿਲ ਗਏ ਹਨ, ਤਾਂ ਕਿ ਮੈਂ ਉਹਨਾ ਨੂੰ ਖਰਚ ਕਰ ਸੱਕਾਂ)

Meeting the true Guru, I am totally transformed; I have obtained the nine treasures to use and consume.

ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਨਿ ਨਿਜ ਘਰਿ ਵਸੈ ਨਿਜ ਥਾਇ ॥

athaareh sidhhee pishhai lageeaa firan nij ghar vasai nij thhaae ।।

(ਹੁਨ ਅਠਾਰਾਂ ਸਿਧਿਆਂ ਮੇਰੇ ਪਿੱਛੇ ਪਿੱਛੇ ਤੁਰੀਆਂ ਫਿਰਦੀਆਂ ਹਨ, ਪਰ ਉਹ ਮੈਨੂੰ ਹੁਨ ਨਹੀਂ ਚਾਹਿਦੀਆਂ ॥ ਮੈਂ ਜਿਹੋ ਜਿਹਾਂ ਹਾਂ, ਖੁਸ਼ ਹਾਂ, ਆਪਣੇ ਆਪ ਵਿਚ, ਆਪਣੇ ਘਰ ਵਿਚ)

The Siddhis (the eighteen supernatural spiritual powers) follow me; but I do not need them, and I am happy as I am, in my own home, within my own self.

ਅਨਹਦ ਧੁਨੀ ਸਦ ਵਜਦੇ ਉਨਮਨਿ ਹਰਿ ਲਿਵ ਲਾਇ ॥

anehadh dhunee sadh vajadhae ounaman har liv laae ।।

(ਪ੍ਰਮਾਤਮਾ ਦੀ ਅਨਾਹਦ ਮਿਠੀ ਧੁਨ ਹਰ ਵੇਲੇ ਮੇਰੇ ਅੰਦਰ ਗੂੰਜਦੀ ਰਹਿੰਦੀ ਹੈ, ਅਤੇ ਮੇਰੇ ਮਨ ਗਰਵ ਨਾਲ

ਉੱਚਾ ਹੋ ਜਾਂਦਾ ਹੈ)

The unstruck melody of the sound of God constantly vibrates within me and my mind is exalted and uplifted.

ਨਾਨਕ ਹਰਿ ਭਗਤਿ ਤਿਨਾ ਕੈ ਮਨਿ ਵਸੈ ਜਿਨ ਮਸਤਕਿ ਲਿਖਿਆ ਧੁਰਿ ਪਾਇ ॥੨॥

naanak har bhagath thinaa kai man vasai jin masathak likhiaa dhhur paae
||2||

(ਆਕਾਲਪੁਰਖ ਦੀ ਭਗਤੀ, ਉਹਨਾਂ ਦੇ ਹੀ ਦਿਲ ਵਿਚ ਵਸਦੀ ਹੈ, ਜਿਹੜੇ ਇਹ ਬਖਿਸ਼ਿਸ਼ ਕਰਮਾਂ ਨਾਲ ਪਾਂਦੇ ਹਨ)

The devotion to the Master abides within the minds of those who have earned it with their karmas. ||2||

13. Page 92, Shabad 3 by Bhagat Kabir

[In this shabad Kabir talks about the wine of Nam rather than of grapes. He says that the intoxicant effect of wine waded with time but the effect of Nam remained forever.]

ਸ੍ਰੀਰਾਗੁ ਭਗਤ ਕਬੀਰ ਜੀਉ ਕਾ ॥

ਭਾਠੀ (ਭੱਠੀ) ਗਗਨੁ (ਦਸਮ ਦਵਾਰ) ਸਿੰਢਿਆ (ਅੰਦਰ ਖਿਚਣ ਵਾਲੀ ਨਾਲੀ) ਅਰੁ ਚੁੰਢਿਆ (ਬਾਹਰ ਸੁਟਣ ਵਾਲੀ ਨਾਲੀ) ਕਨਕ (ਸੋਨੇ ਦਾ ਬਨਿਆ ਹੋਇਆ) ਕਲਸ ਇਕੁ ਪਾਇਆ ॥

bhaathee gagan sinn (g) iaa ar chunn (g) iaa kanak kalas eik paaeiaa ||

(ਮੈਂ ਆਪਣੇ ਦਸਵੇਂ ਦਵਾਰ ਨੂੰ, ਜਿਹੜਾ ਮੇਰੇ ਮਸਤਕ ਵਿਚ ਹੈ, ਇਕ ਭੱਠੀ ਬਨਾ ਰਖਿਆ ਹੈ, ਜਿਸ ਵਿਚ ਮੈਂ ਪ੍ਰਮਾਤਮਾ ਦੇ ਨਾਮ ਦੀ ਸ਼ਰਾਬ ਬਨਾਂਦਾ ਹਾਂ॥ ਅਤੇ ਨਾਮ ਦੀ ਸ਼ਰਾਬ ਬਨਾਨ ਵਾਲੇ ਸੋਨੇ ਦੇ ਭਾਂਡੇ ਨੂੰ ਦੋ ਨਾਲੀਆਂ ਲਾ ਰਖਿਆਂ ਹਨ, ਇਕ ਇਸ ਨੂੰ ਭਰਨ ਲਈ ਅਤੇ ਦੂਜਾ ਇਸ ਨੂੰ ਖਾਲੀ ਕਰਨ ਲਈ)

I have converted the tenth gate situated at my forehead [crown chakra] a furnace for distilling the wine of Nam. There are two funnels, one to pour in and one to empty out the golden distilling pot.

ਤਿਸੁ ਮਹਿ ਧਾਰ (ਭਾਪ) ਚੁਐ (ਟਪਕਣਾ) ਅਤਿ ਨਿਰਮਲ ਰਸ ਮਹਿ ਰਸਨ ਚੁਆਇਆ ॥੨॥

this mehi dhhaar chuai ath niramal ras mehi rasan chuaaeiaa ||2||

(ਜਦ ਨਾਮ ਦੀ ਸ਼ਰਾਬ ਬਨ ਜਾਂਦੀ ਹੈ, ਤਾਂ ਫੇਰ ਉਸਦੀਆਂ ਬੂੰਦਾਂ ਹੌਲੀ ਹੌਲੀ ਸ਼ਰਾਬ ਰੱਖਣ ਵਾਲੇ ਭਾਂਡੇ ਵਿਚ ਗਿਰਦੀਆਂ ਹਨ)

After the completion of fermentation period, there trickles (drops) in that pot a gentle flow of the most sublime and pure essence of all distilled preparations i.e., the word of God. ||2||

ਏਕ ਜੁ ਬਾਤ ਅਨੂਪ ਬਨੀ ਹੈ ਪਵਨ ਪਿਆਲਾ ਸਾਜਿਆ ॥

eaek j baath anoop banee hai pavan piaalaa saajiaa ||

(ਹੁਨ ਇਕ ਅਜਬ ਘਟਨਾ ਘਟੀ ਹੈ, ਮੇਰੇ ਸਾਹ, ਇਕ ਪਿਆਲਾ ਬਨ ਗਏ ਹਨ, ਅਤੇ ਮੈਂ ਹਨ ਹਰ ਇਕ ਸਾਹ ਨਾਲ, ਭਰ ਭਰ ਕੇ ਨਾਮ ਦੀ ਸ਼ਰਾਬ ਪੀ ਰਿਹਾ ਹਾਂ)

Something unique has happened and my breath has become a goblet to drink that wine of Nam. Now with each breath I recite the name of God.

ਤੀਨਿ ਭਵਨ ਮਹਿ ਏਕੋ ਜੋਗੀ ਕਹਹੁ ਕਵਨੁ ਹੈ ਰਾਜਾ ॥੩॥

then bhavan mehi eaeko jogee kehahu kavan hai raajaa ||3||

(ਤਿਨਾਂ ਲੋਕਾਂ ਵਿਚ, ਹੁਨ ਕੋਈ ਇਹ ਹੋ ਜਿਹਾ ਕਿਹੜਾ ਯੋਗੀ ਹੈ, ਜਿਸਦੀ ਦੁਨਿਆ ਦੇ ਕਿਸੇ ਵੀ ਰਾਜੇ ਨਾਲ ਤੁਲਣਾ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ)

In all the three worlds, such a Yogi is unique and not a single king can compare himself to him? ||3||

ਐਸੇ ਗਿਆਨ ਪ੍ਰਗਟਿਆ ਪੁਰਖੋਤਮ ਕਹੁ ਕਬੀਰ ਰੰਗਿ ਰਾਤਾ ॥

aisae giaan pragattiaa purakhotham kahu kabeer rang raathaa ||

(ਮੇਰਾ ਤੇ ਸਾਰਾ ਜੀਵਨ, ਪ੍ਰਮਾਤਮਾ ਦੇ ਇਲਾਹੀ ਨਾਮ ਨਾਲ ਚਮਕ ਉਠਿਆ ਹੈ, ਮੈਂ ਉਸ ਦੇ ਪਿਆਰ ਵਿਚ ਡੁਬ ਗਿਆ ਹਾਂ)

This spiritual wisdom of His name has illuminated my whole existence. I am attuned to His blissful love.

ਅਉਰ ਦੁਨੀ ਸਭ ਭਰਮਿ ਭੁਲਾਨੀ ਮਨੁ ਰਾਮ ਰਸਾਇਨ ਮਾਤਾ ॥੪॥੩॥

aour dhunee sabh bharam bhulaanee man raam rasaaein maathaa

||4||3||

(ਭਾਵੇਂ, ਬਾਕੀ ਸਾਰੀ ਦੁਨਿਆ ਭੁਲੇਖਿਆਂ ਵਿਚ ਪਈ ਰਹੇ, ਪਰ ਮੈਨੂੰ ਤਾਂ ਪ੍ਰਮਾਤਮਾ ਦੇ ਨਾਮ ਦੀ ਖੁਮਾਰੀ ਚੜ ਚੁਕੀ ਹੈ...)

All the rest of the world is deluded by doubt, while my mind is intoxicated with the wine of the Name of the Master. ||4||3||

14. Analysis of Compositions based on Time, Calendar and Season:

There are a number of compositions in Guru Granth Sahib which have time and season as their backdrops. A few of such compositions are in this raga and others ragas viz., raga Tukhari, Maj, Bilawal and Gauri. All such compositions are listed below:

A. Pehre [Time division of day and night] [Time is divided into 4 pehrs of day and 4 pehrs of night. The day hours are: First pehr is 6 a.m. -9 a.m., second pehr is 9 a.m.-12 noon, third pehr is 12-3 pm, and fourth and last pehr of day is 3-6 p.m.; Night time hours are: first pehr 6 p.m.-9 p.m., second pehr is 9 p.m. 12 morning, third pehr is 12 a.m. -3 a.m and the fourth and last pehr is 3 a.m. -6 a.m (this pehr is called Amrit Vela)]

Details of this composition are as follows:

Composer	Raga	Page	Structure/Description	Explanation
Guru Nanak	Sriraga	74-76	Specialist-Pehre 1 st shabad = 4 pada 2 nd shabad = 5 pada	Titled as Pehre
Guru Ramdas	Sriraga	76-77	One shabad = 4 padas	
Guru Arjan	Sriraga	77-78	One shabad = 5 padas	
Guru Nanak	Tukhari	1110	One Chhant= 4 padas	

B. Din-rein (Day and Night)

Guru Arjan has composed a hymn of 4 padas in raga Maj to have day and night as the backdrop. The description is as follows:

Composer	Raga	Pages	Structure	Explanation
Guru Arjan	Maj	136 - 137	Specialist	Titled as 'Din rein'

C. Wars (ਹਫਤੇ ਦੇ ਦਿਨ) - Days of the week

Composer	Raga	Page/s	Structure	Explanation	Explanation
Guru Amardas	Bilawal	841-842	Specialist-Titled-War Sat, 10 padas	Weedays Guru Amardas	Weekdays Bhagat Kabir
Bhagat Kabir	Gauri	344-345	Titled – War 8 padas	Aditwar	Aditwar
				Somwar	Somwar
				Mangalwar	Mangalwar
				Budhwar	Budhwar
				Virwar	Brispatwar
				Shukarwar	Sukritwar
				Chhnicharwar	Thawar

In the above table, the first four names of the days of the week are similar in the two compositions, whereas the names of the next three days are different.

d. Thithe (15 Lunar days)

Composer	Raga	Page/s	Structure: Specialist Titled: Thithe	Explanation Guru Nanak	Explanation Guru Arjan	Explanatio Kabir
Guru Nanak	Bilawal	838-840	20 padas One rahau			
Guru Arjan	Gauri	296-297	17 Sloaks 17 pauris One rahau			
Bhagat Kabir	Gauri	343-344	1 Sloak 16 padas One rahau			
			<i>Pada/pauri number</i>	<i>Title of days</i>	<i>Title of days</i>	<i>Title of days</i>
				Padas	Pauri	Padas
			1	Aekam	Aekam	Amavas
			2	Dujae	Dutia	Parwa
			3		Tritia	Dutia
			4	Tritia	Chauthrith	Tritia
			5	Chauthrith	Pancham	Chauthae
			6	Panchami	Khastam	Panchae
			7		Saptam	Chhat
			8	Khastami	Ashtami	Satae
			9	Saptami	Naumi	Ashtmi
			10	Ashtmi	Dasmi	Naumi
			11	Naumi	Ekadsi	Dasmi
			12	Dasmi	Duadsi	Ekadsi
			13	Ekadsi	Traudasi	Baras
			14		Chaudeh	Teras
			15	Duadis	Amavas	Chadas
			16	Duodisi	Poornima	Poornima
			17	Teris	xxx	xxx
			18	Chaudis		
			19	Amavas		
			20			

In comparing the above three compositions, the following conclusions are arrived:

1. Where Guru Nanak and Guru Arjan's thithes start with 'Ekam', Bhagat Kabir's thithe starts with 'Amavas'.
2. Where Guru Arjan and Bhagat Kabir's compositions end with 'Poornima', there is no mention of 'Poornima' in Guru Nanak's composition.
3. Where Guru Nanak's and Bhagat Kabir's compositions are composed in padas, the composition of Guru Arjan is in Sloaks and pauris.
4. All compositions have one rahau verse in them, placed after the first pada/pauri and has a numeral 1 with it.

E. Baramah (Twelve months)

Composer	Raga	Page/s	Structure: Specialist Titled	Name of Month	Explanation Guru Arjan	Explanation Guru Nanak
Guru Arjan	Maj	133-136	Baramah, 14 padas	1	Chet	Chet
			First pada is prologue	2	Vaisakh	Vaisakh
			Last pada is epilogue	3	Jeth	Jeth
			Padas 2-13 name of month	4	Asar	Asar
Guru Nanak	Tukhari	1107-1117	Baramah Chhants 17 padas	5	Sawan	Sawan
			First 4 padas are prologue	6	Bhadon	Bhadon
			Padas 5-16 padas are months	7	Asun	Asun
			Pada 17 is epilogue	8	Katak	Katak
				9	Mangar	Mangar
				10	Pokh	Pokh
				11	Magh	Magh
				12	Falgun	Falgun

A comparison of the two compositions highlights the following points of difference:

1. Guru Arjan's Baramah is in raga Maj, whereas Guru Nanak's Baramah is in raga Tukhari.
2. The caption of Guru Arjan's Baramah reads: 'Baramaha Maj Mehla 5 Ghar 4', whereas the caption of Guru Nanak's Baramah reads: 'Tukhari Chhant Mehla 1 Baramaha. It is believed that this composition of Guru Nanak was perhaps his last Composition [for details, please see the chapter of raga Tukhari].
3. Guru Arjan's composition has 14 padas, whereas Guru Nanak's composition has 17 padas.
4. Guru Arjan's composition has used 1 pada for prologue whereas Guru Nanak has used 4 opening padas for prologue.

15. Mythological references in the raga

1. Sewa (Guru Nanak, page 26, Shabad 33)

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥ ੪ ॥ ੩੩ ॥
(ਦੁਨਿਆ ਵਿਚ ਰਹਿ ਕੇ ਸੇਵਾ ਕਰ, ਫੇਰ ਤੈਨੂੰ ਦਰਗਾਹ ਵਿਚ ਜਗਾ ਮਿਲੇਗੀ)

In the midst of this world, do seva, and you shall be given a place of honour in the Court of Waheguru |4|33|

Sewa refers to selfless honorary work. In the olden times most of the holymen would restrain themselves from doing any work on their own and would rather ask their disciples to perform jobs for them. Guru Nanak condemned this practice and asked for seva with one's own hands, instead. Sewa is an important part of Sikh ethics.

2. Mula, Kazi, Namaz (Guru Nanak, page 24, shabad 28)

ਤਾ ਤੂ ਮੁਲਾ ਤਾ ਤੂ ਕਾਜੀ ਜਾਣਹਿ ਨਾਮੁ ਖੁਦਾਈ ॥ ਜੇ ਬਹੁਤੇਰਾ ਪੜਿਆ ਹੋਵਹਿ ਕੇ ਰਹੈ ਨ ਭਰੀਐ ਪਾਈ ॥ ੨ ॥ ਸੋਈ ਕਾਜੀ ਜਿਨਿ ਆਪੁ ਤਜਿਆ ਇਕੁ ਨਾਮੁ ਕੀਆ ਆਧਾਰੇ ॥ ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਸਚਾ ਸਿਰਜਣਹਾਰੇ ॥ ੩ ॥ ਪੰਜ ਵਕਤ ਨਿਵਾਜ ਗੁਜਾਰਹਿ ਪੜਹਿ ਕਤੇਬ ਕੁਰਾਣਾ ॥ ਨਾਨਕੁ ਆਖੈ ਗੋਰ ਸਦੇਈ ਰਹਿਓ ਪੀਣਾ ਖਾਣਾ ॥ ੪ ॥ ੨੮ ॥

(ਤੂੰ ਮੁਲਾ ਯਾ ਕਾਜੀ ਤਦ ਹੀ ਹੈ, ਜਦ ਤੂੰ ਖੁਦਾ ਦਾ ਨਾਮ ਜਾਂਦਾ ਹੈਂ। ਤੂੰ ਸ਼ਾਇਦ ਬਹੁਤ ਪੜਿਆ ਲਿਖਿਆ ਹੈਂ, ਪਰ ਇਸ ਸੰਸਾਰ ਵਿਚ ਤਾਂ ਕੋਈ ਸਦੇਵ ਨਹੀਂ ਰਹਿੰਦਾ, ਜਦ ਉਮਰ ਹੋ ਜਾਂਦੀ ਹੈ, ਤਾਂ ਸੰਸਾਰ ਛੱਡ ਕੇ ਜਾਨਾ ਹੀ ਪੈਂਦਾ ਹੈ। ਉਹ ਹੀ ਅਸਲੀ ਮੁਲਾ ਹੈ ਜਿਹੜਾ ਧੋਖਾ ਦਹੀ ਛੱਡ ਕੇ ਰਬ ਦੇ ਆਸਰੇ ਹੇਠ ਆ ਜਾਂਦਾ ਹੈ। ਸੰਸਾਰ ਦਾ ਮਾਲਕ, ਰਬ, ਹਮੇਸ਼ਾ ਰਹਿਣ ਵਾਲਾ ਹੈ। ਉਹ ਜਮਨ ਮਰਨ ਤੋਂ ਰਹਿਤ ਹੈ। ਤੂੰ ਭਾਵੇਂ ਪੰਜ ਵਕਤ ਨਮਾਜ਼ ਪੜਦਾ ਹੋਵੇਂ ਪਰ ਜਦ ਮੌਤ ਦਾ ਸੱਦਾ ਆਵੇਗਾ ਤਾਂ ਸਬ ਕੁਛ ਪਿੱਛੇ ਰਹਿ ਜਾਵੇਗਾ)

You are a Mullah, and you are a Qazi, only when you know the Name of God. You may be very educated, but no one can remain in this world for ever,

one has to go when the measure of life is full II 2 II He alone is a Qazi, who renounces

selfishness and conceit, and makes Waheguru as his/her support. The true creator Waheguru is there and shall always be there. He is beyond births and death II 3 II

You may recite your prayers five times each day; you may read the Bible and the Koran, but when the call comes all your belongings will remain behind II 4 II 28 II

Mula (Priest): A mullah is like a Sikh Bhai or a Hindu Pandit.

Qazi (Judge): A Kazi is like a Justice of Peace or a Magistrate.

Namaz (Prayer): A namaz is also called Salat. It refers to five prayers which a Muslim recites during a day.

3. Khat tursi.....Chhatee Amrit - Guru Nanak, page 16, Shabad 17)

ਖਟ (ਛੇ) ਤੁਰਸੀ ਮੁਖਿ ਬੋਲਣਾ ਮਾਰਣ ਨਾਦ ਕੀਏ ॥ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਭਾਉ (ਪਿਆਰ) ਏਕੁ ਜਾ ਕਉ ਨਦਰਿ ਕਰੋਇ ॥ ੧ ॥

(ਮੁਖ ਵਿਚੋਂ ਪ੍ਰਮਾਤਮਾ ਦਾ ਨਾਮ ਲੈਣ ਨਾਲ ਛੇ ਪ੍ਰਕਾਰ ਦੇ ਮਸਾਲੇ ਦਾ ਮਜ਼ਾ ਆ ਜਾਂਦਾ ਹੈ {ਹਰ ਮਜ਼ਾ ਕੁਦਰਤ ਦੀ ਦੇਨ ਹੈ}, ਤੇ ਜੇ ਵਾਹਿਗੁਰੂ ਨਦਰ ਕਰੇ ਤਾਂ ੩੬ ਪਧਾਰਥਾਂ ਦੇ ਭੋਜਨ ਦਾ ਵੀ ਸਵਾਦ ਆ ਜਾਂਦਾ ਹੈ) (ਮਨੁਖ ਲਈ ਅਸਲੀ ਸਵਾਦ ਤਾਂ ਵਾਹਿਗੁਰੂ ਦੇ ਨਾਮ ਵਿਚ ਹੈ, ਉਸਦੇ ਨਾਮ ਦੀ ਧੁਨ ਵਿਚ ਹੈ...ਮਸਾਲੇ ਅਤੇ ਭੋਜਨ ਤਾਂ ਕੇਵਲ ਉਧਾਰਨਾ ਹੀ ਹਨ)

Reciting God's name with one's mouth, the six spicy flavors are savored. Like everything else, all these spices have also been made from sound-current of the Nad. The thirty-six flavors of nectar [thirty six types of food] are the result of the love of God; they are tasted only by one who is blessed by the glance of His Grace II 1 II

According to the Indian tradition the taste of a tongue can be divided into six categories: sweet, saltish, bitter, sour, *chatpata*, *ksaila* (ਮਿਠਾ, ਲੂਣਾ, ਚਟਪਟਾ, ਖੱਟਾ, ਕੌੜਾ, ਕਸੈਲਾ); *Thirty six type of food include the following:*

੧. ਪਰਕਾਰ ਦੀ ਰੋਟੀ, ੨. ਪੂੜੀ, ੩. ਕਚੌਰੀ, ੪. ਪੂੜੇ, ੫. ਚਾਵਲ, ੬. ਖਿਚੜੀ, ੭. ਸਾਗ, ੮. ਦਾਲ, ੯. ਕੜੀ, ੧੦. ਵੜੀਆਂ, ੧੧. ਛੋਲੇ, ੧੨. ਦਹੀ-ਭੱਲੇ, ੧੩. ਰਾਇਤਾ, ੧੪. ਪਕੌੜੇ, ੧੫. ਪਾਪੜ, ੧੬. ਚਟਣੀ, ੧੭. ਅਚਾਰ, ੧੮. ਮੁਰੱਬਾ, ੧੯. ਸੇਵੀਆਂ, ੨੦. ਕੜਾ, ੨੧. ਖੀਰ, ੨੨. ਪੰਜੀਰੀ, ੨੩. ਮਿਠਾਈਆਂ, ੨੪. ਰਬੜੀ, ੨੫. ਮਲਾਈ, ੨੬. ਸੀਰਾ, ੨੭. ਖੰਡ ਵਾਲਾ ਦਹੀ, ੨੮. ਬੂੰਦੀ, ੨੯. ਫੇਨੀਆਂ, ੩੦. ਮਖੱਣ, ੩੧. ਲੱਸੀ, ੩੨. ਦੋਧੀ, ੩੩. ਕਾਂਜੀ, ੩੪. ਫਲ, ੩੫. ਮੇਵੇ, ੩੬. ਚੂਰਨ

Please also refer to page 1413 sloak 12.

4. (Bhagat Kabir, page 92, shabad 3)

ਸੁਰ ਨਰਾ^੧ ਗਣਾ^੨ ਗੰਪ੍ਰਬ^੩ ਜਿਨਿ ਮੋਹੇ ਤ੍ਰਿਭਵਣ ਮੇਖੁਲੀ^੪ ਲਾਈ ॥

(ਵਾਹਿਗੁਰੂ ਸਾਰੇ ਫਰਿਸ਼ਤਿਆਂ ਦੀ ਗੱਤੀ ਵਿੱਧੀ, ਜਿਹੜੇ ਆਪ ਦੇਵੀ ਦੇਵਤਿਆਂ ਦੇ ਅਧੀਨ ਹਨ, ਨੂੰ ਕੰਟ੍ਰੋਲ ਕਰਦਾ ਹੈ, ਉਸਨੇ ਤਿੰਨੋਂ ਲੋਕ ਆਪਨੇ ਧਾਗੇ ਵਿਚ ਪਰੋਏ ਹੋਏ ਹਨ)

God is in absolute control of all angels, the so called slaves of the gods and the celestial singers [the heavenly musicians]; He has strung the three worlds in His divine thread. II 1 II

GAN (ਗਣ)

The meaning of the word 'Gan' is a 'group of servants of gods'. It is believed that these *sevak*s live at the 'Kailash' mountain. Their groupings and numbers are believed to be as follows:

1. Adityas-12
2. Anilas-49
3. Viswe-devas-10
4. Vasus-8
5. Tushitas-39
6. Abhaswaras-64
7. Maharajikas-220
8. Sadhyas-12
9. Rudras- 11

They are all attendants of god Shiva. The master of these Ganas is Ganesh, the son of Shiv and Parvati.

Gandhrava

A Gandharva is half-man, half-bird. They are celestial minstrels. They were born from Brahma. They are musicians of heaven and inhabit Indra-lok. Their wives are called apsaras. They have their dwelling in the sky or in the atmosphere. They witness the actions of humans. According to one legend they prepared the som-ras (wine) for the gods at the times of *Amrit-manthan*.

Tribhavan

Tribhavan refers to three divisions of the world: sky, earth and netherland (*patal*!).

5. Tregun (Guru Nanak, page 21, shabad 18)

ਤਿਹੁ ਗੁਣ ਬੰਧੀ ਦੇਹੁਰੀ ਜੋ ਆਇਆ ਜਗਿ ਸੋ ਖੋਲੁ ॥

(ਤਿਨ ਗੁਣ ਹੀ ਮਨੁਖ ਦੇ ਸ਼ਰੀਰ ਨੂੰ ਇਕਠਿਆਂ ਰਖਦੇ ਹਨ, ਜਿਹੜਾ ਵੀ ਸੰਸਾਰ ਵਿਚ ਆਂਦਾ ਹੈ, ਉਹ ਇਹਨਾ ਗੁਣਾਂ ਦੇ ਅਧੀਨ ਰਹਿੰਦਾ ਹੈ)

The three gunas hold the body in bondage; whoever comes into the world is subject to their play.

(ਤਿਨ ਗੁਣ ਹੀ ਸ਼ਰੀਰ ਨੂੰ ਇੱਠਾ ਰਖਦੇ ਹਨ, ਜਿਹੜਾ ਮਨੁਖ ਸੰਸਾਰ ਵਿਚ ਜਨਮ ਲੈਂਦਾ ਹੈ, ਉਹ ਇਹਨਾ ਗੁਣਾਂ ਦੇ ਅਸਰ ਥੱਲੇ ਰਹਿੰਦਾ ਹੈ॥ ਜਿਹੜੇ ਲੋਕ ਵਾਹਿਗੁਰੂ ਤੋਂ ਨਿੱਖੜ ਜਾਂਦੇ ਹਨ, ਉਹ ਹਰ ਜਗਾ ਲਾਚਾਰੀ ਵਿਚ ਭੱਟਕਦੇ ਫਿਰਦੇ ਹਨ, ਅਤੇ ਉਹਨਾ ਮਨਮੁੱਖਾਂ ਨੂੰ ਕਦੀ ਵੀ ਪ੍ਰਮਾਤਮਾ ਦਾ ਸਾਥ ਪ੍ਰਾਪਤ ਨਹੀਂ ਹੁੰਦਾ)

The three qualities hold the body in bondage; whoever comes into the world is subject to their play. Those who separate themselves from Waheguru, they wander around, lost in misery. The self-willed *manmukhs* do not attain union with Waheguru. II 4 II

The Hindu scriptures mention three types of temperament or qualities which bound a human, they are: Satik (Sat), Rajas (Raj) and Tamas (Tam). Where Sat refers to calm and compassion, Raj refers to pride and Tam refers to ignorance.

6. Char Agan (Guru Nanak, page 21, shabad 20)

ਚਾਰੇ ਅਗਨਿ ਨਿਵਾਰਿ ਮਰੁ ਗੁਰਮੁਖਿ ਹਰਿ ਜਲੁ ਪਾਇ ॥ ਅੰਤਰਿ ਕਮਲੁ ਪ੍ਰਗਾਸਿਆ
ਅੰਮ੍ਰਿਤੁ ਭਰਿਆ ਅਘਾਇ ॥ ਨਾਨਕ ਸਤਗੁਰੁ ਮੀਤੁ ਕਰਿ ਸਚੁ ਪਾਵਹਿ ਦਰਗਹ ਜਾਇ ॥ ੪ ॥ ੨੦ ॥
(ਜਿਹੜੇ ਰਬ ਦੇ ਪਿਆਰੇ ਹੁੰਦੇ ਹਨ, ਉਹ ਚਾਰੇ ਕਿਸਮਾਂ ਦੀਆਂ ਅੱਗਾਂ ਨੂੰ ਵਾਹਿਗੁਰੂ ਦੇ ਨਾਮ ਨਾਲ ਬੁਝਾ ਲੈਂਦੇ ਹਨ॥ ਉਹਨਾਂ ਦੇ ਦਿਲਾਂ ਵਿਚ ਅੰਮ੍ਰਿਤ ਨਾਲ ਭਰਿਆ ਕੰਵਲ ਖਿਲਦਾ ਹੈ॥ ਇਕ ਸੱਚੇ ਗੁਰੂ ਨੂੰ ਆਪਣਾ ਦੋਸਤ ਬਣਾ ਲੈਣ ਨਾਲ, ਅਤੇ ਉਸਦੀ ਸਹਾਇਤਾ ਨਾਲ ਹੀ ਵਾਹਿਗੁਰੂ ਮਿਲਦਾ ਹੈ)

The Gurmukh puts out the four fires, with the water of Waheguru's Name. The lotus blossoms deep within the heart filled with ambrosial nectar. Make the true Guru your friend; with his help, you shall obtain Waheguru. II4II20II

The four streams of fire are: 1.Violence 2. Greed

- Attachment
- Anger

The other division of fires are:

- Forest fire
- Ocean fire
- Mountain fire (Volcano)
- Stomach fire

All above fires when go out of control destroy everything around them. They do not take any pity on anyone.

In the Hindu Scriptures Agni is called Bisantar Devta. Its other names are Pavak and Tejas. Sun is the main source of Agni. All Hindu ceremonies are performed around fire (Havan). Agni is thought to be a mediator between humans and God.

7. Char Kilwikh (Guru Arjan, page 70, Asbtpadi 26, pada 4)

ਚਾਰੇ ਕਿਲਵਿਖ (ਪਾਪ) ਉਨਿ (ਉਹਨਾ ਨੇ) ਅਘ (ਹੋਰ ਕੁਕਰਮ) ਕੀਏ ਹੋਆ ਅਸੁਰ (ਰਾਖਸ਼) ਸੰਘਾਰੁ (ਕਤਲ) ॥ ਪੋਥੀ ਗੀਤ ਕਵਿਤ ਕਿਛੁ ਕਦੇ ਨ ਕਰਨਿ ਧਰਿਆ ॥ ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਨਿਮਖ ਸਿਮਰਤ ਤਰਿਆ ॥ ੪ ॥

(ਜਦ ਕੋਈ ਮਨੁਖ, ਕਾਮ, ਕਰੋਧ, ਅਤੇ ਮੋਹ ਥੱਲੇ ਦਬਿਆ ਹੁੰਦਾ ਹੈ, ਅਤੇ ਉਸਨੂੰ ਧੰਨ ਦਾ ਲੋਬ ਹੁੰਦਾ ਹੈ॥ ਇਵੇਂ ਉਹ ਚਾਰ ਵੱਡੇ ਪਾਪਾਂ ਦਾ ਭਾਗੀ ਬੰਨਦਾ ਹੈ, ਜਾ ਫੇਰ ਉਹ ਇਕ ਕਾਤਿਲ ਹੈ ॥ ਅਤੇ ਉਸਨੇ ਕਦੀ ਵੀ

ਧਾਰਮਕ ਕਿਤਾਬਾਂ, ਯਾ ਧਾਰਮਕ ਗੀਤ ਯਾ ਧਾਰਮਕ ਕਵਿਤਾ ਵੀ ਨਹੀਂ ਪੜ੍ਹੀਆਂ ਯਾ ਸੁਨਿਆਂ ॥ ਪਰ ਇਹਨਾਂ ਵੱਡਾ ਗੁਨਾਗਾਰ ਹੋਨ ਦੇ ਬਾਵਜੂਦ, ਜਿ ਉਹ ਇਕ ਵਾਰੀ ਵੀ ਰਬ ਨੂੰ ਇਕ ਘੜੀ ਯਾਦ ਕਰ ਲੈਂਦਾ ਹੈ, ਤਾਂ ਪ੍ਰਮਾਤਮਾ ਉਸਦੀ ਅਵਸ਼ੇ ਹੀ ਰਖਿਆ ਕਰਦਾ ਹੈ)

When you are under the power of sexual desire, anger and wordly attachment, or are a greedy miser in love with your wealth; if you have committed the four great sins and have committed other misdeeds; even if you are a murderous fiend who has never taken the time to listen to sacred books, hymns and poetry-if you then come to remember the supreme God, and contemplate him, even for a moment, you shall be saved. II 4 II

According to the Hindu belief the four major sins are:

- To kill a Brahmin
- To drink alcohol
- To steal
- To indulge in sex without consent.

The Buddhist and Jains consider the following as the major sins:

- To tell lies
- To drink alcohol
- To steal, and
- To gamble.

Footnotes:

1. In Guru Granth Sahib there are 31 Raga Chapters. There is also a mention of 6 other ragas (Asawari (Raga Asa – 369, 409), Kafi –Raga Asa (365), Lalit (Suhi, 793), Hindol (Basant - 1171), Bhopali (Kalyan-1321), Vibas (Prabhati- 1327, 1347) mixed within the 31 ragas; 12 variations of the raga Gauri (Gurarari-151, Dakhni-152, Cheti-154, Bairagan-156, Purabi Deepki-157, Majh-172, Malwa-214, Mala-214, Purabi-242, Sorath-330); 1 of raga Devgandhari i.e., Devgandhar (531, shabad 17); 1 of raga Wadhand, i.e., Wadhans Dakhni (580); 3 of raga Bilawal i.e., Bilawal Dakhni (843), Bilawal Mangal (844), and Bilawal Gaund (874), 1 of raga Ramkali i.e., Ramakali Dakhni (907); 1 of Nat Narain i.e., Nat (975); 1 of raga Maru i.e., Maru Dakhni (1033), 1 of raga Parbhathi i.e. Parbhathi Dakhni (1352). Thus total ragas cited in Guru Granth Sahib are 31+6+12+1+1+3+1+1+1+1+1=59 plus three further kafis: Tilang (726), Suhi (733), Maru (1014) making a grand total of 62.
2. This heading is called a 'Mangal'. There are five different types of managals used in Guru Granth Sahib. They are: Ik-ongkar (used only once on page 1353 in the old birs only), Ik ongkar satgur prasad (used 519 times), Ik ongkar Satnam Kartapurkh Gurprasad (used 9 times, pages 137, 220, 235, 242, 243, 323, 340, 345 and 855), Ik ongkar Satnam Gurprasad (Used twice on pages 81 and 544), Ik Ongkar Satnam Kartapurkh Nirbhau, Nirver, Akalmurat, Ajunee, Sabhnag Gurprasad (used 33 times). It is placed as follows: 26 places at the start of 26 raga chapters, at the start of Japji, at the start of Asa di Var, at the start of Bhagat bani in raga Asa, at start of Sloak Sahaskriti M:1 and M:5, at the start of the Swayas, and at the start of Sloak varan te wadeek.
3. This raga has shabads of 3,4,5 padas only.

4. The breakdown is as follows: 1 pada = 5, 2 padas = 608, 3 padas = 73, 4 padas = 1255, 5 padas = 80, 6 padas = 11
5. This total is of Bhagat bani only and does not include bani of other non-Guru composers.
6. Shabad-Arth: Sri Guru Granth Sahib page 15, edition August 1944
7. ਬਰਬਾਦ ਕਰਨ ਵਾਲਾ, ਨੁਕਸਾਨ ਪਹੁੰਚਾਣ ਵਾਲਾ
8. ਭੈੜੇ ਖਿਆਲ
9. ਰਸਤੇ ਤੇ ਤੁਰਨਾ ਯਾ ਸਵਾਰੀ ਕਰਨਾ
10. ਤਨੁ ਜਲਿ ਬਲਿ (ਪੂਰੀ ਤਰਾ ਜਲ ਯਾ ਸੜ ਜਾਨਾ) ਮਾਟੀ ਭਇਆ ਮਨੁ ਮਾਇਆ ਮੋਹਿ (ਮਾਯਾ ਨਾਲ ਪਿਆਰ) ਮਨੂਰੁ (ਜੰਗ ਲਗਨਾ) ॥
 than jal bal maattee bhaeiaa man maaeiaa mohi manoor ॥
 The end of the physical body is dust, when it is burnt, it turns into ashes; why allow the mind to wander? With the love of Maya, the mind is rusted and turns into wickedness.
 ਅਉਗਣ ਫਿਰਿ ਲਾਗੂ ਭਏ ਕੂਰਿ ਵਜਾਵੈ ਤੂਰੁ ॥ ਉਗਠਿਨ ਡਰਿ ਲਓਠਿਗੋ ਬਹਏਠਿ ਕੋਰਿ ਵਓਠਿਓਠਿ ਟਹੋਰ ਛਛ
 According to divine laws, the shortcomings of a person transform into his/her enemies, and the falsehood blows the bugle before the final attack.
 ਬਿਨੁ ਸਬਦੈ ਭਰਮਾਈਐ (ਬਾਰ ਬਾਰ ਜਮਨਾ) ਦੁਬਿਧਾ (ਦੇਵੀ ਦੇਵਤਿਆਂ ਦਾ ਪਿਆਰ) ਡੋਬੋ ਪੂਰੁ (ਬਹੁਤ ਸਾਰੇ) ॥੧॥
 bin sabadhāi bharamāēai dhubidhhaa ddoebae poor ॥1॥
 Without the knowledge of the Shabad, people wander in reincarnations; and with the love of duality, multitudes drown in the burning world ocean. ॥1॥
 ਮਨ ਰੇ ਸਬਦਿ ਤਰਹੁ ਚਿਤੁ ਲਾਇ ॥
 man rae sabadh tharahu chith laae ॥
 O mind, you will be definitely able to swim across the world ocean, by focusing your consciousness on the Shabad.
 ਜਿਨਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨ ਬੁਝਿਆ ਮਰਿ ਜਨਮੈ ਆਵੈ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥
 jin guramukh naam n boojhiaa mar janamai aavai jaae ॥1॥ rehau ॥
 Those who do not understand the Nam, and remain Manmukh; they die, and continue coming and going in reincarnation. ॥1॥Rahau॥
 ਤਨੁ ਸੂਚਾ ਸੋ ਆਖੀਐ ਜਿਸੁ ਮਹਿ ਸਾਚਾ ਨਾਉ ॥
 than soochaa so aakheei jis mehi saachaa naao ॥
 That body is said to be surely pure, in which the True Nam abides.
 ਭੈ (ਡਰ, ਇਜ਼ਤ) ਸਚਿ ਰਾਤੀ ਦੇਹਰੀ (ਦੇਹਿ) ਜਿਹਵਾ ਸਚੁ ਸੁਆਉ (ਸੁਆਦ ਲੈਣਾ) ॥
 bhai sach raathee dhaehuree jihavaa sach suaao ॥
 Those whose bodies are imbued with the Divine respect and fear, and whose tongue savour truthfulness,
 ਸਚੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ਬਹੁੜਿ ਨ ਪਾਵੈ ਤਾਉ (ਮਾਂ ਦੇ ਗਰਬ ਦੀ ਗਰਮੀ) ॥੨॥
 sachee nadhar nihaaleei bahurr n paavai thaao ॥2॥
 For them God's grace brings in the happiness and the recipients have not to go through the fire of the womb again. ॥2॥
11. Lunar Mansions - 27 traditional sectors (nakshatras) of the zodiac, where the Moon spends her time on a day by day basis. Hindu astrology has a unique system of prediction that is based on the position of the moon in a given Nakshatra (constellation: group of stars). There are twenty-seven nakshatras in all. Each one of them covers thirteen degrees and twenty minutes of the zodiac. Each Nakshatra is the head of a particular group of stars. Nakshatras are called Asterisms in the Western astrology.
12. Sankh (by Kanad Muni), Niai (by Gautam Rishi), Patangal (Kapal Muni), Bai-sesak (by Patanjali Rishi), Mimansa (by Jaimini) and Vedanta (by Ved Vyas)
13. Manu, Yagwlk, Vashisht, Prasar, Sankh, Lagu-hareet, Daakh, Birdhi-harat, Narad, ਲਘੁ ਅਤਰ, ਵਿਰਧ ਅਤਰ, ਸੋਮ, ਯਮ, ਦਤ, ਬੁਧ, ਵਿਸ਼ਨ, ਸ਼ੁਕਰ, ਲਘੁ ਗੋਤਮ, ਵਿਰਧ ਗੋਤਮ, ਕਾਤਯਾਯਨ, ਕੇਵਲ, ਆਪਸਤੰਬ, ਬ੍ਰਹਸਪਤ, ਵਯਾਸ, ਲਿਖਿਤ, ਆਗਿਰਸ, ਸਾਤਾਤਪ
14. ਯਗ ਕਰਨਾ ਅਤੇ ਕਰਾਨਾ, ਵੇਦ ਪੜਾਣਾ ਅਤੇ ਪੜਾਣਾ, ਦਾਨ ਦੇਨਾ ਅਤੇ ਲੈਣਾ, ਸੰਧਿਆ, ਇਸ਼ਨਾਨ, ਦੇਵ ਅਰਚਣਾ (ਜਪ, ਹੋਮ, ਪੂਜਾ)

15. Gold and silver; diamonds and pearls; Expensive and exotic food; skill archery; expensive and designer clothes; business in gold; business in diamonds; skill in fine arts; and riches of any other kind.
16. Regarding body: enlarge it, shorten it, make it heavier, to enter into another body, and change it into any other form; procure any object from the thin air; read another person's mind; fulfil mind's desires; ability of persuading others and making them your followers; ability to observe indefinite fast; to hear from any distance; to see at any distance; to have the knowledge of death; ability to talk and meet with gods; to transport oneself at will to any distance; to transport oneself to any place;
17. Angels
18. The slaves of the devtas
19. Celestial singers of the valley of gods.
20. String

RAGA MAJ

Second Raga : Raga Maj¹

A Few important Quotes:

Guru Ramdas, page 95

ਬਿਨੁ ਭਾਗਾ ਸਤਸੰਗੁ ਨ ਲਭੈ ਬਿਨੁ ਸੰਗਤਿ ਮੈਲੁ ਭਰੀਜੈ ਜੀਉ ॥੩॥

bin bhaagaa sathasang n labhai bin sangath mail bhareejai jeeo ||3||

Without good fortune, the Sat-sangat is not found; without this Sangat, people are stained with filth and pollution. ||3

Guru Ramdas, page 97

ਸਭੇ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸੈ ਨ ਦਿਸਹਿ ਬਾਹਰਾ ਜੀਉ ॥੩॥

sabhae saajheevaal sadhaaein thoon kisai n dhisehi baaharaa jeeo ||3||

All flourish under your rule; none are beyond Your control. ||3||

Guru Arjan, page 100

ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਭੋਜਨੁ ਖਾਣਾ ॥

shhatheeh anmrith bhojan khaanaa ||

There are a variety of thirty-six delicious foods which make a complete dinner menu.

Guru Arjan, page 101

ਨਿਧਿ (ਖਜ਼ਾਨੇ) ਸਿਧਿ (ਤਾਕਤਾਂ) ਰਿਧਿ (ਦੌਲਤ) ਹਰਿ ਹਰਿ ਹਰਿ ਮੇਰੈ ॥

[Refer to page for further explanation]

nidhh sidhh ridhh har har har maerai ||

With the grace of God one may become empowered with the nine treasures, the (18) supernatural spiritual powers of the Siddhas and lot of wealth and prosperity.

Guru Arjan, page 110

ਨਉ ਦਰਵਾਜੇ ਦਸਵੈ (ਦਸਵਾਂ ਦਵਾਰ) ਮੁਕਤਾ ਅਨਹਦ (ਰੱਬੀ ਆਵਾਜ਼) ਸਬਦੁ ਵਜਾਵਣਿਆ ॥੩॥

no dharavaajae dhasavai mukathaa aneadh sabadh vajaavaniaa ||3||

[Refer to page for detailed explanation]

Beyond the nine visual apertures in the body, there exists a tenth Gate. This aperture is the gateway of mukti. It is here that the unstruck melody of the Shabad vibrates and paves the way for the entry of God. ||3||

A Short Summary of the Raga

1. The raga is sung to describe the pain of a beloved in the memory of his/her lover. The Shabad of Guru Arjan 'Mera mun lochae....' Is the best example to describe the depth of this raga.. Compositions included in this raga are recorded on 157 pages, from pages 94- 157 of Guru Granth Sahib. Its volume is almost double the size of Sriraga.
2. The raga is recommended to be sung, like Sriraga, in the third part of the day i.e., 12 noon – 3 p.m. but the recommended season of its singing is rainy (varsha) in the months of July – August.
This raga is believed to be invented by Guru Arjan.
3. The opening captions of the raga are arranged as follows:
Line 1: Raga Maj Chaupadae Ghar 1 Mehla 4 [referring to raga (Maj), four pada shabad composer Guru Mehla 4 i.e., fourth Guru, Guru Ramdas and the Tal (beat of the tabla i.e., 1).
Line 2: Ik ongar Satnam Kartapurkh nirbhau nirver Akalmurat agunee sebhanga Gurprasad [called full Mangal, the basic doctrine of Sikhism]²
*Compare this caption with the opening caption of the first raga and notice that the caption has been reversed.
4. Structure of compositions: The horizontal sequence of the structure is almost complete with all type of compositions recorded in this raga e.g., shabads, ashtpadis, specialist compositions, chants, specialists compositions, var and Bhagat bani. Following is a view of horizontal sequence of arrangement of bani in Guru Granth Sahib. [For our study it can be divided into the following seven blocks. The position of these blocks in this raga is as under:]

Shabads 4 padas	Ashtpadis Shabads of 8 padas	Specialist compositions	xxxxx No chhants	xxxxx No further specilists	Vars	xxxx No bhagar bani
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The Total of the all Shabsds, Ashtpadis, Specialists, Chhants and Vars in Guru Granth Sahib are as follows:

2032 Total= 311 130; 32 Total = 144 Total=22

Important statistical data:

- According to one count the grand total of all compositions in Guru Granth Sahib is 5894.
- In one raga i.e., raga Maru there are 62 shabads of 16 padas called Sohle.
- In the concluding section there are 20 Swayas of M5 and 123 Swayas of Bhats.

- The total sloaks are 1656 and the count and placement of various sloaks are as follows:

Nitnem section: 2 sloaks in Japji

In the raga section: 1015 sloaks in the raga section included in various compositions, of which a few counts are as follows:

- 16 sloaks in chhants of Guru Arjan
- 144 sloaks in specialist compositions e.g., Sukhmani (24), Bawan Akhri (52) Thtihe (17), Rutti (16) and others.
- 853 sloaks are included in 20 Vars (var of Satta and Balwand and Var in raga Basant have no sloaks in them)
- 2 sloaks in two shabads in Raga Maru

In the concluding section:

- 71 sloaks titled as Sahaskriti
 - 24 sloaks titled Gatha
 - 23 sloaks titled Phuney
 - 11 sloaks titled Chaubole
 - 243 sloaks titled Bhagat Kabir [5 of these Sloaks are of Guru Arjan, and 1 of Guru Amardas]
 - 130 sloaks of Bhagat Farid [18 of these sloaks are of Gurus: M=4,
 - M3 = 5, M4 = 1, M5 = 8]
 - 211 sloaks in the chapter heading 'Sloak Varan te Vadeek'
 - 2 sloaks at the end signifying the conclusion of Guru Granth Sahib..
5. The possible subject-title of Raga Maj can be called 'The Impotence of Sadhsangat (holy gathering) ', as most of the compositions, in this raga, deal with this concept.
6. The split of the compositions is as follows:
- Shabads = 50; M4- 7, M5 - 43
 - Ashtpadis= 39; M1 -1, M3-32, M4-1, M5-5
 - Pre-Chhant specialist = 2
 - Chhants = none
 - Post-Chhants specialist =none
 - Var =1; M1 [27 pauris and 68 sloaks]
 - Bhagat bani shabads= none
- Total compositions are: 50+39+2+0+0+1+0 = 91

A detailed analysis of the structure of the compositions can be viewed from the following table:

	P	P	P	P	P	Ash	Soh	Spec	Spec	Chh	Spe	Var	Sloak
Gurus	2	3	4	5	6	8	16	untitled	titled				
Nanak						1						1 (27) pauris	45
Angad													15
Amardas						32							6
Ramdas			7			1							2
Arjan			43			5			1 Bara- mah 1 Dinrein				
Teg Bahadur													
Bhagats													
Kabir													
Trilochan													
Beni													
Ravidas													
Total	0	0	50	0	0	39			2			1	(68)

*Ash = Ashtpadi; Soh = Sohle; Spe = Specialist; pad = padas

** Sloaks are included in Var. Comment 'shud' is recorded at the end of the var.

A Few important hymns in this raga are as follows:

1. Page 95, shabad no. 3 : Reference to a bird called 'Chatrik' and a popular water animal 'Fish'. These are two examples of true love.

Chatrik is a bird who is famous for his/her love for the rain water. It is believed that the bird has a hole in its throat and when it drinks water it comes out from the hole leaving him/her thirsty. It is only the rain water, when the bird raises its beak and throat towards skies, that the drops of rains enters in his body system and the thirst is quenched.

Fish is a water animal and cannot survive even for a few moments outside water. Its love for the fresh water is also legendary.

ਹਮ ਚਾਤ੍ਰਿਕ^੩ ਦੀਨ^੪ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥

ham chaathrik dheen sathigur saranaae ||

(ਮੈਂ ਇਕ ਕਮਜ਼ੋਰ ਚਾਤ੍ਰਿਕ ਪਰਦਿ ਵਾਂਗੂ ਹਾਂ, ਅਤੇ ਤੇਰੀ ਸਰਨ ਵਿਚ ਆਇਆ ਹਾਂ)

I am like a poor bird 'Chatrik', and have come in the sanctuary of Waheguru.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਬੂੰਦ ਮੁਖਿ ਪਾਈ ॥

har har naam boondh mukh paaee ।।

(ਜਿਵੇਂ ਚਾਤ੍ਰਿਕ ਮੀਂਹ ਦੀ ਇਕ ਬੂੰਦ (ਸਵਾਂਤੀ ਬੂੰਦ) ਪਾਣੀ ਲਈ ਤਰਸਦਾ ਹੈ, ਉਵੇਂ ਹੀ ਅਸੀਂ, ਪ੍ਰਮਾਤਮਾ ਦੇ ਨਾਮ ਦੀ ਇਕ ਬੂੰਦ ਲਈ ਤਰਸ ਰਹੇ ਹਾਂ)

As a Chatrik longs for a drop of rain water [a special drop called 'Svanti'], We long for a drop of God's name to be poured in our mouths.

ਹਰਿ ਜਲਨਿਧਿ^੫ ਹਮ ਜਲ ਕੇ ਮੀਨੈਂ ਜਨ ਨਾਨਕ ਜਲ ਬਿਨੁ ਮਰੀਐ ਜੀਉ ॥੪॥੩॥

har jalanidhh ham jal kae meenae jan naanak jal bin mareeai jeeo ।।4।।3।।

(ਪ੍ਰਮਾਤਮਾ ਸਬ ਦਰਿਆਵਾਂ ਅਤੇ ਸਮੁੰਦਰਾਂ ਦਾ ਮਾਲਕ ਹੈ, ਅਤੇ ਅਸੀਂ ਉਸ ਪਾਣਿਆਂ ਵਿਚ ਮੱਛੀ ਵਰਗੇ ਹਾਂ, ਜਿਹੜੀ ਪਾਣਿਆਂ ਬਗੈਰ ਮਰ ਜਾਂਦੀ ਹੈ)

Waheguru has the treasure of all waters (sea and oceans etc) in the world; We are fish in those waters and without those waters, we would all die. ।।4।।3।।

2. Page 96, shabad no: 8

The shabad is believed to be a letter of four stanzas written by young Arjan (Guru), before he became Guru, to his father Guru Ramdas when he (Guru Arjan) was in Lahore attending a family wedding. (Guru) Arjan had gone there at the instructions of Guru Ramdas and was longing to come back, but was waiting for a call from Guru Ramdas. The first three stanzas were composed in Lahore and the fourth stanza was completed on his return to Amritsar.

The shabad has word 'Nanak' in the fourth stanza. According to the Sikh tradition only the Sikh Guru-composers could use the word 'Nanak' in their compositions; but this shabad, which according to Sakhis was composed by Guru Arjan before he became the Guru has the word 'Nanak' in it. This issue needs further research. This shabad is the second 4 rahaus shabad out of four such shabads in Guru Granth Sahib. The other three are on page 16 (raga Sriraga), page 356 (raga Asa) and page 660 (raga Dhanasri)]

ਮਾਝ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੧ ॥

Maj mehala 5 choupadhae ghar 1 ।।

ਮੇਰਾ ਮਨੁ ਲੋਚੈ ਗੁਰ ਦਰਸਨ ਤਾਈ ॥

maeraa man lochai gur dharasan thaaee ।।

(ਮੇਰਾ ਮਨ ਗੁਰੂ ਦੇ ਦਰਸਨਾ ਲਈ ਤੜਪ ਰਿਹਾ ਹੈ)

My mind longs for a vision of my father Guru.

ਬਿਲਪ ਕਰੇ ਚਾਤ੍ਰਿਕ ਕੀ ਨਿਆਈ ॥ । ਬਿਲਪ=ਫਰਯਾਦ, ਨਿਆਈ= ਵਾਂਗੂ ॥
 bilap karae chaathrik kee niaaee ।।
 (ਜਿਵੇਂ ਕਿ ਚਾਤ੍ਰਿਕ ਪਿਆਸ ਨਾਲ ਤੜਫਦਾ ਹੈ)
 It cries out like the thirsty Chatrik

ਤ੍ਰਿਖਾ ਨ ਉਤਰੈ ਸਾਂਤਿ ਨ ਆਵੈ ਬਿਨੁ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥੧॥ । ਤ੍ਰਿਖਾ=ਪਿਆਸ ॥
 thrikhaa n outharai saanth n aavai bin dharasan santh piaarae jeeo ।।1।।
 (ਮੈਨੂੰ ਮੇਰੇ ਪਿਆਰੇ ਗੁਰੂਦੇਵ ਨੂੰ ਦੇਖਨ ਤੋਂ ਬਗੈਰ ਕੋਈ ਰਾਹਤ ਨਹੀਂ ਮਿਲਦੀ ਅਤੇ ਨਾਂ ਹੀ ਮਨ ਦੀ ਪਿਆਸ
 ਬੁਜਦੀ ਹੈ)

My thirst is not quenched, and I can find no peace, without the vision of
 my beloved saint. ।।1।।

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥
 ho gholee jeeo ghol ghumaaee gur dharasan santh piaarae jeeo ।।1।।
 rehaao ।।

(ਮੈ ਆਪ ਅਤੇ ਮੇਰੀ ਰੂਹ, ਦੋਨੋ ਹੀ ਆਪਣੇ ਪਿਆਰੇ ਗੁਰੂਦੇਵ ਤੋਂ ਲਖ ਵਾਰੀ ਕੁਰਬਾਨ ਹਾਂ)
 I myself and also my sould are million times sacrifice to the vision of my
 beloved saint Guru. ।।1।।rahau।।

ਤੇਰਾ ਮੁਖੁ ਸੁਹਾਵਾ ਜੀਉ ਸਹਜ ਧੁਨਿ ਬਾਣੀ ॥ । ਸਹਜ= ਦਿਲ ਵਿਚ ਉਤਰ ਜਾਨ ਵਾਲੀ ॥
 thaeraa mukh suhaavaa jeeo sehaj dhun baanee ।।
 (ਉਹ ਗੁਰੂ ਪਿਤਾ, ਤੁਹਾਡਾ ਚਿਹਰਾ ਕਿੱਨਾ ਸੁਹਣਾ ਹੈ, ਅਤੇ ਤੁਹਾਡੀ ਵਾਨੀ ਵਿਚ ਕੁਦਰਤ ਦੀ ਸੋਚ ਹੈ)
 O! father, your appearance is very beautiful, and the sound of your words
 have the divine wisdom.

ਚਿਰੁ ਹੋਆ ਦੇਖੇ ਸਾਰਿੰਗਪਾਣੀ ॥ । ਸਾਰਿੰਗਪਾਣੀ ਜਿਵੇਂ ਪਪੀਹਾ ਬਾਰਿਸ਼ ਦੀ ਬੂੰਦ ਨੂੰ ਤਰਸਦਾ ਹੈ ॥
 chir hoaa dhaekhae saaringapaanee ।।
 (ਸਾਰੰਗ ਵਾਂਗੂ, ਮੈਂ ਵੀ ਇਕ ਬੂੰਦ ਪਾਣੀ ਲਈ ਤਰਸ ਰਿਹਾ ਹਾਂ {ਇਹ ਤੜਪ ਤੁਹਾਨੂੰ ਮਿਲਣ ਦੀ ਹੈ})
 But it is so long since this Srang has had even a glimpse of water. [I have
 been separated from you for too long]

ਧੰਨੁ ਸੁ ਦੇਸੁ ਜਹਾ ਤੂੰ ਵਸਿਆ ਮੇਰੇ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ ॥੨॥ । ਮੁਰਾਰੇ = ਰੱਬੀ ਜੋਤ ਵਾਲੇ ॥
 dhann s dhaes jehaa thoon vasiaa maerae sajan meeth muraarae jeeo
 ।।2।।

(ਉਹ ਜਗਾ ਧੰਨ ਹੈ, ਜਿੱਥੋਂ ਤੁਸੀਂ ਰਹਿੰਦੇ ਹੋ, ਤੁਸੀਂ ਮੇਰੇ ਮਿੱਤਰ ਵੀ ਹੋ ਅਤੇ ਰੂ ਹਾਨੀ ਗੁਰੂ ਵੀ ਹੋ)
 Holy is that land where you live, you are my friend and my divine Guru.
 ।।2।।

ਹਉ ਘੋਲੀ ਹਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥
 ho gholee ho ghol ghumaaee gur sajan meeth muraarae jeeo ।।1।।rehaui।।

(ਉਹ ਮੇਰੇ ਮਿੱਤਰ, ਅਤੇ ਰੂਹਾਨੀ ਗੁਰੂ, ਮੈਂ ਤੇਰੇ ਤੋਂ ਸਦੇਵੀ ਕੁਰਬਾਨ ਹਾਂ)

I am a sacrifice, I am forever a sacrifice, to you, my friend and my divine Guru. ||1||rahau|

ਇਕ ਘੜੀ ਨ ਮਿਲਤੇ ਤਾ ਕਲਿਜੁਗੁ ਹੋਤਾ ॥ । ਕਲਿਜੁਗੁ= ਦੁਖ, ਹਨੇਰਾ ॥

eik gharree n milathae thaa kalijug hothaa | |

(ਜਦ ਤੁਸੀਂ ਇਕ ਪਲ ਵੀ ਦੂਰ ਹੁੰਦੇ ਸੀ, ਤਾਂ ਪੀੜਾਂ ਤੇ ਅੰਦੇਰਾ ਮੈਨੂੰ ਘੇਰ ਲੈਂਦੇ ਸੀ {ਮੈਂ ਦੁਖੀ ਹੋ ਜਾਂਦਾ ਸੀ})

When I could not be with you even for a moment, the pain and darkness had dawned upon me.

ਹੁਣਿ ਕਦਿ ਮਿਲੀਐ ਪ੍ਰਿਅ ਤੁਧੁ ਭਗਵੰਤਾ ॥ । ਭਗਵੰਤ = ਰੱਬੀ ਨੂਰ ॥

hun kadh mileeai pria thudhh bhagavanthaa | |

(ਉਹ ਮੇਰੇ ਪਿਆਰੇ ਪਿੱਤਾ, ਮੈਂ ਹੁਣ ਆਪ ਨੂੰ ਕਦ ਮਿਲਾਂਗਾ)

When will I meet you, O my beloved father?

ਮੋਹਿ ਰੈਣਿ ਨ ਵਿਹਾਵੈ ਨੀਦ ਨ ਆਵੈ ਬਿਨੁ ਦੇਖੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ ॥੩॥ । ਨ ਵਿਹਾਵੈ = ਲੰਘਦੀ ਨਹੀ, ਕਟਦੀ ਨਹੀਂ ॥

mohi rain n vihaavai needh n aavai bin dhaekhae gur dharabaarae jeeo ||3||

(ਮੇਰੀਆਂ ਰਾਤਾਂ ਲੰਘਦਿਆਂ ਨਹੀਂ, ਅੱਖੀਆਂ ਵਿਚ ਨੀਂਦ ਵੀ ਨਹੀਂ ਆਂਦੀ, ਕਿਉਂਕਿ ਇੱਥੇ ਉਹ ਦਰਬਾਰ ਨਹੀਂ ਹੈ, ਜਿੱਥੇ ਮੈਂ ਆਪ ਨੂੰ ਦੇਖ ਸੱਕਾਂ)

My nights do not pass, and sleep does not come into my eyes, without seeing you (my father) sitting in the holy court. ||3||

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਤਿਸੁ ਸਚੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥

ho gholee jeeo ghol ghumaaee this sachae gur dharabaarae jeeo ||1||
rehau | |

(ਉਹ ਮੇਰੇ ਮਿੱਤਰ, ਅਤੇ ਰੂਹਾਨੀ ਗੁਰੂ, ਮੈਂ ਤੁਹਾਡੇ ਦਰਬਾਰ {ਜਿੱਥੇ ਤੁਸੀਂ ਬੈਠਦੇ ਹੋ} ਤੋਂ ਵੀ ਸਦੇਵੀ ਕੁਰਬਾਨ ਹਾਂ)

I am a sacrifice and my soul is also a sacrifice, to the holy court room where my beloved father sits and gives sermons ||1||rahau| |

ਭਾਗੁ ਹੋਆ ਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ॥

bhaag hoaa gur santh milaaiia | |

(ਅੱਜ ਮੈਂ ਬਹੁਤ ਹੀ ਖੁਸ਼ਨਸੀਬ ਹਾਂ, ਮੈਂ ਆਪਣੇ ਪਿੱਤਾ, ਸੰਤ-ਗੁਰੂ ਨੂੰ ਮਿਲਿਆ ਹਾਂ)

Today I my very fortunate, I have met my father, the saint Guru.

ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਘਰ ਮਹਿ ਪਾਇਆ ॥

prabh abinaasee ghar mehi paaeiaa ।।

(ਮੈਂ ਬਹੁਤ ਹੀ ਖੁਸ਼ ਹਾਂ, ਕਿ ਅਜ ਮੈਂ ਘਰ ਵਿਚ ਆਪਣੇ ਰੁਹਾਨੀ ਪਿੱਤਾ ਕੋਲ ਹਾਂ)

I am very pleased that I am with my holy father [who has been immortalized with the divine blessings] in our home.

ਸੇਵ ਕਰੀ ਪਲੁ ਚਸਾ ਨ ਵਿਛੁੜਾ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ ॥੪॥

saev karee pal chasaa n vishhurraa jan naanak dhaas thumaarae jeeo ।।4।।

(ਹੁਨ ਜਦ ਮੈਂ ਵਾਪਿਸ ਆ ਗਿਆ ਹਾਂ, ਮੈਂ ਹਮੇਸ਼ਾ ਆਪ ਜੀ ਦੀ ਸੇਵਾ ਕਰਾਂਗਾ, ਅਤੇ ਇਕ ਪਲ ਲਈ ਵੀ ਦੂਰ ਨਹੀਂ ਜਾਵਾਂਗਾ। ਉਹ ਮੇਰੇ ਪਿਆਰੇ ਪਿੱਤਾ, ਮੈਂ ਆਪ ਦਾ ਗੁਲਾਮ ਹਾਂ)

Now, when I am here, I will serve you forever, and shall never go away from you even for an instant. I am your slave, O my beloved father. ।।4।।

3. Page 98, shabad 12, pada 1 : Reference of concepts of Nirgun (absolute and un-manifest and Sargun (manifest and related)

In relation to God the word Nirgun [Absolute, un-manifest] means the overpowering ability of the Divine over the three gunas (Rajas, Sattav and Tamas) and to merge those gunas into one; whereas Sargun [manifest and related] means manifesting the gunas in the creation and making them visible in their individual form. Both of these aspects are of the Almighty. Sikhs worship Waheguru in His Nirgun state [unseen form], and relate with Him in His Sargun state [i.e., any chosen relationship, e.g., : father, mother, beloved, brother and so on.] In one of his Shabads Guru Arjan has said, "You are my father, you are my mother, you are my beloved and you are my brother."

An example can illustrate this point. Take the light of the Sun which is colourless and cannot be seen, let it be called Nirguna. Now, if this light is passed through a prism, it splits into seven colours of the rainbow: Red, Orange, Yellow, Green, Blue, Indigo and Violet and each of these colours can be seen. This is the manifest form of the Sun-rays. If these split light beams are re-collected and inverted back by suitable optics, they will all merge and again become one colour- less beam – the Nirgun. Thus Nirguna is the unseen aspect of the Divine and Sarguna is the seen aspect of the Divine. In the Nirguna State the Divine has all the Gunas within Him. The summation of all Gunas is equal to Nirguna.

ਮਾਝ ਮਹਲਾ ੫ ॥

Maj Mehla 5

ਖੋਜਤ ਖੋਜਤ ਦਰਸਨ ਚਾਹੇ ॥

khojath khojath dharasan chaahae ।।

(ਮੈਂ ਹਰ ਪਾਸੇ, ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਉਸ ਦੇ ਦਰਸ਼ਨ ਲਈ ਲਭਿਆ ਹੈ)
I have searched all around seeking a vision of God.

ਭਾਤਿ ਭਾਤਿ ਬਨ ਬਨ ਅਵਗਾਹੇ ॥ । ਅਵਗਾਹੇ = ਤੁਰ ਫਿਰ ਕੇ ਦੇਖਣਾ ॥
bhaath bhaath ban ban avagaahae ।।
(ਮੈਂ ਹਰ ਪ੍ਰਕਾਰ ਦੇ ਜੰਗਲਾਂ ਅਤੇ ਬਿਆਬਾਨਾ ਵਿਚ ਘੁਮਿਆ ਹਾਂ)
I have travelled through all sorts of woods and forests.

ਨਿਰਗੁਣੁ ਸਰਗੁਣੁ ਹਰਿ ਹਰਿ ਮੇਰਾ ਕੋਈ ਹੈ ਜੀਉ ਆਣਿ ਮਿਲਾਵੈ ਜੀਉ ॥੧॥
niragun saragun har har maeraa koe hai jeeo aan milaavai jeeo ।।1।।
(ਮੇਰਾ ਮਾਲਕ, ਨਿਰਗੁਣ ਵੀ ਹੈ ਅਤੇ ਸਰਗੁਣ ਵੀ ਹੈ, ਕੀ ਕੋਈ ਮੈਨੂੰ ਉਸਦੇ ਨਾਲ ਮਿਲਾ ਸਕਦਾ ਹੈ?)
My Master is both absolute and related, unmanifest and manifest. Is there anyone around who can unite me with Him? ।।1।।

ਖਟੁ ਸਾਸਤ ਬਿਚਰਤ ਮੁਖਿ ਗਿਆਨਾ ॥ । ਖਟ = ਛੇ ॥
khatt saasath bicharath mukh giaanaa ।।
(ਕਈ ਲੋਕ ਮੂਹ-ਜ਼ਬਾਨੀ, ਛੇ ਦਰਸ਼ਨ-ਗਿਆਨ ਸ਼ਾਸਤਰਾਂ ਦਾ ਪਾਠ ਕਰਦੇ ਹਨ)
A few people recite from memory the wisdom of the six schools of [Hindu] philosophy⁸;

ਪੂਜਾ ਤਿਲਕੁ ਤੀਰਥ ਇਸਨਾਨਾ ॥
poojaa thilak theerathh eisanaanaa ।।
(ਉਹ ਧਾਰਮਕ ਰੀਤਾਂ ਕਰਦੇ ਹਨ, ਮੱਥੇ ਤੇ ਤਿਲਕ ਲਗਾਂਦੇ ਹਨ, ਅਤੇ ਤੀਰਥਾਂ ਤੇ ਜਾ ਕੇ ਰੀਤਾਂ ਮੁਤਾਬਕ ਇਸ਼ਨਾਨ ਵੀ ਕਰਦੇ ਹਨ)
They perform religious services, wear ceremonial marks on their foreheads, and take ritual cleansing baths at sacred shrines of pilgrimage.

ਨਿਵਲੀ ਕਰਮ ਆਸਨ ਚਉਰਾਸੀਹ ਇਨ ਮਹਿ ਸਾਂਤਿ ਨ ਆਵੈ ਜੀਉ ॥੨॥
nivalee karam aasan chouraaseeh ein mehi saanth n aavai jeeo ।।2।।
(ਉਹ ਪਾਣੀ ਨਾਲ ਆਪਣੇ ਅੰਦਰ ਨੂੰ ਵੀ ਸਾਫ ਕਰਦੇ ਹਨ {ਨਕ ਨਾਲ ਪਾਣੀ ਖਿਚਨਾ}, ੮੪ ਯੋਗ ਆਸਨ ਲਗਾਂਦੇ ਹਨ, ਪਰ ਫੇਰ ਵੀ ਉਹਨਾ ਨੂੰ ਕੋਈ ਸਾਂਤੀ ਨਹੀਂ ਮਿਲਦੀ)
They perform the inner cleansing practices with water and adopt the eighty-four Yogic postures⁹; but still, they find no peace in any of these acts. ।।2।।

ਅਨਿਕ ਬਰਖ ਕੀਏ ਜਪ ਤਾਪਾ ॥
anik barakh keeeae jap thaapaa ।।
(ਉਹ ਸਾਲਾਂ ਬੱਢੀ ਸਮਾਦੀ ਲਗਾਂਦੇ ਹਨ, ਅਤੇ ਆਪਣੇ ਸ਼ਰੀਰ ਨੂੰ ਵਖਰੇ ਵਖਰੇ ਢੰਗ ਨਾਲ ਕਸ਼ਟ ਦੇਂਦੇ ਹਨ)
They meditate, practising austere self-discipline for years and years;

ਗਵਨੁ ਕੀਆ ਧਰਤੀ ਭਰਮਾਤਾ ॥

gavan keeaa dhharathee bharamaatha ॥

(ਉਹ ਹਰ ਧਰਤੀ ਦੇ ਹਰ ਪਾਸੇ ਗਮਨ ਕਰਦੇ ਹਨ)

They wander on journeys all over the earth;

ਇਕੁ ਖਿਨੁ ਹਿਰਦੈ ਸਾਂਤਿ ਨ ਆਵੈ ਜੋਗੀ ਬਹੁੜਿ ਬਹੁੜਿ ਉਠਿ ਧਾਵੈ ਜੀਉ ॥੩॥

eik khin hiradhai saanth n aavai jogee bahurr bahurr outh dhhaavai jeeo

॥3॥

(ਪਰ ਫੇਰ ਵੀ ਉਹਨਾ ਦਾ ਮਨ, ਇਕ ਘੜੀ ਲਈ ਵੀ, ਸਾਂਤ ਨਹੀਂ ਹੁੰਦਾ॥ ਉਹ ਯੋਗੀ ਬਨ ਕੇ ਉਠਦੇ ਹਨ, ਬਿਨਾ ਮਤਲਬ ਇੱਧਰ ਉੱਧਰ ਦੇ ਚੱਕਰ ਕਟਦੇ ਹਨ ਅਤੇ ਥਕ ਟੁਟ ਕੇ ਵਾਪਸ ਆ ਜਾਂਦੇ ਹਨ)

And yet, their hearts are not at peace, even for an instant. The yogis rise up and go out, aimlessly, over and over again and come back exhausted ॥3॥

ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਸਾਧੁ ਮਿਲਾਇਆ ॥

kar kirapaa mohi saadhh milaaeiaa ॥

(ਪ੍ਰਮਾਤਮਾ ਦੀ ਮੋਹਰ ਦੇ ਸਦਕੇ, ਮੈਨੂੰ ਪਰਮ-ਸੰਤ ਮਿਲੇ ਹਨ)

By the mercy of God, I have met the holy saint.

ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਧੀਰਜੁ ਪਾਇਆ ॥

man than seethal dhheeraj paaeiaa ॥

(ਮੇਰਾ ਮਨ ਅਤੇ ਤਨ ਸਾਂਤ ਅਤੇ ਠੰਡੇ ਹੋ ਗਏ ਹਨ, ਅਤੇ ਪ੍ਰਮਾਤਮਾ ਦੀ ਕ੍ਰਿਪਾ ਦੇ ਸਦਕੇ ਮੈਨੂੰ ਧੀਰਜ ਆ ਗਿਆ ਹੈ)

My mind and body have been cooled and soothed; I have been blessed with patience and composure.

ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਬਸਿਆ ਘਟ ਭੀਤਰਿ ਹਰਿ ਮੰਗਲੁ ਨਾਨਕੁ ਗਾਵੈ ਜੀਉ ॥੪॥੫॥੧੨॥

prabh abinaasee basiaa ghatt bheethar har mangal naanak gaavai jeeo

॥4॥5॥12॥

(ਹਨ ਪ੍ਰਮਾਤਮਾ ਮੇਰੇ ਦਿਲ ਵਿਚ ਆਕੇ ਵਸ ਗਿਆ ਹੈ, ਆਉ ਅਸੀ ਮਿਲਕੇ ਆਪਣੇ ਮਾਲਕ ਲਈ ਖੁਸ਼ੀ ਦੇ ਗੀਤ ਗਾਈਏ)

The Immortal God has come to dwell within our hearts. Let us sing the songs of joy to the Master. ॥4॥5॥12॥

4. Page 101, shabad 23, padas 1: The concepts of Nidhis, Ridhis and Sidhis [refer to footnotes for explanation]

Tha shabad highlights one eternal truth that though people could acquire supernatural powers and all sort of wealth, but those possessions were not the sources of real happiness. Those possessions were also not an evidence that

people holding those powers were nearer to God than others. The true devotees, on the other hand, refused to have those powers and the ill-gotten wealth.

ਮਾਝ ਮਹਲਾ ੫ ॥

Maj Mehla 5

ਨਿਧਿ ਸਿਧਿ ਰਿਧਿ ਹਰਿ ਹਰਿ ਹਰਿ ਮੇਰੈ ॥

ਨਿਧਿ= ੯ ਖਜ਼ਾਨੇ, ਸਿਧਿ=੧੮ ਕਰਾਮਾਤੀ ਸ਼ਕਤੀਆਂ, ਰਿਧਿ=ਧੰਨ ਦੌਲਤ

nidhh sidhh ridhh har har har maerai ।।

(ਕੇਵਲ ਪ੍ਰਮਾਤਮਾ ਹੀ ਸਾਰੇ ਖਜ਼ਾਨਿਆਂ, ਕਰਾਮਾਤੀਆ ਸ਼ਕਤੀਆਂ ਅਤੇ ਹੀਰੇ ਜਵਾਰਾਤਾਂ ਦਾ ਮਾਲਕ ਅਤੇ ਸੰਚਾਲਕ ਹੈ, ਪਰ ਉਹ ਇਹਨਾਂ ਨੂੰ ਕੋਈ ਵਿਸ਼ੇਸ਼ ਮਹਤਵ ਨਹੀਂ ਦੇਂਦਾ)

My Waheguru is the sole controller of all riches, and so called 9 valueable Treasures¹⁰, and 18 Supernatural Powers¹¹, but attaches no importance to them.

ਜਨਮੁ ਪਦਾਰਥੁ ਗਹਿਰ ਗੰਭੀਰੈ ॥

janam padhaarathh gehir ganbheerai ।।

(ਪਰ ਜੀਵਨ ਦਾ ਅਸਲੀ ਖਜ਼ਾਨਾ ਤਾਂ ਗਹਿਰ ਗੰਭੀਰ ਵਾਹਿਗੁਰੂ ਦਾ ਸਾਥ ਹੈ)

The real treasure of life is an association with deep and profound Waheguru [and not ridhis and sidhis].

ਲਾਖ ਕੋਟ ਖੁਸੀਆ ਰੰਗ ਰਾਵੈ ਜੋ ਗੁਰ ਲਾਗਾ ਪਾਈ ਜੀਉ ॥੧॥

laakh kott khuseeaa rang raavai jo gur laagaa paaee jeeo ।।1।।

(ਜਿਹੜੇ ਮਨੁੱਖਾਂ ਦਾ ਸਿਰ ਵਾਹਿਗੁਰੂ ਅੱਗੇ ਸਜੱਦੇ ਵਿਚ ਝੁਕਦਾ ਹੈ, ਉਹਨਾਂ ਨੂੰ ਹੀ ਅਸਲੀ ਖੁਸ਼ੀ ਪ੍ਰਾਪਤ ਹੁੰਦੀ ਹੈ)

Those who bow in reverence to the Almighty they only attain all happiness in life.

5. Maj Mehla 5, shabad 47, pada 3,page 108

The following stanza illustrates the fruits of true Service to the Almighty. It says that a true servant of God did qualify to be blessed with divine gifts like the ownership of wish-fulfilling Elysian tree and also a pardon of vices and sins.

ਚਾਰਿ ਪਦਾਰਥੁ ਹਰਿ ਕੀ ਸੇਵਾ ॥

chaar padhaarathh har kee saevaa ।।

(ਪ੍ਰਮਾਤਮਾ ਦੀ ਸੇਵਾ ਕਰਨ ਨਾਲ ਹੀ ਚਾਰ ਅਲਾਹੀ ਚੀਜ਼ਾਂ (ਧਰਮ, ਕਾਮਯਾਬੀ, ਮੁਕਤੀ ਅਤੇ ਅਨੁਸ਼ਾਸਨ) ਹਾਸਲ ਹੁੰਦੀਆਂ ਹਨ)

The four cardinal blessings¹² are obtained by serving the Master

ਪਾਰਜਾਤੁ ਜਪਿ ਅਲਖ ਅਭੇਵਾ ॥

paarajaath jap alakh abhaevaa ॥

(ਅਨਦਿੱਖੇ ਅਤੇ ਅਨਜਾਨੇ ਪ੍ਰਮਾਤਮਾ ਦੀ ਭਗਤੀ ਕਰਣ ਨਲ ਹੀ ਪਾਰਜਾਤ ਵਰਗੇ, ਦਾਤਾਂ ਦੇਣ ਵਾਲੇ, ਦਰੱਖਤ ਦੀ ਪ੍ਰਾਪਤੀ ਹੁੰਦੀ ਹੈ)

The Elysian Tree¹³, the so called source of all blessings, is obtained with the meditation on the unseen and unknowable God.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਿਲਬਿਖ ਗੁਰਿ ਕਾਟੇ ਪੂਰਨ ਹੋਈ ਆਸਾ ਜੀਉ ॥੩॥

kaam krodhh kilabikh gur kaattae pooran hoee aasaa jeeo ॥3॥

(ਫੇਰ, ਬੇਅੰਤ ਵਾਸਨਾ ਅਤੇ ਕਰੋਧ ਦੇ ਪਾਪ ਮਾਫ ਹੋ ਜਾਂਦੇ ਹਨ, ਅਤੇ ਸਾਡੀਆਂ ਉਮੀਦਾਂ ਪੂਰੀਆਂ ਹੋ ਜਾਂਦੀਆਂ ਹਨ)

The multitude of sins and vices of sexual desire and anger are pardoned, and our hopes have been fulfilled. ॥3॥

6. Maj Mehla 3, Ashtpadi 2, pada 3, page 110. Nine apertures in a human body.

ਨਉ ਦਰਵਾਜੇ ਦਸਵੈ ਮੁਕਤਾ ਅਨਹਦ ਸਬਦੁ ਵਜਾਵਣਿਆ ॥੩॥

no dharavaajae dhasavai mukathaa anehadh sabadh vajaavaniaa ॥3॥

(ਮਨੁਖੀ ਸ਼ਰੀਰ ਦੇ ਨੌਂ ਦਰਵਾਜ਼ਿਆਂ ਤੋਂ ਪਰੇ, ਦਸਵਾਂ ਦਰਵਾਜ਼ਾ ਹੈ, ਅਤੇ ਜੋ ਇਸ ਨੂੰ ਲਭ ਲੈਂਦਾ ਹੈ, ਉਸ ਨੂੰ ਮੁਕਤੀ ਮਿਲ ਜਾਂਦੀ ਹੈ॥ ਇਸੇ ਦਸਵੇਂ ਦਵਾਰ ਅੰਦਰ ਵਾਹਿਗੁਰੂ ਦੇ ਸ਼ਬਦ ਦੀ ਧੁਨੀ ਗੂੰਜਦੀ ਹੈ)

Beyond the nine apertures of human body, it is the tenth aperture, which if found brings in liberation, the mukti. It is the tenth aperture wherein the unstruck melody of the Shabad vibrates. ॥3॥

The ten dwars or apertures* are as follows:

Two nostrils

Two ears

Two eyes

Two private parts

One mouth

One dasva (10th) dwar**

*Dwar, here, means visible openings or holes for either entry or exit or both. The women nipples are also dwars, but have not been counted in the ten apertures. Similarly the body has other apertures as well which are not counted e.g., the skin pores etc.

**Dasam Dwar is not a physical aperture but a state of mind, which when achieved means that a new aperture had opened for the entry of God. This condition (awastha) can be achieved, and aperture opened, by understanding the way to live a truthful life in all its aspects i.e., by becoming true in thought, word, and deed. This awastha takes us to a transcendent state of mind and the dwar automatically opens.

7. Permenant and impermenant colours: Majitha rang (ਮਜੀਠਾ ਰੰਗ) is fast colour and Kusumb rang (kusMB dw rMg) is non-fast colour, page 112, Ashtpadi 5, pada 4

ਭੈ ਭਾਇ ਸੀਗਾਰੁ ਬਣਾਏ ॥

bhai bhaae seegaar banaaeae ।।

(ਜਿਹੜੀ ਇਸੜੀ ਪ੍ਰਮਾਤਮਾ ਦੇ ਪਿਆਰ ਅਤੇ ਆਦਰ ਵਿਚ ਰੰਗੀ ਹੁੰਦੀ ਹੈ)

She who adorns herself with the love and the fear (respect) of God,

ਗੁਰ ਪਰਸਾਦੀ ਮਹਲੁ ਘਰੁ ਪਾਏ ॥

gur parasaadhee mehal ghar paaeae ।।

She constantly ravishes the association of her beloved.

(ਉਹ ਹਮੇਸ਼ਾ ਆਪਣੇ ਪਿਆਰ ਕਰਣ ਵਾਲੇ ਪ੍ਰਮਾਤਮਾ ਦੇ ਸਾਥ ਨੂੰ ਮਾਨਦੀ ਹੈ)

ਅਨਦਿਨੁ ਸਦਾ ਰਵੈ ਦਿਨੁ ਰਾਤੀ ਮਜੀਠੈ ਰੰਗੁ^{੧੪} ਬਣਾਵਣਿਆ ॥੪॥

ਕਚਾ ਰੰਗ ਕੁਸੁੰਭ ਕਾ ਪਾਣੀ ਧੋਤੈ ਥਿਰ ਨ ਰਹੋਈ॥

kachaa rang kusunbh kaa paanee dhhothai thhir n rehoe ।।

anadhin sadhaa ravai dhin raathee majeethai rang banaavaniaa ।।4।।

(ਉਹ ਦਿਨ ਰਾਤ ਆਪਣੇ ਪਿਆਰੇ ਦੀ ਨਜ਼ਦੀਕੀ ਦਾ ਨਿਘ ਮਾਨਦੀ ਹੈ॥ ਉਸਦਾ ਪਿਆਰ ਸੱਚਾ ਅਤੇ ਹਮੇਸ਼ਾ ਰਹਿਨ ਵਾਲਾ ਹੈ, ਮਜੀਠੇ ਰੰਗ ਵਰਗਾ ਜਿਹੜਾ ਕਦੀ ਫਿੱਕਾ ਨਹੀਂ ਪੈਂਦਾ)

Night and day, continuously, she enjoys the closeness of her lover. Her love is true and everlasting like the the 'Majitha' colour which never fades. ।।4।।

8. Ashtpadi 7, pada 4, Mehla 3, page 113

The reference and discussion in this composition is based on the following declaration and assumptions:

Declaration - That the world was a two dimensional game plan and that there were three moves to advance and play the game –

Assumption 1 - The author of the life game is God himself, and

Assumption 2 - That there are two dimensional objects spread all over the board (world) for humans to tackle with e.g., pain and relief, day & night, light & darkness, height & depth, ups & down and so on, and

Assumption 3 - That there is a choice of three movements to tackle the above::

Movement 1- Rajas move – An aggressive move, without caring about its mode of operations or outcome: right or wrong, success or failure, honest or fradulent shift etc.,

Movement 2 - Sattav move– A plain and honest move without the fear of success and failure, and

Movement 3 - Tamas move – A fradulent and sinful (cheating) move to achieve the goal by hook or by crook.

To illustrate the point, let us take an example of a worldly game called 'Snakes and Ladder' and compare it with the life game.

Firstly, Ekam-ekē (eykm eyky) : Where the life game starts with the name of God; the game of snakes and ladder starts with a pair of dice.

Secondly, ਦੁਬਿਧਾ ਦੂਜਾ ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ where life span swings between pain and relief etc. The worldly game shifts between snakes (downfall) and ladders (rise).

ਏਕਮ ਏਕੈ ਆਪੁ ਉਪਾਇਆ ॥

eaekam eaekai aap oupaaeiaa ॥

(ਪ੍ਰਮਾਤਮਾ ਆਪਣੇ ਆਪ ਤੋਂ ਆਪ ਹੀ ਉਤਪਨ ਹੋਇਆ ਹੈ॥ ਉਹ ਹਰ ਕਾਲ ਵਿਚ ਸੀ, ਅਤੇ ਸਾਰੀਆਂ ਸੰਸਾਰਕ ਖੇਡਾਂ ਦਾ ਉਹ ਆਪ ਹੀ ਲੇਖਕ ਹੈ)

Waheguru is self illuminated, He was there in all ages and is the author of all worldly games.

ਦੁਬਿਧਾ ਦੂਜਾ ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ ॥

dhubidhhaa dhoojaa thribidhh maaeiaa ॥

(ਉਸਦੀਆਂ ਖੇਡਾਂ (ਪੌੜੀਆਂ ਅਤੇ ਸੱਪਾਂ ਵਰਗੀ ਖੇਡ) ਵਿਚ ਹਿੱਸਾ ਲੈਣ ਲਈ, ਸਾਨੂੰ ਖਿਡਾਰੀਆਂ ਨੂੰ ਦੋ ਰਾਹ ਹਨ, ਯਾ ਅਸੀਂ ਉੱਤੇ (ਸਫਲਤਾ) ਵਲ ਜਾਈਏ (ਪੌੜੀ ਚੜੀਏ) ਯਾ ਅਸੀਂ ਥੱਲੇ (ਨਾਕਾਮੀ) ਵਲ ਜਾਈਏ (ਸੱਪਾਂ ਦੇ ਮੂੰਹ ਰਾਹੀਂ ਥੱਲੇ ਆ ਡਿੱਗੀਏ) ॥ ਫੇਰ ਸਾਡੀ ਚਾਲ ਚਲਣ ਦੀ ਯੋਜਨਾ ਯਾ ਤਾਂ ਤਾਂ 'ਰਜਸ' ਹੋਵੇਗੀ (ਸਾਧਨ ਭਾਵੇਂ ਸੱਚ ਦੇ ਹੋਵਨ ਯਾ ਝੂਠ ਦੇ), ਯਾ ਚਾਲ 'ਸਤਵ' ਸੱਚੀ ਅਤੇ ਸਾਫ ਸੁਥਰੀ ਹੋਵੇਗੀ, ਯਾ ਫੇਰ 'ਤਮਸ' ਵਾਂਗੂ ਬਿਲਕੁਲ ਧੋਖੇ ਵਾਲੀ ਹੋਵੇਗੀ॥ ਇਹ ਫੈਸਲਾ ਤਾਂ ਖਿਡਾਰੀ ਨੇ ਹੀ ਕਰਨਾ ਹੈ, ਕਿ ਉਹ ਕਿਹੜੀ ਯੋਜਨਾ ਅਪਨਾਣੀ ਚਾਹੁੰਦਾ ਹੈ॥)

To participate in His games, we the players, have a choice of two dimensional moves all over. Either we climb up [ladders] or fall down [snakes]. Further the moves are classified as 'Raja' i.e., Fast and clever [irrespective of being truthful or fraudulent], or 'Sattav' i.e., truthful, plain and honest or 'Tamas' i.e., absolutely fraudulent. The choice of the scheme to follow is of the players.

ਚਉਥੀ ਪਉੜੀ ਗੁਰਮੁਖਿ ਉਚੀ ਸਚੇ ਸਚੁ ਕਮਾਵਣਿਆ ॥੪॥

chouthhee pourree guramukh oochee sacho sach kamaavaniaa ॥4॥

(ਹਾਂ ਇਕ ਚੌਥੀ ਚਾਲ ਯਾ ਯੋਜਨਾ ਵੀ ਹੈ, ਜਿਹੜੀ ਪ੍ਰਮਾਤਮਾ ਨੂੰ ਸਦੇਵੀ ਮਨਜ਼ੂਰ ਹੈ, ਕਿਉਂਕਿ ਉਹ ਆਪ ਹਰ ਖੇਡ ਦਾ ਅਤਪ ਹੀ ਨਿਰਣਾਇਕ ਹੈ॥ ਇਹ ਚਾਲ ਨਿਰੋਲ ਸੱਚ ਦੀ ਹੈ ਅਤੇ ਇਸ ਦਾ ਰਾਹ ਵੀ ਸੱਚ ਦਾ ਹੈ, ਇਸ ਤੇ ਚੱਲਣ ਵਾਲਾ 'ਗੁਰਮੁਖ' ਕਹਿਲਾਂਦਾ ਹੈ॥ ਇਸ ਰਾਹ ਤੇ ਕੰਡੇ ਭਾਵੇਂ ਹੋਵਨ ਪਰ ਜਿੱਤ ਅਵੱਸ਼ੋ ਹੈ)

There is still a fourth move or scheme, which is acceptable to the Almighty, who is the ultimate referee in the game. The move is called 'Purely Truthful', and the players who make this move are called 'Gurmukh'. This way might have thorns in it, but it is certainly a way of sure success. ॥4॥

9. Ashtpadi 8, pada 7, Mehla 3, page 114

People who read Simirits, Shastras and Vedas, and then indulge in superstitions, they cannot find the ultimate Reality. These scriptures talk of 'three gunas' but God realization needs the application of the fourth guna, which is recommended by Gurubani. This 'guna' is called 'Sahaj' [refer page 154, raga Gauri Mehla 1, quoted hereunder*]

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਵਖਾਣੈ ॥

simrith saasath baedh vakhaanai ॥

People recite the Simritees (twenty seven books), the Shaastras (six books) and the Vedas (four books),

ਭਰਮੇ ਭੂਲਾ ਤਤੁ ਨ ਜਾਣੈ ॥

bharamae bhoolaa thath n jaanai ॥

but deluded by doubts and superstitions, they do not understand the essence of the Ultimate Reality.

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਸੁਖੁ ਨ ਪਾਏ ਦੁਖੋ ਦੁਖੁ ਕਮਾਵਣਿਆ ॥੭॥

bin sathigur saevae sukh n paaeae dhukho dhukh kamaavaniaa ॥7॥

Without serving the true Guru, they find no peace; they get only pain and misery.[Only the true guru can teach the path of 'Sahaj.' Refer to the following hymn] ॥7॥

Further explanation: cross reference 1

Gauri Mehla 1, pada 1, page 154

*ਗਉੜੀ ਮਹਲਾ ੧ ॥ [page 154]

gourree mehalaa 1 ॥

ਜਨਮਿ ਮਰੈ ਤ੍ਰੈ ਗੁਣ ਹਿਤਕਾਰੁ ॥

janam marai thrai gun hithakaar ॥

One who indulges in the three gunas (qualities), he/she is subject to birth and death.

ਚਾਰੇ ਬੇਦ ਕਥਹਿ ਆਕਾਰੁ ॥

chaarae baedh kathhehi aakaar ॥

The four Vedas speak only of the visible things.

ਤੀਨਿ ਅਵਸਥਾ ਕਹਹਿ ਵਖਿਆਨੁ ॥

theen avasathhaa kehehi vakhiaan ॥

They describe and explain the three states of mind (the three gunas),

ਤੁਰੀਆਵਸਥਾ (ਸਹਜ ਅਵਸਥਾ, ਜਿਸ ਵਿਚ ਆਕਾਲ ਪੁਰਖ ਨਾਲ ਲਿਵ ਲਗਦੀ ਹੈ) ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਜਾਨੁ ॥੧॥

thureeaavasathhaa sathigur thae har jaan ||1||

but it is the fourth state, the state of 'Sahaj', which unites one with God. It is known only through the true Guru who has the knowledge of Gurubani. ||1||

Cross Reference 2

Anand Sahib, pauri 27, page 920

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਪੁੰਨ ਪਾਪ ਬੀਚਾਰਦੇ ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ॥

simrith saasathr punn paap beechaaradhae thathai saar n jaanee ||

The Simritees and the Shaastras, no doubt, discriminate between good and evil, but they do not show the true essence of the Ultimate Reality.

ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ਗੁਰੂ ਬਾਝਹੁ ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ॥

thathai saar n jaanee guroo baajhahu thathai saar n jaanee ||

This essence can only be learnt with the help of a true Guru. [who will teach the fourth marg of 'shaj awastha', recommended by Gurbani, to realize Waheguru]

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰ ਭ੍ਰਮਿ ਸੁਤਾ ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ ॥

thihee gunee sansaar bhram suthaa suthiaa rain vihaanee ||

(Unfortunatly) The world is asleep under the weight of the three gunas, engulfed in doubt and superstition. It is wasting its time in this useless slumber.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਸੇ ਜਨ ਜਾਗੇ ਜਿਨਾ ਹਰਿ ਮਨਿ ਵਸਿਆ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥

gur kirapaa thae sae jan jaagae jinaa har man vasiaa bolehi anmrith baanee

||

Only those people remain awake within whose minds, by guru's teachings, God abides. Such people recite the Shabd day and nigh.

ਕਹੈ ਨਾਨਕੁ ਸੋ ਤਤੁ ਪਾਏ ਜਿਸ ਨੋ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਗੈ ਜਾਗਤ ਰੈਣਿ ਵਿਹਾਣੀ ॥੨੭॥

kehai naanak so thath paaeae jis no anadhin har liv laagai jaagath rain vihaanee ||27||

Only those people obtain the essence of the Ultimate Reality, who night and day remain absorbed in the memory of God. Thus, in truth, these people are always awake in their minds.

Cross referene 3

Sahaj Awastha – explained : Ashtpadi 23, page 68

It is believed that the guna of 'Sahaj' or the state of Sahaj, as it is popularly called, destroys the evils of maya and the ill effects of the three gunas, and paves the way for the union of God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਸਹਜੈ ਨੋ ਸਭ ਲੋਚਦੀ ਬਿਨੁ ਗੁਰ ਪਾਇਆ ਨ ਜਾਇ ॥

sehajai no sabh lochadhee bin gur paaeiaa n jae ॥

Everyone longs to practise 'Shaj', but without the Guru, no one can learn its technique.

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਜੋਤਕੀ ਥਕੇ ਭੇਖੀ ਭਰਮਿ ਭੁਲਾਏ ॥

parr parr panddith jothakee thhakee bhaekhee bharam bhulaaeae ॥

The Pandits and astrologers read out future until they grow weary, while the fanatics are deluded by doubts so predicted by them (pandits and astrologers).

ਗੁਰ ਭੇਟੇ ਸਹਜੁ ਪਾਇਆ ਆਪਣੀ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥੧॥

gur bhaettae sehaj paaeiaa aapanee kirapaa karae rajaae ॥1॥

With the association of the Guru, 'Sahaj' is obtained. God, then, grants His Grace, if He so wishes. ॥1॥

ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਸਹਜੁ ਨ ਹੋਇ ॥

bhaae rae gur bin sehaj n hoe ॥

O my friend, without the teacher-Guru, 'Sahaj' is not obtained.

ਸਬਦੈ ਹੀ ਤੇ ਸਹਜੁ ਉਪਜੈ ਹਰਿ ਪਾਇਆ ਸਚੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

sabadhai hee thae sehaj oopajai har paaeiaa sach soe ॥1॥ rehaou ॥

Through the word of the Shabad, 'Sahaj' wells up, and God is realised.
॥1॥Rahau॥

ਸਹਜੇ ਗਾਵਿਆ ਥਾਇ ਪਵੈ ਬਿਨੁ ਸਹਜੈ ਕਥਨੀ ਬਾਦਿ ॥

sehajae gaaviaa thhaae pavai bin sehajai kathhane baadh ॥

The recitation of Shabad is a feature of 'Sahaj' and without 'Sahaj' all recitations are useless.

ਸਹਜੇ ਹੀ ਭਗਤਿ ਉਪਜੈ ਸਹਜਿ ਪਿਆਰਿ ਬੈਰਾਗਿ ॥

sehajae hee bhagath oopajai sehaj piar bairag ॥

In the state of 'Sahaj', devotion and love dominate. The devotee lives a detached life.

ਸਹਜੈ ਹੀ ਤੇ ਸੁਖ ਸਾਠਿ ਹੋਇ ਬਿਨੁ ਸਹਜੈ ਜੀਵਣੁ ਬਾਦਿ ॥੨॥

sehajai hee thae sukh saath hoe bin sehajai jeevan baadh ||2||

In the state of 'Sahaj', the end result is peace and tranquility. Without 'sahaj' life is meaningless. ||2||

ਸਹਜਿ ਸਾਲਾਹੀ ਸਦਾ ਸਦਾ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਇ ॥

sehaj saalaahae sadhaa sadhaa sehaj samaadhh lagaae ||

In the state of 'Sahaj', devotee praises the Almighty and embraces 'samaadhi'.

ਸਹਜੇ ਹੀ ਗੁਣ ਉਚਰੈ ਭਗਤਿ ਕਰੇ ਲਿਵ ਲਾਇ ॥

sehajae hee gun oocharai bhagath karae liv laae ||

In the state of 'sahaj', devotees recite the glories of God, and remain absorbed in His worship.

ਸਬਦੇ ਹੀ ਹਰਿ ਮਨਿ ਵਸੈ ਰਸਨਾ ਹਰਿ ਰਸੁ ਖਾਇ ॥੩॥

sabadhae hee har man vasai rasanaa har ras khaae ||3||

It is through the Shabad, that the Almighty descends into the mind, and tongue tastes the sublime essence of Him. ||3||

ਸਹਜੇ ਕਾਲੁ ਵਿਡਾਰਿਆ ਸਚ ਸਰਣਾਈ ਪਾਇ ॥

sehajae kaal viddaariaa sach saranaaee paae ||

In the poise of 'sahaj', the fear of death is destroyed and the devotee enters the sanctuary of God.

ਸਹਜੇ ਹਰਿ ਨਾਮੁ ਮਨਿ ਵਸਿਆ ਸਚੀ ਕਾਰ ਕਮਾਇ ॥

sehajae har naam man vasiaa sachee kaar kamaae ||

In 'Sahaj' Nam stays within the mind and the devotee lives a life of Truth.

ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ ਪਾਇਆ ਸਹਜੇ ਰਹੇ ਸਮਾਇ ॥੪॥

sae vaddabhaagee jinee paaeiaa sehajae rehae samaae ||4||

Those who have found God, they are very fortunate; they remain absorbed in Him. ||4||

ਮਾਇਆ ਵਿਚਿ ਸਹਜੁ ਨ ਉਪਜੈ ਮਾਇਆ ਦੂਜੈ ਭਾਇ ॥

maaeiaa vich sehaj n oopajai maeiaa dhoojai bhaae ||

The poise of 'Sahaj' leads to worship of God, but the state of 'Maya' leads to the love of duality. Thus the two are opposite ways of living.

ਮਨਮੁਖ ਕਰਮ ਕਮਾਵਣੇ ਹਉਮੈ ਜਲੈ ਜਲਾਇ ॥

manamukh karam kamaavanae houmai jalai jalaee ॥

The 'manmukhs' (people who turn away their face from God) are involved in useless rituals and are burnt down by their selfishness and conceit.

ਜੰਮਣੁ ਮਰਣੁ ਨ ਚੁਕਈ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ ॥੫॥

janman maran n chookee fir fir aavai jaae ॥5॥

They move in the cycle of births and deaths over and over again. They come and go in reincarnation. ॥5॥

ਤਿਹੁ ਗੁਣਾ ਵਿਚਿ ਸਹਜੁ ਨ ਪਾਈਐ ਤ੍ਰੈ ਗੁਣ ਭਰਮਿ ਭੁਲਾਇ ॥

thrihu gunaa vich sehaj n paaeeai thrai gun bharam bhulaae ॥

The people who are under the influence of three 'gunas', they cannot enter the stage of 'Sahaj'. The three 'Gunas', in fact, then lead to delusion and doubt.

ਪੜੀਐ ਗੁਣੀਐ ਕਿਆ ਕਥੀਐ ਜਾ ਮੁੰਦਹੁ ਘੁਥਾ ਜਾਇ ॥

parreeai guneeai kiaa kathheeai jaa mundtahu ghuthhaa jaae ॥

What is the usefulness of reading, studying and debating, if one does not understand one's own roots?

ਚਉਥੇ ਪਦ ਮਹਿ ਸਹਜੁ ਹੈ ਗੁਰਮੁਖਿ ਪਲੈ ਪਾਇ ॥੬॥

chouthhae padh mehi sehaj hai guramukh palai paae ॥6॥

It is the fourth state i.e., the state of 'Sahaj', which brings devotees closer to God. ॥6॥

ਨਿਰਗੁਣ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਸਹਜੇ ਸੋਝੀ ਹੋਇ ॥

niragun naam nidhhaan hai sehajae sojhee hoe ॥

In the state of 'Sahaj', the understanding of the Almighty is obtained.

ਗੁਣਵੰਤੀ ਸਾਲਾਹਿਆ ਸਚੇ ਸਚੀ ਸੋਇ ॥

gunavanthee saalaahiaa sachae sachee soe ॥

The virtuous praise the True One and they themselves are respected all over.

ਭੁਲਿਆ ਸਹਜਿ ਮਿਲਾਇਸੀ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥੭॥

bhuliaa sehaj milaeisee sabadh milaavaa hoe ॥7॥

The wayward are united with God, when they start walking on the path of 'sahaj'. In this path, the recitation of Shabad unites one with the Almighty. ॥7॥

ਬਿਨੁ ਸਹਜੈ ਸਭੁ ਅੰਧੁ ਹੈ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ॥

bin sehajai sabh andhh hai maaeiaa mohu gubaar ॥

Those who do not choose the path of 'Sahaj', they are termed as blind. Their attachment to Maya throws them in utter darkness.

ਸਹਜੇ ਹੀ ਸੋਝੀ ਪਈ ਸਚੈ ਸਬਦਿ ਅਪਾਰਿ ॥

sehajae hee sojhee pee sachai sabadh apaar ॥

In the state of 'sahaj', understanding of the everlasting Shabad is obtained.

ਆਪੇ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਪੂਰੇ ਗੁਰ ਕਰਤਾਰਿ ॥੮॥

aapae bakhas milaaiian pooraee gur karathaar ॥8॥

God is ever forgiver. Those who find the perfect Guru, they are united with the Creator. with the his (guru) help. ॥8॥

ਸਹਜੇ ਅਦਿਸਟੁ ਪਛਾਣੀਐ ਨਿਰਭਉ ਜੋਤਿ ਨਿਰੰਕਾਰੁ ॥

sehajae adhisatt pashhaaneeai nirabhjo joth nirankaar ॥

In the state of 'sahaj', one can recognize fearless, luminous and formless God.

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਹਾਰੁ ॥

sabhanaa jeeaa kaa eik dhaathaa jothee joth milaavanehaar ॥

There is only one Giver of all beings. He blends our light [the light of those who are in the state of 'sahaj'] with His own light.

ਪੂਰੈ ਸਬਦਿ ਸਲਾਹੀਐ ਜਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੯॥

poorai sabadh salaahieai jis dhaa anth n paaraavaar ॥9॥

Let aus all praise God by singing His Shabads. He has no end or limitations. ॥9॥

ਗਿਆਨੀਆ ਕਾ ਧਨੁ ਨਾਮੁ ਹੈ ਸਹਜਿ ਕਰਹਿ ਵਾਪਾਰੁ ॥

giaaneeaa kaa dhhan naam hai sehaj karehi vaapaar ॥

Those who are wise, they take the Nam as their true wealth; with the guna of 'sahaj', they do divine-trade with the Almighty.

ਅਨਦਿਨੁ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਲੈਨਿ ਅਖੁਟ ਭਰੇ ਭੰਡਾਰੁ ॥

anadhin laahaa har naam lain akhutt bharae bhanddaar ॥

Night and day, they receive the benefit of God's Name, which is an inexhaustible and ever filled treasure.

ਨਾਨਕ ਤੋਟਿ ਨ ਆਵਈ ਦੀਏ ਦੇਵਣਹਾਰਿ ॥੧੦॥੬॥੨੩॥

naanak thott n aavee dheeeae dhaevanehaar | |10| |6| |23| |

When the great Giver gives, then there is no dearth of gifts. | |10| |6| |23| |

This ashtpadi illustrates the main features and qualities of the Sahaj Awastha, the fourth guna recommended by Gurbani. To invoke the powers of this guna, the following steps are required:

The need to have a true-teacher [pada 1]

The need of an intensive study of shabads [rahau hymn]

The need of recitation of shabad, practice of meditation, and application of true love [pada 2]

The store of memory of the Almighty deep in heart. [pada 3]

The application of Truthful living in life [pada 4]

The destruction of the influence of Maya [pada 5]

The control of the three Gunas and elevation of mind above them [pada 6]

The singing of the glories of Waheguru [pada 7]

The invocation of the intellect to practise wisdom [pada 8]

The need to have unwavering belief in God [pada 9]

The enterprenuership of the spiritual trade in 'Nam' [pada 10]

10 Composition : Ashtpadi 10, pada 4, page 115

The mind is like a mirror. Everyone can see his/her real image in it, but if the mind gets dirty with the filth of ego [and other evils], then nothing is seen in the mind-mirror. A person then fails to see his/her ugly face pasted with evils. Gurbani helps to clean this mind-mirror and a person then remains conscious to clean wickedness and remain clean and dirtless both on the face and in the mind.

ਇਹੁ ਮਨੁ ਆਰਸੀ ਕੋਈ ਗੁਰਮੁਖਿ ਵੇਖੈ ॥

eihu man aarasee koe guramukh vaekhai | |

The human mind is a mirror to reflect one's thoughts, both good or bad. A good reflection is of a Gurmukh [and a bad reflection is of a Manmukh]

ਮੋਰਚਾ ਨ ਲਾਗੈ ਜਾ ਹਉਮੈ ਸੋਖੈ ॥

morachaa n laagai jaa houmai sokhai | |

The mind-mirror does become dirty with the paste of ego, and then no reflection is seen.[people fail to see the dirt of evils]

ਅਨਹਤ ਬਾਣੀ ਨਿਰਮਲ ਸਬਦੁ ਵਜਾਏ ਗੁਰ ਸਬਦੀ ਸਚਿ ਸਮਾਵਣਿਆ ॥੪॥

anehath baanee niramal sabadh vjaaeae gur sabadhee sach samaavaniaa | |4| |

The unstruck sound of Gurbani helps to clean the filth of the mind-mirror. The shabad helps to clean the thoughts.

11. Ashtpadi 12, page 116

The opening reference in this shabad is of different forms of procreation in this world. Gurbani suggests four different methods of reproduction: First, by the fertilization of egg in the womb- male and female cohabitation is required [humans and animals]. Second, by fertilisation of egg outside the womb – for live egg production male and female cohabitation is required [birds and mammals]. Third, reproduction in plants and vegetation where cohabitation is not always necessary though it happens in many cases. Fourth, reproduction in filth, bacteria and viruses, where no male and female cohabitation is relevant, here reproduction is automatic.

The Shabad also suggests the varied sounds, languages and mode of communication amongst humans, animals, birds etc.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਤੇਰੀਆ ਖਾਣੀ (ਪੈਦਾ ਹੋਵਣ ਦੇ ਸਾਧਨ) ਤੇਰੀਆ ਬਾਣੀ (ਆਵਾਜ਼ਾਂ, ਜ਼ਬਾਨਾਂ) ॥

thaereaaa khaanee thaereaaa baanee ।।

The four sources of creation are designed by God; and also the different sounds and words spoken by them.

ਬਿਨੁ ਨਾਵੈ ਸਭ ਭਰਮਿ (ਵਹਮ) ਭੁਲਾਣੀ ॥

bin naavai sabh bharam bhulaanee ।।

Let us not forget that without the power of Nam, everyone wanders in doubts and delusion..

ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ ਨਾਮੁ ਪਾਇਆ ਬਿਨੁ ਸਤਿਗੁਰ ਕੋਇ ਨ ਪਾਵਣਿਆ ॥੧॥

gur saevaa thae har naam paeiaa bin sathigur koe n paavaniaa ।।1।।

The power of Nam can be obtained by the selfless service to humankind. The knowledge and teaching of performing service can be obtained from a true teacher.

Reproduction is the biological process by which new individual organisms are produced. Reproduction is a fundamental feature of all known life; each individual organism exists as the result of reproduction. The known methods of reproduction are broadly grouped into two main types: sexual and asexual.

Sexual reproduction is a biological process by which organisms create descendants that have a combination of genetic material contributed from two (usually) different sexes of the species. Generally speaking humans, animals and plants reproduce sexually. In asexual reproduction, an individual can reproduce without involvement with another individual of that species. The

division of a bacterial cell into two daughter cells is an example of asexual reproduction. Asexual reproduction is not, however, limited to single-celled organisms. Most plants have the ability to reproduce asexually.

There is a wide range of reproductive strategies employed by different species. Some species, such as human, do not reach sexual maturity for many years after birth and even then produce few offspring. Others reproduce quickly; but, under normal circumstances, most offspring do not survive to adulthood. For example, a rabbit (mature after 8 months) can produce 10–30 offspring per year, and a fruit fly (mature after 10–14 days) can produce up to 900 offspring per year.

Many organisms can reproduce sexually as well as asexually e.g., a few plants.

Sounds and languages:

In a bid to understand how one of the most complex communication systems of all - human language - came about, scientists are also studying animals that, like us, use sound to communicate.

Many female animals use special vocalizations while interacting with infants, the way human adults use motherese, or “baby talk.”

Most of the non-human primate species only have a fairly limited number of sounds that they can generate.

But while primate “vocabulary” is restricted, scientists have found many species can attach meanings to some sounds to convey information. Vervet monkeys, for example, have three distinct alarm calls that trigger three distinct response calls.

And some species, can do even more: they possess the ability to use and understand simple grammar. Putty-nosed monkeys, can combine their calls to create a sequence that carries a more complex meaning.

In the laboratory, some primates have also demonstrated an understanding of human language; Kanzi, a male bonobo, is said to be able to understand about 3,000 words, as well as simple sentences. His trainer Dr Sue Savage-Rumbaugh has said he can even combine words to form simple sentences of his own.

As with non-human primates, most other mammals have the ability to understand some language but the inability to “talk” back.

Rico the border collie is a prime example, all he can do is bark and growl, but he knows the name of over 200 toys and he can understand simple syntax.

Scientists are trying to find out why most mammals have the ability to understand language but lack the capacity to articulate.

Despite the fact that most animals are stumped when it comes to vocal communication, a limited number of species are able to perform the feat of

hearing a sound, copying it, and then reproducing it - something scientists call vocal learning.

However, the small group of animals that can do this are rather dissimilar to humans - and to each other.

For example, on the list are dolphins that can copy signature whistles and humpback whales that learn and copy distinctive and complex songs.

And parrots are also famous for their mimicry: African grey parrots N'kisi and Alex have wowed with their vocabulary.

Seals, bats, elephants, songbirds and hummingbirds are other members of this eclectic bunch of vocal learners.

12. Ashtpadi 13, Mehla 3, page 117

It is said and believed that the jewel of Nam is in every single individual. What does it mean? Does it mean that God physically resides in every body?

The answer to this question differs from person to person. If we look into our body from a biological point of view then we can say that body is an sum total of bones, muscles, blood and enzymes etc., and is regulated automatically by various systems including digestive, nervous, circulatory, respiratory, lymphatic (bathing of cells), endocrine (chemical balance) and reproductive systems.

Where, in this complicated anatomy of a human body are the chambers where God comes and resides? The metaphorical answer to this query is that in the human brain, there are cells (chambers) which are associated with thinking and memory. It is here, where good and bad thoughts come and go. This is surely the place of storing God's memory and invoking it from time to time. Thus persons who think good, remember good, practise good and store good thoughts, they are said to have God's abode in their body. Conversely, it is the abode of the devil.

Thus it is imperative that people must keep their brain cells (chambers) clean and pure for the good thoughts to reside.

Pada 4

ਅੰਤਰਿ ਰਤਨੁ ਮਿਲੈ ਮਿਲਾਇਆ ॥

anthar rathan milai milaaeiaa ॥

Deep within the human body is the chamber where the jewel of Nam is kept. We receive this jewel, only, if we qualify to receive it.

13. Ashtpadi 18, page 119, pada 1

God is omnipresent. He can manifest at different places in different forms at the same time. He is not bound by any form or place or numbers. He is

called by many different titles, which in their turn have also many different meanings e.g., Nam, Shabad, Truth, Nectar, Guru, Satguru, etc.

To explain the intricacies of His titles or names, the Bani is also called by different names or titles viz., ‘Amritbani’, ‘Sachbani’, ‘Sach shabad’ etc.

Pada 1

Maj Mehla 3 ||

ਸੇ ਸਚਿ ਲਾਗੇ ਜੋ ਤੁਧੁ ਭਾਏ ॥

sae sach laagae jo thudhh bhaaeae ||

Those whom you approve, they are linked to the Truth.

ਸਦਾ ਸਚੁ ਸੇਵਹਿ ਸਹਜ ਸੁਭਾਏ ॥

sadhaa sach saevehi sehaj subhaaeae ||

They serve the True one forever, with intuitive ease.

ਸਚੈ ਸਬਦਿ ਸਚਾ ਸਾਲਾਹੀ ਸਚੈ ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥੧॥

sachai sabadh sachaa saalaahae sachai mael milaavaniaa ||1||

Through the true word of the Shabad, they praise the Almighty (True One), and merge in the Truth. ||1||

14. Guru Amardas Ashtpadi 21, page 121.

This ashtpadi compares the form of ‘Bhagti’ as suggested in Sikhism to the ‘Bhagti’ of ‘rasdaris’ (people who danced and did various antics with devotional songs).

ਮਨੂਆ ਨਾਚੈ ਭਗਤਿ ਦ੍ਰਿੜਾਏ ॥

manooaa naachai bhagath dhrirraaeae ||

Tune your dancing mind in the devotional worship,

ਗੁਰ ਕੈ ਸਬਦਿ ਮਨੈ ਮਨੁ ਮਿਲਾਏ ॥

gur kai sabadh manai man milaaeae ||

and your mind dance to the melody Shabad. ||3||

ਸਚਾ ਤਾਲੁ ਪੂਰੇ ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਏ ਸਬਦੇ ਨਿਰਤਿ ਕਰਾਵਣਿਆ ॥੩॥

sachaa thaal poorae maeiaa mohu chukaeeae sabadhae nirath karaavaniaa

||3||

And let your devotion be the controlling power of your attachment to Maya and the subjugation of its nearness to you. ||3||

ਊਚਾ ਕੂਕੇ ਤਨਹਿ ਪਛਾੜੇ ॥

oochaa kookae thanehi pashhaarrae ||

Many people (specially raasdharis) shout out loud and move their bodies in postures.

ਮਾਇਆ ਮੋਹਿ ਜੋਹਿਆ ਜਮਕਾਲੇ ॥

maaeiaa mohi johiaa jamakaalae ॥

but if they are emotionally attached to Maya, then they will be taken away by Jams to hell.

ਮਾਇਆ ਮੋਹੁ ਇਸੁ ਮਨਹਿ ਨਚਾਏ ਅੰਤਰਿ ਕਪਟੁ ਦੁਖੁ ਪਾਵਣਿਆ ॥੪॥

maaeiaa mohu eis manehi nachaaeae anthar kapatt dhukh paavaniaa ॥4॥

If the love of Maya makes one's mind dance, and the deceit within, they suffer in pain. ॥4॥

ਗੁਰਮੁਖਿ ਭਗਤਿ ਜਾ ਆਪਿ ਕਰਾਏ ॥

guramukh bhagath jaa aap karaaeae ॥

When God inspires one to become Gurmukh, and perform devotional worship,

ਤਨੁ ਮਨੁ ਰਾਤਾ ਸਹਜਿ ਸੁਭਾਏ ॥

than man raathaa sehaj subhaaeae ॥

then his body and mind are attuned to His love with intuitive ease.

ਬਾਣੀ ਵਜੈ ਸਬਦਿ ਵਜਾਏ ਗੁਰਮੁਖਿ ਭਗਤਿ ਥਾਇ ਪਾਵਣਿਆ ॥੫॥

baanee vajai sabadh vajaaeae guramukh bhagath thhaae paavaniaa ॥5॥

For the Gurmukh whose devotional worship is accepted, the word of God vibrates in his/her mind, and Shabad resounds in their heart, ॥5॥

ਬਹੁ ਤਾਲ ਪੂਰੇ ਵਜੇ ਵਜਾਏ ॥

bahu thaal poorae vaajae vajaaeae ॥

There are many who beat upon and play all sorts of instruments,

ਨਾ ਕੋ ਸੁਣੇ ਨ ਮੰਨਿ ਵਸਾਏ ॥

naa ko sunae n mann vasaeeae ॥

but it is no use to listen to them, and enshrine it in their mind.

ਮਾਇਆ ਕਾਰਣਿ ਪਿੜ ਬੰਧਿ ਨਾਚੈ ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਪਾਵਣਿਆ ॥੬॥

maaeiaa kaaran pirr bandhh naachai dhoojai bhaae dhukh paavaniaa ॥6॥

As for the sake of Maya, they set the stage and dance and love duality, they obtain only sorrow. ॥6॥

ਜਿਸੁ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਲਗੈ ਸੋ ਮੁਕਤਾ ॥

jis anthar preeth lagai so mukathaa ।।

Whose mind is imbued with the love of God, they get liberation.

ਇੰਦ੍ਰੀ ਵਸਿ ਸਚ ਸੰਜਮਿ ਜੁਗਤਾ ॥

eindhree vas sach sanjam jugathaa ।।

Those who control their sexual desires, and live a life of self-discipline and Truth, they are called Gurmukhs.

ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਹਰਿ ਧਿਆਏ ਏਹਾ ਭਗਤਿ ਹਰਿ ਭਾਵਣਿਆ ॥੭॥

gur kai sabadh sadhaa har dhhaiaaeae eaehaa bhagath har bhaavaniaa
।।7।।

Those who always hum God's word in their mind, they get their mind's wishes fulfilled..

ਗੁਰਮੁਖਿ ਭਗਤਿ ਜੁਗ ਚਾਰੇ ਹੋਈ ॥

guramukh bhagath jug charae hoee ।।

To live as a Gurmukh, one has to do devotional worship throughout his/herr life span.

ਹੋਰਤੁ ਭਗਤਿ ਨ ਪਾਏ ਕੋਈ ॥

horath bhagath n paaeae koee ।।

There is no other way to do an acceptable worship..

ਨਾਨਕ ਨਾਮੁ ਗੁਰ ਭਗਤੀ ਪਾਈਐ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਵਣਿਆ ॥੮॥੨੦॥੨੧॥

naanak naam gur bhagathee paaeeai gur charanee chith laavaniaa
।।8।।20।।21।।

Those who offer their mind and thoughts to prayers they obtain the gift of Nam.

15. Guru Amardas, Ashtpadi 24, pada 7, page 124

“Those people are termed as Gurmukhs who can find their own mind in their body and focuss it towards God's prayers.”

ਇਸੁ ਤਨ ਮਹਿ ਮਨੁ ਕੋ ਗੁਰਮੁਖਿ ਦੇਖੈ ॥

eis than mehi man ko guramukh dhaekhai ।।

Those are Gurmukh who look within their bodies,deep into their minds.

ਭਾਇ ਭਗਤਿ ਜਾ ਹਉਮੈ ਸੋਖੈ ॥

bhaae bhagath jaa houmai sokhai ।।

Through sincere devotion, their ego evaporates.

ਸਿਧ ਸਾਧਿਕ ਮੋਨਿਧਾਰੀ ਰਹੇ ਲਿਵ ਲਾਇ ਤਿਨ ਭੀ ਤਨ ਮਹਿ ਮਨੁ ਨ ਦਿਖਾਵਣਿਆ ॥੨॥

sidhh saadhnik monidhhaaree rehae liv laae thin bhee than mehi man n dhikhaavaniaa ||7||

There are numerous Siddhas, countless Seekers and many silent Sages (those who have vowed not to speak) who are trying to focus their consciousness, but alas they have not found their mind within their bodies [and thus have drifted from the true path]. ||7||

16. Guru Amardas, Ashtpadi 33, pada 2, page 129

The theme of the Ashtpadi is that the major cause for the love of 'Maya' is the belief in numerous gods and goddesses.

ਦੇਵੀ ਦੇਵਾ ਮੂਲੁ ਹੈ ਮਾਇਆ ॥

dhaevee dhaevaa mool hai maaeiaa ||

The source, the root, of the gods and goddesses is Maya.

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਜਿੰਨਿ ਉਪਾਇਆ ॥

sinmrith saasath jinn oupaaeiaa ||

For them, the Simritees and the Shaastras were composed.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਪਸਰਿਆ ਸੰਸਾਰੇ ਆਇ ਜਾਇ ਦੁਖੁ ਪਾਵਣਿਆ ॥੨॥

kaam krodhh pasariaa sansarae aae jaae dhukh paavaniaa ||2||

Sexual desire and anger are diffused throughout the universe. One must realize that transmigration is in fact a synonym of suffering [the release is in the mukti] ||2||

17. Analysis of Compositions based on Time, Calendar and Season:

There are many compositions in Guru Granth Sahib where the back drop is the time period viz., months, thithe (fifteen days of the movement of moon around the earth), days of the week, day & night and pehre (four parts of day & night). These compositions are scattered throughout Guru Granth Sahib.

There are two Baramahs, one composed by Guru Nanak and one composed by Guru Arjan; there are three thithes composed by Guru Nanak, Guru Arjan and Bhagat Kabir; two composition based on days of the week composed by Guru Amradas and Bhagat Kabir; one composition titled Din-ren composed by Guru Arjan and four compositions titled pehre composed by Guru Nanak, Guru Amardas, Guru Arjan and Bhagat Kabir.

A. Baramah (Twelve months)

Composer	Raga	Page/s	Structure: Specialist Titled	Name of Month	Explanation Guru Arjan	Explanation Guru Nanak
Guru Arjan	Maj	133-136	Baramah, 14 padas	1	Chet	Chet
			First pada is prologue	2	Vaisakh	Vaisakh
			Last pada is epilogue	3	Jeth	Jeth
			Padas 2-13 name of month	4	Asar	Asar
Guru Nanak	Tukhari	1107-1117	Baramah Chhants 17 padas	5	Sawan	Sawan
			First 4 padas are prologue	6	Bhadon	Bhadon
			Padas 5-16 padas are months	7	Asun	Asun
			Pada 17 is epilogue	8	Katak	Katak
				9	Mangar	Mangar
				10	Pokh	Pokh
				11	Magh	Magh
				12	Falgun	Falgun

A comparison of the two compositions highlights the following points of difference:

B. Thithe (15 Lunar days)

Composer	Raga	Page/s	Structure: Specialist Titled: Thithe	Explanation Guru Nanak	Explanation Guru Arjan	Explanatio Kabir
Guru Nanak	Bilawal	838-840	20 padas One rahau			
Guru Arjan	Gauri	296-297	17 Sloaks 17 pauris One rahau			
Bhagat Kabir	Gauri	343-344	1 Sloak 16 padas One rahau			
			<i>Pada/pauri number</i>	<i>Title of days</i>	<i>Title of days</i>	<i>Title of days</i>
				Padas	Pauri	Padas
			1	Aekam	Aekam	Amavas
			2	Dujae	Dutia	Parwa
			3		Tritia	Dutia
			4	Tritia	Chauthrith	Tritia
			5	Chauthrith	Pancham	Chauthae
			6	Panchami	Khastam	Panchae
			7		Saptam	Chhat
			8	Khastami	Ashtami	Satae
			9	Saptami	Naumi	Ashtmi
			10	Ashtmi	Dasmi	Naumi
			11	Naumi	Ekadsi	Dasmi
			12	Dasmi	Duadsi	Ekadsi
			13	Ekadsi	Traudasi	Baras
			14		Chaudeh	Teras
			15	Duadis	Amavas	Chadas
			16	Duodisi	Poornima	Poornima
			17	Teris	xxx	xxx
			18	Chaudis		
			19	Amavas		
			20			

C. Wars (ਰਫਤੇ ਦੇ ਦਿਨ) - Days of the week

Composer	Raga	Page/s	Structure	Explanation	Explanation
Guru Amardas	Bilawal	841-842	Specialist-Titled-War Sat, 10 padas	Weedays Guru Amardas	Weekdays Bhagat Kabir
Bhagat Kabir	Gauri	344-345	Titled – War 8 padas	Aditwar	Aditwar
				Somwar	Somwar
				Mangalwar	Mangalwar
				Budhwar	Budhwar
				Virwar	Brispatwar
				Shukarwar	Sukritwar
				Chhnicharwar	Thawar

In the above table, the first four names of the days of the week are similar in the two compositions, whereas the names of the next three days are different.

D. Din-rein (Day and Night)

Guru Arjan has composed a hymn of 4 padas in raga Maj to have day and night as the backdrop. The description is as follows:

Composer	Raga	Pages	Structure	Explanation
Guru Arjan	Maj	136 - 137	Specialist	Titled as 'Din rein'

E. Pehre (Four parts of night)

Details of this composition are as follows:

Composer	Raga	Page	Structure/Description	Explanation
Guru Nanak	Sriraga	74-76	Specialist-Pehre 1 st shabad = 4 pada 2 nd shabad = 5 pada	Titled as Pehre
Guru Ramdas	Sriraga	76-77	One shabad = 4 padas	
Guru Arjan	Sriraga	77-78	One shabad = 5 padas	
Guru Nanak	Tukhari	1110	One Chhant= 4 padas	

15. Mythological references

Mehla 3, Ashtpadi 3, page 111

ਲਖ ਚਉਰਾਸੀਹ ਜੀਅ ਉਪਾਏ ॥

lakh chouraaseeh jeeaa oupaaeae ।।

He created the 8.4 million species of beings.

According to one Indian tradition there are 8.4 million lives on earth. Their division is as follows:

	In water	Birds	Vegetation variety	Reptiles	Animals	Others
Approx number	900,000	1,000,000	2,000,000	1,100,000	3,000,000	400,000

Footnotes

1. In Guru Granth Sahib there are 31 Raga Chapters. There is also a mention 6 other ragas (Asawari, Kafi, Lalit, Hindol, Bhopali, Vibas) mixed within the 31 ragas; 12 variations of the raga Gauri; 1 of raga Devgandhari i.e., Devgandhar; 1 of raga Wadhand, i.e., Wadhans Dakhni; 3 of raga Bilawal i.e., Bilawal Dakhni, Bilawal Mangal, and Bilawal Gaund, 1 of raga Ramkali i.e., Ramakali Dakhni (907) ; 1 of Nat Narain i.e., Nat (975) ; 1 of raga Maru i.e., Maru Dakhni (1033), 1 of raga Parbhathi i.e.Parbhathi Dakhni (1352). Thus total ragas cited in Guru Granth Sahib are 31+6+12+1+1+3+1+1+1+1+1=59 plus three kafis in different ragas, making a grand total of 62.
2. This heading is called a 'Mangal'. There are five different types of managals used in Guru Granth Sahib. They are: Ik-ongkar (used only once on page 1353 in the old birs only), Ik ongkar satgur prasad (used 519 times), Ik ongkar Satnam Kartapurkh Gurprasad (used 9 times, pages 137, 220, 235, 242, 243, 323, 340, 345 and 855), Ik ongkar Satnam Gurprasad (Used twice on pages 81 and 544), Ik Ongkar Satnam Kartapurkh Nirbhau, Nirver, Akalmurat, Ajunee, Sabhnag Gurprasad (used 33 times). It is placed as follows: 26 places at the start of 26 raga chapters, at the start of Japji, at the start of Asa di Var, at the start of Bhagat bani in raga Asa, at start of Sloak Sahaskriti M:1 and M:5, at the start of the Swayas, and at the start of Sloak varan te wadeek.
3. Chartik is also called Babiha and Sarang in Guru Granth Sahib. The English equivalent of this name is Accipter Virgatus – Northern Goshawk
4. Meek, poor
5. Seas, oceans
6. Fish
7. ਤਰਸਨਾ
8. The six books of philosophy are: 1. Samkhya by Kapil Rishi, 2. Nyaya by Gautum Rishi, 3. Vaisheshika by Kanada Rishi, Yoga by Patanjali Rishi and Mimamsa by Jaimini Rishi
9. It is believed that Patanjali's 84 yogic postures effectively enhanced the efficiency of the respiratory, circulatory, nervous, digestive and endocrine systems.
10. 9 treasures or riches are: 1. Valuable metals, 2. valuable jewels, 3. variety of rich food, 4. designer and expensive clothes, 5. knowledge of weaponry, 6. Knowledge of fine arts, 7. Trade in valuable metals, 8. Trade in valuable jewels 9. Sources of all other type of wealth.

11. 18 supernatural powers are: 1. Control of hunger and thirst, 2. to hear from an infinite distance, 3. to see from an infinite distance 4. to assume any form, 5. to enlarge the body, 6. to shrink the body, 7. to read someone else's mind, 8. to become too heavy, 9. Produce material goods from the thin air, 10. Fulfill other person's desires, 11. Power of persuasion, 12. Travel in an instant, 13. Entering in another body, 14. To go anywhere without obstructions 15. To disappear, 16. To control death, 17. To be with gods, 18. To transform in someone else's form.
12. Worldly honours, Dharm – Life discipline, Success, Liberation
13. The priceless and wish-fulfilling tree which beautifies god Indra's garden. Indra got this tree when the milk ocean was churned and 14 priceless goods were taken out. Krishan had brought it to Brindraban, from god Indra, to please and seduce one of his consorts called 'Satbhama' [refer to pauri in Asa di var, page
14. ਕਚਾ ਰੰਗ ਕੁਸੁੰਭ ਕਾ ਪਾਣੀ ਧੋਏ ਬਿਰ ਨ ਰਹੋਈ॥
kachaa rang kusunbh kaa paanee dhhothai thhir n rehoee||
The colour of safflower is impermanent and is washed away in water.

RAGA GAURI

Third Raga : Raga Gauri

Page by page study: Page 151

Word	Explanation
ਭਉ, ਡਰ	Fear
ਮੁਚੁ	heavy

There are two shabads of Guru Nanak on this page.

Theme: The theme of both shabads is that people should shed ego and live under the command (fear of) Waheguru

Cross reference: Asa di Var

Pauri 4 with 2 sloaks (Guru Nanak 2)

ਸਲੋਕ ਮਃ ੧ ॥

ਭੈ ਵਿਚਿ ਪਵਣੁ ਵਹੈ ਸਦਵਾਉ३ ॥ ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ ਦਰੀਆਉ ॥

ਭੈ ਵਿਚਿ ਅਗਨਿ ਕਢੈ ਵੇਗਾਰਿ४ ॥ ਭੈ ਵਿਚਿ ਧਰਤੀ ਦਬੀ ਭਾਰਿ५ ॥

ਭੈ ਵਿਚਿ ਇੰਦੁ ਫਿਰੈ ਸਿਰ ਭਾਰਿ६ ॥ ਭੈ ਵਿਚਿ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੁ८ ॥

ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਭੈ ਵਿਚਿ ਚੰਦੁ ॥ ਕੋਹ ਕਰੋੜੀ१੦ ਚਲਤੀ१੧ ਨ ਅੰਤੁ१੨ ॥

ਭੈ ਵਿਚਿ ਸਿਧਾ१੩ ਬੁਧ १੪ ਸੂਰਾ१੫ ਨਾਥਾ१੬ ॥ ਭੈ ਵਿਚਿ ਆਡਾਣੈ१੭ ਆਕਾਸ ॥

ਭੈ ਵਿਚਿ ਜੋਧਾ१੮ ਮਹਾਬਲਾ१੯ ਸੂਰਾ२੦ ॥ ਭੈ ਵਿਚਿ ਆਵਹਿ ਜਾਵਹਿ ਪੂਰਾ२੧ ॥

ਸਗਲਿਆ२੨ ਭਉ२੩ ਲਿਖਿਆ ਸਿਰਿ ਲੇਖੁ ॥ ਨਾਨਕ ਨਿਰਭਉ२੪ ਨਿਰੰਕਾਰੁ२੫ ਸਚੁ ਏਕੁ ॥ ੧ ॥

ਮਃ ੧ ॥

The stage of the worldly drama:

ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਹੋਰਿ ਕੇਤੇ२੬ ਰਾਮਾ२੭ ਰਵਾਲਾ२੮ ॥

ਕੇਤੀਆ ਕੰਨਾ२੯ ਕਹਾਣੀਆ ਕੇਤੇ ਬੇਦਾ३੦ ਬੀਚਾਰਾ३੧ ॥

ਕੇਤੇ ਨਚਹਿ ਮੰਗਤੇ ३੨ ਗਿਗਿ ਮੁੜਿ ਪੂਰਹਿ ਤਾਲਾ३੩ ॥

ਬਾਜਾਰੀ३੪ ਬਾਜਾਰ ਮਹਿ ਆਇ ਕਢਹਿ३੫ ਬਾਜਾਰ ॥

ਗਾਵਹਿ ਰਾਜੇ ਰਾਣੀਆ ਬੋਲਹਿ ਆਲ ਪਤਾਲ ३੬ ॥

ਲਖ ਟਕਿਆ३੭ ਕੇ ਮੁੰਦੜੇ३੮ ਲਖ ਟਕਿਆ ਕੇ ਹਾਰਾ३੯ ॥

ਜਿਤੁ ਤਨਿ ਪਾਈਅਹਿ ਨਾਨਕਾ ਸੇ ਤਨ ਹੋਵਹਿ ਛਾਰਾ४੦ ॥

ਗਿਆਨੁ ਨ ਗਲੀਈ४੧ ਢੂਢੀਐ ਕਥਨਾ ४੨ ਕਰੜਾ४੩ ਸਾਰੁ ॥

ਕਰਮਿ४੪ ਮਿਲੈ ਤਾ ਪਾਈਐ ਹੋਰ ਹਿਕਮਤਿ४੫ ਹੁਕਮੁ ਖੁਆਰੁ४੬ ॥ ੨ ॥

ਪਉੜੀ ॥

ਨਦਰਿ ਕਰਹਿ ਜੇ ਆਪਣੀ ਤਾ ਨਦਰੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥

ਏਹੁ ਜੀਉ ਬਹੁਤੇ ਜਨਮ ਭਰੰਮਿਆ^{੪੭} ਤਾ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ॥

ਸਤਿਗੁਰੁ ਜੇਵਡੁ ਦਾਤਾ ਕੇ ਨਹੀ ਸਭਿ ਸੁਣਿਅਹੁ ਲੋਕੁ ਸਬਾਇਆ ^{੪੮}॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨ੍ਹੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ^{੪੯}॥

ਜਿਨਿ ਸਚੇ ਸਚੁ ਬੁਝਾਇਆ ^{੫੦}॥ ੪ ॥

Theme

Sloak 1: Everything moves according to Whaeguru's plans and rules.

Sloaks 2: Waheguru has sent many prophets into this world with his message. Prophets' words have become scriptures. Humans have to work hard to understand these scriptures.

Pauri: It is the Grace and Name of God which can release humans from the cycle of transmigration.

Literal meaning

Waheguru's laws and his plans

Under Waheguru's control (rules) blows strong wind and light breeze.

Under his control flows many thousand rivers.

Under his control fire performs its functions.

Under his control earth bears the burden of things which rests on it.

Under his control clouds carry tonnes of water under their wings.

Under his command Dharamraj delivers his judgment.

Under his control sun and moon travel in their orbits, and they have been moving in that orbit far countless years.

Under his command are, saints, scholars, gods and yogis.

Under his control the sky has been fixed in the space.

Under his control are all warriors, knights and valiant heroes.

Under his control everyone comes and goes from this world.

At the forehead of every one is written the writ of Waheguru, and

He himself is above all writs and commandments.

Sloak 2

Waheguru is fearless and formless and is the greatest, other gods like Ram are mere dust of his feet.

There are countless stories of Krishna and multifarious interpretations of scriptures.

Countless people beg at God's door, and to please him (Wheguru) they perform various acts and dance at various tunes.

Many enact dramas in public parks, they disguise as kings and queens and utter nonsensical words, sometimes they wear expensive earrings and costly necklaces.

In these myriads they forget that, one day all will reduce to ashes.

Knowledge cannot be gained with mere words and casual pranks, its acquisition is as hard as munching steel, but it can be easily had with Waheguru's Grace, other methods are futile trials.

Pauri

With Waheguru's grace a true teacher can be found.

With Waheguru's shabad intricacies of transmigration are explored..

Waheguru is the greatest, let everyone comprehend this truth.

With Waheguru's realisation ego and pride vanishes.

These are the facts of truth, the whole truth and nothing but the truth.

Summary

The whole creation is made up in a definite design and it moves, functions and acts according to rules and laws laid down by the Creator.

All gods and prophets are his servants sent into the world, at different period of time, to spread the Creator's message (in no cas

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Word

ਚਖਲ

दसदा ददार

पाप*

पुँनु

Explanation

Wanderer

The gateway (aperture) in a human body for God's entry into it. (it is believed that this gateway is in the centre of the forehead of a person, and can be opened with meditation and noble karmas). The other nine apertures are: 2 nostrils 2 ears 2 eyes 2 private parts 1 mouth.

Sins:

Virtues

PAAP (पाप)

The word stands for one of the basic concepts of the Indian religious traditions. It is a religious wrong rather than a civil wrong. The words Paap and Puniya exist in almost all world scriptures.

The term paap is used mainly in a religious context to describe an act that violates a moral code, which is decreed by a Divine entity, a prophet or an avtar, and the sin is an action violating this code. The concept relates to what is considered religiously and morally evil. It an act of body, mind, or speech opposed to what is considered religiously and morally good. No single definition

can adequately express this term though in both Sikhism and Hinduism it is customary to translate the word papa as 'sin', but 'evil' could also equally well convey a similar meaning.

The basic ideas surrounding sin in various religions include punishment for sins: from God either in present life or in after-life

In a wider definition the word paap may include any act irreligious, immoral, bad, wicked, vicious and depraved. The other words which come nearer to this definition are unholy, bad, inauspicious, evil, defilement and impure.

Sin causes a fall from the religious, moral and spiritual position, the nature of which may vary from tradition to tradition and from religion to religion. Violation of, or opposition to, a prescribed religious law and code causes a definite fall of all the wrong doers.

A Historical View: The primitive people conceived of sin or evil as pollution of both the individual and the society, for which both are punished by the iron hand of the Almighty. This believe is the basis of all religions.

Hinduism

The Rig Veda mentions seven limits by trespassing of which a man may come to suffering. These limits are as follows:

- theft,
- violating the bed of the guru,
- murder of a Brahman,
- causing abortion,
- drinking wine,
- continual practice of wickedness, and
- bearing false witness.

In the Bhagavad-Gita, Arjuna argues that there is sin in fighting with friends and evil in destroying one's family. Krishna in reply introduces the tenet of the indestructibility of the self and argues that by not carrying on righteous war Arjuna will lose his own kartavya (duty) and incur sin.

The Dharmasastras state that a person incurs sin:

- by neglecting the daily ceremonies of oblation to the fire (agnihotra),
- by forgetting rites of purification,
- by forgetting doing daily worship, and
- by doing what is prohibited, such as drinking wine, and by not restraining the senses.

The Bhagavad-Gita also states that sins can be destroyed:

- through loving devotion (bhakti) to God,
- through His favour (prasada),
- true knowledge (jnana of scriptures),

- by purifying mind and body (bhakti and baths at holy places), and
- performance of actions with an attitude of non-attachment to their results.

Jainism (Examples from different texts)

The Jain text state the following precepts as paap:

- telling lies
- killing
- stealing, and
- attachment to earthly possessions.
- To this list Mahavira added in Continence (self restraint) as the fifth sin.

The Avasyakasutra (Jainist Books) gives a list of eighteen kinds of sin, the name of twelve out of them are as follows:

1. killing, 2. telling lies, 3. stealing, 3. sex-play, 4. earthly possessions, 5. anger, 6. pride, 7. illusion, 8. greed, 9. passion, 10. hatred, 11. conceit, 12. delusion (maya). 13. Allegations, 14. pleasure-displeasure, 15. Censure (criticise severely), 16. Back-biting, 17. Considering wrong theories as right and right theories as wrong, 18. telling lies deceitfully

Buddhism

Delusion (moha), avarice (lobha) and hatred (dvesha) are the three roots of evil recognized in the Buddhist tradition. This view is also shared by other Indian religions.

However, the standard Buddhist texts have the following sinful pathways: killing of living beings, 2. stealing, 3. sexual impurity, 4. lieing, 5. slandering, 6. speaking harshly, 7. chattering frivolously, 8. covetous thought, 9. hostile thoughts, and 10. false views, 11. Gambling.

The Apastamba-Dharmasutra divides sins into two categories:

- those that cause loss of caste (pataniya), and
- those that cause impurity (asuchikara).

The first category also include theft of gold, drinking of wine and incest.

The second category also includes cohabitation by an Aryan woman with a shudra and also eating meat of forbidden animal, e.g. a dog.

The Dharmasutras also considered voyage by sea as a sin.

Sikhism

The notion of sin as a moral and religious evil predominates throughout the Sikh holy scripture, Guru Granth Sahib.

Sikhism does not attach significance to Brahmanical and other rituals and hence their non-observance does not constitute sin. Similarly, failure to live up to the norms of varna or asrama (caste system) does not form the basis for sinfulness as Sikhism does not believe in these social distinctions.

Guru Granth Sahib has numerous hymns with moral teachings scattered throughout the Granth Sahib. However, the main paaps enumerated are as follows:

1. Forgetfulness of God is the greatest sin in Sikhism (ਵਾਹਿਗੁਰੂ ਨੂੰ ਭੁਲ ਜਾਨਾ):
ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆਂ ਵਿਆਪਨ ਸਭੇ ਰੋਗ (Guru Arjan, Baramah, page 135 (katak)

“Those who turn away from the Master are renegades and evil; bound to their desires they ever suffer and avail not themselves of the chance (to get away from the path of sin) “ (GG, 233).

All kind of illnesses attack when people forget Wahegury

Many other terms which could be accepted as synonyms or near-synonyms of ‘paap’ occur in the Guru Granth Sahib. Some of these are:

- mail (impurity),
- avagun (vice),
- burai (evil),
- kilbikh (sin),
- apavit (unholy), and
- duratu (misdeed).

Sources of sins

Among the sources of sin mentioned are the four rivers of vice:

- violence, attachment, avarice (greed) and wrath.

And three maladies (illnesses) :

- Illness of brain, mind and body.

List of Sins (five plus ten)

The Sikh catalogue of vices contains, among others, the following:

The first five are: Lust, anger, greed, attachment and ego.

Next ten are: stealing, tyranny over others, injustice, slander, telling lies, cheating, self-praise, coveting others’ wealth, and jealousy.

Haumai, in fact, is the root cause of the birth of all evils. It is like a deadly cancer (dIrG rog). It is a type of spiritual blindness. Under its influence people become so much engrossed in the material world and the material self that they are unable to distinguish between the physical body and the real self, the atman.

Divine laws are controlled only by God, He operates them and writes them with the Divine pen, according to the deeds/actions of the doers (GG, 1241).

On the nature of paap in man’s life, a number of hymns from the Guru Granth Sahib may be cited. A few of these are given below:

Guru Nanak (page 4) there are numerous sinner who commit sins: ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥

Guru Nanak page 417: Without sins, wealth cannot be accumulated, ਪਾਪਾਂ ਬਾਝੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ ॥

Guru Nanak: page 722 In this hymn Guru Nanak says that Babar is coming with a marriage party of 'paap' (ਪਾਪ ਦੀ ਜੰਜ). The army of Babar was, indeed, involved in rape, looting, destruction and plunder of innocent people.

Guru Ramdas, page 646, sin is in telling lies (ਕੂੜ ਪਾਪੁ ਲਹਿ ਜਾਵਈ)

The Destruction of Sins

Hindu View:

The external view of sin recognized external means of its destruction. Thus some Vedic texts and most of the dharmasastras and puranas prescribe:

- rituals of purification and ways of expiation.
- Offering oblation,
- performing sacrifices,
- bathing at holy places in holy waters,
- giving gifts to Brahmans, and
- undergoing physical penances, are some of the means of destroying sin.

Sikh View:

Sikhism does not pay so much attention to the above category of expiation (prayaschitta, ਪ੍ਰਾਸਚਿਤ)) of sins. Here, the emphasis is on: Nam (contemplation of God), Daan (charity) and Ishnan (Purity of body, mind and thoughts)

- prayer (Nam)
- contemplation: simran, smarana (Nam)
- purity (Ishnan), and
- doing good to others (noble karmas)

Engagement in beneficent actions, service (seva), is the best means of escaping sin and expiating for it.

Blessings: prasad, nadar, mihar or kirpa)

In Sikhism, great value and importance is attached to Divine favour in (blessings). Waheguru's favour is attainable either through undivided love and faith, or through a true teacher (guru), as Guru Amar Das declares: "Utter the name of God, and contemplate in your mind, (then you will realize) that the impurity (of sins) is washed off through His grace" (GG, 230) ; and again: "Through the Guru's grace egoism is cast out, through his grace impurity (of sin) will not touch you" (GG, 230).

Guru Granth Sahib states that "suniai dukh pap ka nasu"—by listening Nam (holy teaching) are suffering and sin destroyed. The very name of God is auspicious and strikes away heaps of sin. Like a tiny spark of fire that burns the entire bundle of firewood, God Name (ਪਾਠ, ਪੂਜਾ, ਸਿਮਰਨ) purifies the body and destroys defilement.

Further methods of destroying sins are:

The company of the holy (sat-sangat), rendering service to them (sant-tahal; sadh-seva), realization of God (brahma-gian), practice of virtue, service of the teacher (guru-sevana) and sense-control are also recognized as efficient means of eradicating sin.

Christinaity:

According to the Christian doctrine, man suffers from the original sin of transgression (breaking moral law) committed by Adam. He can be saved only by surrendering himself to Jesus Christ. This idea is foreign to Indian thought. While the Guru's grace is essential, man must work out his own liberation through prayer and good deeds. The idea of an intercessor common to the Semitic faiths is foreign to Sikhism. In Sikhism the Guru inspires devotion, but for release the devotee-seeker (Sikh, jigiasu) must depend on his own endeavour, from which there is no escape.

Seven deadly sins:

Pride is excessive belief in one's own abilities, that interferes with the individual's recognition of the grace of God. It has been called the sin from which all others arise. Pride is also known as Vanity.

Envy is the desire for others' traits, status, abilities, or situation.

Gluttony is an inordinate 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. It is also called Avarice or Covetousness.

Sloth is the avoidance of physical or spiritual work.

Virtues

In this world of iniquity, they are a few gleams of hope in the mire of our shameful indulgences. Various formulations of Virtue have been proposed over the ages.

The Cardinal (Principal) Virtues:

Prudence, temperance (abstinence), courage, justice

Classical Greek philosophers considered the foremost virtues to be prudence, temperance, courage, and justice. Early Christian Church theologians adopted these virtues and considered them to be equally important to all people, whether they were Christian or not.

The Theological Virtues: love, hope, faith

St. Paul defined the three chief virtues as love, which was the essential nature of God, hope, and faith. Christian Church authorities called them the three theological virtues because they believed the virtues were not natural to man in his fallen state, but were conferred at Baptism.

The Seven Contrary Virtues:

humility, kindness, abstinence, chastity, patience, liberality, diligence

The Contrary Virtues were derived from the *Psychomachia* ("Battle for the Soul"), an epic poem written by Prudentius (c. 410). Practicing these virtues is alleged to protect one against temptation toward the Seven Deadly Sins:

humility against pride,
kindness against envy,
abstinence against gluttony (greed),
chastity against lust,
patience against anger,
liberality against greed, and
diligence against sloth (ਆਲਸ)

The Seven Heavenly Virtues:

Faith, hope, charity, fortitude (courage in adversity, pain), justice, temperance, prudence The heavenly virtues combine the four Cardinal Virtues: prudence, temperance, fortitude — or courage, and justice, with a variation of the theological virtues: faith, hope, and charity.

The Seven Corporal Works of Mercy : Continuing the numerological mysticism of Seven, the Christian Church assembled a list of seven good works that was included in medieval catechisms (Christians doctrines in question answer forms) They are:

- feed the hungry,
- give drink to the thirsty,
- give shelter to strangers,
- clothe the naked,
- visit the sick,
- minister to prisoners, and
- bury the dead.

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Karam = Actions

Dharam= duties

“ਨਾ ਜਾਨਾ ਕਰਮ ਕੇਵਡ ਤੇਰੀ ਦਾਤ॥ ਕਰਮੁ ਧਰਮੁ ਤੇਰੇ ਨਾਮ ਕੀ ਜਾਤਿ॥ ੧ ॥ ਰਹਾਉ॥”

I not know how great is your bounty, and how numerous are your gifts, but I know that your teachings incorporates the knowledge of 'karams',

'duties' and 'divisions'.

Jeo ਜੀਉ soul
Pind ਪਿੰਡ, ਕਾਇਆ body

[The following concepts mentioned in bol are from Vedas or other Hindu Shastras]

Gauri Mehla 1

ਜਨਮਿ ਮਰੈ ਤੈ ਗੁਣ ਹਿਤਕਾਰੁ ॥

janam marai tarai gun hitkaar.

One who loves the three qualities is subject to birth and death.

ਚਾਰੇ ਬੇਦ ਕਥਹਿ ਆਕਾਰੁ ॥

chaaray bayd katheh aakaar.

The four Vedas speak only of the visible forms.

ਤੀਨਿ ਅਵਸਥਾ ਕਹਹਿ ਵਖਿਆਨੁ ॥

teen avasthaa kaheh vakhi-aan.

They describe and explain the three states of mind,

ਤੁਰੀਆਵਸਥਾ ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਜਾਨੁ ॥੧॥

turee-aavasthaa satgur tay har jaan. ||1||

but the Fourth state, union with Waheguru, is known only through the true teacher-Guru. ||1||

ਰਾਮ ਭਗਤਿ ਗੁਰ ਸੇਵਾ ਤਰਣਾ

raam bhagat gur sayvaa tarnaa.

Through worship of Waheguru, and service to the Guru, one swims across.

ਬਾਹੁਰਿ ਜਨਮੁ ਨ ਹੋਇ ਹੈ ਮਰਣਾ ॥੧॥ ਰਹਾਉ ॥

baahurh janam na ho-ay hai marnaa. ||1|| rahaa-o.

Then, one is not born again, and is not subject to death. ||1|| Rahau||

ਚਾਰਿ ਪਦਾਰਥ ਕਹੈ ਸਭੁ ਕੋਈ ॥

chaar padaarath kahai sabh ko-ee.

Everyone speaks of the four great blessings;

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਪੰਡਿਤ ਮੁਖਿ ਸੋਈ ॥

simrit saasat pandit mukh so-ee.

the Simritees, the Shastras and the Pandits speak of them as well.

ਬਿਨੁ ਗੁਰ ਅਰਥੁ ਬੀਚਾਰੁ ਨ ਪਾਇਆ ॥

bin gur arath beechaar na paa-i-aa.

But without the Guru, they do not understand their true significance.

ਮੁਕਤਿ ਪਦਾਰਥੁ ਭਗਤਿ ਹਰਿ ਪਾਇਆ ॥੨॥

mukat padaarath bhagat har paa-i-aa. ||2||

The treasure of liberation is obtained through the worship of Waheguru.

||2||

Three gunas = Rajat, Sattav and Tamas

Four Vedas: Rig (doctrines, mantras), Sam (hymns of Rig vedas in musical measures), Yajur (rituals), Athur (magic spells)

Three avastha = waking, dreaming, sound sleep; Fourth state: Sahaj Awastha

Four possessions = status, success, wealth, liberation

Simritis = Puranas (Mythology- stories; 18 in number), Epics (Ramayan & Mahabharat), Law books (Niti Shastra, Kautilya Shastra, Manu)

Shastras (Books of philosophy) = Samkhya (prusha & prakriti by rishi Kapil), Niai (The Almighty, logic by rishi Yoga (Raj yoga by Patanjli) (Vaisesak (Metaphysical theories by rishi Kanada), Mimansa (Karmas, by rishi Jaimini), Vedant (God & the soul by rishi Vyas).

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ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥

Gauri Cheti Mehla 1

ਕਤ (ਕੌਣ, ਕਿਸ) ਕੀ ਮਾਈ ਬਾਪੁ ਕਤ ਕੇਰਾ ਕਿਦੂ (ਕਿੱਥੋਂ) ਥਾਵਹੁ ਹਮ ਆਏ ॥

kat kee maa-ee baap kat kayraa kidoo thaavhu ham aa-ay.

Who is our mother, and who is our father? Where did we come from?

[Why a person is born to certain parents and at a certain place, only God knows]

ਅਗਨਿ (ਮਾਂ ਦੀ ਕੁਖ) ਬਿੰਬ (ਤੁਬਕਾ) ਜਲ (ਪੁਰਸ਼ ਦਾ ਵੀਰਿਆ)

ਭੀਤਰਿ (ਕੁਖ) ਨਿਪਜੇ (ਗਰਬ ਹੋਨਾ) ਕਾਰੇ ਕੰਮਿ ਉਪਾਏ ॥੧॥

agan bimb jal bheetar nipjay kaahay kamm upaa-ay. ||1||

We are formed from the fertile egg in the womb⁵¹⁵¹

Ovaries: This is the site of egg production. Females usually have two ovaries, one on each side of the body, and are found just outside of the uterus. The ovaries contain follicles (cavities) that house immature eggs. Each month, roughly 20 follicles are stimulated and begin developing an egg. Usually, only one egg will get released although in rare instances, two or more may mature.

The ovaries are also responsible for producing estrogen and progesterone, two important hormones (substances secreted by certain glands which stimulate certain organs of the body) necessary for normal reproductive function.

Every woman is born with immature eggs in her ovaries. Just before birth, the number of eggs in the ovaries is roughly a few million but by the time puberty begins, this number has diminished to about 400,000. Of these, only three hundred or so will ever be released. As one ages, the number of eggs in ovaries continue to diminish, which isn't so surprising when one remembers that about 20 or so immature eggs begin to develop and then die off when the one dominant egg is released every month.

Fallopian Tubes:

Most women have two fallopian tubes, one on the left side and one on the right side. The fallopian tubes act as a passageway for the mature egg to travel down every month. They are also the site of fertilization. When an egg is fertilized, it stays in the fallopian tubes until it reaches the blastocyst stage, at which point it continues on to the uterus and implants itself. The fallopian tubes are connected to the uterus on one end and hover just over the ovaries on the other. This end of the fallopian tubes have 20 to 25 finger-like structures called fimbriae that help collect the mature egg into the fallopian tube each month.

Uterus:

This is the part of reproductive organs that act as a home to baby for nine months. It is a muscular organ made up of three layers: the outer layer is called the peritoneum; the middle, muscular layer is the myometrium while the inner lining of the uterus is referred to as the endometrium. The endometrium thickens every month in preparation for implantation of a fertilized egg. The cervix begins at the bottom, narrower part of the uterus, while the fallopian tubes are positioned near the top of the uterus, one on each side.

Cervix:

Sometimes referred to as the "neck" of the uterus, the cervix contains mucus (secretion/passages) that can help or hinder sperm from fertilizing an egg. When estrogen levels are high, the cervical mucus tends to be thin and slippery, thereby making it easier for sperm to travel further into the uterus. When estrogen levels are low, cervical mucus is more likely to be thick, making it difficult for sperm to navigate their way through. The cervix is positioned between the vagina and the uterus.

Vagina:

This part of your body connects the external genitals with the internal reproductive organs. The vagina is a tube-like structure that ends at the cervix.

It acts as the point of entry for the penis and sperm and as an exit when a child is born.

Sperm:

Sperm are produced in the male's testicle beginning at puberty. New sperm are constantly being made throughout the man's life. It takes about 2 ½ months for a sperm to be made from start to finish. The mature sperm are stored in the epididymis (a tube near the testicle) until ejaculation occurs – at which time they are transported out the penis after mixing with secretions from the prostate (a firm partly muscular chestnut sized gland in males at the neck of the urethra [canal that carries urine from the bladder out of the body]; produces a viscid secretion that is the fluid part of semen and other glands to form what is semen).

Normally there are at least 20 million moving sperm in the ejaculate. The sperm in the epididymis are usually sufficiently replenished (fill-up again) within 24 hours of ejaculation.

Meeting of sperm and egg

When the semen is deposited in the vagina, the sperm swim into the mucus (passage) which resides in the woman's cervix. The cervix is the mouth of the uterus. The rest of the semen may leak out of the vagina. The sperm can survive in the mucus for up to 5 days; however, they lose a bit of their vigour after 48 hours. This is why conception is more likely to occur if sexual relations occur at least every other day during the fertile time.

Meanwhile, a proportion of the sperm are swimming into the uterus and traveling up both fallopian tubes where they await the arrival of the woman's egg. The sperms must swim to finally reach the destination. By now, most sperm might have not made it. They have either run out of energy or swam off in the wrong direction or perhaps are knocking at the wrong fallopian tube. Some sperm might have been neutralised by natural antibodies or hostile cervical fluids.

The fallopian tube serves as a conduit for the egg to travel from the ovary to the uterus. The fallopian tube is also the site where the egg usually encounters the invading gang of sperm.

Fertilization

For the process to work, the egg must encounter sperm within 24 hours after ovulation. One sperm should penetrate the shell around the egg. Once this happens the shell alters itself to prevent any other sperm from entering. Now the DNA (the genetic material contained within the chromosomes) from the sperm join with the DNA of the egg. Together they make up the full complement of genes needed to create a human. The process is called fertilization.

Implantation

The fertilized egg (also called an embryo) must begin dividing into many cells as it grows. Typically the embryo reaches the interior cavity of the uterus 4 days after fertilization occurred. The lining of the uterus has been made hospitable for the embryo by 2 hormones (estrogen and progesterone) produced by the ovary. If the embryo has the stamina to implant in the lining of the uterus and keep growing, then the woman misses her period and a positive pregnancy test is detectable about 14 days after ovulation, and the sperms For what purpose are we created? [Every life has an objective, a role to play. Find that role and play it cautiously and honestly.] ||1||

ਮੇਰੇ ਸਾਹਿਬਾ ਕਉਣੁ ਜਾਣੈ ਗੁਣ ਤੇਰੇ ॥

mayray saahibaa ka-un jaanai gun tayray.

O my Master, who can know all of Your Virtues, they are countless?

ਕਹੇ ਨ ਜਾਨੀ ਅਉਗਣ ਮੇਰੇ ॥੧॥ ਰਹਾਉ ॥

kahay na jaanee a-ugan mayray. ||1|| rahaa-o.

Conversely, my own demerits⁵² are also numerous and cannot be counted.

||1||Rahau||

ਕੇਤੇ ਰੁਖ ਬਿਰਖ (ਪੌਦੇ) ਹਮ ਚੀਨੇ (ਧਾਰੇ, ਦੇਖੇ) ਕੇਤੇ ਪਸੂ ਉਪਾਏ ॥

kaytay rukh birakh ham cheenay kaytay pasoo upaa-ay.

(Perhaps) I took the form of many plants and trees, and many animals.

ਕੇਤੇ ਨਾਗ ਕੁਲੀ (ਸਪ ਦੇ ਰਹਿਣ ਦੀ ਖੁਡ) ਮਹਿ ਆਏ (ਜੂਨ ਵਿਚ ਆਏ) ਕੇਤੇ ਪੰਖ ਉਡਾਏ ॥੨॥

kaytay naag kulee meh aa-ay kaytay pankh udaa-ay. ||2||

May be, many times I entered the lives of snakes and flying birds. ||2||

ਹਟ (ਦੁਕਾਨ) ਪਟਣ (ਸ਼ਹਿਰ) ਬਿਜ (ਮਜ਼ਬੂਤ) ਮੰਦਰ ਭੰਨੈ ਕਰਿ ਚੋਰੀ ਘਰਿ ਆਵੈ ॥

hat patan bij mandar bhannai kar choree ghar aavai.

[If I act as a robber or thief] If, I break into shops of the city and well-guarded palaces; stealing from them, and return home with the booty..

ਅਗਹੁ ਦੇਖੈ ਪਿਛਹੁ ਦੇਖੈ ਤੁਝ ਤੇ ਕਹਾ ਛਪਾਵੈ ॥੩॥

agahu daykhai pichhahu daykhai tujh tay kahaa chhapaavai. ||3||

I look in front of me, and I look behind me and find no one; [but God is everywhere] How could I hide from Waheguru? ||3||

ਤਟ (ਕਿਨਾਰਾ) ਤੀਰਥ ਹਮ ਨਵ ਖੰਡ ਦੇਖੇ ਹਟ (ਦੁਕਾਨ) ਪਟਣ (ਸ਼ਹਿਰ) ਬਾਜਾਰਾ ॥

tat tirath ham nav khand daykhay hat patan baajaraa.

I have seen the shores of many sacred rivers, I have wandered all over the nine regions of the earth⁵³¹.

Nine regions of the earth:

1. Africa Region, 2. Austalasia Region, 3. Eurasia region, 4. Pacific and have scrutinized shops and bazaars of each city.

ਲੈ ਕੈ ਤਕੜੀ ਤੋਲਣਿ ਲਾਗਾ ਘਟ ਹੀ ਮਹਿ ਵਣਜਾਰਾ ॥੪॥

lai kai takrhee tolan laagaa ghat hee meh vanjaaraa. ||4||

(Now I am scared) For I see, that God-merchant has started weighing both my karmas and thoughts in His divine scale. ||4||

ਜੇਤਾ ਸਮੁੰਦੁ ਸਾਗਰੁ ਨੀਰਿ ਭਰਿਆ ਤੇਤੇ ਅਉਗਣੁ ਹਮਾਰੇ ॥

jaytaa samund saagar neer bhari-aa taytay a-ugan hamaaray.

My sins are as voluminous as the water in seas⁵⁴ and oceans⁵⁵⁵ Pacific (155,557,000 sq km) Atlantic (76,762,000 sq km)

ਦਇਆ ਕਰਹੁ ਕਿਛੁ ਮਿਹਰ ਉਪਾਵਹੁ ਡੁਬਦੇ ਪਥਰ ਤਾਰੇ ॥੫॥

da-i-aa karahu kichh mihar upaavhu dubday pathar taaray. ||5||

O God! please, shower Your Mercy, and take pity upon me. I am a sinking stone please carry me across! ||5||

ਜੀਅੜਾ ਅਗਨਿ ਬਰਾਬਰਿ ਤਪੈ ਭੀਤਰਿ ਵਗੈ ਕਾਤੀ (ਕੈਂਚੀ) ॥

jee-arhaa agan baraabar tapai bheetar vagai kaatee.

Inside, my soul is burning like a furnace, and is being cut deep with a sharp knife.

ਪ੍ਰਣਵਤਿ (ਅਰਾਧਨਾ ਕਰਨਾ) ਨਾਨਕੁ ਹੁਕਮੁ ਪਛਾਣੈ ਸੁਖੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ॥੬॥੫॥੧੭॥

paranvat naanak hukam pachhaanai sukh hovai din raatee. ||6||5||17||

I will always accept and bow to God's commands, please save me. I long to live at peace, day and night under the divine command||6||5||17||

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ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੧ ॥

ga-orhee bairagan mehlaa 1.

Gauri Bairagan Mehla 1

ਹਰਣੀ ਹੋਵਾ ਬਨਿ ਬਸਾ ਕੰਦ ਮੂਲ ਚੁਣਿ ਖਾਉ ॥

harnee hovaa ban basaa kand mool chun khaa-o.

I wish, if I were a deer⁵⁶, and lived in the forest, picking and eating fruits and the plant roots at will. [I wish if I were like carefree deer and live on the pure food of Nam]

ਗੁਰ ਪਰਸਾਦੀ ਮੇਰਾ ਸਹੁ ਮਿਲੈ ਵਾਰਿ ਵਾਰਿ ਹਉ ਜਾਉ ਜੀਉ ॥੧॥

gur parsadee mayraa saho milai vaar vaar ha-o jaa-o jee-o. ||1||

by God's grace, if I meet by beloved⁵⁷, I would be so deeply thankful to Him. ||1||

ਮੈ ਬਨਜਾਰਨਿ ਰਾਮ ਕੀ ॥
mai banjaaran raam kee.
I look after God's shop, and

ਤੇਰਾ ਨਾਮੁ ਵਖਰੁ ਵਾਪਾਰੁ ਜੀ ॥੧॥ ਰਹਾਉ ॥
tayraa naam vakhar vaapaar jee. ||1|| rahaa-o.
the shop is stocked with the Nam of Waheguru. ||1|| Rahau ||

ਕੋਕਿਲ ਹੋਵਾ ਅੰਬਿ ਬਸਾ ਸਹਜਿ ਸਬਦ ਬੀਚਾਰੁ ॥
kokil hovaa amb basaa sahj sabad beechaar.
I wish I were like a cuckoo⁵⁸ who lived in a mango tree [and I should live in the house of Nam], and keep on singing the divine Shabads as cuckoo sings her melodies.

ਸਹਜਿ ਸੁਭਾਇ ਮੇਰਾ ਸਹੁ ਮਿਲੈ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰੁ ॥੨॥
sahj subhaa-ay mayraa saho milai darsan roop apaar. ||2||
It is with intuitive thrust, I met my beloved, who was so beautiful. ||2||

ਮਛੁਲੀ ਹੋਵਾ ਜਲਿ ਬਸਾ ਜੀਅ ਜੰਤ ਸਭਿ ਸਾਰਿ ॥
machhulee hovaa jal basaa jee-a jant sabh saar.
I wish I were like a fish⁵⁹ who lived in water, [and I should live in the lake of Nam], and remember the preserver of the Universe, as fish remember its own home waters.

ਉਰਵਾਰਿ ਪਾਰਿ ਮੇਰਾ ਸਹੁ ਵਸੈ ਹਉ ਮਿਲਉਗੀ ਬਾਹੁ ਪਸਾਰਿ ॥੩॥
urvaar paar mayraa saho vasai ha-o mila-ugee baah pasaar. ||3||
My beloved lives on this shore, and on the other shore of the river. I am dying to meet Him and hug Him close in my embrace. ||3||

ਨਾਗਨਿ ਹੋਵਾ ਧਰ ਵਸਾ ਸਬਦੁ ਵਸੈ ਭਉ ਜਾਇ ॥
naagan hovaa Dhar vasaa sabad vasai bha-o jaa-ay.
I wish I were like a snake⁶⁰, who lives in a hole⁶¹ in the ground, [and I long to live in the cavity of Nam] and love the Shabad, as snakes love their surroundings.

ਨਾਨਕ ਸਦਾ ਸੋਹਾਗਣੀ^{੬੨} ਜਿਨ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥੪॥੨॥੧੯॥
naanak sadaa sohaaganeer jin jotee jot samaa-ay. ||4||2||19||

Those women are forever happy who love their beloved ones from the depth of their hearts. ||4||2||19||

Page 158 : The place of a divine (true) teacher

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥
ga-orhee gu-aarayree mehlaa 3.
Gauri Guareri Mehla 3

ਗੁਰ ਤੇ ਗਿਆਨੁ ਪਾਏ ਜਨੁ ਕੋਇ ॥
gur tay gi-aan paa-ay jan ko-ay.
Very few fortunate people obtain spiritual wisdom from a true Guru (teacher).

ਗੁਰ ਤੇ ਬੂਝੈ (ਸਮਝਣਾ) ਸੀਝੈ (ਕਬੂਲ ਕਰਨਾ) ਸੋਇ ॥
gur tay boojhai seejhai so-ay.
Those who obtain this understanding from a Guru they become closer to God.

ਗੁਰ ਤੇ ਸਹਜੁ ਸਾਚੁ ਬੀਚਾਰੁ ॥
gur tay sahj saach beechar.
Through a teacher Guru, we intuitively (instinctive knowledge or insight without conscious reasoning) contemplate (think deeply) * (sahaj avashta) ⁶³ on the Divine.

ਗੁਰ ਤੇ ਪਾਏ ਮੁਕਤਿ ਦੁਆਰੁ ॥੧॥
gur tay paa-ay mukat du-aar. ||1||
Through a teacher Guru, the gate of liberation is also found. ||1||

ਪੂਰੈ ਭਾਗਿ ਮਿਲੈ ਗੁਰੁ ਆਇ ॥
poorai bhaag milai gur aa-ay.
But a true teacher is found through good foutune.

ਸਾਚੈ ਸਹਜਿ ਸਾਚਿ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥
saachai sahj saach samaa-ay. ||1|| rahaa-o.
The true ones are intuitively absorbed in the Almighty. ||1||Rahau||

ਗੁਰਿ ਮਿਲਿਐ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਏ ॥
gur mili-ai tarisnaa agan bujhaa-ay.
Meeting a true teacher the fire of desire is quenched.

ਗੁਰ ਤੇ ਸਾਂਤਿ ਵਸੈ ਮਨਿ ਆਏ ॥

gur tay saa^{Nt} vasai man aa-ay.

With the help of a true teacher, peace and tranquility come to dwell within the mind.

ਗੁਰ ਤੇ ਪਵਿਤ ਪਾਵਨ ਸੁਚਿ ਹੋਇ ॥

gur tay pavit paavan such ho-ay.

BY applying the teaching of a true Guru, we become pure, holy and true.

ਗੁਰ ਤੇ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥੨॥

gur tay sabad milaavaa ho-ay. ||2||

Through the Guru, we understand the meaning of shabad and are absorbed in it ||2||

The condition without a true Guru

ਬਾਝੁ ਗੁਰੂ ਸਭ ਭਰਮਿ ਭੁਲਾਈ ॥

baajh guroo sabh bharam bhulaa-ee.

Without being a student of a true Guru, people wander in doubt and illusion.

ਬਿਨੁ ਨਾਵੈ ਬਹੁਤਾ ਦੁਖੁ ਪਾਈ ॥

bin naavai bahutaa dukh paa-ee.

Without a teacher they fail to understand the meaning of Nam, and without Nam, they suffer in terrible pain.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਨਾਮੁ ਧਿਆਈ ॥

gurmukh hovai so naam Dhi-aa-ee.

To become a Gurmukh, it is imperative that a person must meditate on Nam.

ਦਰਸਨਿ ਸਚੈ ਸਚੀ ਪਤਿ ਹੋਈ ॥੩॥

darsan sachai sachee pat ho-ee. ||3||

And then the highest honour is obtained through the union with the Divine. ||3||

There is only one God.....

ਕਿਸ ਨੋ ਕਹੀਐ ਦਾਤਾ ਇਕੁ ਸੋਈ ॥

kis no kahee-ai daataa ik so-ee.

There is only one God of the whole humanity, and there is no one else.

ਕਿਰਪਾ ਕਰੇ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਈ ॥

kirpaa karay sabad milaavaa ho-ee.

Understanding of the shabad is obtained with grace of Almighty.

ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਾਚੇ ਗੁਣ ਗਾਵਾ ॥

mil pareetam saachay gun gaavaa.

I wish that I meet my beloved and then sing only his/her praises.

ਨਾਨਕ ਸਾਚੇ ਸਾਚਿ ਸਮਾਵਾ ॥੪॥੨॥੨੨॥

naanak saachay saach samaavaa. ||4||2||22||

I want to be absorbed, for ever, in the Nam||4||2||22||

*The Concept of Sahaj Awastha/Religious experience

The stage of Experience of God.

ਚਉਥੈ ਪਦ ਮਹਿ ਸਹਜੁ ਹੈ। ਗੁਰਮੁਖਿ ਪਲੈ ਪਾਇ॥

Guru Amardas, raga Sri page 68

ਰਜ ਗੁਣ ਤਮ ਗੁਣ ਸਤ ਗੁਣ ਕਹੀਐ, ਇਹ ਤੇਰੀ ਸਭ ਮਾਇਆ।

ਚਉਥੇ ਪਦ ਕਉ ਜੋ ਨਰ ਚੀਨੈ, ਤਿਨ ਹੀ ਪਰਮ ਪਦੁ ਪਾਇਆ॥

Bhagat Kabir, Raga Kedara, page 1123

Commentary on Sahaj: The philosophers classify the condition of a mind into three broader categories i.e., awakening – when a person is awake, dreaming – when a person is half awake and half sleep, and when a person is in deep sleep. A Brahm Gyani enters into a fourth state of mind when he/she is one with God, this is called Sahaj awastha. It is also called as fourth padh (ਚੌਥਾ ਪਦ, ਤੁਰਿਆ ਪਦ, ਸਹਜ ਪਦ).

The Philosophers call it a 'Religious Experience'.

The concept of Sahaj is central and pivotal in Gurmat's mystical thought. It relates to the highest spiritual state humanly attainable and has thus deepest connotations (implying addition to the literal meaning) attached to it. It is an actuality, a real human state, a tangible, workable human achievement, it can safely be said that the concept of Sahaj belongs to the realm of mystic experience.

Philosophically speaking, Sahaj Awastha is the condition of total equilibrium when a person is totally at peace with himself, this is the Anand Awastha where 'sukh mein sukh na jape, dukh mein dukh na jape' man is totally in 'Hukam Raza'.

Sahaj Awastha is Religious Experience (also known as a spiritual, sacred, or mystical experience) It is a state of consciousness where an individual reports

contact with a transcendent (supernatural) Reality, an encounter or union with the Divine.

Many religious and mystical tradition see religious experience as real encounters with God or gods or real contact with other realities

Western philosophers and the Sahaj Awastha

William James' Definition

Psychologist and Philosopher William James described four characteristics of religious/ mystical experience. According to him, such an experience can fall in any one or all categories:

Transient — the experience is temporary; the individual soon returns to a “normal” frame of mind, e.g., a dream, a sudden thought, a lightening etc.

In-effable — the experience cannot be adequately put into words. [Guru Nanak has also said in Japji (pauri 11, page 3) mMny kI giq khI n jwie, mannay kee gat kahee na jaa-ay. The experience of the faithful cannot be described.]

Noetic — the individual feels that he or she has learned something valuable from the experience. [Quote a personal experience]

Passive — the experience happens to the individual, largely without conscious control. Although there are activities, such as meditation, that can make religious experience more likely, it is not something that can be turned on and off at will.

Religious Experience and Conversion

Examples:

Guru Angad (Lehna) meeting Guru Nanak,

Guru Amardas meeting Guru Angad

Guru Ramdas (Jetha) meeting Guru Amardas

Norman Habel's Definition

Habel defines religious experiences as the structured way in which a believer enters into a relationship with, or gains an awareness of, the Sacred within the context of a particular religious tradition.

Guru Arjan said that God can be found in immediate relationship of a father, mother, beloved and brother. God is the one who protects (saviour) in difficulties, whatever is the relationship.

Jesus called God as his Father, Most of the Hindus call him as their Mother, Guru Nanak calls him as his bride/husband.

Religious experiences are by their very nature out of the ordinary or beyond the natural order of things. They may be difficult to distinguish observationally from psychopathological states such as psychoses or other forms of altered awareness.

Mediated — In the mediated experience, the believer experiences the Sacred through mediators such as rituals, special persons (Pandits, Sadhus, Mullahs etc.), religious groups (sangat).

Immediate — The immediate experience comes to the believer without any intervening agency or mediator. The deity or divine is experienced directly. The Sikhism believes in this type of religious experience.

Richard Swinburne's Definition

In his book *Faith and Reason*, the philosopher Richard Swinburne formulated five categories into which all religious experiences fall:

Public — a believer 'sees God's hand at work', whereas other explanations are possible e.g. looking at a beautiful sunset.

Public — an unusual event that breaches natural law e.g. walking on water (Judaism, Ten Commandments; the parting of the sea and crossing of Moses with his folks).

Private — describable using normal language e.g. Jacob's vision of a ladder [The reference to the biblical Jacob's Ladder – Jacob's vision of a ladder from Heaven which angels went up and down. Jacob was the son of Isaac and Rebekah, the brother of Esau, and the grandson of Abraham and Sarah. The stories about Jacob are in the book of Genesis.]

Baba Nand Singh ji's experience – Guru Nanak's hand coming out from Guru Granth Sahib and eating food with Baba Nand Singh.

Private — indescribable using normal language, usually a mystical experience e.g. "white did not cease to be white, nor black cease to be black, but black became white and white became black."

Private — a non-specific, general feeling of God working in one's life.

Swinburne also suggested two principles for the assessment of religious experiences:

Principle of Credulity — with the absence of any reason to disbelieve it, one should accept what appears to be true e.g. if one sees someone walking on water, one should believe that it is occurring, unless one has recently ingested hallucinogenic drugs.

Principle of Testimony — with the absence of any reason to disbelieve them, one should accept that eye-witnesses or believers are telling the truth when they testify about religious experiences.

Classical Definitions

Numinous (ਦਸਦਾਰ ਦਵਾਰ) — The German thinker Rudolf Otto (1869-1937) argues that there is one common factor to all religious experience, independent of the cultural background. He identifies this experience as the numinous. The numinous can only be evoked or awakened in the mind. The numinous is a realm or dimension of Reality, which is mysterious, awe-inspiring and

fascinating.

Ecstasy — In ecstasy the believer is understood to have a soul or spirit which can leave the body. In ecstasy the focus is on the soul leaving the body and to experience transcendental realities. {sakhi of Ramrai}

Enthusiasm —In enthusiasm - or possession - God is understood to be outside, other than or beyond the believer. A sacred power, being or will enters the body or mind of an individual and possesses it. A person capable of being possessed is sometimes called a medium. The deity, spirit or power uses such a person to communicate to the immanent world. Lewis argues that ecstasy and possession are basically one and the same experience, ecstasy being merely one form which possession may take.

Mystical — Mystical experiences are in many ways the opposite of numinous experiences. In the mystical experience, all 'otherness' disappear and the believer becomes one with the transcendent. The believer discovers that he or she is not distinct from the cosmos, the deity or the other reality, but one with it.

Spiritual awakening — A spiritual awakening is a Religious experience involving a realization or opening to a sacred dimension of reality. Often a spiritual awakening has lasting effects upon one's life. The term "spiritual awakening" may be used to refer to any of a wide range of experiences including being born again, near-death experiences, and mystical experiences such as liberation and enlightenment.

Explanations of religious experience

Guru Nanak's visit to the house of God [sakhi river Bein)

Prophet Mohammed's vision in a cave at Mount Hira

Moses vision at Mount Sinai

Gautum Budh vision under the Bodh Tree in Gaya

Abraham's vision of God

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ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ga-orhee gu-aarayree mehlaa 3.

Gauree Gurareri M3:

ਹਉਮੈ ਵਿਚਿ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ ॥

ha-umai vich sabh jag ba-uraanaa.

The entire world has gone insane in egotism.

[Ego is an inflated feeling of pride in one's superiority to others. It is "the enemy within," the key ingredient to The Problem of Life "the root of all evil, the enemy of a genuine spiritual life." According to Freud: it is the agile rider of the two horses of instinct and conscience, negotiating the competing demands of both inner and outer forces.

ਦੂਜੈ ਭਾਇ ਭਰਮਿ ਭੁਲਾਨਾ ॥

doojai bhaa-ay bharam bhulaanaa.

In the love of duality, it wanders deluded by doubt.

[Sikhism, unlike Hinduism, is a non-compromising monistic (Advaitic or non-dual) religion. As per the Gurus' precept there is nothing else other than the Supreme One]

ਬਹੁ ਚਿੰਤਾ ਚਿਤਵੈ ਆਪੁ ਨ ਪਛਾਨਾ ॥

baho chintaa chitvai aap na pachhaanaa.

The mind is distracted by anxiety; and no one recognizes one's own self.

ਪੰਧਾ ਕਰਤਿਆ ਅਨਦਿਨੁ ਵਿਹਾਨਾ (ਵਿਅਰਥ ਜਾਨਾ) ॥੧॥

DhanDhaa karti-aa an-din vihaanaa. ||1||

People are occupied with their own affairs, their nights and days are passing in waste. ||1||

ਹਿਰਦੈ ਰਾਮੁ ਰਮਹੁ ਮੇਰੇ ਭਾਈ ॥

hirdai raam ramhu mayray bhaa-ee.

O my friend, meditate on Waheguru in your heart.

[In biology it is defined as a hollow, muscular organ, which, by contracting rhythmically, keeps up the circulation of the blood. However, in poetry it is described as a seat of the affections or sensibilities, collectively or separately, as love, hate, joy, grief, courage, and the like;]

ਗੁਰਮੁਖਿ ਰਸਨਾ ਹਰਿ ਰਸਨ ਰਸਾਈ ॥੧॥ ਰਹਾਉ ॥

gurmukh rasnaa har rasan rasaa-ee. ||1|| rahaa-o.

The true devotees' tongues savour (taste) the sublime (divine) qualities of Waheguru. ||1||Rahau||

ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਜਿਨਿ ਰਾਮੁ ਪਛਾਤਾ ॥

gurmukh hirdai jin raam pachhaataa.

The Gurmukhs (true devotees) always remember God (Ram) in their hearts; [The word Ram comes from the old Indian literature, culture and tradition meaning One, who exists in everyone viz., God. This word must not be mistaken with the name Rama, the king of Ayodhaya]

ਜਗਜੀਵਨੁ ਸੇਵਿ ਜੁਗ ਚਾਰੇ ਜਾਤਾ ॥

jagjeevan sayv jug chaaray jaataa.

they serve the Master of the world (the life giver) and themselves become famous in all the four time periods.

[The four yugas, the time period, since the existence of the universe are: Satyug, Treta yug, Dwapar yuga and Kalyug.]

Yugas	Divine year (DY)	Human year = DY x 360
Satyug	4800	1,728,800
Treta	3600	1,296,000
Dwapar	2400	864,000
Kalyug	1200	432,000

ਹਉਮੈ ਮਾਰਿ ਗੁਰ ਸਬਦਿ ਪਛਾਤਾ ॥

ha-umai maar gur sabad pachhaataa.

They kill egotism, and realize the divine Shabad.

[The terms Shabad, Naam and Bani are essentially synonymous and refer to the Divine Essence — Divine Word, Divine Name or Mantra (invocation).. It also refers to a transcendental (based on intuition rather than experience) vibratory sound. Each sound is like a real hammer-stroke that nails deep God's love, infinite wisdom and Name, on to the comprehension of all devotees who are honestly serious in their search of Divine. It is a song-celestial for dispelling the darkness of ignorance.]

ਕ੍ਰਿਪਾ ਕਰੇ ਪ੍ਰਭ ਕਰਮ (ਇੱਥੋ ਇਸਦਾ ਮਤਲਬ ਹੈ ਕਿਸਮਤ) ਬਿਧਾਤਾ (ਵਾਹਿਗੁਰੂ) ॥੨॥

kirpaa karay parabh karam biDhaataa. ||2||

God, the architect of everyone's destiny, showers His Mercy upon them. ||2||

[Destiny refers to a predetermined course of events. It may be conceived as a predetermined future, whether in general or of an individual. It is an event that will inevitably happen in the future. It also refers to Waheguru's perfect knowledge of all events past or future. This expresses the absolute sovereignty of Waheguru over all beings.]

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ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ga-orhee gu-aarayree mehlaa 3.

Gauree Gurareri M3

ਤੂੰ ਅਕਥੁ ਕਿਉ ਕਥਿਆ ਜਾਹਿ ॥

too^N akath ki-o kathi-aa jaahi.

Waheguru is indescribable; how can I describe Him?

ਗੁਰ ਸਬਦੁ ਮਾਰਣੁ ਮਨ ਮਾਹਿ ਸਮਾਹਿ ॥

gur sabad maaran man maahi samaahi.

Those who control their minds, through the Shabad, they certainly get absorbed in Him.

ਤੇਰੇ ਗੁਣ ਅਨੇਕ ਕੀਮਤਿ ਨਹ ਪਾਹਿ ॥੧॥

tayray gun anayk keemat nah paahi. ||1||

His virtues are countless; their value cannot be estimated. ||1||

ਜਿਸ ਕੀ ਬਾਣੀ ਤਿਸੁ ਮਾਹਿ ਸਮਾਣੀ ॥

jis kee banee tis maahi samaanee.

The Words of His hymns necessarily belongs to Him; and in Him, it is diffused.

ਤੇਰੀ ਅਕਥ ਕਥਾ ਗੁਰ ਸਬਦਿ ਵਖਾਣੀ ॥੧॥ ਰਹਾਉ ॥

tayree akath katha gur sabad vakhaanee. ||1|| rahaa-o.

His discourses can be re-spoken; through His own Shabads. ||1|| Rahau ||

ਜਹ ਸਤਿਗੁਰੁ ਤਹ ਸਤਸੰਗਤਿ ਬਣਾਈ ॥

jah satgur tah satsangat banaa-ee.

Where there is God there is the Satsangat

The word satsangat is made of two syllables, Sat and Sangat, where Sat means True or holy, and Sangat means a congregation., thus meaning a holy congregation. There is yet another word used in Guru Granth Sahib 'Sadh Sangat', where sadh means a holy person sometimes called 'Sant'[people who are closer to God and unite people with Him (God). The people who, by deception join people with themselves are certainly not 'Sants'. Literarily the word Satsangat means a gathering of God-oriented people. They may get-together for praying in a Gurdwara, or at homes, at College, Universities or anywhere else.. According to the Sikh belief, God lives amongst Sadh Sangar. According to Guru Arjan (raga Basant, page 1184)

ਸਾਧਸੰਗਤਿ ਪ੍ਰਭਿ ਕੀਓ ਨਿਵਾਸ ॥

Sadh:e sangat.e Prabhe keeou nivaas

Holy congregation is the place where God resides.

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Mehla 3 (shabad 29)

ਏਕਸੁ ਤੇ ਸਭਿ ਰੂਪ ਹਰਿ ਰੰਗਾ ॥

All forms and colours come from the One God of the universe.

ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਸਭਿ ਸਹਲੰਗਾ ॥

Air, water and fire are all kept together. [under control]

ਭਿੰਨ ਭਿੰਨ ਵੇਖੈ ਹਰਿ ਪ੍ਰਭੁ ਰੰਗਾ ॥੧॥

Waheguru beholds the many and various colours. ||1||

[life, in fact, is made of five elements: earth, air, water, fire and ether (space)]

ਗਉੜੀ ਮਹਲਾ ੩ ਗੁਆਰੇਰੀ ॥
ga-orhee mehlaa 3 gu-aarayree.

ਸਚਾ ਅਮਰੁ ਸਚਾ ਪਾਤਿਸਾਹੁ ॥
sachaa amar sachaa paatisaahu.
True is the King of kings, True is His Divine command.

ਮਨਿ ਸਾਚੈ ਰਾਤੇ ਹਰਿ ਵੇਖਰਵਾਹੁ ॥ ਸਚੈ ਮਹਲਿ ਸਚਿ ਨਾਮਿ ਸਮਾਹੁ ॥੧॥
man saachai raatay har vayparvaahu. sachai mahal sach naam samaahu.
||1||

Those whose minds are attuned to the true and carefree Master, they enter His mansion and live there forever. ||1||

ਸੁਣਿ ਮਨ ਮੇਰੇ ਸਬਦੁ ਵੀਚਾਰਿ ॥
sun man mayray sabad veechaar.
Listen, O my mind: always contemplate on His Shabad.

ਰਾਮ ਜਪਹੁ ਭਵਜਲੁ (ਭਵਸਾਗਰ) ਉਤਰਹੁ ਪਾਰਿ ॥੧॥ ਰਹਾਉ ॥
raam japahu bhavjal utarahu paar. ||1|| rahaa-o.
Recite His Name, and cross over the terrifying world-ocean. ||1|| Rahau||

The journey of life is compared with swimming in an ocean (Bhavsagar). One has to cross it, and there are two options available. Firstly, if someone wants to cross a it one may go along the shores, reach the origin and go to the opposite end, and secondly have a boat and cross the ocean. If the first way is chosen, then one has to face a lot of difficulties, a lot of time is required and there is a chance of even not getting to the destination during the span of life. Therefore, the 2nd choice is better and feasible. To cross this Bhav-Sagar (The world) and reach the destination (GOD), we too have two similar choices. One, take the first path, avoid the world and become a wandering Sanyasi, going in all directions to find the origin, the starting point. Ignoring the attraction of creation and worldly things. On this path, there will be a lot of troubles, hardships and difficulties which one will have to face. It is not easy to travel along the sides of an ocean to its origin. Secondly, take the 2nd path. In this path, we have to first find a strong boat and then rows (the boat can not move without a row) to make it swim and cross the ocean. We, the humans have to, firstly, make ourselves strong and determined (strong boat) and then take the help of Nam as rows. A strong determination and support of Nam can help us swim the world ocean and overcome the whirlpools, the rising tides, the

storms, the typhoons, the tsunamis etc which will come in the way. This method is recommended for us, the mortals. The other end of the ocean is where all the comforts and happiness of life are. That is where resides the Almighty, that is where our destination is.

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ਗੁਰ ਸੇਵਾ ਜੁਗ ਚਾਰੇ ਹੋਈ ॥

God's service [the service of the humanity] has been performed throughout the four ages. [eras i.e., satyug, treat, dwapar and kalyug]

Each yuga is an age with specific characteristics. The four yugas make up a cycle called divya-yuga, which lasts 4,320,000 years. According to Hindu mythology, one thousand of these yugas equal one day of Brahma, which is called a kalpa. Brahma's lifespan is 100 years of his time. In each yuga there is a specific process of self-realization (yuga dharma).

SATYUGA - (sometimes also called krta-yuga) : the golden age lasted 1,728,000 years. The process of self-realization in this yuga was meditation. During this yuga the majority of the population was situated in the mode of goodness and the average life span at the beginning of the yuga was 100,000 years.

TRETAYUGA - also called the silver age, lasted 1,296,000 years and the process of self realization was the performance of opulent yajnas (sacrifices). The average life span was 10,000 years and the godly qualities decreased one fourth compared to the Satya yuga.

DVAPARAYUGA - or the bronze age, lasted 864,000 years and the process of self realization was the worship of the deities within temples. Godly qualities were reduced to 50% by now and the average life expectancy was only 1000 years.

KALYUGA - the iron age of hypocrisy and quarrel will last 432,000 years. God consciousness is reduced to 25% of the population and life expectancy is only 100 years

Cross reference: Asa di Var, page 470, sloak Meha 1 preceding pauri 13

ਸਲੋਕੁ ਮਃ ੧ ॥

Sloak Mehla 1

Chariot = Actions; Charioteer = The thoughts [the working of the Brain]

ਨਾਨਕ ਮੇਰੁ ਸਰੀਰ ਕਾ ਇਕੁ ਰਥੁ ਇਕੁ ਰਥਵਾਹੁ ॥

The soul of the body has one chariot and one charioteer.

ਜੁਗੁ ਜੁਗੁ ਫੇਰਿ ਵਟਾਈਅਹਿ ਗਿਆਨੀ ਬੁਝਹਿ ਤਾਹਿ ॥

In age after age they change; the spiritually wise understand this.

ਸਤਜੁਗਿ ਰਥੁ ਸੰਤੋਖ ਕਾ ਧਰਮੁ ਅਗੈ ਰਥਵਾਹੁ ॥

In the golden age of Satyuga, contentment [actions of peace, helping others,

doing good to others] was the chariot and righteousness [good and noble thoughts] the charioteer.

ਤ੍ਰੈਤੈ ਰਥੁ ਜਤੈ ਕਾ ਜੋਰੁ ਅਗੈ ਰਥਵਾਹੁ ॥

taraytai rath jatai kaa jor agai rathvaahu.

In the silver age of Treta, Celibacy [leaving home and living in caves and forests, vows not to marry like monks, sanyasis etc.] was the chariot and Power [control, discipline, resolve: control of desires, discipline of mind, resolve to hard work] the charioteer.

ਦੁਆਪੁਰਿ ਰਥੁ ਤਪੈ ਕਾ ਸਤੁ ਅਗੈ ਰਥਵਾਹੁ ॥

In the bass age of Dwapar, Penance [self inflicted punishment, body torture, leaving home and living in caves and forests etc., to realise God] was the chariot and Truth the charioteer.

ਕਲਜੁਗਿ ਰਥੁ ਅਗਨਿ ਕਾ ਕੂੜੁ ਅਗੈ ਰਥਵਾਹੁ ॥੧॥

In the iron age of Kalyuga, fire[hatred, enmity, to harm others] is the chariot and falsehood [evil ideas, corrupted thoughts] the charioteer. ||1

Cross Reference : Raga Ramkali M: 3, Page 880

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥

raamkalee mehlaa 3 ghar 1.

Ramkali Mehla 3 Ghar 1:

ਸਤਜੁਗਿ ਸਚੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥

satjug sach kahai sabh ko-ee.

In the Satyuga (the golden age), everyone spoke the Truth.

ਘਰਿ ਘਰਿ ਭਗਤਿ ਗੁਰਮੁਖਿ ਹੋਈ ॥

ghar ghar bhagat gurmukh ho-ee.

In each and every home, the divine worship was performed and everyone was Gurmukh.

ਸਤਜੁਗਿ ਧਰਮੁ ਪੈਰ ਹੈ ਚਾਰਿ ॥

satjug Dharam pair hai chaar.

In the Satyug, the Dharma stood on its four feet, the firm and solid foundation of belief.

ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੇ ਬੀਚਾਰਿ ॥੧॥

gurmukh boojhai ko beehaar. ||1||

Everyone was Gurmukh and they contemplated and understood the secrets of the Shabad. ||1||

ਜੁਗ ਚਾਰੇ ਨਾਮਿ ਵਡਿਆਈ ਹੋਈ ॥

jug chaaray naam vadi-aa-ee ho-ee.

In all four ages, the Nam has its glory and is the greatest of all.

ਜਿ ਨਾਮਿ ਲਾਗੈ ਸੋ ਮੁਕਤਿ ਹੋਵੈ ਗੁਰ ਬਿਨੁ ਨਾਮੁ ਨ ਪਾਵੈ ਕੋਈ ॥੧॥ ਰਹਾਉ ॥

je naam laagai so mukat hovai gur bin naam na paavai ko-ee. ||1||
rahaa-o.

One who holds tight to the Naam is liberated; without the divine Guru, no one obtains the Nam. ||1||Rahau||

ਤ੍ਰੈਤੈ ਇਕ ਕਲ ਕੀਨੀ ਦੂਰਿ ॥

taraytai ik kal keenee door.

In Tretayuga (the silver age) one leg of the Dharma was removed, one pillar of the foundation of Dharma fell.

ਪਾਖੰਡੁ ਵਰਤਿਆ ਹਰਿ ਜਾਣਨਿ ਦੂਰਿ ॥

pakhand varti-aa har jaanan door.

Hypocrisy became prevalent, and most of the people thought that God lived far away.

ਗੁਰਮੁਖਿ ਬੂਝੈ ਸੋਝੀ ਹੋਈ ॥

gurmukh boojhai sojhee ho-ee.

A few who were Gurmukhs still understood and realized God and understood secrets of the Shabad.

ਅੰਤਰਿ ਨਾਮੁ ਵਸੈ ਸੁਖੁ ਹੋਈ ॥੨॥

antar naam vasai sukh ho-ee. ||2||

the Naam abided deep within them, and they were at peace. ||2||

ਦੁਆਪੁਰਿ ਦੂਜੈ ਦੁਬਿਧਾ ਹੋਇ ॥

du-aapur doojai dubiDhaa ho-ay.

In Dwaparyuga (the Brass Age), duality and double-mindedness arose.

ਭਰਮਿ ਭੁਲਾਨੇ ਜਾਣਹਿ ਦੋਇ ॥

bharam bhulaanay jaaneh do-ay.

Superstitions, delusions, doubts and belief in duality became the character of most.

ਦੁਆਪੁਰਿ ਧਰਮਿ ਦੁਇ ਪੈਰ ਰਖਾਏ ॥
du-aapur Dharam du-ay pair rakhaa-ay.
In Dwapar age, Dharma lost another foot and stood lamed on the remaining
two feet.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਤ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ॥੩॥
gurmukh hovai ta naam drirh-aa-ay. ||3||
Still, a few Gurmukh left implanting the Nam deep within. ||3||

ਕਲਜੁਗਿ ਧਰਮ ਕਲਾ ਇਕ ਰਹਾਏ ॥
kaljug Dharam kalaa ik rahaa-ay.
In the Kalyug (the Iron Age) the Dharma was left with only one foot.

ਇਕ ਪੈਰਿ ਚਲੈ ਮਾਇਆ ਮੋਹੁ ਵਧਾਏ ॥
ik pair chalai maa-i-aa moh vaDhaa-ay.
It now walks lamed on one remaining foot and the evil of Maya has taken
over most of the people. Their love and attachment has shifted from the Divine
to Maya.

ਮਾਇਆ ਮੋਹੁ ਅਤਿ ਗੁਬਾਰੁ ॥
maa-i-aa moh at gubaar.
The love and emotional attachment to Maya has brought in total darkness.

ਸਤਗੁਰੁ ਭੇਟੈ ਨਾਮਿ ਉਧਾਰੁ ॥੪॥
satgur bhaytai naam uDhaar. ||4||
Those who still believe in Waheguru and in the Nam they are saved. ||4||

ਸਭ ਜੁਗ ਮਹਿ ਸਾਚਾ ਏਕੋ ਸੋਈ ॥
sabh jug meh saachaa ayko so-ee.
Though the eras have changed, the character of the people has changed
but the only unchangeable has been Waheguru and His love.

ਸਭ ਮਹਿ ਸਚੁ ਦੂਜਾ ਨਹੀ ਕੋਈ ॥
sabh meh sach doojaa nahee ko-ee.
He has been there in all ages as Truth, Compassionate and Merciful.

ਸਾਚੀ ਕੀਰਤਿ ਸਚੁ ਸੁਖੁ ਹੋਈ ॥
saachee keerat sach sukh ho-ee.
Praising the true Master, the peace is attained.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਖਾਣੈ ਕੋਈ ॥੫॥

gurmukh naam vakhaanai ko-ee. ||5||

The Gurmukhs, who are now very few in numbers, recite Nam and are saved ||5||

ਸਭ ਜੁਗ ਮਹਿ ਨਾਮੁ ਉਤਮੁ ਹੋਈ ॥

sabh jug meh naam ootam ho-ee.

Throughout all the ages, the Naam has been the ultimate truth and most sublime concept.

ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥

gurmukh virlaa boojhai ko-ee.

In all ages, only Gurmukhs have understood the secrets of God.

ਹਰਿ ਨਾਮੁ ਧਿਆਏ ਭਗਤੁ ਜਨੁ ਸੋਈ ॥

har naam Dhi-aa-ay bhagat jan so-ee.

Those who meditate on His Name are acceptable to Him and are included in the list of His humble devotees.

ਨਾਨਕ ਜੁਗਿ ਜੁਗਿ ਨਾਮਿ ਵਡਿਆਈ ਹੋਈ ॥੬॥੧॥

naanak jug jug naam vadi-aa-ee ho-ee. ||6||1||

In every era, the Nam is glorified and God's greatness is reckoned. ||6||1||

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ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ga-orhee gu-aarayree mehlaa 3.

Gauri guareri Mehla 3

ਸਤਿਗੁਰੁ ਮਿਲੈ ਵਡਭਾਗਿ ਸੰਜੋਗ ॥

satgur milai vadbhaag sanjog.

One meets the True Guru (Waheguru) through great good fortune and perfect destiny.

ਹਿਰਦੈ ਨਾਮੁ ਨਿਤ ਹਰਿ ਰਸ ਭੋਗ ॥੧॥

hirdai naam nit har ras bhog. ||1||

When the Naam dwells within the heart, then one enjoys the sublime essence of the Master. ||1||

ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਨਾਮੁ ਹਰਿ ਧਿਆਇ ॥

gurmukh paraanee naam har Dhi-aa-ay.

Those people are called Gurmukh, who constantly meditate on the name of Waheguru.

ਜਨਮੁ ਜੀਤਿ ਲਾਹਾ ਨਾਮੁ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥

janam jeet laahaa naam paa-ay. ||1|| rahaa-o.

Be victorious in the game of life, and earn the profit of the Naam. ||1||
Rahau||

ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਰ ਸਬਦੁ ਹੈ ਮੀਠਾ ॥

gi-aan Dhi-aan gur sabad hai meethaa.

Spiritual wisdom and meditation come to those unto whom the Word of Shabad is deemed sweet.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਕਿਨੈ ਵਿਚਲੈ ਚਖਿ ਡੀਠਾ ॥੨॥

gur kirpaa tay kinai virlai chakh deethaa. ||2||

By Guru's Grace, a few have tasted, and seen it. ||2||

ਕਰਮ ਕਾਂਡ ਬਹੁ ਕਰਹਿ ਅਚਾਰ ॥

karam kaand baho karahi achhaar.

They may perform all sorts of religious rituals,

[Rituals krm kwNf - the ceremonial rituals. The ceremonial rituals, beliefs and superstitions bind man in a mental chain that hampers natural growth. The Sikh Gurus waged a life-long war against the rampant superstitions and fruitless rituals. Their struggle was not against any particular religion, but against fear-based rites and rituals. There are hundreds of qualms (pang of conscience) ingrained into the human psyche that even educated people fall prey to.

Every man wishes to seek God and converse with Him, but the so called self styled men of God claim that He reveals himself only to those who observe rituals. In contrast, hymns of Guru Granth Sahib seek a direct dialogue with God bypassing all ceremonial rituals.

It is unfortunate that today the Sikhs were succumbing to imitating the karamkand of the Vedic mantras which should not be the character of a true Sikh. The rituals at the paths (pwT) both at homes and at Gurdwaras, observance of chlias (icIIAw), fear of God's wrath for failing to perform certain routines, feeling a necessity of bathing at holy places to cleanse sins, and observing fasts for fulfilling desires, are all setting in motion new rituals, which are against the Sikhs tenets.

According to the karamkand of Vedic practice the lay men leave the celestial

matters in the hands of qualified Pundits to intercede on their behalf with the heavenly powers. Thus leaving the common man to follow to the daily chores, having engaged the Brahmin to recite mantras sufficient to snare gods and goddesses to placate their whims and fancies, and to let the man live in peace, having duly paid for it.

Majority of the Sikhs have started liking this easy solution of Vedic karmkand, fit to follow even if by replacing the Vedic mantras with Gurbani verses. In the Hindu practice, if the Brahmin sensed strong adverse vibes lurking, he always had a solution (upaya), to demolish the evil forces. It cured the malady, so they say, and put the planets in their right places. The Sikh Bhais (the so called priests) have also started playing the same role and performing the same karamkands to allure common Sikh people.

ਬਿਨੁ ਨਾਵੈ ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਅਹੰਕਾਰ ॥੩॥

bin naavai Dharig Dharig aha^Nkaar. ||3||

but without the Name, the egotistical ones are cursed and doomed. ||3||

Nam is a divine vehicle to reach God. It is a substance of experience and realization. Its study and research is conducted in the laboratory of soul. It is the most effective means of worship and an essential tool of meditation.

Its roots are in the Sanskrit word Naman meaning Name. In Guru Granth Sahib the word has been used:

For God himself - as the Supreme Reality,

For God's remembrance (ਯਾਦ) – as we all miss Him and try to be with Him.

For God's residence – as His whereabouts

For God's glories – as His characteristics

For His Name - to address Him with a specific name,

For His 'Shabad' - the vehicle to reach God, and an essential tool of worship),
and

For a Mantra – an invocation, a divine doctrine

ਬੰਧਨਿ ਬਾਧਿਓ ਮਾਇਆ ਫਾਸ ॥

banDhan baaDhi-o maa-i-aa faas.

They are bound and gagged, and hung by Maya's noose;

Widely speaking Maya is the other name of the whole Creation. It is said that the Creation has a two dimensional vision. Light and Darkness, Good and Bad, Virtues and Evils, High and Low, Heights and Depths etc., are a few example of these dimensional visions.

For general discussion the academics have called only the negative aspect of Creation as Maya, and the positive aspect as Divinity. They have defined Maya as a group of activity (some call this as vices) which takes one away from the Divinity, the collection of wealth which allures towards wrong doing and illusions or delusions which opaque the face of the truth. For example, the

complete Physical theory of Electricity is Maya. When it gives light, it is the positive aspect (usefulness) of electricity, and when it electrocutes and kills it is the negative aspect (harmful) of electricity. All aspects of the Creation have a similar two sided dimensions.

God is the Creator of the universe and, unlike worldly creators, He is not separate from His Creation. In fact He lives within His Creation which is also inhabited by Maya.

Theoretically Maya operates with the help of three inherit Gunas, Rajas, Sattav and Tamas, which effect the thinking and operations of every human mind. One possible explanation of the three guans is as follows:

1. **The Rajas Guna:** It triggers off: Challenges, Hope, Ambition, Anxieties and Optimism. The implementation of this Guna is done with the help of the other two Gunas.
2. **The Sattav Guna:** The Rajas activities are performed and achieved with: Kindness, Contentment, Sense of duty, Discipline, Charity, Calmness, Love, Faithfulness, Restraint, Firmness and Devotion.
3. **The Tamas Guna:** The Rajas activities are accomplished and achieved with Lust, Anger, Greed, Attachment, Ego, Slander, Hatred, Duality, Riot and Cruelty.

The human roles in the Creation can be divided into:

God realisation

practised by Sattav Guna practised by Tamas Gunas

Simran – Nam Japna

Dhain – Nam Japna

Truthful living: Application of Nam – Kirt karna

Sharing: Application of Nam – Wand ke chhakna

The plunge in Maya The Paath of Sahj

This function is called the path of Equilibrium or The Path of Sahj, wherein people while living in Maya do not forget Nam Simran. This is a model of a perfect life of a householder.

ਜਨ ਨਾਨਕ ਛੂਟੈ ਗੁਰ ਪਰਗਾਸ ॥੪॥੧੪॥੩੪॥

jan naanak chhootai gur pargaas. ||4||14||34||

And they shall be released only by Guru's grace. ||4||14||34||

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ਮਹਲਾ ੩ ਗਉੜੀ ਬੈਰਾਗਣਿ ॥

Mehla 3, Gauri Bairagan:

ਜੈਸੀ ਧਰਤੀ ਉਪਰਿਮੇਘੁਲਾ ਬਰਸਤੁ ਹੈ ਕਿਆ ਧਰਤੀ ਮਧੇ ਪਾਣੀ ਨਾਹੀ ॥

jaisee Dhartee oopar mayghulaa barsat hai ki-aa Dhartee maDhay paanee

naahee.

The clouds pour their rain down upon the earth, but isn't there water within the earth as well?

ਜੈਸੇ ਧਰਤੀ ਮਧੇ ਪਾਣੀ ਪਰਗਾਸਿਆ ਬਿਨੁ ਪਗਾ ਵਰਸਤ ਫਿਰਾਹੀ ॥੧॥

jaisay Dhartee maDhay paanee pargaasi-aa bin pagaa varsat firaa-ee. ||1||

Water is contained within the earth; without support, the clouds run around and let down their rain. ||1||

[Earth (or the Earth) is the third planet from the Sun, and the fifth-largest of the eight planets in the Solar System.

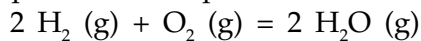
Earth's outer surface is divided into several rigid segments, or tectonic plates. 71% of the surface is covered with salt-water oceans, the remainder consisting of continents and islands; liquid water, necessary for all known life, is not known to exist on any other planet's surface.

Earth interacts with other objects in outer space, including the Sun and the Moon. At present, Earth orbits the Sun once for every roughly 366.26 times it rotates about its axis. This length of time is a sidereal year, which is equal to 365.26 solar days. Earth's only known natural satellite, the Moon, provides ocean tides,

Both the mineral resources of the planet, as well as the products of the biosphere, contribute resources that are used to support a global human population.

Water

Water is formed when oxygen and hydrogen react together at a specific temperature and pressure.



During the reaction 2 moles of hydrogen gas combine with one mole of oxygen gas to produce two moles of steam.

For example:

- Salt Water [e.g., from oceans — contains salt plus many other trace elements (eg iodine)]
- Fresh Water [e.g., from rivers — contains elements washed out of rocks, ground pollutants from farming, effluent from industry]
- Drinking Water [domestic tap water — will contain additives for purification, flouridation,etc] * Mineral Water [bottled water — similar to fresh river water but without pollutants]
- Rain Water [may contain atmospheric pollutants]

Clouds

Clouds are made up of millions of tiny droplets of water and ice.

How are clouds made?

There are 3 conditions that are necessary for cloud formation: lifting (evaporation), cooling and condensation.

The dry air absorbs water by evaporation. The air around us contains water vapour (water vapour is a gas). When this air rises it gets cooler and the water vapour condenses (it turns into tiny drops of water) to form clouds.]

Types of clouds

Meteorologists rank clouds according to their height and whether or not they are flat or puffy. The graph below is easy way to remember clouds.

	Flat	Puffy
Low	Stratus	Cumulus
Medium	Alto stratus	Alto cumulus
High	Cirrostratus	Cirrocumulus
Tall	Cumulonimbus (or Thunderstorm)	

Nimbus means rain cloud.

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ਸਹਜੁ ਅਨੰਦੁ ਸਦਾ ਗੁਰਮਤੀ ਹਰਿ ਹਰਿ ਮਨਿ ਧਿਆਇਆ ॥

sahj anand sadaa gurmatee har har man Dhi-aa-i-aa.

Eternal happiness comes through the knowledge of Gurbani, and by meditating continually on the Name of Waheguru.

ਸਜਣੁ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ ਘਰਿ ਸੋਹਿਲਾ ਗਾਇਆ ॥

sajan har parabh paa-i-aa ghar sohilaa gaa-i-aa.

I have made Waheguru as my best friend, and now I sing his hymns before retiring to bed for sleep.

The word Sohila is derived from sowam wela or savana-da-wela' meaning in the Punjabi and pothhari dialect: the time for sleep. The collection of hymns called Sohila, recorded in Guru Granth Sahib on pages 12/13, is repeated at bedtime by Sikhs. It consists of three hymns of Guru Nanak, one of Guru Ram Das, and one of Guru Arjan. It is also called 'The Song Of Praise.' Some scholar describe it as aq song of separation. Traditionally, it is recited at the time of Sikh cremations.

ਹਰਿ ਦਇਆ ਧਾਰਿ ਪ੍ਰਭੁ ਬੇਨਤੀ ਹਰਿ ਹਰਿ ਚੇਤਾਇਆ ॥

har da-i-aa Dhaar parabh bayntee har har chaytaa-i-aa.

Please shower me with your mercy, and bless me, that I may always meditate on your exalting Name.

ਜਨ ਨਾਨਕੁ ਮੰਗੈ ਧੂੜਿ ਤਿਨ ਜਿਨ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥੪॥੪॥੧੮॥੩੮॥

jan naanak mangai Dhoorh tin jin satgur paa-i-aa. ||4||4||18||38||

We must put on our foreheads the dust of the feet of those who have found the Almighty. ||4||4||18||38||

In Guru Granth Sahib the word Guru has been used in varied meanings denoting God Himself, the Sikh Gurus, the Shabad, and a Teacher; whereas the word Satguru has been used mostly for God and only occasionally for a teacher. At many places the words Satguru and Guru have been used interchangeably, meaning God, to fit the two words in the lyrical rhyme of the composition.

The word Satguru is made of two syllables: Sat, meaning true, perfect, imperishable, everlasting etc and Guru, meaning a perfect teacher. According to one estimate there are 891 counts of Satguru and 931 counts of the word Guru in Guru Granth Sahib. The complete text of each composition has to be carefully read to extract the real meaning of the term.

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ਗੁਰੂੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ਚਉਥਾ ਚਉਪਦੇ

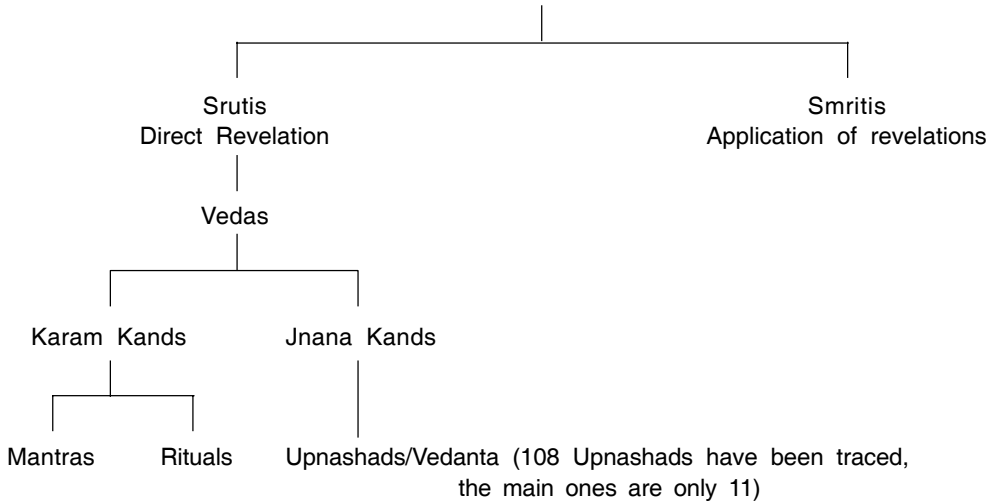
ਪੰਡਿਤੁ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਪੜਿਆ ॥

pandit saasat simrit parhi-aa.

The Pandit - the religious scholar - recites the Shastras and the Simritees.

The Hindu Scriptures

Hindu Scriptures at a glance:



Epics Six books of Law Books

Puranas Ramayan Philosophy Smrutis (Mythology) Mahabaharat (Darshanas) Niti Shastra 18 Main Puranas Kautilya Shastra 46 Upa-Puranas

Others: Upa Vedas Vedangas Agamas Kalpa Sutra (Jainism) Modren

The Hindu religious literature, the most ancient writings in the world, is of two types:

Primary scriptures (Sruti): They are of divine origin, whose truths were directly revealed to ancient rishis (sages) in their deep meditations. Sruti scriptures include the four Vedas Rig, Yajur, Sāma and Atharva Ved and constitute the highest religious authority in Hindu religion.

Secondary scriptures (Smriti): The Smriti scriptures are of human origin and were written to explain the Sruti writings and make them understandable and meaningful to the general population. The Smriti scriptures include five distinct groups of writings :

Itihasas (History or Epics – Ramayan and Mahabharat)

Puranas (Mythology)

Dharma Shastras (Law Codes)

Agamas & Tantras (Sectarian Scriptures).

Darshanas (Manuals of Philosophy)

ਜੋਗੀ ਗੋਰਖੁ ਗੋਰਖੁ ਕਰਿਆ ॥

jogee gorakh gorakh kari-aa.

the Yogi cries out, "Gorakh, Gorakh".

Gorakhnath was an 11th to 12th century Nath yogi, connected to Shaivism (Shaivism, names the oldest of the four sects of Hinduism. Followers of Shaivism, called "Shaivas," and also "Saivas" or "Saivites," revere Shiva as the Supreme Being. Shaivas believe that Shiva is All and in all, the creator, preserver, destroyer, revealer and concealer of all that is. Shaivism is widespread throughout India, Nepal, and Sri Lanka, mostly. Notable areas of the practice of Shaivism also include parts of Southeast Asia like Malaysia, Singapore, and Indonesia.)

The Nath tradition underwent its greatest expansion during the time of Gorakshanath. He produced a number of writings and even today is considered the greatest of the Nath. It has been purported that it was Gorakshanath who wrote the first books on Laya yoga. In India there are many caves, many with temples built over them, where it is said that Gorakshanath spent time in meditation. According to Bhagawan Nityananda, the samadhi shrine (tomb) of Gorakshanath resides at Nath Mandir near the Vajreshwari temple about a kilometer from Ganeshpuri, Maharashtra, India.

ਮੈ ਮੂਰਖੁ ਹਰਿ ਹਰਿ ਜਪੁ ਪੜਿਆ ॥੧॥

mai moorakh har har jap parhi-aa. ||1||

But I am just a fool - I recite only the Name of God. ||1||

ਨਾ ਜਾਨਾ ਕਿਆ ਗਤਿ ਰਾਮ ਹਮਾਰੀ ॥

naa jaanaa ki-aa gat raam hamaaree.

I do not know what my condition shall be, when I am presented to the Almighty.

ਹਰਿ ਭਜ ਮਨ ਮੇਰੇ ਤਰੁ ਭਉਜਲੁ ਤੂ ਤਾਰੀ ॥੧॥ ਰਹਾਉ ॥

har bhaj man mayray tar bha-ojal too taaree. ||1|| rahaa-o.

O my mind, vibrate and meditate on the Name of God. You shall cross over the terrifying world-ocean. ||1||Rahau ||

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ਸੰਨਿਆਸੀ ਬਿਭੂਤ ਲਾਇ ਦੇਹ ਸਵਾਰੀ ॥

sani-aasee bibhoot laa-ay dayh savaaree.

The Sanyasi smears his body with ashes;

A true sanyasi is one who has no attachments to worldly things. He has no self interest and whatever he does is for the benefit of society. This is more a state of mind and does not depend on whether he is a grihasth, brahmachari or sanyasi.

ਪਰ ਤ੍ਰਿਅ ਤਿਆਗੁ ਕਰੀ ਬ੍ਰਹਮਚਾਰੀ ॥

par tari-a ti-aag karee barahamchaaree.

He renounces sexual desires and practices celibacy.

ਮੈ ਮੂਰਖ ਹਰਿ ਆਸ ਤੁਮਾਰੀ ॥੨॥

mai moorakh har aas tumaaree. ||2||

May be, I am just a fool, I have placed all hopes in You, O! Almighty ||2||

ਖੜੀ ਕਰਮ ਕਰੇ ਸੂਰਤਣੁ ਪਾਵੈ ॥

khatree karam karay soortan paavai.

The Khashatriya acts bravely, and is recognized as a warrior.

ਸੂਦੁ ਵੈਸੁ ਪਰ ਕਿਰਤਿ ਕਮਾਵੈ ॥

sood vais par kirat kamaavai.

The Shudra and the Vaisha work for other;

ਮੈ ਮੂਰਖ ਹਰਿ ਨਾਮੁ ਛਡਾਵੈ ॥੩॥

mai moorakh har naam chhadaavai. ||3||

I am a fool but have been saved by the Nam. ||3||

ਸਭ ਤੇਰੀ ਸ੍ਰਿਸਟਿ ਤੂੰ ਆਪਿ ਰਹਿਆ ਸਮਾਈ ॥

sabh tayree sarisat tū^N aap rahi-aa samaa-ee.

The entire Universe is Yours and you yourself permeate and pervade it.

ਗੁਰਮੁਖਿ ਨਾਨਕ ਦੇ ਵਡਿਆਈ ॥

gurmukh naanak day vadi-aa-ee.

The Gurmukhs are those who are blessed with your glorious greatness.

ਮੈ ਅੰਧੁਲੇ ਹਰਿ ਟੇਕ ਟਿਕਾਈ ॥੪॥੧॥੩੯॥

mai anDhulay har tayk tikaa-ee. ||4||1||39||

Though I am blind and ignorant of worldly affairs, but I am intelligent enough to have taken God as my true support. ||4||1||39||

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The following two shabads of Guru Ramdas illustrate different modes and application of love:

In first shabad pada 1 – mother loves to see her son eat

Fish loves to bathe in the water

A true-teacher loves to feed his followers

In first shabad pada 2- A cow's love for her calf

A Bride's love for her groom

In first shabad pada 3 – A rainbird (Papiha, Sarang) love for the rain water

A king's love for his wealth

In first shabad pada 4- A human's love for his estate, and

A Gursikh's love for Waheguru

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥

ga-orhee gu-aarayree mehlaa 4.

ਮਾਤਾ ਪ੍ਰੀਤਿ ਕਰੇ ਪੁਤੁ ਖਾਇ ॥

maataa pareet karay put khaa-ay.

The mother loves to see her son eat.

ਮੀਨੇ (ਮਛਲੀ) ਪ੍ਰੀਤਿ ਭਈ ਜਲਿ ਨਾਇ ॥

meenay pareet bha-ee jal naa-ay.

The fish loves to bathe in the water.

ਸਤਿਗੁਰ ਪ੍ਰੀਤਿ ਗੁਰਸਿਖ ਮੁਖਿ ਪਾਇ ॥੧॥

satgur pareet gursikh mukh paa-ay. ||1||

The True Guru loves to place food in the mouth of His Gursikhs. ||1||

ਤੇ ਹਰਿ ਜਨ ਹਰਿ ਮੇਲਹੁ ਹਮ ਪਿਆਰੇ ॥

tay har jan har maylhu ham pi-aaray.

I request the Almighty to unite me with His loved ones.

ਜਿਨ ਮਿਲਿਆ ਦੁਖ ਜਾਹਿ ਹਮਾਰੇ ॥੧॥ ਰਹਾਉ ॥
jin mili-aa dukh jaahi hamaaray. ||1|| rahaa-o.
Meeting with whom, my sorrows depart. ||1||Rahau||

ਜਿਉ ਮਿਲਿ ਬਛਰੇ ਗਊ ਪ੍ਰੀਤਿ ਲਗਾਵੈ ॥
ji-o mil bachhray ga-oo pareet lagaavai.
As the cow shows her love to her calf when she meets it,

ਕਾਮਨਿ (ਦੁਲਹਣ) ਪ੍ਰੀਤਿ ਜਾ ਪਿਰੁ ਘਰਿ ਆਵੈ ॥
kaaman pareet jaa pir ghar aavai.
and as the bride shows her love for her husband when he returns home,

ਹਰਿ ਜਨ ਪ੍ਰੀਤਿ ਜਾ ਹਰਿ ਜਸੁ ਗਾਵੈ ॥੨॥
har jan pareet jaa har jas gaavai. ||2||
the true believers in Waheguru love to sing His praises to make Him manifest.
||2||

ਸਾਰਿੰਗ ਪ੍ਰੀਤਿ ਬਸੈ ਜਲ ਧਾਰਾ ॥
saaring pareet basai jal Dhaaraa.
The rainbird loves the rain falling in torrents;

ਨਰਪਤਿ (ਰਾਜਾ) ਪ੍ਰੀਤਿ ਮਾਇਆ (ਦੌਲਤ) ਦੇਖਿ ਪਸਾਰਾ ॥
narpat pareet maa-i-aa daykh pasaraa.
The kings love to see their wealth on display.

ਹਰਿ ਜਨ ਪ੍ਰੀਤਿ ਜਪੈ ਨਿਰੰਕਾਰਾ ॥੩॥
har jan pareet japai nirankaaraa. ||3||
The humble servants of the Master love to meditate on the transcendent
God. ||3||

ਨਰ ਪ੍ਰਾਣੀ ਪ੍ਰੀਤਿ ਮਾਇਆ ਧਨੁ ਖਾਟੇ
nar paraanee pareet maa-i-aa Dhan khaatay.
The mortal men love to accumulate wealth and property.

ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰੁ ਮਿਲੈ ਗਲਾਟੇ ॥
gursikh pareet gur milai galaatay.
The GurSikhs love to meet and embrace the Guru.

ਜਨ ਨਾਨਕ ਪ੍ਰੀਤਿ ਸਾਧ ਪਗ ਚਾਟੇ ॥੪॥੩॥੪੧॥

jan naanak pareet saaDh pag chaatay. ||4||3||41||

Let us all, also, love to lick the feet of the Holy who are acceptable to
Waheguru. ||4||3||41||

In second shabad pada 1 – A beggars love for alms,

A hungry person's love for food

A Gurmukh's love for the Guru

In first shabad pada 2- A chakvi's love for the sun

A Gurmukh's love for the Guru

In first shabad pada 3 – A calf's love for its mother's milk

A Gurmukh's love for the Guru

In first shabad pada 4- A person's love for Maya

A Gursikh's love for Waheguru

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥

ga-orhee gu-aarayree mehlaa 4.

ਭੀਖਕ ਪ੍ਰੀਤਿ ਭੀਖ ਪ੍ਰਭ ਪਾਇ ॥

bheekhak pareet bheekh parabh paa-ay.

A beggar loves to receive alms from the wealthy

ਭੂਖੇ ਪ੍ਰੀਤਿ ਹੋਵੈ ਅੰਨੁ ਖਾਇ ॥

bhookhay pareet hovai ann khaa-ay.

The hungry person loves food first and then his/her lover.

ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰ ਮਿਲਿ ਆਘਾਇ ॥੧॥

gursikh pareet gur mil aaghaa-ay. ||1||

The GurSikh loves meeting with the Guru. ||1||

ਹਰਿ ਦਰਸਨੁ ਦੇਹੁ ਹਰਿ ਆਸ ਤੁਮਾਰੀ ॥

har darsan dayh har aas tumaaree.

O my God, please grant me your darshan (vision) ; I place my all hopes in
You.

ਕਰਿ ਕਿਰਪਾ ਲੋਚ ਪੂਰਿ ਹਮਾਰੀ ॥੧॥ ਰਹਾਉ ॥

kar kirpaa loch poor hamaaree. ||1|| rahaa-o.

Shower me with Your mercy, and fulfill my desires. ||1|| Rahau||

ਚਕਵੀ ਪ੍ਰੀਤਿ ਸੂਰਜੁ ਮੁਖਿ ਲਾਗੈ ॥
chakvee pareet sooraj mukh laagai.
The song-bird loves the sun shining in her face.

ਮਿਲੈ ਪਿਆਰੇ ਸਭ ਦੁਖ ਤਿਆਗੈ ॥
milai pi-aaray sabh dukh ti-aagai.
Meeting her beloved, all her pains vanish.

ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰੂ ਮੁਖਿ ਲਾਗੈ ॥੨॥
gursikh pareet guroo mukh laagai. ||2||
The GurSikh loves to look upon the face of the Guru. ||2||

ਬਛਰੇ ਪ੍ਰੀਤਿ ਖੀਰੁ ਮੁਖਿ ਖਾਇ ॥
bachhray pareet kheer mukh khaa-ay.
The calf loves to suck its mother's milk;

ਹਿਰਦੈ ਬਿਗਸੈ ਦੇਖੈ ਮਾਇ ॥
hirdai bigsai daykhai maa-ay.
and its heart blossoms forth upon seeing its mother.

ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰੂ ਮੁਖਿ ਲਾਇ ॥੩॥
gursikh pareet guroo mukh laa-ay. ||3||
The GurSikh loves to look upon the face of the Guru. ||3||

ਹੋਰੁ ਸਭ ਪ੍ਰੀਤਿ ਮਾਇਆ ਮੋਹੁ ਕਾਚਾ ॥
hor sabh pareet maa-i-aa moh kaachaa.
All other closeness and emotional attachments to Maya are false.

ਬਿਨਸਿ ਜਾਇ ਕੂਰਾ ਕਚੁ ਪਾਚਾ ॥
binas jaa-ay kooraa kach paachaa.
Those type of bondage shall pass away, like false and transitory decorations.

ਜਨ ਨਾਨਕ ਪ੍ਰੀਤਿ ਤ੍ਰਿਪਤਿ ਗੁਰੁ ਸਾਚਾ ॥੪॥੪॥੪੨॥
jan naanak pareet taripat gur saachaa. ||4||4||42||
One's heart must be filled with the love of the true Master. ||4||4||42||

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ਗੁਰ ਸੇਵਾ ਆਪਿ ਹਰਿ ਭਾਵੈ ॥
gur sayvaa aap har bhaavai.
Service to the teacher-Guru is pleasing to God.

ਕ੍ਰਿਸਨੁ ਬਲਭਦ੍ਰੁ ਗੁਰ ਪਗ ਲਗਿ ਧਿਆਵੈ ॥

krisan balbhadaro gur pag lag Dhi-aavai.

Even Krishna and Balbhadar meditated on God guided by teacher-Gurus.

The scriptural details and astrological calculations give the date of Krishna's birth as 18th July 3228 BC. Krishna belonged to the Kshatriyas royal family of Mathura, and was the eighth son born to the princess Devaki, and her husband Vasudeva. Mathura was the capital of the Yadavas (also called the Surasenas), to which Krishna's parents Vasudeva and Devaki belonged. The king Kansa, Devaki's brother, had ascended the throne by imprisoning his father, King Ugrasena. Afraid of a prophecy that predicted his death at the hands of Devaki's eighth son, he had locked the couple into a prison cell. After Kansa killed the first six children, and Devaki's apparent miscarriage of the seventh, being transferred to Rohini as Balarama (Balbhadar), Krishna took birth.

Since Vasudeva believed Krishna's life was in danger, Krishna was secretly taken out of the prison cell to be raised by his foster parents, Yasoda and Nanda in Gokula. Two of his other brother/sister also survived, Balarama (Devaki's seventh child, transferred to the womb of Rohini, Vasudeva's first wife) and Subhadra (daughter of Vasudeva and Rohini, born much later than Balarama and Krishna). Kunti, mother of Pandavs was a sister of Vasudeva, and Pandav brothers were Krishna's first cousins. Lord Krishna joined the Ashram of his Guru Sandeepani to have his spiritual education. [Lord Rama had Guru Vasishtha for his spiritual coaching]. Like Krishna, Rama, Buddha, Mahavira and all Sikh Gurus belonged to the Kshatriyas social order.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਆਪਿ ਤਰਾਵੈ ॥੪॥੫॥੪੩॥

naanak gurmukh har aap taraavai. ||4||5||43||

Waheguru Himself saves His devotees and helps them swim across the world ocean. ||4||5||43||

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Gauri Bairagan Mehla 4

ਜੋ ਹਮਰੀ ਬਿਧਿ ਹੋਤੀ ਮੇਰੇ ਸਤਿਗੁਰਾ^{੬੯} ਸਾ ਬਿਧਿ ਤੁਮ ਹਰਿ ਜਾਣਹੁ ਆਪੇ ॥

jo hamree biDh hotee mayray satiguraa saa biDh tum har jaanhu aapay.

My real condition, that how insignificant am I, is known only to You.

ਹਮ ਰੁਲਤੇ ਫਿਰਤੇ ਕੋਈ ਬਾਤ ਨ ਪੂਛਤਾ ਗੁਰ ਸਤਿਗੁਰ ਸੰਗਿ ਕੀਰੇ ਹਮ ਥਾਪੇ ॥

ham rultay firtay ko-ee baat na poochh-taa gur satgur sang keeray ham thaapay.

I was wandering around lost in the dust of life, and no one cared for me. But when I joined the company of the of Sadhsangat, where Almighty dwells, I, the insignificant worm, was raised up and exalted.

ਪੰਨੁ ਪੰਨੁ ਗੁਰੂ ਨਾਨਕ ਜਨ ਕੇਰਾ ਜਿਤੁ ਮਿਲਿਐ ਚੂਕੇ ਸਭਿ ਸੋਗ ਸੰਤਾਪੇ ॥੪॥੫॥੧੧॥੪੯॥

Dhan Dhan guroo naanak jan kayraa jit mili-ai chookay sabh sog santaapay.
||4||5||11||49||

Great is the teacher meeting whom, all sorrows and troubles have come to an end. ||4||5||11||49||

Page 169: The greatest of the great

According to the ontological argument of the existence of God, St. Anslem stated that if one can conceive God then God must exist, and God is the greatest of the great and nothing can be conceived greater than Him. Again according to Rene Descartes, God exists in perfection, and we do conceive a supremely perfect being, and supremely perfect being exists. The Sikh Gurus also call God as the greatest of the great and most perfect of all perfections.

A few adjectives used for Waheguru are as follows:

Shabad 54:

Jagjiwan (ਜਗਜੀਵਨ) = One who gives life to all.

Aprampar (ਅਪਰੰਪਰ) = One who is beyond measurement

Swami (ਸਵਾਮੀ) = the head of the family

Jagdishar (ਜਗਦੀਸ਼ਰ) = the Master of the world

Thakur (ਠਾਕੁਰ) = Highest of the high

Bidatae (Vidatae) (ਬਿਧਾਤਾ) = The author of the world constitution

Shabad 55:

Data (ਦਾਤਾ) = The giver of all bounties

Satguru (ਸਤਿਗੁਰੂ) = The true teacher

Pritpalak (ਪ੍ਰਿਤਪਾਲਕ) = One who looks after others and nourishes them.

Shabad 56:

Dayal (ਦਇਆਲ) = The most compassionate one

Dukh-banjan (ਦੁਖਭੰਜਨ) = One who can kill all pains and sufferings

Parbharam (ਪਾਰਬ੍ਰਹਮ) = The controller of the universe

Page 170, Shabad 57

Sukhdata (ਸੁਖਦਾਤਾ) = The giver of all comforts and happiness

Alakh (ਅਲਖ) = Beyond comprehension

Nirinjan (ਨਿਰੰਜਨ) = Beyond the influence of Maya, Purest of the pure, holiest of the holy

Narhar (ਨਰਹਰਿ) = The Narsingh Avtar (the executioner of evil) who killed Harnakash the evil father of Bhagat Prehlad.

Page 170, Shabad 59

Bhaurangi (ਬਹੁਰੰਗੀ) = Multi-coloured, one who can manifest in any form

Shabad 60

Abinasi (ਅਬਿਨਾਸੀ) = Immortal, one who is beyond death

Parmesar (ਪਰਮੇਸਰ) = The greatest of the great

Agam (ਅਗਮ) = Beyond reach

Agochar (ਅਗੋਚਰ) = Beyond sexual desires

Page 173, shabad 65/66

Nirban (i) (ਨਿਰਬਾਣ (I) = Beyond entanglement

Govinda (goivdw) = One who looks after the animal kingdom (specially cows)

Page 174, shabad 67

Sajan Saini (ਸਜਣੁ ਸੈਣੀ) = A close friend

Raibari (rehbar) (ਰੈਬਾਰੀ, ਰੈਹਬਰ) = One who leads the way

Page 174, Shabad 68

Chogi (ਚੋਜੀ) = One who can perform all miracles

Page 175, shabad 69

Pritam (ਪ੍ਰੀਤਮ) = beloved

Page 175, shabad 71

Sahai (ਸਹਾਈ) = helper

Narpat (ਨਰਪਤਿ) = king of kings

Ananta (ਅਨੰਤਾ) = beyond limits

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The following Shabad of Guru Arjan is very important to illustrate the theory and analysis of the concept of 'Karma'.

Gauri Guareri Mehla 5

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥

ka-ee janam bha-ay keet patangaa.

In many births, perhaps you were a worm or an insect;

ਕਈ ਜਨਮ ਗਜ (ਹਾਥੀ) ਮੀਨ (ਮੱਛੀ) ਕੁਰੰਗਾ (ਹਿਰਨ) ॥

ka-ee janam gaj meen kurangaa.

in many births, perhaps you were an animal (elephant, deer) or a mammal (fish).

ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ ॥

ka-ee janam pankhee sarap ho-i-o.

In many births, perhaps you were a bird or a reptile.

ਕਈ ਜਨਮ ਹੈਵਰ (ਘੋੜਾ) ਬ੍ਰਿਖ (ਬੱਲਦ) ਜੋਇਓ ॥੧॥

ka-ee janam haivar barikh jo-i-o. ||1||

In many births, perhaps you were born to be yoked as an ox or a horse [to pull carts, drive load and give kings and soldiers a ride] ||1||

ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥

mil jagdees milan kee baree-aa.

But the life of a human is given to you to meet the Master.

ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ (ਸਜਾਨਾ) ॥੧॥ ਰਹਾਉ ॥

chirankaal ih dayh sanjaree-aa. ||1|| rahaa-o.

Perhaps, after spending lives in many births, this human body was given to you. ||1|| Rahau||

ਕਈ ਜਨਮ ਸੈਲ (ਚੱਟਾਨ) ਗਿਰਿ (ਪਹਾੜ) ਕਰਿਆ ॥

ka-ee janam sail gir kari-aa.

In many births, perhaps you were a part of rocks and mountains;

ਕਈ ਜਨਮ ਗਰਭ ਹਿਰਿ ਖਰਿਆ (ਬੱਚਾ ਗਿਰਾਨਾ) ॥

ka-ee janam garabh hir khari-aa.

In many births, perhaps you were aborted in the womb;

ਕਈ ਜਨਮ ਸਾਖ (ਟਹਿਣੀ) ਕਰਿ ਉਪਾਇਆ ॥

ka-ee janam saakh kar upaa-i-aa.

In many births, perhaps you were branches and leaves of trees;

ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਭ੍ਰਮਾਇਆ ॥੨॥

lakh cha-oraaseeh jon bharmaa-i-aa. ||2||

Thus you would have wandered through many of the 8.4 million incarnations. ||2||

ਸਾਧਸੰਗਿ ਭਇਓ ਜਨਮੁ ਪਰਾਪਤਿ ॥

saaDhsang bha-i-o janam paraapat.

Now join the the Sadsangat, to reap the true fruits of human life.

ਕਰਿ ਸੇਵਾ ਭਜੁ ਹਰਿ ਹਰਿ ਗੁਰਮਤਿ ॥

kar sayvaa bhaj har har gurmat.

Do seva - selfless service; follow the Guru-teacher's instructions, and vibrate God's name with every breadth.

ਤਿਆਗਿ ਮਾਨੁ ਝੂਠੁ ਅਭਿਮਾਨੁ ॥
ti-aag maan jhooth abhimaan.
Abandon pride, falsehood and arrogance.

ਜੀਵਤ ਮਰਹਿ ਦਰਗਹ ਪਰਵਾਨੁ ॥੩॥
jeevat mareh dargeh parvaan. ||3||
Remain detached in family life, and you shall be welcomed in the court of
the Almighty ||3||

ਜੋ ਕਿਛੁ ਹੋਆ ਸੁ ਤੁਝ ਤੇ ਹੋਗੁ ॥
jo kichh ho-aa so tujh tay hog.
Whatever has been, and whatever shall be, is all controlled by God and is
under His laws.

ਅਵਰੁ ਨ ਦੂਜਾ ਕਰਣੈ ਜੋਗੁ ॥
avar na doojaa karnai jog.
No one else has power to contravene in His laws.

ਤਾ ਮਿਲੀਐ ਜਾ ਲੈਹਿ ਮਿਲਾਇ ॥
taa milee-ai jaa laihi milaa-ay.
We are united with the Almighty, only when He sanctions such a union.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇ ॥੪॥੩॥੭੨॥
kaho naanak har har gun gaa-ay. ||4||3||72||
Always sing the praises of the Almighty who is all powerful, greatest of the
great, and perfectionist of all learnings. ||4||3||72||

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ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥
[The shabad illustrates the belief that there are 8.4 million variety of lives
on the planet earth. A few examples of these lives are highlighted in this
shabad. Reading the text of Guru Granth Sahib it is clear that all these lives are,
in fact, punishment and are a part of human Karma theory]

Gauri Guareri M5
ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥
ka-ee janam bha-ay keet patangaa.
In so many incarnations, you were a worm (small limbless animals having
no backbone) and an insect (tiny animals have 2-4 wings and 6 legs) ;
[It is believed there are 1.1 million variety of insects and worms on earth]

ਕਈ ਜਨਮ ਗਜ (ਹਾਥੀ) ਮੀਨ (ਮੱਛੀ) ਕੁਰੰਗਾ (ਹਿਰਣ) ॥

ka-ee janam gaj meen kurangaa.

in so many incarnations, you were an elephant, a fish and a deer.

[It is believed that there are 3 million variety of animals and 0.9 million variety live in water]

Elephants are the biggest mammals living on land. There are two types of elephants - African elephants and Indian or Asian elephants. Elephants are big animals with long noses called trunks. Their thick grey skin is covered with short spiky hair. Both types of elephants can grow up to 3 metres tall and weigh up to 5 tonnes. They eat grass, bark and fruit from trees, and drink lots of water everyday. They live for up to 70 years. Males have tusks, while Females have only rudimentary or no tusks.

Wildlife biologists in Sri Lanka say they have confirmed for the first time the existence of a long-fabled white elephant.

Historically, white elephants have been considered sacred animals in countries where elephants are domesticated. According to Sakhis the Raja of Assam also presented a white elephant to Guru Gogind Singh. It was named 'Prasadi'. There have been reported sightings of white elephants in Thailand as well).

There are almost 28000 known extant species of fish, The largest confirmed whale shark had a length of 12.65 metres (41.50 ft) and a weight of more than 21.5 tonnes (47,000 lb). The smallest fish on record is a 7.9mm member of the carp family known as Paedocypris progenetica.

Deer are mammals (animals that suckle (feed at the breast) its young) that belong to the family Cervidae. There are many species in the deer family, including various types of deer, moose, elk (wapiti), caribou, and reindeer. Some deer species are social, but others are solitary.

ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ ॥

ka-ee janam pankhee sarap ho-i-o.

In so many incarnations, you were a bird and a snake.

It is believed that there are 1 million variety of birds and 1.1 variety of reptiles on earth]

The Guinness Book of World Records lists the longest ever captured snake to be 32 feet. The average life of a snake is about 20 years. With every bite king cobra inject 6 mil of venom to prey with the help of its fangs. Which is enough for killing elephant in three hours. Venom is produced in salivary glands. When this huge snake injects his venom to a prey his fastest venom paralysis it in two minutes, thus the prey go in comma due to respiratory system failure and prey died.

ਕਈ ਜਨਮ ਹੈਵਰ (ਘੋੜੇ) ਬ੍ਰਿਖ (ਬੱਲਦ) ਜੋਇਓ ॥੧॥

ka-ee janam haivar barikh jo-i-o. ||1||

In so many incarnations, you were yoked as an ox and a horse. ||1||

The ox is considered to be a tolerant, courageous and hardworking strong animal. There are different types of ox with slightly variant characteristic features.

There are over 200 different kinds of horses, but to date there are over 1,700 breeds of recognised horses. Roaning occurs when white hairs are interspersed with the base coat colours. It differs from grey patterning in that greying will tend to start at the head and work down, while as in roans, the head stays slightly darker. There might be a scattering of darker spots as well. Roans happen in all colours - chestnut becomes Strawberry Roan, bays are called Red Roans, and black becomes beautiful Blue Roan. The expected life span of a horse and an ox is approximately twenty to thirty years....

The Sikh chronicles record that Guru Gobind Singh had a blue horse. It is not clear where the blue horse, affectionately known as Neela, was acquired from, it may have been a gift from a royal dignitary or from a devotee. Even today the lineage of the stallions continues at Hazoor Sahib, Nanded. The horses are kept in stables and are bred from the original stallion belonging to Guru Gobind Singh, although over time the blue colour has been diluted down to a grey white. No one is allowed to ride the horses as a mark of respect and they are brought out on the festival of Holla Mahalla or gurpurbs when they are beautifully decorated with tassels and riding gear. On occasions, especially on the festival of Holla Mahalla

ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥

mil jagdees milan kee baree-aa.

Meet the Master of the Universe - now is the time to meet Him.

ਚਿਰੰਕਾਲ (ਬਹੁਤ ਸਦੀਆਂ ਤੋਂ) ਇਹ ਦੇਹ ਸੰਜਰੀਆ (ਬਨਾਣਾ, ਸੰਵਾਰਣਾ) ॥੧॥ ਰਹਾਉ ॥

chirankaal ih dayh sanjaree-aa. ||1|| rahaa-o.

After so very long, this human body was fashioned for you. ||1|| Rahau||

ਕਈ ਜਨਮ ਸੈਲ (ਪੱਥਰ) ਗਿਰਿ (ਪਹਾੜ) ਕਰਿਆ ॥

ka-ee janam sail gir kari-aa.

In so many incarnations, you were rocks and mountains;

[It is recorded that there are 0.4 million variety of other lives on this earth]

Mountains are formed by slow but gigantic movements of the earth's crust (the outer layer of the Earth).

The Earth's crust is made up of 6 huge slabs called plates, which fit together like a jigsaw puzzle. When two slabs of the earth's crust smash into each other

the land can be pushed upwards, forming mountains. Many of the greatest mountain ranges of the world have formed because of enormous collisions between continents.

There are five basic kinds of mountains:

Fold Mountains (Folded Mountains) like Himalayas and Alps

Fault-block Mountains (Block Mountains), Nevada in North America

Dome Mountains

Volcanic Mountains like Mount St. Helens in North America, Mount Pinatubo in the Philippines, and Mount Kea and Mount Loa in Hawaii

Plateau Mountains The mountains in New Zealand are examples of plateau mountains

Stone is a natural solid formation of one or many minerals. There are thousands of types of stone that have been quarried through the centuries. Quarries are located all around the world. A majority of natural stone comes from Italy, Spain, Turkey, United States, Mexico, China, Taiwan, India, Greece, Canada, France, and Brazil.

ਕਈ ਜਨਮ ਗਰਭ ਹਿਰਿ ਖਰਿਆ (ਗਰਬ ਨਾਸ ਹੋਨਾ) ॥

ka-ee janam garabh hir khari-aa.

in so many incarnations, you were aborted in the womb;

Spontaneous abortion (SAB), or miscarriage, is the term used for a pregnancy that ends on it's own, within the first 20 weeks of gestation. (period of carrying baby in the womb)

The reason for miscarriage is varied, and most often the cause cannot be identified. During the first trimester, the most common cause of miscarriage is chromosomal abnormality - meaning that something is not correct with the baby's chromosomes. Most chromosomal abnormalities are the cause of a faulty egg or sperm cell, or are due to a problem at the time that the zygote went through the division process. Other causes for miscarriage include (but are not limited to) :

Hormonal problems, infections or maternal health problems

Lifestyle (i.e. smoking, drug use, malnutrition, excessive caffeine and exposure to radiation or toxic substances)

Implantation of the egg into the uterine lining does not occur properly

Maternal age

Maternal trauma (emotional shock)

ਕਈ ਜਨਮ ਸਾਖ (ਦਰੱਖਤ ਦੀਆਂ ਸ਼ਾਖਾਂ) ਕਰਿ ਉਪਾਇਆ ॥

ka-ee janam saakh kar upaa-i-aa.

in so many incarnations, you developed branches and leaves;

[It is believed that there are 2 million variety of vegetation on earth]

As far as plants go, Bristlecone pines found in the White Mountains in California, have the longest life span of any plant or tree. One such pine named the Methuselah tree is estimated to be 4,725 years old. The average age of a tree depends on the type of tree, pine trees can be between 60 to 80 years where as an oak or yew can be a thousand years and upwards

ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਭ੍ਰਮਾਇਆ ॥੨॥

lakh cha-oraaseeh jon bharmaa-i-aa. ||2||

you wandered through 8.4 million incarnations. ||2||

ਸਾਧਸੰਗਿ ਭਇਓ ਜਨਮੁ ਪਰਾਪਤਿ ॥

saaDhsang bha-i-o janam paraapat.

By the prayers of the Sadhsangat, you obtained this human life.

ਕਰਿ ਸੇਵਾ ਭਜੁ ਹਰਿ ਹਰਿ ਗੁਰਮਤਿ ॥

kar sayvaa bhaj har har gurmat.

Do seva - selfless service; follow the teacher's instructions, and recite God's name...

ਤਿਆਗਿ ਮਾਨੁ ਝੂਠੁ ਅਭਿਮਾਨੁ ॥

ti-aag maan jhooth abhimaan.

Abandon pride, falsehood and arrogance.

ਜੀਵਤ ਮਰਹਿ ਦਰਗਹ ਪਰਵਾਨੁ ॥੩॥

jeevat mareh dargeh parvaan. ||3||

Remain Jiwan-mukt, and you will be welcomed in the court of the Master.

||3||

ਜੋ ਕਿਛੁ ਹੋਆ ਸੁ ਤੁਝ ਤੇ ਹੋਗੁ ॥

jo kichh ho-aa so tujh tay hog.

Whatever has been, and whatever shall be, comes from Waheguru.

ਅਵਰੁ ਨ ਦੂਜਾ ਕਰਣੈ ਜੋਗੁ ॥

avar na doojaa karnai jog.

No one else can do anything at all.

ਤਾ ਮਿਲੀਐ ਜਾ ਲੈਹਿ ਮਿਲਾਇ ॥

taa milee-ai jaa laihi milaa-ay.

We are united with Waheguru, when He so wishes.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇ ॥੪॥੩॥੨੨॥
kaho naanak har har gun gaa-ay. ||4||3||72||
Always sing the praises of Waheguru. ||4||3||72||

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ਗਉੜੀ ਮਹਲਾ ੫ ॥
Gauri Mehla 5

ਵਡੇ ਵਡੇ ਜੋ ਦੀਸਹਿ ਲੋਗ ॥
vaday vaday jo deeseh log.
People who seem to be great and powerful,

ਤਿਨ ਕਉ ਬਿਆਪੈ ਚਿੰਤਾ ਰੋਗ ॥੧॥
tin ka-o bi-aapai chintaa rog. ||1||
They too are afflicted by worry and anxiety. ||1||

ਕਉਨ ਵਡਾ ਮਾਇਆ ਵਡਿਆਈ ॥
ka-un vadaa maa-i-aa vadi-aa-ee.
Who is great? One who has wealth, status or praise?

ਸੋ ਵਡਾ ਜਿਨਿ ਰਾਮ ਲਿਵ ਲਾਈ ॥੧॥ ਰਹਾਉ ॥
so vadaa jin raam liv laa-ee. ||1|| rahaa-o.
No, he alone is great, who is attached with the Almighty||1||

ਭੂਮੀਆ (ਜ਼ਮੀਨਦਾਰ) ਭੂਮਿ ਉਪਰਿ ਨਿਤ ਲੁਝੈ (ਝਗੜਾ ਕਰਣਾ) ॥
bhoomee-aa bhoom oopar nit lujhai.
Landlords fight over their land each day.

ਛੋਡ ਚਲੈ ਤ੍ਰਿਸਨਾ ਨਹੀ ਬੁਝੈ ॥੨॥
chhod chalai tarisnaa nahee bujhai. ||2||
They forget that, in the end, they shall have to leave all their possessions behind. Their desires are never satisfied. ||2||

ਕਹੁ ਨਾਨਕ ਇਹੁ ਤਤੁ ਬੀਚਾਰਾ ॥
kaho naanak ih tat beechaaraa.
The essence of the Truth is.....

ਬਿਨੁ ਹਰਿ ਭਜਨ ਨਾਹੀ ਛੁਟਕਾਰਾ ॥੩॥੪੪॥੧੧੩॥
bin har bhajan naahee chhutkaaraa. ||3||44||113||
that without meditation, there is no salvation, no peace and no happiness||3||44||113||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlaa 5.

Gauri Mehla 5

ਨੇਤ੍ਰ ਪ੍ਰਗਾਸੁ (ਰੌਸ਼ਨੀ) ਕੀਆ ਗੁਰਦੇਵ ॥

naytar pargaas kee-aa gurdayv.

Those who are given light of wisdom by the Almighty.....

ਭਰਮ ਗਏ ਪੂਰਨ ਭਈ ਸੇਵ ॥੧॥ ਰਹਾਉ ॥

bharam ga-ay pooran bha-ee sayv. ||1|| rahaa-o.

Their all sort of doubts and superstitions are dispelled; and their prayers are accepted. ||1|| Rahau||

ਸੀਤਲਾ (ਚੀਚਕ) ਤੇ ਰਖਿਆ ਬਿਹਾਰੀ (ਖੁਸ਼ੀਆਂ ਦੇਨ ਵਾਲਾ) ॥

seetlaa tay rakhi-aa bihaaree.

The All Powerful, the giver of joy, has saved from the deadly attack of smallpox.

Smallpox is an infectious disease unique to humans, caused by either of two virus variants, Variola major and Variola minor. Smallpox is believed to have emerged in human populations about 10,000 BC. During the 18th century the disease killed an estimated 400,000 Europeans per year (including five reigning monarchs). Smallpox was responsible for an estimated 300–500 million deaths during the 20th century alone. As recently as 1967, the World Health Organization (WHO) estimated that 15 million people contracted the disease and that two million died in that year. After successful vaccination campaigns throughout the 19th and 20th centuries, the WHO certified the eradication of smallpox in December 1979.

ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੀ ॥੧॥

paarbarahm parabh kirpaa Dhaaree. ||1||

The supreme Master has granted His Grace. ||1||

ਨਾਨਕ ਨਾਮੁ ਜਪੈ ਸੋ ਜੀਵੈ ॥

naanak naam japai so jeevai.

He alone lives, who recites the Nam.

ਸਾਧਸੰਗਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ॥੨॥੧੦੩॥੧੭੨॥

saaDhsang har amrit peevai. ||2||103||172||

In the company of the Sadhsangat, one drinks Amrit, the drink which makes one immortal (sitting with sadhsangat, reciting shabads with sadsangat, eating langar with sadhsangat makes one immortal. It is believed God is found in sadhsangat). ||2||103||172||

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Gauri Mehla 5

ਬਿਰੁ ਘਰਿ ਬੈਸਹੁ ਹਰਿ ਜਨ ਪਿਆਰੇ ॥

The true devotees of Waheguru, who organize sangats in their homes...

ਸਤਿਗੁਰਿ ਤੁਮਰੇ ਕਾਜ ਸਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥

The great Master resolves all their affairs and remove their difficulties ||1||
Rahau||

ਦੁਸਟ ਦੂਤ ਪਰਮੇਸਰਿ ਮਾਰੇ ॥

The transcendent Waheguru destroys their wicked and evil enemies.

ਜਨ ਕੀ ਪੈਜ ਰਖੀ ਕਰਤਾਰੇ ॥੧॥

Always remember that the Creator has always preserved the honour of His devotees. ||1||

ਬਾਦਿਸਾਹ ਸਾਹ ਸਭ ਵਸਿ ਕਰਿ ਦੀਨੇ ॥

The kings and emperors are all under His power;

ਅੰਮ੍ਰਿਤ ਨਾਮ ਮਹਾ ਰਸ ਪੀਨੇ ॥੨॥

One must drink the divine nectar of Nam [do nitnem.....] ||2||

ਨਿਰਭਉ ਹੋਇ ਭਜਹੁ ਭਗਵਾਨ ॥ (

... Meditate on God's name and shed all fears.

ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਕੀਨੋ ਦਾਨੁ ॥੩॥

The company of Sadh Sangat begets one all the desired gifts. ||3||

ਸਰਣਿ ਪਰੇ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ॥

Always seek the sanctuary of God, the inner-knower, the searcher of hearts;

ਨਾਨਕ ਓਟ ਪਕਰੀ ਪ੍ਰਭ ਸੁਆਮੀ ॥੪॥੧੦੮॥

And grasp the support of God, the Master of the world. ||4||108||

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ਗਉੜੀ ਬੈਰਾਗਣਿ ਰਹੋਏ ਕੇ ਛੰਤ ਕੇ ਘਰਿ ਮਃ ੫

ga-orhee bairaagan raho-ay kay chhant kay ghar mehlaa 5

Gauri Bairagan, Chhants of Rehoay, Mehla 5:

[Rehoay is an old tune which is sung with long measure]

ਹੈ ਕੋਈ ਰਾਮ (ਵਾਹਿਗੁਰੂ) ਪਿਆਰੇ ਗਾਵੈ ॥

hai ko-ee raam pi-aaro gaavai.

Is there anyone who will sing shabad of my beloved Master?

ਸਰਬ ਕਲਿਆਣ (ਆਨੰਦ ਪਾਣਾ) ਸੂਖ ਸਚੁ ਪਾਵੈ ॥ ਰਹਾਉ ॥

sarab kali-aan sookh sach paavai. rahaa-o.

Surely, this will bring all pleasures and comforts for both the reciter and the listener ॥ Rahau ॥

ਬਨੁ ਬਨੁ ਖੋਜਤ ਫਿਰਤ ਬੈਰਾਗੀ (ਵੈਰਾਗੀ) ॥

ban ban khojat firat bairaagee.

The renunciate goes out into the woods, searching for the Master.

ਬਿਰਲੇ ਕਾਹੂ ਏਕ ਲਿਵ ਲਾਗੀ ॥

birlay kaahoo ayk liv laagee.

But those who embrace love for the Master are very rare.

ਜਿਨਿ ਹਰਿ ਪਾਇਆ ਸੇ ਵਡਭਾਗੀ ॥੧॥

jin har paa-i-aa say vadbhaagee. ॥1॥

Those who find the Almighty are very fortunate and blessed. ॥1॥

ਬ੍ਰਹਮਾਦਿਕ ਸਨਕਾਦਿਕ (ਬ੍ਰਹਮਾ ਦੇ ਚਾਰ ਪੁੱਤਰ) ਚਾਹੈ ॥

barahmaadik sankaadik chaahai.

The gods like Brahma and his four sons also yearn for Him;

[Sankadik refer to the four Kumaras, sons of Brahma called Sanak Kumar, Sanandan Kumar, Snatan Kumar and Sanat Kumar. They are believed to have appeared in the beginning of creation, and are specifically empowered to distribute transcendental knowledge. They are empowered with tjnana-sakti, and are also known as saktayavesa-avatars.]

ਜੋਗੀ ਜਤੀ ਸਿਧ ਹਰਿ ਆਹੈ (ਚਾਹੁੰਦੇ ਹਨ) ॥

jogee jatee siDh har aahai.

the Yogis, celibates and Siddhas also yearn for the Master.

[Yogis, Jatis and Siddhs were different groups of people who had set forth in pursuit of the Almighty in their own way. They all had forsaken their homes and worldly attachment, were living on alms and had their own outer wearings and garbs]

[Yogis believed in rigorous yogas and also had a distinctive outer look, they wore: large earrings, ashes on the body, kept matted hair, a large bag and a staff. They lived in forests and at graves and near cremations grounds. They lived on alms.

A Jati means a celibate or a sanyasi. A sanyasi is one who has no attachments to worldly things and have given up all sexual activities. Many Sanyasis belong to certain specific religious orders who have given off all their worldly things or desires & have dedicated their lives to God and rely solely on alms.

In a different sense Jatis (the word literally means “births”) comprise the subcastes found within the four major castes, or varnas, of the Indian caste system. Each jati typically has an association with a traditional job function in Hindu society, although religious beliefs (e.g. Sri Vaishnavism or Veera Saivism) or linguistic groupings define some jatis. A person’s surname typically reflects a jati association: thus Gandhi = greengrocer, Dhobi = washerman, Srivastava = military scribe, etc. In any given location in India 500 or more jatis may co-exist.

A Siddha in Sanskrit means “one who is accomplished” and refers to perfected human-beings who have transcended the ahamkara (ego), have subdued their minds to be subservient to their awareness, and have transformed their bodies dominated by sattva-guna. This is usually accomplished only by persistent meditation. The siddhi in its pure form means “the attainment of flawless identity with the Reality. There are 84 different groups of Siddhs]

ਜਿਸਹਿ ਪਰਾਪਤਿ ਸੋ ਹਰਿ ਗੁਣ ਗਾਹੈ ॥੨॥

jisahi paraapat so har gun gaahai. ||2||

One who is so blessed, recites the shabads of Waheguru. ||2||

ਤਾ ਕੀ ਸਰਣਿ ਜਿਨ ਬਿਸਰਤ ਨਾਹੀ ॥

taa kee saran jin bisrat naahee.

I seek the shelter of those who have not forgotten Waheguru.

ਵਡਭਾਗੀ ਹਰਿ ਸੰਤ ਮਿਲਾਹੀ ॥

vadbhaagee har sant milaahee.

By great good fortune, one meets Waheguru’s true devotees.

ਜਨਮ ਮਰਣ ਤਿਹ ਮੂਲੇ ਨਾਹੀ ॥੩॥

janam maran tih moolay naahee. ||3||

They are not subject to the cycle of birth and death. ||3||

ਕਰਿ ਕਿਰਪਾ ਮਿਲੁ ਪ੍ਰੀਤਮ ਪਿਆਰੇ ॥

kar kirpaa mil pareetam pi-aaray.

Show your mercy, and lead me to meet You, O my darling beloved Waheguru.

ਬਿਨਉ ਸੁਨਹੁ ਪ੍ਰਭ ਉਚ ਅਪਾਰੇ ॥
bin-o sunhu parabh ooch apaaray.
Hear my prayer, O greatest of the great;

ਨਾਨਕੁ ਮਾਂਗਤੁ ਨਾਮੁ ਅਧਾਰੇ ॥੪॥੧॥੧੧੭॥
naanak maa^Ngat naam aDhaaray. ||4||1||117||
Let us all pray for the support of the Divine Name. ||4||1||117||

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ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫
raag ga-orhee poorbee mehlaa 5
Raag Gauree Purbi Mehla 5

ਕਵਨ ਗੁਨ ਪ੍ਰਾਨਪਤਿ ਮਿਲਉ ਮੇਰੀ ਮਾਈ ॥੧॥ ਰਹਾਉ ॥
kavan gun paraanpat mila-o mayree maa-ee. ||1|| rahaa-o.
By what virtues can I meet the giver of life (Waheguru), O my mother?
||1|| Rahau||

ਰੂਪ ਹੀਨ ਬੁਧਿ ਬਲ ਹੀਨੀ ਮੋਹਿ ਪਰਦੇਸਨਿ ਦੂਰ ਤੇ ਆਈ ॥੧॥
roop heen buDh bal heenee mohi pardaysan door tay aa-ee. ||1||
I have no beauty, knowledge or strength; I am a stranger, and have come
from far away land. ||1||

ਨਾਹਿਨ ਦਰਬ (ਅਮੀਰ, ਧਨ ਦਾ ਮਾਲਕ) ਨ ਜੋਬਨ ਮਾਤੀ ਮੋਹਿ ਅਨਾਥ ਕੀ ਕਰਹੁ ਸਮਾਈ ॥੨॥
naahin darab na joban maatee mohi anaath kee karahu samaa-ee. ||2||
I am not wealthy or youthful. I am an orphan - please, unite me with
Yourself. ||2||

ਖੋਜਤ ਖੋਜਤ ਭਈ ਬੈਰਾਗਨਿ ਪ੍ਰਭ ਦਰਸਨ ਕਉ ਹਉ ਫਿਰਤ ਤਿਸਾਈ ॥੩॥
khojat khojat bha-ee bairaagan parabh darsan ka-o ha-o firat tisaa-ee. ||3||
Searching and searching, I have detached myself from desires and have
become an ascetic. I have been wandering around, searching for the blessed
vision of Waheguru. ||3||

ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ ਨਾਨਕ ਸਾਧਸੰਗਿ ਮੇਰੀ ਜਲਨਿ ਬੁਝਾਈ ॥੪॥੧॥੧੧੮॥
deen da-i-aal kirpaal parabh naanak saaDhsang mayree jalan bujhaa-ee.
||4||1||118||

Waheguru is compassionate, and merciful. In the sadhsangat, the fire of
desire will be automatically quenched. ||4||1||118||

ਗਉੜੀ ਮਹਲਾ ੫ ॥
Gauri Mehla 5

ਅਉਧ (ਜੀਵਨ ਕਾਲ) ਘਟੈ ਦਿਨਸੁ ਰੈਨਾਰੇ (ਰਾਤ) ॥ ਓ-ਧਹ ਗਹਓਟਓ ਦਨਿਓਸ ਰਓਨਿਓਓਰਓ.
This life is diminishing, day and night.

ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥
man gur mil kaaj savaaray. ||1|| rahaa-o.
Meeting with the Guru, your affairs shall be resolved. ||1||Rahau||

ਕਰਉ ਬੇਨੰਤੀ ਸੁਨਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੋਲਾ ॥
kara-o baynantee sunhu mayray meetaa sant tahal kee baylaa.
Listen, my friends, I beg of you: now is the time to serve the saints

ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ ॥੧॥
eehaa khaat chalthu har laahaa aagai basan suhaylaa. ||1||
In this world, earn the profit of Waheguru's Name, and hereafter, you shall dwell in peace. ||1||

ਇਹੁ ਸੰਸਾਰੁ ਬਿਕਾਰੁ ਸਹਸੇ ਮਹਿ ਤਰਿਓ ਬੁਰਮ ਗਿਆਨੀ ॥
ih sansaar bikaar sahsay meh tari-o barahm gi-aanee.
This world is engrossed in corruption and cynicism. Only those who know God are saved.

ਜਿਸਹਿ ਜਗਾਇ ਪੀਆਏ ਹਰਿ ਰਸੁ ਅਕਥ ਕਥਾ ਤਿਨਿ ਜਾਨੀ ॥੨॥
jisahi jagaa-ay pee-aa-ay har ras akath kathaa tin jaanee. ||2||
Those who are awakened by Waheguru himself, come to know His secrets and rejoice the sound of the Divine ||2||

ਜਾ ਕਉ ਆਏ ਸੋਈ ਵਿਹਾਝਹੁ (ਵਿਓਪਾਰ) ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ ॥
jaa ka-o aa-ay so-ee vihaajhahu har gur tay maneh basayraa.
Enter into that business for which you have come into the world, and remember that Waheguru will come and live in your heart by following the teaching of the teacher-Guru.

ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ ਬਹੁਰਿ ਨ ਹੋਇਗੋ ਫੇਰਾ ॥੩॥
nij ghar mahal paavhu sukh sehjay bahur na ho-igo fayraa. ||3||
And within the home of your own inner being, you shall find the Almighty and you will be released from the cycle of incarnation. ||3||

ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ ॥

antarjaamee purakh biDhaatay sarDhaa man kee pooray.

Waheguru is the inner-knower and searcher of hearts. He is also the controller of destiny. He is the ultimate judge of our karmas.

ਨਾਨਕੁ ਦਾਸੁ ਇਹੀ ਸੁਖੁ ਮਾਗੈ ਮੋ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਪੂਰੇ ॥੪॥੩॥੧੨੪॥

naanak daas ihee sukh maagai mo ka-o kar santan kee Dhooray.
||4||3||124||

Beg from Him the company of the holy and the happiness will automatically follow. ||4||3||124||

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ਰਾਗੁ ਗੌੜੀ ਮਾਲਵਾ ਮਹਲਾ ੫

raag gourhee maalvaa mehlaa 5

Raag Gauri Malwa, Mehla 5

ਹਰਿ ਨਾਮੁ ਲੇਹੁ ਮੀਤਾ (ਮੇਰੇ ਦੋਸਤ) ਲੇਹੁ ਆਗੈ ਬਿਖਮ (ਔਕੜਾਂ ਵਾਲਾ) ਪੰਥੁ ਭੈਆਨ (ਭਿਆਨਕ) ॥੧॥
ਰਹਾਉ ॥

har naam layho meetaa layho aagai bikham panth bhai-aan. ||1|| rahaa-o.
Recite Waheguru's Name; O my friend, recite it. Hereafter, the path is terrifying and treacherous. ||1|| Rahau||

ਸੇਵਤ ਸੇਵਤ ਸਦਾ ਸੇਵਿ ਤੇਰੈ ਸੰਗਿ ਬਸਤੁ ਹੈ ਕਾਲੁ ॥

sayvat sayvat sadaa sayv tayrai sang basat hai kaal.

Serve forever Waheguru and His creation. The death hangs over your head.

ਕਰਿ ਸੇਵਾ ਤੂੰ ਸਾਧ ਕੀ ਹੋ ਕਾਟੀਐ ਜਮ ਜਾਲੁ ॥੧॥

kar sayvaa too^N saaDh kee ho kaatee-ai jam jaal. ||1||

Do selfless sewa of the holy people, and the noose of death shall be automatically cut away. ||1||

ਹੋਮ (ਹਵਨ) ਜਗ (ਯਗ) ਤੀਰਥ ਕੀਏ ਬਿਚਿ ਹਉਮੈ ਬਧੇ ਬਿਕਾਰ ॥

hom jag tirath kee-ay bich ha-umai baDhay bikaar.

One may make burnt offerings, sacrificial feasts and pilgrimages to sacred shrines, but if these acts are performed in egotism then one achieves nothing, rather one's corruption increases by leaps and bounds.

ਨਰਕੁ ਸੁਰਗੁ ਦੁਇ ਭੁੰਚਨਾ ਹੋਇ ਬਹੁਰਿ ਬਹੁਰਿ ਅਵਤਾਰ ॥੨॥

narak surag du-ay bhunchanaa ho-ay bahur bahur avtaar. ||2||

One goes through both heaven or hell, and is reincarnated over and over again. ||2||

ਸਿਵ ਪੁਰੀ ਬ੍ਰਹਮ ਇੰਦ੍ਰ ਪੁਰੀ ਨਿਹਚਲ ਕੋ ਥਾਉ ਨਾਹਿ ॥

siv puree barahm indar puree nihchal ko thaa-o naahi.

The realm of Shiva (Shivpuri), the realms of Brahma (Brahmpuri) and Indra (Indrapuri) are also temporary places. In fact there is no place anywhere which can be called a permanent place.

ਬਿਨੁ ਹਰਿ ਸੇਵਾ ਸੁਖੁ ਨਹੀ ਹੋ ਸਾਕਤ ਆਵਹਿ ਜਾਹਿ ॥੩॥

bin har sayvaa sukh nahee ho saakat aavahi jaahi. ||3||

Without serving Waheguru, there is no peace at all. The faithless cynic comes and goes in reincarnation. ||3||

ਜੈਸੋ ਗੁਰਿ ਉਪਦੇਸਿਆ ਮੈ ਤੈਸੋ ਕਹਿਆ ਪੁਕਾਰਿ ॥

jaiso gur updaysi-aa mai taiso kahi-aa pukaar.

As the teacher-Guru has taught me, so have I spoken.

ਨਾਨਕੁ ਕਹੈ ਸੁਨਿ ਰੇ ਮਨਾ ਕਰਿ ਕੀਰਤਨੁ ਹੋਇ ਉਧਾਰੁ ॥੪॥੧॥੧੫੮॥

naanak kahai sun ray manaa kar keertan ho-ay uDhaar. ||4||1||158||

Listen, people at large: sing the kirtan of Waheguru's praises, and you shall be saved. ||4||1||158||

Shivpuri on Earth - The 12 Jyotirlingas

Apart from a dwelling place in heavens called Shivpuri, Shiv and Parvati also have twelve places of residence on earth and, according to the Hindu belief, the place where Lord Siva and Parvathi stayed, on earth, came to be known as Sri Sailam. There are 12 shrines enshrining Shiva in the form of a Jyotirlingam, have been held in reverence since time immemorial in the Indian system of beliefs.

The Dwadasa Jyotirlinga shrines or the. The (Barah Jyotirlingas)

1. Somnath in Saurashtra (Kathiawad), Gujarat
2. Mallikarjun in Shrishailam or Srisailam AP (also listed as a Shakti Pitha site).
3. Mahakal in Ujjain or Mahakalaswar at Ujjain, MP state.
4. Omkar in Mammalleshwaram (at Omkareshwar on the river Narmada, MP)
5. Vajjnath in Parli (Vaidyanath at Deogarh, Bihar)
6. Bhima Shankar in Dakini northwest of Poona, in Dhakini, Maharashtra
7. Rameshwaram in Setubandha, TamilNadu
8. Nagesh, Naganath/Nageshwar, in Darukavana, Maharaashtra
9. Vishweshwar/Viswanath in Banaras/Varanasi, UP.

10. Trimbakeshwar near Nasik on the banks of river Gautami/
Godavari, Maharashtra
11. Kedarnath/Kedareshwar in Utterkhand Himalayas, UP
12. Ghurmeshwar in Shivalaya OR Grineshwar in Visalakam, near
Ellora caves,



Maharashtra

It is believed that one who recites these 12 names regularly in the morning and evening washes all the sins committed in the previous 7 births and attains all the powers and Siddhis.

Brahma and Creation

It is Hindu belief that at the beginning of the process of creation, Brahmâ created eleven Prajapatis, who are believed to be the fathers of the human race. The Manu Smriti enumerates them as Marici, Atri, Angiras, Pulastya, Pulaha, Kratuj, Vashishta, Pracetas or Daksha, Bhrgu, and Narada. He is also said to

have created the seven great sages or the Saptarishis to help him create the universe.

Brahma's temple

The only standing Hindu temple in India dedicated to Lord Brahma, the creator of the universe is in Puskar, Rajasthan. The structure around the temple was built in the 14th century and stands on a high platform near Pushkar lake.

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ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫ ॥

ga-orhee maalaa mehlaa 5.

Gauri Mehla 5

ਉਬਰਤ (ਬਚਣਾ) ਰਾਜਾ ਰਾਮ (ਵਾਹਿਗੁਰੂ, ਰਾਜਿਆਂ ਦਾ ਰਾਜਾ) ਕੀ ਸਰਣੀ ॥

ubrat raajaa raam kee sarnee.

Those who take to the sanctuary of Waheguru, the king of kings, are saved.

ਸਰਬ ਲੋਕ (ਸਾਰਾ ਜਗਤ) ਮਾਇਆ ਕੇ ਮੰਡਲ ਗਿਰਿ ਗਿਰਿ ਪਰਤੇ ਧਰਣੀ (ਧਰਤੀ) ॥੧॥ ਰਹਾਉ ॥

sarab lok maa-i-aa kay mandal gir gir partay Dharnee. ||1|| rahaa-o.

All other people, of all continents, engrossed in the mansion of Maya, fall flat on their faces on the ground. ||1|| Rahau||

ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ਬੀਚਾਰੇ ਮਹਾ ਪੁਰਖਨ ਇਉ ਕਹਿਆ ॥

saasat simrit bayd beecharay mahaa purkhan i-o kahi-aa.

The great men have studied the Shastras, the Smirittees and the Vedas, and they have said this:

[Shastra are six books of Hindu philosophy; Smirities include: 18 Puranas, 2 Epics, the Law book of Manu; Vedas are the Divine word in human speech, there are four Vedas: Rig, Yagur, Sam and Athur.]

ਬਿਨੁ ਹਰਿ ਭਜਨ ਨਾਹੀ ਨਿਸਤਾਰਾ (ਮੁਕਤੀ, ਕਲਿਆਣ) ਸੁਖੁ ਨ ਕਿਨਹੂੰ ਲਹਿਆ ॥੧॥

bin har bhajan naahee nistaaraa sookh na kinhoo^N lahi-aa. ||1||

“Without Waheguru’s meditation, there is no emancipation, and no one has ever found peace.”||1||

ਤੀਨਿ ਭਵਨ ਕੀ ਲਖਮੀ ਜੋਰੀ ਬੁਝਤ ਨਾਹੀ ਲਹਰੇ ॥

teen bhavan kee lakhmee joree boojhat naahee lahray.

People may accumulate all wealth of the three worlds, the sky, the earth and the netherland (patal pwqwl), but the waves of greed are still not subdued.

[three worlds: The word three bhavan has been used in many different senses in the scriptures. A few explanations are given hereunder:

The three worlds of existence, *triloka*, are the primary hierarchical divisions of the cosmos.

- Bhuloka: "Earth world," the physical plane.
- Antarloka: "Inner or in-between world," the subtle or astral (of stars, the spirit world) plane.
- Sivaloka: "World of Siva," and of the Gods and highly evolved souls; the causal plane, also called

Karanaloka

The three-world cosmology is readily found in Hindu scriptures. In the major Upanishads of the Vedas we find numerous citations, with interesting variations.

Verse 1.5.17 of the Brihadaranyaka Upanishad states:

"Now, there are, verily, three worlds, the world of men (*Manushyaloka*), the world of the fathers (*Pitri-loka*) and the world of the gods (*Devaloka*)..."

Later, verse 6.2.15 refers to the two higher worlds as the *Devaloka* and the *Brahmaloka*.

The *Katha Upanishad*, verse 2.3.8, omitting the world of men, lists the *Pitri-loka*, the *Gandharvaloka* (world of fairies or elementals) and the *Brahmaloka* (world of God).

Another perspective of three worlds is offered in the *Prashna Upanishad* 3.8, which lists the world of good (*Punyaloka*), the world of evil (*Papaloka*) and the world of men (*Manushyaloka*).

Scriptures offer several other cosmological perspectives, most importantly:

Seven upper worlds (*sapta urdhvaloka*) and seven lower worlds (*sapta adholoka*), which correspond to the 14 *chakras* and make up the "world-egg of God," the universe, called *Brahmanda*.

The seven upper worlds are *Bhuloka*, *Bhuvanloka*, *Svarloka*, *Maharloka*, *Janaloka*, *Tapaloka* and *Satyloka*. The second, third and fourth comprise the subtle plane. The highest three comprise the causal plane. The causal plane is the world of light and blessedness, the highest of heavenly regions, extolled in the scriptures of all faiths. It is the foundation of existence, the source of visions, the point of conception, the apex of creation. The causal plane is the abode of Lord Siva and His entourage of *Mahadevas* and other highly evolved souls who exist in their own self-effulgent form—radiant bodies of centillions of quantum light particles."

The seven lower worlds, collectively known as *Naraka* or *Patala*, are (from highest to lowest) *Put*, *Avichi*, *Samhata*, *Tamisra*, *Rijisha*, *Kudmala* and *Kakola*.

No speech comes out of the mouth without first occurring in the mind. Mind is subtle, speech is gross.

When there is a wound and it is a festering sore, the hand coming a few inches near the wound would feel as if it is touching the wound. The hand touches the subtle body of the wound.

The story of Patals (Naraks) and king Bali

The shastras cite that Prahlad's grandson, King Bali performed a grand Ashwamegh Yagna at Bhrugukutch (Bharuch) on the banks of the river Narmada. Of the 100 yagnas to be completed, he was performing the final. And one who performed 100 yagnas became Lord Indra. The threat of being toppled frightened the reigning Indra, who divulged his predicament to Aditi, his mother. He also informed her of the three insuperable weapons, already procured by Bali from a previous yagna: a divine chariot, a wishing plate and an indestructible armour. With these he could reign terror and attain victory. In turn, Aditi informed her consort, Kashyap, of their son's imminent doom.

Kashyap advised her, "Accept the Lord's refuge and offer sincere devotion. Devotion offered by the meek bears fruit more easily than by anybody else."

Aditi therefore performed a twelve-day vrat known as Payovrat. This pleased the Lord, who granted her a boon to resolve her problem.

As a result Lord Vishnu was born to her as Vamanji - a dwarf - on Bhadarva sud 12. In the garb of a brahmachari, he approached King Bali at Bhrugukutch.

King Bali welcomed the brahmachari. He requested him to ask for whatever alms he wished.

Vamanji replied, "O King of demons! I only wish for a three strides of land."

Astonished, Bali said, "O Batuk, you are just a little boy and do not understand things. What can you do with three strides of land? At least ask for enough land to will sustain you."

The Lord chuckled. "O king! He is happy who accepts that which is granted by the Lord. Such contentment is the root of moksha. Conversely, one who has not subdued his senses will not be content with even the three worlds."

This pleased Bali, who pledged to grant some land. When Shukracharya, the guru of the demons heard of his pledge, he arrived hotfoot. He warned the king, "O Bali! He is none other than Lord Vishnu. He'll take everything." But King Bali remained undaunted, keeping his word. Shukracharya cursed him. Bali accepted the curse.

At that instant, the little Lord transformed into a colossus. In one stride he covered the whole of earth. With his second he covered the sky and heavens, including Maharlok, Janlok, Taplok and Satyalok! "Where should I now place the third stride?" he asked Bali. With humility, Bali replied, "O Lord, set your foot (third stride) on my head." Vamanji then placed his foot on Bali's head and drove him down into Patal. Pleased with the demon king's selfless devotion,

the Lord granted him a boon to remain at his doorstep. King Bali's wife, Vindhyavali, wholeheartedly supported his gift to Vamanji.

It is reported that Vamanji's ashram is situated in a town named Baksaar in the Shahaabad district of Bihar. On this same site, the rishi Vishwamitra founded his own ashram. The Vaman Puran cites 131 sacred places of Lord Vamanji.

Nether worlds (Patala-loka) which as per Hindu cosmogony is hell and lies below the surface of the earth.

ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਕਹਾ ਬਿਤਿ (ਟਿਕਾਓ) ਪਾਵੈ ਫਿਰਤੋ ਪਹਰੇ ਪਹਰੇ (ਹਰ ਵੇਲੇ) ॥੨॥

bin har bhagat kahaa thit paavai firto pahray pahray. ||2||

Without worship of Waheguru, where can anyone find stability? People wander around endlessly. ||2||

ਅਨਿਕ ਬਿਲਾਸ (ਪਰਚਾਵਾ) ਕਰਤ ਮਨ ਮੋਹਨ (ਮਨ ਨੂੰ ਖਿਚਣ ਵਾਲੇ) ਪੂਰਨ ਹੋਤ ਨ ਕਾਮਾ ॥
anik bilaas karat man mohan pooran hot na kaamaa.

People engage in all sorts of mind-enticing pastimes, but their passions are not fulfilled.

ਜਲਤੋ ਜਲਤੋ ਕਬਹੂ ਨ ਬੂਝਤ ਸਗਲ ਬ੍ਰਿਥੇ ਬਿਨੁ ਨਾਮਾ ॥੩॥

jalto jalto kabhoo na boojhat sagal barithay bin naamaa. ||3||

They burn in the fire of desires, and are never satisfied; without Waheguru's Name, it is all useless. ||3||

ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਮੀਤਾ ਇਹੈ ਸਾਰ ਸੁਖ ਪੂਰਾ ॥

har kaa naam japahu mayray meetaa ihai saar sukh pooraa.

Recite the Name of Waheguru, my friend; this is the essence of perfect peace.

ਸਾਧਸੰਗਤਿ ਜਨਮ ਮਰਣੁ ਨਿਵਾਰੈ ਨਾਨਕ ਜਨ ਕੀ ਪੂਰਾ ॥੪॥੪॥੧੬੨॥

saaDhsangat janam maran nivaarai naanak jan kee Dhooraa.
||4||4||162||

The company of the sadhsangat puts a halt on the cycle of incarnation. The dust of the feet of the sangat is a supreme gift. ||4||4||162||

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ਗਉੜੀ ਮਹਲਾ ੫ ਮਾਂਝ ॥

Gauri Mehla 5, Maj

ਦੁਖ ਭੰਜਨੁ (ਨਾਸ ਕਰਨਾ) ਤੇਰਾ ਨਾਮੁ ਜੀ ਦੁਖ ਭੰਜਨੁ ਤੇਰਾ ਨਾਮੁ ॥

dukh bhanjan tayraa naam jee dukh bhanjan tayraa naam.

The sorrows are destroyed by reciting your Name; Humming your Name

destroys all pains and miseries. [People call you the destroyer of sorrows]
[Nam is a corporate word and includes God's name, His attributes His teachings, the application of His teachings and many more divine concepts]

ਆਠ ਪਹਰ ਆਰਾਧੀਐ ਪੂਰਨ ਸਤਿਗੁਰ ਗਿਆਨੁ ॥੧॥ ਰਹਾਉ ॥

aath pahar aaraaDhee-ai pooran satgur gi-aan. ||1|| rahaa-o.

The true knowledge about Waheguru suggests that His Name must be hummed twenty-four hours a day ||1|| Rahau ||

[A pehr is of 3 hours, and a day is divided into 4 pehrs so is a night; the day starts at 6 a.m. and night starts at 6 p.m.]

ਜਿਤੁ ਘਟਿ (ਹਿਰਦਾ) ਵਸੈ ਪਾਰਬ੍ਰਹਮੁ ਸੋਈ ਸੁਹਾਵਾ ਥਾਉ ॥

jit ghat vasai paarbarahm so-ee suhaavaa thaa-o.

The heart, in which the supreme Master comes and resides, becomes most beautiful and romantic.

[In poetic terms HEART is the locus of feelings and intuitions e.g., "in your heart you know it is true"; "her story would melt your bosom" In biological term it is the hollow muscular organ located behind the sternum (breast bone) and between the lungs; its rhythmic contractions move the blood through the body; "he stood still, his heart thumping wildly"]

ਜਮ ਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵਈ ਰਸਨਾ ਹਰਿ ਗੁਣ ਗਾਉ ॥੧॥

jam kankar nayrh na aavee rasnaa har gun gaa-o. ||1||

The messenger of death does not even approach those who sing the praises of Waheguru. ||1||

[Jams are the muscle men of Dharamraj, the Hindu god of death. In Guru Granth Sahib, there is a repeated mention of Dharamraj and Jams]

ਸੇਵਾ ਸੁਰਤਿ (ਸੁਚੇਤ) ਨ ਜਾਣੀਆ ਨਾ ਜਾਪੈ ਆਰਾਧਿ (ਭਗਤੀ) ॥

sayvaa surat na jaanee-aa naa jaapai aaraaDh.

I have not understood the wisdom of serving Waheguru, nor have I learnt the correct method of worship.

ਓਟ ਤੇਰੀ ਜਗਜੀਵਨਾ ਮੇਰੇ ਠਾਕੁਰ ਅਗਮ ਅਗਾਧਿ ॥੨॥

ot tayree jagjeevanaa mayray thaakur agam agaaDh. ||2||

Waheguru, you are my support, you are the life giver, the supreme Master. You are inaccessible and incomprehensible. ||2||

ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਸਾਈਆ (ਦੁਨਿਆ ਦਾ ਮਾਲਕ) ਨਠੇ ਸੋਗ ਸੰਤਾਪ ॥

bha-ay kirpaal gusaa-ee-aa nathay sog santaap.

When the Master of the world becomes merciful, sorrows and sufferings depart.

ਤਤੀ ਵਾਉ ਨ ਲਗਈ ਸਤਿਗੁਰਿ ਰਖੇ ਆਪਿ ॥੩॥

tatee vaa-o na lag-ee satgur rakhay aap. ||3||

The pain and sufferings do not touch those who are protected by the supreme Master. ||3||

ਗੁਰੁ ਨਾਰਾਇਣੁ (ਸਰਵ ਵਿਆਪਕ) ਦਯੁ ਗੁਰੁ ਗੁਰੁ ਸਚਾ ਸਿਰਜਣਹਾਰੁ ॥

gur naaraa-in da-yu gur gur sachaa sirjanhaar.

God is all-pervading, God is Merciful; and God is the Creator of all.

ਗੁਰਿ ਤੁਠੈ (ਪਰਮ ਪ੍ਰਸਨ) ਸਭ ਕਿਛੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰ ॥੪॥੨॥੧੭੦॥

gur tuthai sabh kichh paa-i-aa jan naanak sad balihaar. ||4||2||170||

When God is extremely pleased, then He showers His blessings
||4||2||170||

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ਗਉੜੀ ਮਹਲਾ ੩ ॥

Gauri Mehla 3 [pada 4]

ਮਿਲੁ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਜੀਉ ਤੁਧੁ ਬਿਨੁ ਖਰੀ ਨਿਮਾਣੀ (ਜਿਸ ਦਾ ਕੋਈ ਸਹਾਰਾ ਨਾ ਹੋਵੇ) ॥

mil mayray pareetamaa jee-o tuDh bin kharee nimaanee.

Come and meet me, O my dear beloved. Without You, I am so lonely and dejected.

ਮੈ ਨੈਣੀ ਨੀਦ ਨ ਆਵੈ ਜੀਉ ਭਾਵੈ ਅੰਨੁ ਨ ਪਾਣੀ ॥

mai nainee need na aavai jee-o bhaavai ann na paanee.

I miss you, cannot sleep, and have no desire for food or water.

ਪਾਣੀ ਅੰਨੁ ਨ ਭਾਵੈ ਮਰੀਐ ਹਾਵੈ (ਹੋਕੇ ਮਾਰਨਾ) ਬਿਨੁ ਪਿਰ (ਖੱਸਮ) ਕਿਉ ਸੁਖੁ ਪਾਈਐ ॥

paanee ann na bhaavai maree-ai haavai bin pir ki-o sukh paa-ee-ai.

I do not want to eat or drink, and am dying from the pain of separation.
Without the closeness of my beloved there is no happiness in life.

ਗੁਰ ਆਗੈ ਕਰਉ ਬਿਨੰਤੀ ਜੇ ਗੁਰ ਭਾਵੈ ਜਿਉ ਮਿਲੈ ਤਿਵੈ ਮਿਲਾਈਐ ॥

gur aagai kara-o binantee jay gur bhaavai ji-o milai tivai milaa-ee-ai.

I offer my prayers to Waheguru; I know, when it pleases Him He shall unite me with my beloved.

ਆਪੇ ਮੇਲਿ ਲਏ ਸੁਖਦਾਤਾ ਆਪਿ ਮਿਲਿਆ ਘਰਿ ਆਏ ॥

aapay mayl la-ay sukh-daata aap mili-aa ghar aa-ay.

The giver of happiness can surely unite me with my love; He has accepted my prayers and has shown me the way to reach my destination.

ਨਾਨਕ ਕਾਮਣਿ (ਇਸਤਰੀ) ਸਦਾ ਸੁਹਾਗਣਿ ਨਾ ਪਿਰੁ ਮਰੈ ਨ ਜਾਏ ॥੪॥੨॥

naanak kaaman sadaa suhaagan naa pir marai na jaa-ay. ||4||2||

The true love does not die and brides who are in true love they do not become widows. ||4||2||

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[from Bawan Akhri M5]

ਸਲੋਕੁ ॥

Sloak: [preceding pauri 29]

ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ ॥

dand-ut bandan anik baar sarab kalaa samrath.

I bow down, and prostrate in humble adoration, countless times, to the All-powerful Master, who possesses all powers.

ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥੧॥

dolan tay raakho parabhoo naanak day kar hath. ||1||

Please protect me, and save me from wavering in my faith. Always hold my hand and save me from calamities. ||1||

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ਸਲੋਕੁ ॥

Sloak [preceding pauri 52]

ਲੇਖੈ (ਕਰਮ) ਕਤਹਿ ਨ ਛੂਟੀਐ ਖਿਨੁ ਖਿਨੁ ਭੂਲਨਹਾਰ ॥

laykhai kateh na chhootee-ai khin khin bhoolanhaar.

The account of karmas remains attached with every doer; and every doer does go wrong and is also tempted to commit sins at every moment of life.

ਬਖਸਨਹਾਰ ਬਖਸਿ ਲੈ ਨਾਨਕ ਪਾਰਿ ਉਤਾਰ ॥੧॥

bakhsanhaar bakhas lai naanak paar utaar. ||1||

But God is ever forgiver, and is ready to forgive us and carry us across the world ocean. [only, if we ask for forgiveness and promise to remain good human beings] ||1||

[From Bawan Akhri, M5, pauri 55]

ਪਉੜੀ ॥

Pauri:

ਹੇ ਅਚੁਤ (ਜੋ ਹਿਲਾਇਆ ਨਾ ਜਾ ਸਕੇ) ਹੇ ਪਾਰਬ੍ਰਹਮ ਅਬਿਨਾਸੀ ਅਘਨਾਸ ॥

hay achut hay paarbarahm abhinaasee aghnaas.

O firm and most powerful, O supreme and the greatest, O imperishable and immortal and destroyer and extinguisher of sins:

ਹੇ ਪੂਰਨ ਹੇ ਸਰਬ ਮੈ ਦੁਖ ਭੰਜਨ ਗੁਣਤਾਸ ॥

hay pooran hay sarab mai dukh bhanjan guntaas.

O perfect and absolute, O all-pervading and omnipresent, O destroyer and killer of pain and treasure and fortune of virtue:

ਹੇ ਸੰਗੀ ਹੇ ਨਿਰੰਕਾਰ ਹੇ ਨਿਰਗੁਣ ਸਭ ਟੇਕ ॥

hay sangee hay nirankaar hay nirgun sabh tayk.

O ever-companion and friend, O formless and transcendent, O absolute and complete and support and help of all:

ਹੇ ਗੋਬਿੰਦ ਹੇ ਗੁਣ ਨਿਧਾਨ ਜਾ ਕੈ ਸਦਾ ਬਿਬੇਕ ॥

hay gobid hay gun niDhaan jaa kai sadaa bibayk.

O Master and sustainer of the universe, O treasure and wealth of excellence, and preserver and keeper of eternal understanding:

ਹੇ ਅਪਰੰਪਰ ਹਰਿ ਹਰੇ ਹਰਿ ਭੀ ਹੋਵਨਹਾਰ ॥

hay aprampar har haray heh bhee hovanhaar.

O full of wisdom and knowledge: You are, You were, and You will always be there.

ਹੇ ਸੰਤਹ ਕੈ ਸਦਾ ਸੰਗਿ ਨਿਧਾਰਾ ਆਧਾਰ ॥

hay santah kai sadaa sang niDhaaraa aaDhaar.

O constant companion and associate of saints, You are the ever support and aid of the meek.

ਹੇ ਠਾਕੁਰ ਹਉ ਦਾਸਰੋ ਮੈ ਨਿਰਗੁਨ ਗੁਨੁ ਨਹੀ ਕੋਇ ॥

hay thaakur ha-o daasro mai nirgun gun nahee ko-ay.

O Master, I am your slave. I have no qualities, I am not worthy of any thing.

ਨਾਨਕ ਦੀਜੈ ਨਾਮ ਦਾਨੁ ਰਾਖਉ ਹੀਐ ਪਰੋਇ ॥੫੫॥

naanak deejai naam daan raakha-o hee-ai paro-ay. ||55||

O God, grant me the gift of your Name, and I will string it and keep it within my heart. ||55||

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ਅਸਟਪਦੀ ॥

Ashtapadee:

ਰਮਈਆ ਕੇ ਗੁਨ ਚੇਤਿ ਪਰਾਨੀ ॥

rameeaa kae gun chaeth paraanee |

Think of the Glory of the All-pervading Waheguru, O mortal;

ਕਵਨ ਮੂਲ ਤੇ ਕਵਨ ਦ੍ਰਿਸਟਾਨੀ ॥

kavan mool thae kavan dhrisattaanee |

what is your origin, and what is your appearance?

ਜਿਨਿ ਤੂੰ ਸਾਜਿ ਸਵਾਰਿ ਸੀਗਾਰਿਆ ॥

jin thoon saaj savaar seegaariaa |

He who fashioned, adorned and decorated you

ਗਰਭ ਅਗਨਿ ਮਹਿ ਜਿਨਹਿ ਉਬਾਰਿਆ ॥

garabh agan mehi jinehi oubaariaa |

in the fire of the womb, He preserved you.

ਬਾਰ ਬਿਵਸਥਾ ਤੁਝਹਿ ਪਿਆਰੈ ਦੂਧ ॥

baar bivasathaa thujhehi piaarai dhoodh |

In your infancy, He gave you milk to drink.

ਭਰਿ ਜੋਬਨ ਭੋਜਨ ਸੁਖ ਸੂਧ ॥

bhar joban bhojan sukh soodh |

In the flower of your youth, He gave you food, pleasure and understanding.

ਬਿਰਧਿ ਭਇਆ ਉਪਰਿ ਸਾਕ ਸੈਨ ॥ ਮੁਖਿ ਅਪਿਆਉ ਬੈਠ ਕਉ ਦੈਨ ॥

biradh bhaeiaa oopar saak sain | mukh apiaao baith ko dhain |

As you grow old, family and friends are there to feed you as you rest.

ਇਹੁ ਨਿਰਗੁਨੁ ਗੁਨੁ ਕਛੁ ਨ ਬੂਝੈ ॥

ihuh niragun gun kashoo n boojhai |

This worthless person has not appreciated in the least, all the good deeds done for him.

ਬਖਸਿ ਲੇਹੁ ਤਉ ਨਾਨਕ ਸੀਝੈ ॥੧॥

bakhas laehu tho naanak seejhai |1|

O Almighty. If you bless him with forgiveness, only then will he be saved.

||1||

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[Gauri ki Var M4, Internal Rehat Maryada suggested by Guru Ramdas]
Mehla 4

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

gur satgur kaa jo sikh akhaa-ay so bhalkay uth har naam Dhi-aavai.

Those who call themselves Sikhs of Waheguru shall rise in the fourth pehr of night and meditate on His Name.

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ ॥

udam karay bhalkay parbhaatee isnaan karay amrit sar naavai.

They will wake up early in the morning, take bath in clean water and cleanse themselves.

ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ ॥

updays guroo har har jap jaapai sabh kilvikh paap dokh leh jaavai.

They must continuously follow the teachings of the Guru and meditate on His name. This will erase their sins and misdeeds from their account book.

ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

fir charhai divas gurbaanee gaavai bahdi-aa uth-di-aa har naam Dhi-aavai.

Then, at the rising of the sun, they recite Gurbani and keep the name of Waheguru in their hearts at all times.

ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥

jo saas giraas Dhi-aa-ay mayraa har har so gursikh guroo man bhaavai.

Those who meditate on Waheguru, with every breath and every morsel of food, they will, surely, be acceptable to Waheguru.

ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥

jis no da-i-aal hovai mayraa su-aamee tis gursikh guroo updays sunaavai.

Those devotees who follow the divine teachings, the Master is always kind

and compassionate to tem.

ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥

jan naanak Dhoorh mangai tis gursikh kee jo aap japai avrah naam japaavai.
||2||

Respect those devotees, who themselves recite Nam, and inspire others to recite it. ||2||

[In addition to the above rehat maryada, Sikhs do have Rehat Maryada published by SGPC, which is based on the Rehat Namas prepared by Bhai Nand Lal, Bhai Daya Singh, Bhai Prehlad Singh and Bhai Chaupa Singh]

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[from Gauri ki Var M4, pauri 27]

ਪਉੜੀ ੫ ॥

Paur I M5

ਲੈ ਫਾਹੇ ਰਾਤੀ ਤੁਰਹਿ ਪੁਭੁ ਜਾਣੈ ਪ੍ਰਾਣੀ ॥

lai faahae raathee thurehi prabh jaanai praanee |

They take the noose in their hands, and go out at night to strangle others, but God knows everything, O mortal.

ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆ ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ ॥

thakehi naar paraaeaa luk andhar thaanee |

They spy on other men's women, closed in their hiding places.

ਸੰਨੀ ਦੇਨ੍ਹਿ ਵਿਖੰਮ ਥਾਇ ਮਿਠਾ ਮਦੁ ਮਾਣੀ ॥

sannae dhaen ivikhanm thae mithaa madh maanee |

They break into well-protected places, and revel in sweet wine.

ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਆਪੇ ਪਛੁਤਾਣੀ ॥

karamee aapo aapanee aapae pashuthaanee |

But they shall come to regret their actions - they create their own karma.

ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ ॥੨੭॥

ajaraaeel faraesathaa thil peerrae ghaanee |27|

Azraa-eel, the angel of death (according to Qoran: Surah al-Sajdah 32:11 he is known as Malak al-Maut) shall crush them like sesame seeds in the oil-press. ||27||

Angels in Islam:

The popular Islamic angels can be grouped as follows:

Hamalat al-'Arsh, Those who carry the 'Arsh' (throne of God) (40:7)

Gabriel, the angel of revelation, who is said to be the greatest of the angels.

Raphael, who will blow the trumpet twice at the end of time. At the first blow, everyone in heaven and earth will die including all angels (e.g., Azrael, Gabriel and Raphael himself) and at the second blow, all will be brought forth to meet their God.

Michael (2:98), who provides nourishments for bodies and souls.

Azrael, the angel of death.

Hafaza (The Guardian Angel) :

Kiraman Katibin (Honourable Recorders) (Al Infithaar 82:11), two of whom are charged with each human being; one writes down good deeds, and the other writes down evil deeds.

Mu'aqqibat (The Protectors) (Ar-Raad 13:10-11), who keep people from death until its decreed time and who bring down blessings and go back to God with the news of the creatures..

Nakir and Munkar, who question the dead in their graves.

Darda'il (The Journeyers), who travel in various directions of the earth searching out assemblies where people remember God's name.

Harut and Marut are believed to be two angels who came down to Babylon. The knowledge gained from these angels was misused by the evil ones in teaching sorcery to the inhabitants there. (2:102).

The angels charged with each existent thing, maintaining order and warding off corruption. Their number is known only to God.

Archangels

(Due to varied methods of translation from Arabic and the fact that these Angels also exist in Christian contexts and the Bible, several of their Christian and phonetic transliterated names are listed.)

Jibraaiyl/Jibril (Judeo-Christian Gabriel) Jibraaiyl is the archangel responsible for revealing the Qur'an to Muhammad, verse by verse. Jibrayil is known as the angel who communicates with (all of) the prophets.

Mikaaiyl (Judeo-Christian Michael) Mikaaiyl is often depicted as the Archangel of mercy who is responsible for bringing rain and thunder to Earth. He is also responsible for the rewards doled out to good persons in this life.

Israfiyl/Israafiyl (Judeo-Christian Raphael) According to the Hadith, Israafiyl is the Angel responsible for signaling the coming of Qiyamah (Judgment Day) by blowing a horn and sending out a Blast of Truth. The blowing of the trumpet is described in many places in Qur'an. It is said that the first blow will destroy everything ^[Qur'an 69:13], while the second blow will bring all human beings back to life again ^[Qur'an 36:51].

Izrael (Judeo-Christian Azrael) who is responsible for parting the soul from the body. Although he is frequently referred to as Azrael in Arabic, he is referred to as Malak al-Maut (the angel of death) in the Qur'an (Surah al-Sajdah 32:11). There is also no mention of the name Azrael in reference to Malaik al-Maut found amongst the verified Hadith of Bukhari.

Other Angels

Maalik is the chief of the angels who guards Hell.

Zabaniah are 19 angels who torment sinful persons in hell.

Ridwan is the angel who is responsible for Heaven (Paradise).

Munkar and Nakir are the angels who interrogate a person in the grave about his good and bad deeds.

The Qur'an also mentions angels who Allah has chosen to punish the sinful in hell, these angels take no pity on punishing them as they do what the Lord has commanded them to precisely and perfectly. A verse stipulates this:

“O you who believe! Save yourselves and your families from a Fire (Jahannam) whose fuel is Men and Stones, over which are (appointed) angels stern and severe, who flinch not (from executing) the Commands they receive from God, but do (precisely) what they are commanded.” At-Tahrim 66:6

Also the number of Angels of Fire mentioned as Nineteen. Though Angels are produced from light, but there are 19:

“Over it (The Great Fire) are nineteen (Angels) And We have not made the wardens of the Fire others than angels and We have not made their number but as a trial for those who disbelieve, that those who have been given the book) Tawrat and Bible [may be certain and those who believe may increase in faith and those who have been given the book and the believers may not doubt and that those in whose hearts is a disease and the unbelievers may say: What does Allah mean by this parable? Thus does Allah make err whom He pleases, and He guides whom He pleases” Qur'an 74:30,31

Angels in Islam have a very unique appearance. Even though there are very few humans who have seen angels in their original form, we know of several facts about angels from the Quran and Sunnah.

The angels are made of light, whereas the Jinn are made from fire, and mankind is from earthen clay.

The angels are very large.

They have wings, sometimes in pairs of two, three or four.

They are extremely beautiful. With the exception of the Angel of Death.

They are neither male nor female.

They can take on the form of humans.

The angels do not eat.

Jinns

Allah created Jinns from fire (15:27) Like humans they live, die and procreate. They live on other plane which is not open to humans. They can see us and are aware of us, but we cannot see them. Those Jinns who obey Allah and accept Him as their Master and generally peaceful and do not harm humans. Those who choose to disobey Allah or reject Him, they become evil spirits and are called devils. The first Jinn who disobeyed Allah was Iblis.

IBLIS [Satan]

The Quran clearly states that Satan was an angel, by virtue of the immense powers and rank bestowed upon him. This is why he is addressed as an angel (2:34, 7:11, 15:29, 17:61, 18:50, 20:116, 38:71) prior to his fall.

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[from Gauri ki Var M5, preceding pari 17]

ਸਲੋਕੁ ਮਃ ੫ ॥
Slovak M5

ਧਰਣਿ ਸੁਵੰਨੀ ਖੜ ਰਤਨ ਜੜਾਵੀ ਹਰਿ ਪ੍ਰੇਮ ਪੁਰਖੁ ਮਨਿ ਵੁਠਾ ॥
dharan suvannee kharr rathan jarraavee har praem purakh man vuthaa |
As God has beautified planet earth with jewels of vegetation [oceans and mountains], - similarly decorate your minds with the jewel of love. This will pave the way for Waheguru to come and live with you for ever.

ਸਭੇ ਕਾਜ ਸੁਹੇਲੜੇ ਥੀਏ ਗੁਰੁ ਨਾਨਕੁ ਸਤਿਗੁਰੁ ਤੁਠਾ ॥੧॥
sabhae kaaj suhaelarree theeeae gur naanak sathigur thuthaa |1|
All affairs are easily resolved, when Waheguru is pleased with you.. |1|1|

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ਗਉੜੀ ਕਬੀਰ ਜੀ ॥
Gauri Kabir Ji:

ਨਗਨ ਫਿਰਤ ਜੋ ਪਾਈਐ ਜੋਗੁ ॥
nagan firath ja paaeeai jog |
If Yoga could be obtained by wandering around naked,

ਬਨ ਕਾ ਮਿਰਗੁ ਮੁਕਤਿ ਸਭੁ ਹੋਗੁ ॥੧॥
ban kaa mirag mukath sabh hog |1|

then all deer (here it means animals) of the forest would be liberated.
||1||

ਕਿਆ ਨਾਗੇ ਕਿਆ ਬਾਧੇ ਚਾਮ (ਹਿਰਨ ਦੀ ਖਲ) ॥
kiaa naagae kiaa baadhae chaam |
What does it matter whether someone goes naked, or wears a deer skin,

ਜਬ ਨਹੀ ਚੀਨਸਿ (ਸਮਝਣਾ) ਆਤਮ (ਆਤਮਾ ਦੇ ਅੰਦਰ) ਰਾਮ ॥੧॥ ਰਹਾਉ ॥
jab nehee cheenas aatham raam |1| rehaao |
if he does not remember Waheguru within his soul? ||1|| Rahau||

ਮੂਡ ਮੁੰਡਾਏ ਜੋ ਸਿਧਿ ਪਾਈ ॥
moodd munddaaeae ja sidh paaee |
If the spiritual perfection of the Siddhs could be obtained by shaving the
head,

ਮੁਕਤੀ ਭੇਡ ਨ ਗਈਆ ਕਾਈ ॥੨॥
mukathee bhaedd n geeaa kaaee |2|
then why haven't sheep found liberation? ||2||

ਬਿੰਦੁ (ਵੀਰਜ) ਰਾਖਿ ਜੋ ਤਰੀਐ ਭਾਈ ॥
bindh raakh ja thareai bhaae |
If someone could save himself by celibacy (castration), O my friend

ਖੁਸਰੈ ਕਿਉ ਨ ਪਰਮ ਗਤਿ ਪਾਈ ॥੩॥
khusarai kio n param gath paaee |3|
why then haven't eunuchs obtained the state of supreme dignity? ||3||

ਕਹੁ ਕਬੀਰ ਸੁਨਹੁ ਨਰ ਭਾਈ ॥
kahu kabeer sunahu nar bhaae |
listen, O my friend:

ਰਾਮ ਨਾਮ ਬਿਨੁ ਕਿਨਿ ਗਤਿ ਪਾਈ ॥੪॥੪॥
raam naam bin kin gath paaee |4|4|
without Waheguru's Name, who has ever found salvation? ||4||4||

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ਗਉੜੀ ਕਬੀਰ ਜੀ ਕੀ ਨਾਲਿ ਰਲਾਇ ਲਿਖਿਆ ਮਹਲਾ ੫ ॥
gourree kabeer jee kee naal ralaee likhiaa mehalaa 5 |

Gauri Kabir Ji, mixed with writings of Mehla 5:

ਐਸੇ ਅਚਰਜ ਦੇਖਿਓ ਕਬੀਰ ॥
aiso acharaj dhaekhiou kabeer |
There have been unbelievable wonders

ਦਧਿ ਕੈ ਭੋਲੈ ਬਿਰੋਲੈ ਨੀਰੁ (ਪਾਣੀ) ॥੧॥ ਰਹਾਉ ॥
dhadh kai bholai birolai neer |1| rehaao |
Mistaking it for cream, the people are churning water. ||1||Rahau||

ਹਰੀ ਅੰਗੂਰੀ (ਹਰਾ ਹਰਾ ਗਾਹ) ਗਦਹਾ ਚਰੈ ॥
haree angoooree gadhehaa charai |
The donkey grazes upon the green grass;

ਨਿਤ ਉਠਿ ਹਾਸੈ ਹੀਗੈ (ਹਿੰਕਨਾ) ਮਰੈ ॥੧॥
nith outh haasai heegai marai |1|
arising each day, he laughs and brays, and then dies. ||1||

ਮਾਤਾ (ਮਸਤ) ਭੈਸਾ ਅੰਮੁਹਾ (ਜੰਗਲਿਆਂ ਵਾਂਗੂ) ਜਾਇ ॥
maathaa bhaisaa anmuhaa jaae |
The bull is intoxicated, and runs around wildly.

ਕੁਦਿ ਕੁਦਿ ਚਰੈ ਰਸਾਤਲਿ ਪਾਇ ॥੨॥
kudh kudh charai rasaathal paae |2|
He romps and eats and then falls into hell. ||2||

ਕਹੁ ਕਬੀਰ ਪਰਗਟੁ ਭਈ ਖੇਡ ॥
kahu kabeer paragatt bhee khaedd |
A strange divine sport has become manifest:

ਲੇਲੇ ਕਉ ਚੂਘੈ ਨਿਤ ਭੇਡ ॥੩॥
laelae ko chooghai nith bhaedd |3|
the sheep is sucking the milk of her lamb. ||3||

ਰਾਮ ਰਮਤ ਮਤਿ ਪਰਗਟੀ ਆਈ ॥
raam ramath math paragattee aae |
Reciting Waheguru's Name, my intellect is enlightened.

ਕਹੁ ਕਬੀਰ ਗੁਰਿ ਸੋਝੀ ਪਾਈ ॥੪॥੧॥੧੪॥

kahu kabeer gur sojhee paaee |4|1|14|
That understanding I have got from the instructions of my teacher-guru.
||4||1||14||

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[Shabad Bhagat Kabir] shabad 15

ਕਾਸੀ ਮਗਹਰ ਸਮ ਬੀਚਾਰੀ ॥

kaasee maghar sam beechaaree.

Kashi (Benaras, Varanashi) and Magahar - I consider them the same.

[It is a Hindu belief that those who die in Kashi, they go in heaven and those who die in Magahar go to hell]

ਓਛੀ ਭਗਤਿ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰੀ ॥੪॥

ochhee bhagat kaisay utras paaree. ||4||

With irrelevant and inadequate devotion, how can anyone swim across?

||4||

ਕਹੁ ਗੁਰ ਗਜ (ਗਨੇਸ਼) ਸਿਵ ਸਭੁ ਕੋ ਜਾਨੈ ॥

kaho gur gaj siv sabh ko jaanai.

Ganesh and Shiva all know

[It is believed that Maghar was habited by Ganesh and Kashi by Shiv. Ganesh, the elephant god is the son of Shiv and Parvati and was married to Ridhi and Sidhi, by defeating his brother, Kartikeya, in a race. It was decided that whoever completes first the pilgrimage of all the 68 'Tirthas' (holy places) would have the chance to marry first. Kartikeya left on his peacock mount to go from one place to another. Interestingly Ganesh completed seven rounds of his parents. He argued that since all the 68 tirthas lay under the feet of one's parents he had the first right to marry and he married Riddhi and Siddhi.]

ਮੁਆ ਕਬੀਰੁ ਰਮਤ ਸ੍ਰੀ ਰਾਮੈ ॥੫॥੧੫॥

mu-aa kabeer ramat saree raamai. ||5||15||

that Kabir died reciting God's Name. ||5||15||

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ਗਉੜੀ ॥ Gauri

[Bhagat Kabir, himself was a weaver by profession. In this shabad he has made a comparison by using his professional vocabulary used in knitting new cloth, from its start to end, with the coming in (birth) and going away (death) of a life.

ਗਜ ਨਵ ਗਜ ਦਸ ਗਜ ਇਕੀਸ ਪੁਰੀਆ ਏਕ ਤਨਾਈ ॥
gaj nav gaj dhas gaj eikees pureeaa eak thanaaee ।
Nine yards, ten yards, and twenty-one yards - weave these into the full
piece of cloth;

ਸਾਠ ਸੂਤ ਨਵ ਖੰਡ (ਜੋੜ) ਬਹਤਰਿ ਪਾਟੁ (ਪੋਟੇ) ਲਗੋ ਅਧਿਕਾਈ ॥੧॥
saath sooth nav khandd behathar paatt ligo adhikaaee ।।
take the sixty threads and add nine joints to the seventy-two on the loom.
।।1।।

ਗਈ ਬੁਨਾਵਨ ਮਾਹੋ ॥
gee bunaavan maaho ।
Life weaves itself into its patterns [like the cloth]

ਘਰ ਛੋਡਿਐ ਜਾਇ ਜੁਲਾਹੋ ॥੧॥ ਰਹਾਉ ॥
ghar shoddiai jaae julaaho ।। rehaao ।
Leaving her old home, the soul goes to the new home (when old cloth is
woven, it is taken down from the weaving machine and new looms are put on)
world of the weaver. ।।1।। Rahau।।

ਗਜੀ ਨ ਮਿਨੀਐ ਤੋਲਿ ਨ ਤੁਲੀਐ ਪਾਚਨੁ (ਖੁਰਾਕ) ਸੇਰ ਅਢਾਈ ॥
gajee n mineeai thol n thuleeai paachan saer ataaee ।
Human body cannot be measured in yards or weighed with weights; its
food intake can be measured and in many cases it is two and a half measures
(pounds/kilos).

ਜੋ ਕਰਿ ਪਾਚਨੁ ਬੇਗਿ (ਜਲਦੀ) ਨ ਪਾਵੈ ਝਗਰੁ ਕਰੈ ਘਰ ਹਾਈ (ਜਿਸਮ) ॥੨॥
ja kar paachan baeg n paavai jhagar karai gharehaaee ।2।
If it does not obtain food right away, it quarrels with the master of the
house. ।।2।।

ਦਿਨ ਕੀ ਬੈਠ ਖਸਮ ਕੀ ਬਰਕਸ (ਉਲਟ) ਇਹ ਬੇਲਾ (ਵੇਲਾ) ਕਤ ਆਈ ॥
dhin kee baith khasam kee barakas eih baelaa kath aaee ।
How many days will you sit here, in opposition to your Master? When will
this opportunity come again?

ਛੂਟੇ ਕੁੰਡੇ ਭੀਗੈ ਪੁਰੀਆ (ਨੱਲੀਆਂ) ਚਲਿਓ ਜੁਲਾਹੋ ਰੀਸਾਈ (ਗੁੱਸਾ) ॥੩॥
shootae koonddae bheegai pureeaa chaliou julaaho reesaaee ।3।
Leaving his pots and pans, and the bobbins wet with tears, the soul departs
in jealous anger. ।।3।।

ਛੋਛੀ (ਖਾਲੀ) ਨਲੀ ਤੰਤੂ (ਧਾਗਾ) ਨਹੀ ਨਿਕਸੈ ਨਤਰ (ਧਾਗਾ) ਰਹੀ ਉਰਝਾਈ ॥
shoshee nalee thanth nehee nikasai nathar rehee ourajhaaee ।

The wind-pipe is empty now; the thread of the breath does not come out any longer. The thread is tangled; it has run out.

ਛੋਡਿ ਪਸਾਰੁ (ਪਸਾਰਾ) ਈਹਾ ਰਹੁ ਬਪੁਰੀ ਕਹੁ ਕਬੀਰ ਸਮਝਾਈ ॥੪॥੩॥੫੪॥
shodd pasaar eehee rahu bapuree kahu kabbeer samajhaaee ।4।3।54।

So renounce the world of form and substance while you remain here (become Jiwan mukt), O poor soul; you must understand this! ।4।3।54।।

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ਗਉੜੀ ॥

Gauree:

ਅਗਨਿ ਨ ਦਹੈ (ਸਾੜਨਾ) ਪਵਨੁ ਨਹੀ ਮਗਨੈ (ਉਡਾਣਾ) ਤਸਕਰੁ (ਚੋਰ) ਨੇਰਿ ਨ ਆਵੈ ॥
agan n dhehai pavan nehee maganai thasakar naer n aavai ।

Fire does not burn it, and the wind does not blow it away; thieves cannot get near it.

ਰਾਮ ਨਾਮ ਧਨੁ ਕਰਿ ਸੰਚਉਨੀ (ਇਕੱਠਾ ਕਰਨਾ) ਸੋ ਧਨੁ ਕਤ ਹੀ ਨ ਜਾਵੈ ॥੧॥

raam naam dhan kar sanchounee so dhan kath hee n jaavai ।1।

Accumulate the wealth of Master's Name; that wealth does not go anywhere.

।।1।।

ਹਮਰਾ ਧਨੁ ਮਾਧਉ ਗੋਬਿੰਦੁ ਧਰਣੀਧਰੁ (ਧਰਤੀ ਦਾ ਮਾਲਕ, ਧਰਤੀ ਦਾ ਸਹਾਰਾ)) ਇਹੈ ਸਾਰ ਧਨੁ ਕਹੀਐ ॥

hamaraa dhan maadho gobindh dharaneedhar eihai saar dhan keheei ।

My wealth is God, the Master of the universe, the support of the earth: this is called the most excellent wealth.

ਜੋ ਸੁਖੁ ਪ੍ਰਭ ਗੋਬਿੰਦ ਕੀ ਸੇਵਾ ਸੋ ਸੁਖੁ ਰਾਜਿ ਨ ਲਹੀਐ ॥੧॥ ਰਹਾਉ ॥

jo sukh prabh gobindh kee saevaa so sukh raaj n leheei ।1। rehau ।

The peace which is obtained by serving God, the Master of the Universe - that peace cannot be found in kingdoms or power. ।1।।Rahau।।

ਇਸੁ ਧਨ ਕਾਰਣਿ ਸਿਵ ਸਨਕਾਦਿਕ (ਬ੍ਰਹਮਾ ਦੇ ਚਾਰ ਪੁੱਤਰ) ਖੋਜਤ ਭਏ ਉਦਾਸੀ ॥

eis dhan kaaran siv sanakaadhik khojath bheae oudhaasee ।

Shiva and Sanak, in their search for this wealth, became Udasi, and renounced the world.

ਮਨਿ ਮੁਕੰਦੁ (ਮੁਕਤੀ ਦੇਨ ਵਾਲਾ) ਜਿਹਬਾ ਨਾਰਾਇਨੁ ਪਰੈ ਨ ਜਮ ਕੀ ਫਾਸੀ ॥੨॥

man mukandh jihabaa naaraaein parai n jam kee faasee |2|

One whose mind is filled with the Masrwe of liberation, and whose tongue recites the Name of Waheguru, shall not be caught by the noose of death. |12||

ਨਿਜ ਧਨੁ ਗਿਆਨੁ ਭਗਤਿ ਗੁਰਿ ਦੀਨੀ ਤਾਸੁ ਸੁਮਤਿ ਮਨੁ ਲਾਗਾ ॥

nij dhan giaan bhagath gur dheenee thaas sumath man laagaa |

My own wealth is the spiritual wisdom and devotion given by the teacher; my mind is held steady in perfect neutral balance.

ਜਲਤ ਅੰਭ ਬੰਭਿ ਮਨੁ ਧਾਵਤ ਭਰਮ ਬੰਧਨ ਭਉ ਭਾਗਾ ॥੩॥

jalath anbh thanbh man dhaavath bharam bandhan bho bhaagaa |3|

It is like water for the burning soul, like an anchoring support for the wandering mind; the bondage of doubt and fear is dispelled. |13||

ਕਹੈ ਕਬੀਰੁ ਮਦਨ ਕੇ ਮਾਤੇ ਹਿਰਦੈ ਦੇਖੁ ਬੀਚਾਰੀ ॥

kehai kabeer madhan kae maathae hiradhai dhaekh beechaaree |

One who is intoxicated with sexual desire, reflect upon this in heart.

ਤੁਮ ਘਰਿ ਲਾਖ ਕੋਟਿ ਅਸੂ ਹਸਤੀ ਹਮ ਘਰਿ ਏਕੁ ਮੁਰਾਰੀ ॥੪॥੧॥੭॥੫੮॥

thum ghar laakh kott asav hasathee ham ghar eaek muraaree |4||1||7||58|

Within your home there are hundreds of thousands, millions of horses and elephants; but within my home is the One Waheguru. |14||1||7||58||

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ਗਉੜੀ ॥

Cheti Bani Namdev deo jeo ki

rwgu gauVI cyqI bwxI nwmdyau jIau kI

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik oankaar sathigur prasaadh |

One Universal Creator God. By The Grace Of The True Guru:

ਦੇਵਾ ਪਾਹਨ ਤਾਰੀਅਲੇ ॥

dhaevaa paahan thaareealae |

God makes even stones float.

ਰਾਮ ਕਹਤ ਜਨ ਕਸ ਨ ਤਰੇ ॥੧॥ ਰਹਾਉ ॥
 raam kehath jan kas n tharae |1| rehaao |
 So why shouldn't Your humble slave also float across, reciting Your Name?
 |111| Rahau||

ਤਾਰੀਲੇ ਗਨਿਕਾ ਬਿਨੁ ਰੂਪ ਕੁਬਿਜਾ ਬਿਆਧਿ (ਸ਼ਿਕਾਰੀ) ਅਜਾਮਲੁ ਤਾਰੀਅਲੇ ॥
 thaareelae ganikaa bin roop kubijaa biaadh ajaamal thaareelae |
 You saved the prostitute Ganika, and the ugly hunch-back Kubza; You
 helped the hunter and Ajamal swim across as well.

ਚਰਨ ਬਧਿਕ ਜਨ ਤੇਉ ਮੁਕਤਿ ਭਏ ॥
 charan badhik jan thaeoo mukath bheae |
 The hunter who shot Krishna in the foot - even he was liberated.

ਹਉ ਬਲਿ ਬਲਿ ਜਿਨ ਰਾਮ ਕਹੇ ॥੧॥
 ho bal bal jin raam kehae |1|
 I revere those who recite Wahegur's Name. |111|

ਦਾਸੀ ਸੁਤ ਜਨੁ ਬਿਦਰੁ^{੬੫} ਸੁਦਾਮਾ ਉਗ੍ਰਸੈਨ (ਕੰਸ ਦਾ ਪਿਤਾ) ਕਉ ਰਾਜ ਦੀਏ ॥
 dhaasee suth jan bidhar sudhaamaa ougrasain ko raaj dheeeae |
 You saved Bidur, the son of the slave-girl, and Sudama; You restored
 Ugrasain to his throne.

ਜਪ ਹੀਨ ਤਪ ਹੀਨ ਕੁਲ ਹੀਨ ਕ੍ਰਮ ਹੀਨ ਨਾਮੇ ਕੇ ਸੁਆਮੀ ਤੇਉ ਤਰੇ ॥੨॥੧॥
 jap heen thap heen kul heen kram heen naamae kae suaamee thaeoo tharae
 |211|
 If those who were without meditation, without penance, without a good
 family, and without good deeds, and could swim the world ocean, with the
 Name of Waheguru, then Namdev would also be able to swim across.ll.
 |121111|

Footnotes

1. Under the command of Waheguru, under the fear of God
2. Wind (strong breeze)
3. Breeze (mild breeze)
4. To perform defined jobs
5. With all its weight
6. Clouds
7. Weight of water, inclination to pour
8. Dharamraj (the Chief Justice, of the Central Court of Karma)

9. The door of Waheguru's abode, Dharamraj is standing at Waheguru's gateway.
10. Crore (million) miles
11. Moving on a specific orbit.
12. Have been moving for infinite number of years
13. Holy people.
14. Learned people, scholars
15. gods, devtas
16. Master of yogic sciences
17. Being set at a fixed place
18. Warriors
19. Knights
20. Valiant heroes
21. hordes, multitude numbers
22. All of them, as described above
23. fear, destiny, command
- 24 fearless
- 25 formless
- 26 numerous
- 27 Rama. prophets
- 28 reduced to dust
- 29 Krishna
- 30 Vedas, scriptures
- 31 thoughts
- 32 beggars, in fact we all are beggars in the court of Waheguru
- 33 keeping pace with rhythm (time)
- 34 The guiser
- 35 tp present a false show
- 36 irresponsible talk, words normally spoken by a drunkard
- 37 Indian rupees,
- 38 Earrings
- 39 Neclace
- 40 ashes, dust
- 41 talk (irrelevant)
- 42 To describe
- 43 like munching of steel
- 44 Grace of Waheguru
- 45 devices
- 46 ruinous, destructive
- 47 to wander
- 48 the whole universe
- 49 destroying self conceit, getting rid one's ego.
- 50 To realize, to understand
- 51 **Ovaries:** This is the site of egg production. Females usually have two ovaries, one on each side of the body, and are found just outside of the uterus. The ovaries contain follicles (cavities) that house immature eggs. Each month, roughly 20 follicles are stimulated and begin developing an egg. Usually, only one egg will get released although in rare instances, two or more may mature. The ovaries are also responsible for producing estrogen and progesterone, two important hormones (substances secreted by certain glands which stimulate certain organs of the body) necessary for normal reproductive function.

Every woman is born with immature eggs in her ovaries. Just before birth, the number

of eggs in the ovaries is roughly a few million but by the time puberty begins, this number has diminished to about 400,000. Of these, only three hundred or so will ever be released. As one ages, the number of eggs in ovaries continue to diminish, which isn't so surprising when one remembers that about 20 or so immature eggs begin to develop and then die off when the one dominant egg is released every month.

Fallopian Tubes: Most women have two fallopian tubes, one on the left side and one on the right side. The fallopian tubes act as a passageway for the mature egg to travel down every month. They are also the site of fertilization. When an egg is fertilized, it stays in the fallopian tubes until it reaches the blastocyst stage, at which point it continues on to the uterus and implants itself. The fallopian tubes are connected to the uterus on one end and hover just over the ovaries on the other. This end of the fallopian tubes have 20 to 25 finger-like structures called fimbriae that help collect the mature egg into the fallopian tube each month.

Uterus: This is the part of reproductive organs that act as a home to baby for nine months. It is a muscular organ made up of three layers: the outer layer is called the peritoneum; the middle, muscular layer is the myometrium while the inner lining of the uterus is referred to as the endometrium. The endometrium thickens every month in preparation for implantation of a fertilized egg. The cervix begins at the bottom, narrower part of the uterus, while the fallopian tubes are positioned near the top of the uterus, one on each side.

Cervix: Sometimes referred to as the "neck" of the uterus, the cervix contains mucus (secretion/passages) that can help or hinder sperm from fertilizing an egg. When estrogen levels are high, the cervical mucus tends to be thin and slippery, thereby making it easier for sperm to travel further into the uterus. When estrogen levels are low, cervical mucus is more likely to be thick, making it difficult for sperm to navigate their way through. The cervix is positioned between the vagina and the uterus.

Vagina: This part of your body connects the external genitals with the internal reproductive organs. The vagina is a tube-like structure that ends at the cervix. It acts as the point of entry for the penis and sperm and as an exit when a child is born.

Sperm: Sperm are produced in the male's testicle begin-ning at puberty. New sperm are con-stantly being made throughout the man's life. It takes about 2 ½ months for a sperm to be made from start to finish. The mature sperm are stored in the epididymis (a tube near the testicle) until ejaculation occurs – at which time they are transported out the penis after mixing with secretions from the prostate (a firm partly muscular chestnut sized gland in males at the neck of the urethra [canal that carries urine from the bladder out of the body]; produces a viscid secretion that is the fluid part of semen and other glands to form what is semen). Normally there are at least 20 million moving sperm in the ejaculate. The sperm in the epididymis are usually sufficiently replenished (fill-up again) within 24 hours of ejacu-lation.

Meeting of sperm and egg. When the semen is deposited in the vagina, the sperm swim into the mucus (passage) which resides in the woman's cervix. The cervix is the mouth of the uterus. The rest of the semen may leak out of the vagina. The sperm can survive in the mucus for up to 5 days; however, they lose a bit of their vigour after 48 hours. This is why conception is more likely to occur if sexual relations occur at least every other day during the fertile time. Meanwhile, a proportion of the sperm are swimming into the uterus and traveling up both fallopian tubes where they await the arrival of the woman's egg. The sperms must swim to finally reach the destination. By now, most sperm might have not made it. They have either run out of energy or swam off in the wrong direction or perhaps are knocking at the wrong fallopian tube. Some sperm might have been neutralised by natural antibodies or hostile cervical fluids. The fallopian tube serves as a

conduit for the egg to travel from the ovary to the uterus. The fallopian tube is also the site where the egg usually encounters the invading gang of sperm.

Fertilization: For the process to work, the egg must encounter sperm within 24 hours after ovulation. One sperm should penetrate the shell around the egg. Once this happens the shell alters itself to prevent any other sperm from entering. Now the DNA (the genetic material contained within the chromosomes) from the sperm join with the DNA of the egg. Together they make up the full complement of genes needed to create a human. The process is called fertilization.

Implantation: The fertilized egg (also called an embryo) must begin dividing into many cells as it grows. Typically the embryo reaches the interior cavity of the uterus 4 days after fertilization occurred. The lining of the uterus has been made hospitable for the embryo by 2 hormones (estrogen and progesterone) produced by the ovary. If the embryo has the stamina to implant in the lining of the uterus and keep growing, then the woman misses her period and a positive pregnancy test is detectable about 14 days after ovulation.

Fluid: The amniotic fluid that surrounds the baby plays an important role in baby's growth and development. This clear-colored liquid protects the baby and provides it with fluids. The baby breathes this fluid into its lungs and swallows it. This helps the baby's lungs and digestive system grow strong. The amniotic fluid also allows the baby to move around, which helps it to develop its muscles and bones. The amniotic sac that contains baby begins to form about 12 days after conception. Amniotic fluid begins to form at that time, too. In the early weeks of pregnancy, amniotic fluid is mainly made up of water supplied by the mother. After about 12 weeks, baby's urine makes up most of the fluid.

The embryo starts to grow one millimeter a day. After two weeks of rapid-fire cell division, the clump of cells is poised to become recognizably human. Taking nonstop direction from the genetic blueprint forged at conception, the cells differentiate into three distinct layers.

Placenta (week 3) and Umbilical cord (week 7), The sperm and egg unite in one of the fallopian tubes. Soon after fertilization, the zygote (fertilized egg cell) travels down the fallopian tube toward the uterus. At the same time, it will begin dividing rapidly to form a cluster of cells resembling a tiny raspberry. The inner group of cells will become the embryo. The outer group of cells will become the membranes that nourish and protect it. The zygote — by this time made up of about 500 cells — is now known as a blastocyst. When it reaches the uterus, the blastocyst will burrow (hole) into the uterine wall for nourishment. In the third week, the placenta, which will nourish the baby throughout the pregnancy, also begins to form. By seventh week the umbilical cord appears. The umbilical cord is the link between baby and the placenta.

52. Demerits: selfishness, greed, vengeance, enmity, hatred, backbiting, slander and so on 1.
53. Nine regions of the earth: 1. Africa Region, 2. Australasia Region, 3. Eurasia region, 4. Pacific Ocean region, 5. North America region, 6. South America region, 7. South Polar region, 8. Atlantic/Arctic Ocean region, 9. Indian Ocean region.
54. There are countless rivers in the world. The famous river of England are Severn and Thames (London) and of Glasgow is Clyde. The famous rivers of erstwhile Punjab are: Satluj, Beas, Ravi, Chenab, Jehlum and Sind. Other famous Indian rivers are: Ganges, Yamuna, Saraswati, Godavri (south India), and Narmada (western India). A few other famous world rivers are:

The River Danube (Europe); it is one of the most beautiful rivers in the world, made even more famous by the great music composer Johann Strauss in his waltz "The Blue Danube". It flows through a distance of 2858 km.

The Mississippi River (North America) : the world's fourth longest river, the Mississippi flows for a distance of about 6000 km from the Rockies and its drainage basin takes up

40% of the total area of the USA.

The River Nile (Africa) : with a total length of 6670 km, the Nile is world's longest river.

The Amazon River (South America) :of all the rivers in the world the greatest is the Amazon River, which has a drainage basin of 7.77million sq. km. with a total length of 6437 km, it is world's second longest river after Nile.

The Chang Jiang (Asia) : it is the longest river in China and in Asia, but ranks third in the world, it flows east for a distance of 6300 km before it drains into the Yellow Sea.

55. INSERT MAP (Delete)

Pacific (155,557,000 sq km)

Atlantic (76,762,000 sq km)

Indian (68,556,000 sq km)

Southern (20,327,000 sq km)

56. The deer is also a central religious image for Buddhism. Buddha is often pictured with a deer, and legend tells how he first preached in a deer park. This image itself reasserts the meaning of the deer as representing innocence and a return to the wilderness.

57. To love a person is to learn the song that is in their heart, and to sing it to them when they have forgotten. A few famous lovers are: Romeo – Juliet, Laila – Majnu, Heer – Ranjha, Mirza Sahiban, Sohni Mahenwal, Sassi-Punnu Cleopatra- Mark Antony, Edward VIII and Mrs. Wallis Warfield Simpson

58. Koel is a small bird. It does not build its own nest, rather deposits its eggs in crow's nest to be hatched by foster parents.

59. Well known fish include: sardines, anchovy, ling cod, clownfish (also known as anemone fish), and bottom fish which include halibut or ling cod. Predators include sharks and barracuda.. Whales are grouped under marine mammals.

A large amount of all life on Earth exists in the oceans. Exactly how large the proportion is still unknown. A lot of species living in oceans are still to be discovered. While the oceans comprise about 71% of the Earth's surface, due to their depth they encompass about 300 times the habitable volume of the terrestrial habitats on Earth.

Fishes are an excellent source of high quality protein. The biological value of fish protein is 80. They are low in fat particularly cholesterol & saturated fats. Besides they are especially rich in omega-3 fatty acids, beneficial to the heart. Being poor in carbohydrates they are not good sources of energy.

60. Mythologically, the snake is said to be one of the first reptiles on planet Earth. Many Hindus worship them. The images/photos of Shiv are seen with a snake wrapped around his hair knot. There are various kinds of snakes, some of them non-poisonous. Venomous, or poisonous snakes use their fangs in its mouth to either kill or immobilize its prey. Venomous snakes are classified into four families the Elapids, Viperids, Colubrids and Hydrophiidae

61. It is a common misconception that snakes create holes in the ground. Snakes are, in fact, incapable of making any kind of hole. However, snakes will occupy some holes created by other animals.

62. A woman whose husband is alive.

63. For the explanation of the word Sahaj Avastha, please go to the end of this shabad.

64. Refer to page 36

65. Bidar was son of Sudeshana, a maid servant, and rishi Vyas; Vyas was also father of Padav and Dhritrashtar from Ambalika and Ambika.

RAGA ASA

Fourth Raga : Asa

Raga Asa (PAGES 347 - 488)

a. A few Important Sloaks

Raga Asa Mehla 1, page 350

ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ ॥

saahib maeraa eaeko hai ॥

My Master and Saviour of the whole world is the same.

ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ ॥੧॥ ਰਹਾਉ ॥

eaeko hai bhaaee eaeko hai ॥1॥ rahau ॥

He is One and the only One. He is God of all solar systems. ॥1॥ Rahau ॥

Mehla 1, page 356

ਵਿਦਿਆ ਵੀਚਾਰੀ ਤਾਂ ਪਰਉਪਕਾਰੀ ॥

vidhiaa veechaaree thaan paroupakaaree ॥

Those who, sincerely, contemplate and reflect upon knowledge, they, surely, become benefactors to others.

ਜਾਂ ਪੰਚ ਰਾਸੀ ਤਾਂ ਤੀਰਥ ਵਾਸੀ ॥੧॥

jaan panch raasee thaan theerathh vaasee ॥1॥

Those who conquer the villainess of five deadly evils [lust, anger, greed, attachment and ego], they get the same boon which one gets if one visits holy places. ॥1॥

Mehla 5, shabad 49, page 383

ਤੁਧੁ ਆਗੈ ਅਰਦਾਸਿ ਹਮਾਰੀ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰਾ ॥

thudhh aagai aradhaas hamaaree jeeo pindd sabh thaeraa ॥

I offer my prayer to Waheguru; my body and soul are all His.

ਕਹੁ ਨਾਨਕ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਕੋਈ ਨਾਉ ਨ ਜਾਣੈ ਮੇਰਾ ॥੪॥੧੦॥੪੯॥

kahu naanak sabh thaeree vaddiaaee koe naao n jaanai maeraa

॥4॥10॥49॥

The greatness is all of Waheguru; no one even knows our name.
||4||10||49||

Mehla 5, shabad 120, page 401

ਸਗੁਨ ਅਪਸਗੁਨ ਤਿਸ ਕਉ ਲਗਹਿ ਜਿਸੁ ਚੀਤਿ ਨ ਆਵੈ ॥
sagun apasagun this ko lagehi jis cheeth n aavai ॥
Good omens and bad omens affect only those who do not keep the Almighty
in the mind.

ਤਿਸੁ ਜਮੁ ਨੇੜਿ ਨ ਆਵਈ ਜੋ ਹਰਿ ਪ੍ਰਭਿ ਭਾਵੈ ॥੨॥
this jam naerr n aavee jo har prabh bhaavai ॥2॥
The messengers of Death do not approach those who are pleasing to
Waheguru. ॥2॥

Mehla 1, shabad 12, page 417

ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ ॥
paapaa baajhahu hovai naahee mueiaa saathh n jaaee ॥
Material wealth cannot be accumulated without sin, and it does not go
along with the dead to the next world.

Mehla 1, Ashtpadi 12, page 417

ਜਿਸ ਨੋ ਆਪਿ ਖੁਆਏ ਕਰਤਾ ਖੁਸਿ ਲਏ ਚੰਗਿਆਈ ॥੩॥
jis no aap khuaaeae karathaa khus leae changiaae ॥3॥
Those, whom the Creator plans to destroy, first He strips them of virtues.
॥3॥

Mehla 3, Ashtpadi 23, page 422

ਤੇਤੀਸ ਕਰੋੜੀ ਦਾਸ ਤੁਮਾਰੇ ਰਿਧਿ ਸਿਧਿ ਪ੍ਰਾਣ ਅਧਾਰੀ ॥
thaethees karorree dhaas thumhaarae ridhh sidhh praan adhhaaree ॥
Thirty three million gods are standing at Your door for Your orders. You
yourself bestow wealth and the supernatural powers; You are the eternal support
of all of us.

Mehla 3, Ashtpadi 23, page 423

ਚਾਰੇ ਵੇਦ ਬ੍ਰਹਮੇ ਕਉ ਦੀਏ ਪੜਿ ਪੜਿ ਕਰੇ ਵੀਚਾਰੀ ॥
chaarae vaedh brehamae ko dheeeae parr parr karae veechaaree ॥
God made Brahma the author of Four Vedas. People read them and reflect
upon them.

ਤਾ ਕਾ ਹੁਕਮੁ ਨ ਬੂਝੈ ਬਪੁੜਾ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰੀ ॥੬॥
thaa kaa hukam n boojhai bapurraa narak surag avathaaree ॥6॥
The evil minded people do not understand His Commands, and are entangled
in the cycle of transmigration. ॥6॥

Mehla 3, Ashtpadi 22, page 430

ਦੋਹਾਗਣੀ ਪਿਰ ਕੀ ਸਾਰ ਨ ਜਾਣਹੀ ਕਿਆ ਕਰਿ ਕਰਹਿ ਸੀਗਾਰੁ ॥

dhohaaganeer pir kee saar n jaanehee kiaa kar karehi seegaar ।।

The woman who lives a life of legal separation, she loses the love of her husband. What will her make up be worth, if her beloved is not with her to appreciate it ?

ਅਨਦਿਨੁ ਸਦਾ ਜਲਦੀਆ ਫਿਰਹਿ ਸੇਜੈ ਰਵੈ ਨ ਭਤਾਰੁ ॥੫॥

anadhin sadhaa jaladheehaa firehi saejai ravai n bhathaar ।।5।।

Night and day, she burns in the fire of separation, and is deprived of the pleasure of cohabitation with her husband. ।।5।।

Mehla 3, Ashtpadi 22, page 430

ਸੋਹਾਗਣੀ ਮਹਲੁ ਪਾਇਆ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥

sohaaganeer mehal paaeiaa vichahu aap gavaae ।।

The happily married woman merges herself in her husband and lives a life of greatest ecstasy and comfort.

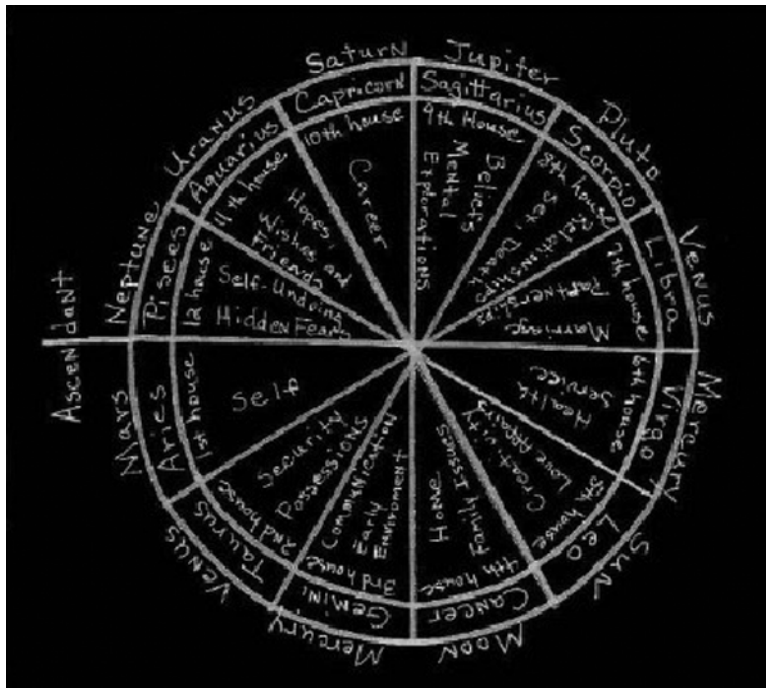
Mehla 5, Chhant 5, page 456

ਨਖਿਅਤ੍ਰੁ ਸਸੀਅਰ ਸੂਰ ਧਿਆਵਹਿ ਬਸੁਧ ਗਗਨਾ ਗਾਵਏ ॥

nakhiathr saseear soor dhhaavehi basudhh gaganaa gaaveae ।।

- a. The asterisms or constellations, the moon and the sun meditate on Him; the earth and the sky sing His glories
[In astrology one is concerned with the observation of the positions of the following:
- b. Zodiac (rashis) A fixed background to which all cosmic bodies are referred. This circular band is divided into 12 equal parts called 'Rashis' each measuring 30 degrees in angular extent.
- c. Constellations (Nakshatras) – A nakshatra or lunar mansion is one of the 27 or 28 divisions of the sky, identified by the prominent star (s) in them, that the Moon passes through during its monthly cycle, as used in Hindu astronomy and astrology. Therefore, each represents a division of the ecliptic similar to the zodiac (13°20' each instead of the 30° for each zodiac sign). The orbit of the moon is 27.3 days, so the Moon takes approximately one day to pass through each nakshatra. The starting point for the nakshatras is the point on the ecliptic (path of the sun) directly opposite to the star Spica called Chitrâ in Sanskrit (other slightly-different definitions exist). It is called Meshâdi or the "start of Aries". The ecliptic is divided into each of the nakshatras eastwards starting from this point.

- d. Houses (bhavas/sthans) – This is another name for Zodiac. Thus houses are domain in space, and there are twelve houses. The word is used, most commonly, in astronomy and for making horoscopes. Each house depicts its own influence on the personality and doings and non doings of a person.



- e. The Houses and their influences on building of personality
- f. 1ST HOUSE: Physical body, personality, style of competition, personal identity, instincts, awareness of self and desire for independence.
- g. 2ND HOUSE: Money, what we value, personal assets, resources, possessions, earning rewards through our own efforts, desire to establish self-worth.
 3RD HOUSE: Style of thinking, school (pre-college), siblings, the mind, sales, neighbors, short trips, learning, writing, teaching, reading, desire to mentally connect with others.
 4TH HOUSE: Home, beginnings & endings, family, gut instincts, the nurturing parent, early childhood, roots, desire to create a personal foundation that one can rely upon for security.
 5TH HOUSE: Children, creative projects, romance, sex (as recreation and source of enjoyment), sports, fun, gambling, personal pleasure, desire for the happy expression of the inner child.
 6TH HOUSE: Job, work, co-workers, routines, service, pets, duty, tasks,

health, order, personal projects, desire to follow a plan that creates orderly, tangible results.

7TH HOUSE: Relationships, marriage, equality, cooperation, agreements, teamwork, awareness of the identity of others, desire to share close one-to-one interactions.

8TH HOUSE: Bonded partnerships (sex or money), others assets, secrets, psychological awareness, business, investments with others, contracts, death, inheritance, sex (for bonding), debt, desire to merge with another for personal change and transformation into a bigger world.

- h. 9TH HOUSE: Foreign travel, philosophy, adventures, freedom, formal religion, beliefs, prayer, law, higher education, publishing, intuitive knowing, seeking a code of ethics to live by, desire to discover “higher answers” that give one peace of mind.

10TH HOUSE: Career, the world, reputation, fame, profession, a parent, authority, adulthood, accepting responsibility, maturity, goals, ambitions, desire to be the supervisor of others - the person in charge of coordinating the various factions involved so that the chosen goal is successful.

- i. 11TH HOUSE: Friends, peers, groups, humanitarian goals, the future, angels, aspirations, seeing the larger picture, science, inventions, desire to follow one’s own drummer and in some way help make the world a better place.

- j. 12TH HOUSE: The cosmos, psychic sensitivity, awareness of subtle forces, omens, spirituality, need for time alone, hidden understandings, mystical, desire to express in alignment with one’s private vision of the Divine Will.

- k. The Babylonians were the first to set out the twelve houses used today by the majority of astrologers. The houses were numbered from the east downward under the horizon, and represented areas of life on the following pattern with their areas of influence.

- l. The following are the traditional Latin names of the twelve houses, with their translations and other associated influences. This represents the basic outline of the houses as they are still understood today.

House	Sign	Latin motto	Translation	Modern title of house	Interpretation
1st	Aries	Vita	Life	House of Self	Physical appearance and characteristics General outlook into the world. Ego. Beginnings and initiatives.
2nd	Taurus	Lucrum	Wealth	House of Value	Money. Belongings, property, acquisitions. Cultivation and growth. Self-Worth.

3rd	Gemini	Fratres	Brothers	House of Communications	Basic education and childhood environment. Mental facilities. Siblings. Neighborhood matters. Travel and transportations.
4th	Cancer	Genitor	Parent	House of Home and Family	Ancestry, heritage, roots.. Mother or mothers as figure. The caretaker of the household.
5th	Leo	Nati	Children	House of Pleasure	Recreational and leisure activities.. Games and gambling. Children. Love affairs and sex.
6th	Virgo	Valetudo	Health	House of Health	Routine tasks and duties. Skills or training acquired. Jobs and Employments. Health and overall well-being. Service performed for others. Caretaking. Pets and small domestic animals.
7th	Libra	Uxor	Spouse	House of Partnerships	Relationships. Marriage and business partners.. Matters dealing with diplomatic relations of all kinds, including enemies.
8th	Scorpio	Mors	Death	House of Reincarnation	Cycles of Deaths And Rebirth. Sexual relationships and deeply committed relationships of all kinds. Joint funds, finances.
9th	Sagittarius		Iter	Journeys	House of Philosophy Foreign travel and foreign countries. Culture.. Religion. Law and ethics. Higher education. Knowledge. Experience
10th	Capricorn	Regnum	Kingdom	House of Social Status	Ambitions. Motivations. Career. Status in society. Government. Authority. Father or father figure. The breadwinner of the household. One's public appearance.
11th	Aquarius	Benefacta	Friendship Friendships	House of	Friends and acquaintances Groups, clubs and societies.

					Higher associations. Benefits and fortunes from career. One's hopes and wishes.
12th	Pisces	Carcer	Prison	House of Self-Undoing	Mysticism. Places of seclusion such as hospitals, prisons and institutions, including self-imposed imprisonments.

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ਆਸਾ ਮਹਲਾ ੧ ॥

Asa Mehla 1

ਦੀਵਾ ਮੇਰਾ ਏਕੁ ਨਾਮੁ ਦੁਖੁ ਵਿਚਿ ਪਾਇਆ ਤੇਲੁ ॥

dheevaa maeraa eaek naam dhukh vich paaeiaa thael |

The lamp of my life is only God's name; my main worldly belongings are sufferings and pain*. To light the lamp of my life I use my sufferings as oil.

ਉਨਿ ਚਾਨਣਿ ਓਹੁ ਸੋਖਿਆ ਚੂਕਾ ਜਮ ਸਿਉ ਮੇਲੁ ॥੧॥

oun chaanan ouhu sokhiaa chookaa jam sio mael ||1||

Its flame has dried up this sufferings, and I have escaped my meeting with the messenger of death². ||1||

ਲੋਕਾ ਮਤ ਕੋ ਫਕੜਿ (ਮਖੌਲ) ਪਾਇ ॥

lokaa math ko fakarr paae |

O people, do not make fun of me.

ਲਖ ਮੜਿਆ (ਲੱਕੜ ਦੇ ਗੱਠੇ) ਕਰਿ ਏਕਠੇ ਏਕ ਰਤੀ ਲੇ ਭਾਹਿ (ਅਗ) ॥੧॥ ਰਹਾਉ ॥

lakh marriaa kar eaekathae eaek rathee lae bhaahi |1| rehaao |

Thousands of wooden logs, piled up together, need only a tiny flame to burn. ||1|| Rahau|| [similarly, Nam³ can destroy all sufferings and pain]

ਪਿੰਡੁ (ਜੱਵਾਂ ਦੇ ਗੋਲੇ) ਪਤਲਿ (ਪਲੇਟ) ਮੇਰੀ ਕੇਸਉ (ਪ੍ਰਭੂ) ਕਿਰਿਆ (ਸੰਸਕਾਰ) ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥

pindd pathal maeree kaeso kiriaa sach naam karathaar |

The Master is my festive dish, of rice balls on leafy plates⁴; the True Name of the Creator is my funeral ceremony.

ਐਥੈ ਓਥੈ ਆਗੈ ਪਾਛੈ ਏਹੁ ਮੇਰਾ ਆਧਾਰੁ ॥੨॥

aithai outhai aagai paashai eaehu maeraa aadhaar |2|

Here and hereafter, in the past and in the future, this is my support. ||2||

ਗੰਗ ਬਨਾਰਸਿ ਸਿਫਤਿ ਤੁਮਾਰੀ ਨਾਵੈ ਆਤਮ ਰਾਉ ॥

gang banaaras sifath thumaaree naavai aatham raao |

Waheguru's praise is my river Ganges⁵ and my city of Benares⁶⁶

Varanasi (also known as Benares, Banaras, Kashi and Kasi) is a Hindu holy city on the banks of the Ganges River in the north Indian state of Uttar Pradesh; my soul takes its sacred cleansing bath there.

ਸਚਾ ਨਾਵਣੁ ਤਾਂ ਥੀਐ ਜਾਂ ਅਹਿਨਿਸਿ (ਰਾਤ) ਲਾਗੈ ਭਾਉ? ॥੩॥

sachaa naavan thaa theeai jaa ahinis laagai bhaao |3|

That becomes my true cleansing bath, if night and day, I enshrine love for You. ||3||

ਇਕ ਲੋਕੀ (ਪੂਰਵੱਜ) ਹੋਰੁ ਛਮਿਛਰੀ (ਦੇਵਤੇ) ਬ੍ਰਾਹਮਣੁ ਵਟਿ ਪਿੰਡੁ (ਚਾਵਲਾਂ ਦੇ ਲੱਡੂ) ਖਾਇ ॥

eik lokee hor shamisharee braahaman vatt pindd khaae |

The rice balls are offered to gods and the dead ancestors, but it is the Brahmins who eat them

ਨਾਨਕ ਪਿੰਡੁ ਬਖਸੀਸ ਕਾ ਕਬਹੂੰ ਨਿਖੂਟਸਿ ਨਾਹਿ ॥੪॥੨॥੩੨॥

naanak pindd bakhasees kaa kabehoon nikhoottas naahi |4|2|32|

The rice balls of the Master are a gift which is never exhausted.

||4||2||32||

Appendix A

Sufferings (ਦੁਖ)

Suffering can be grouped as follows:

Group A

ਤੀਨੇ ਤਾਪ ਨਿਵਾਰਣਹਾਰਾ ਦੁਖ ਹੰਤਾ ਸੁਖ ਰਾਸਿ ॥

theenae thaap nivaaranehaaraa dhukh hanthaa sukh raas |

Waheguru is the One who removes the three fevers/sufferings (physical, mental, spiritual/social) ; He is the fountain of peace and destroyer of pain.

ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਕੋਉ 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 Waheguru. ||1||

(raga Todi M5 page 714)

Physical Sufferings [ਸਰੀਰਿਕ]- These are physical handicaps, mild to extreme, sickness, allergies, poor senses, sensitive senses, obesity, fasting, denial of physical pleasure, exercise (for some), torture, physical abuse, cramps, bodily pains, etc.

Mental Sufferings [ਮਾਨਸਿਕ]- These are mental handicaps, stuttering (speaking with repetition of initial consonant), dyslexia (impaired ability to read), psychological abuse, confusion, being less intelligent than others, stress etc.

Social Sufferings [ਸਮਾਜਿਕ ਤਥਾ ਪਰਿਵਾਰਿਕ]- These are social disadvantages e.g., poverty, unemployment, bias, discrimination, religious persecution, lack of respect, injustice, etc.

Spiritual Sufferings [ਰੂਹਾਨੀ] - These include assaults of evil, the realization of how much our sins hurt Waheguru, seeing the evilness in our heart.

Group B

1. Sufferings over which we have no control - we bear them with holiness as God's 'hukam'.
2. Non-harmful sufferings which we choose for our own or other's good - These sufferings can be to better ourselves by either doing something that is good us or others, or denying ourselves something that is not e.g., hardwork (day and night) ignoring family duties and commitments..
3. Non-harmful sufferings which we choose as penance - In these sufferings which we take upon ourselves, an act of penance, hopefully increasing our attachment for God and decreasing our attachment to worldly things e.g., Sanyas and becoming Vanprsat.
4. Harmful sufferings which we choose to help others in love – Martyrdom is an example. The martyrdom of Guru Arjan, Guru Tegh Bahadur and Guru Gobind Singh are examples from the Indian history.
5. Harmful sufferings which God asks us to bear - An example of this is God asking Abraham to sacrifice Isaac to him.

In the Sikh history the sacrifices of thousand of sikh men and women and the way they endured their sufferings, were certainly under the direct divine command.

Whatever is the cause of suffering or pain, one must not nourish hatred in his/her mind. Hatred and enmity is anti Divine. Guru Arjan states in one of his hymns in raga Kanra:

Reference [from raga Kanra, page 1299]

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

Kaanraa Mehla 5

ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ ॥

bisar gee sabh thaath paraaee |

I have totally forgotten my jealousy of others,

ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥
jab thae saadhasangath mohi paaee |1| rehaao |
since I found the Saadh Sangat,. ||1|| Rahau||

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥੧॥
naa ko bairee nehee bigaanaa sagal sang ham ko ban aae |1|
No one is my enemy, and no one is a stranger. I get along well with
everyone. ||1||

ਜੋ ਪ੍ਰਭ ਕੀਨੋ ਸੋ ਭਲ ਮਾਨਿਓ ਏਹ ਸੁਮਤਿ ਸਾਧੂ ਤੇ ਪਾਈ ॥੨॥
jo prabh keeno so bhal maaniou eah sumath saadhoo thae paaee |2|
Whatever God does, I accept that as good. This is the sublime wisdom I
have obtained from the Holy. ||2||

ਸਭ ਮਹਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਏਕੈ ਪੇਖਿ ਪੇਖਿ ਨਾਨਕ ਬਿਗਸਾਈ ॥੩॥੮॥
sabh mehi rav rehaa prabh eaekai paekh paekh naanak bigasaaee |3|8|
The One God is pervading in all. Gazing upon Him, beholding Him, devotees
blossom forth in happiness. ||3||8||

Remember that those close to you, suffer with you too - Those who love you
deeply will suffer with you. Be aware of their suffering and endeavour to ease
it if you can.

Prayer (Ardas) offering our sufferings to Waheguru
My Most loving Waheguru,
I thank You for all that you have done for me and those whom I love.
I place and share my sufferings, past, current and future, the large and the
small, everyone of them to You in love for my good and the good of the world
(srbq dw Blw)
I ask that You bless my sufferings, curing those that You want cured and
helping me bear those sufferings that I endure.
Help me to understand what Your will is for me about suffering.
I give myself to You, mind, body, and soul. May everything I do always
glorify You.

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ਆਸਾ ਮਹਲਾ ੫ ॥
Asa Mehla 5
ਪ੍ਰਭੁ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਤ ਇਹੁ ਮਨੁ ਲਾਈ ॥
prabh hoe kirapaal th eihu man laae |
When God shows His Mercy, then the mind is focused on Him.

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਭੈ ਫਲ ਪਾਈ ॥੧॥

sathigur saev sabhai fal paaee |1|

Serving the true Guru, all rewards are obtained. ||1||

ਮਨ ਕਿਉ ਬੈਰਾਗੁ (ਦੁਖ) ਕਰਹਿਗਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਪੂਰਾ ॥

man kio bairaag karehigaa sathigur maeraa pooraa |

My mind, why are you so sad? I know, my Waheguru is the greatest and will give me happiness.

ਮਨਸਾ ਕਾ ਦਾਤਾ ਸਭ ਸੁਖ ਨਿਧਾਨੁ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਸਦ ਹੀ ਭਰਪੂਰਾ ॥੧॥ ਰਹਾਉ ॥

manasaa kaa dhaathaa sabh sukh nidhaan anmrith sar sadh hee bharapooraa |1| rehaao |

Waheguru is the giver of blessings, the treasure of all comforts; His pool of Nectar is always overflowing. ||1|| Rahau||

ਚਰਣ ਕਮਲ ਰਿਦ ਅੰਤਰਿ ਧਾਰੇ ॥

charan kamal ridh anthar dhaarae |

One who enshrines His lotus feet within the heart,

The lotus produces a beautiful flower even with its roots in the dirtiest water. The symbolism is that a person can rise above being rooted in the ugliness and suffering of this world, and should try to be pure and help others with the beauty of the spirit.

The lotus signifies that even the dirtiest water will not cling to the lotus (pure in spirit). Try sprinkling water on a lotus leaf and it will just roll off. The lotus flower is believed to be able to reproduce from its own matrix. In this regard, it is the symbol of “self-regeneration” — svayambhû in Sanskrit. Svayambhû can also mean “self-existent” and “independent.” One often sees the lotus as the throne upon which the Buddha sits. Here, the Buddha is the symbol of the awakened Mind, which is self-existent, independent, and self-regenerating.

ਪ੍ਰਗਟੀ ਜੋਤਿ ਮਿਲੇ ਰਾਮ ਪਿਆਰੇ ॥੨॥

pragattee joth milae raam piaarae |2|

meets the beloved Master; the Divine light is revealed to him. ||2||

ਪੰਚ ਸਖੀ ਮਿਲਿ ਮੰਗਲੁ ਗਾਇਆ ॥

panch sakhee mil mangal gaeiaa |

The five companions have met together to sing the songs of joy.

[Panch – means Five, Five wise persons, leaders, member of a rural council, (Panchyat) ; devotee to God, persons who have faith in God, distinguished persons.

It is considered that Guru Nanak used to select five persons from the Sangat to be leaders. To follow the First Guru, the other Gurus also used to select five eminent persons from the Sangat. These five persons are known as Panch Parvan, Panch Pardhan (presidents), Five persons selected by the 5th Guru Sat Guru Arjan are known as:

1. Bhai Bidhi Chand Ji 2. Bhai Jetha Ji 3. Bhai Langah Ji 4. Bhai Pirana Ji 5. Bhai Para Ji.

Similarly the five acceptable persons selected as members of the presidential council of Guru Teg Bahadur are known as 1. Bhai Mati Das Ji 2. Bhai Gurditta Ji 3. Bhai DIALA Ji 4. Bhai Udha Ji 5. Bhai Jatta Ji.

Guru Gobind Singh selected five acceptable persons, in April, 1699 at the Vaisakhi Festival by demanding their heads for noble sacrifice. Those who presented their heads are called as Panj Piare. They include 1. Bhai Dya Singh 2. Bhai Dharam Singh 3. Bhai Mohakam Singh 4. Bhai Sahib Singh 5. Bhai Himat Singh.

A panch is truly religious, God-fearing person who is totally secular in his official dealings with people. Plato had called such people “Guardians,” and had recommended strict, rigid discipline to build up their character. People like Thomas Carlyle, Nietzsche and Hegel have all supported this idea.]

ਅਨਹਦ ਬਾਣੀ ਨਾਦੁ ਵਜਾਇਆ ॥੩॥

anehadh baanee naadh vajaaeiaa |3|

The unstruck melody, the sound current of the Nad, vibrates and resounds. | | 3 | |

[ANHAD/ANHAT BANI or SHABD :A sound that is unending and knows no limits. Audible life current originating from the Divine Will, endlessly carrying on the work of creating and sustaining the universe; interchangeably used with Anhat meaning ‘Unstruck’, as it is automatic and not instrumental. It also means sound not produced by physical concussion; the mystic melody or music believed to be heard by the Yogis (persons of high spiritual attainment) in a state of ecstasy or super consciousness.

In Gurbani it is used as a symbolical expression for experience of higher truths or inner music which gives a feeling of divine bliss.]

ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਮਿਲਿਆ ਹਰਿ ਰਾਇ ॥

gur naanak thuthaa miliaa har raae |

When the Guru is totally pleased, one meets the Master, the King of the kings

ਸੁਖਿ ਰੈਣਿ ਵਿਹਾਣੀ ਸਹਜਿ ਸੁਭਾਇ ॥੪॥੧੭॥

sukh rain vihaanee sehaj subhaae |4|17|

Then, the night of one's life passes in peace and natural ease. |4|17||

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ਆਸਾ ਮਹਲਾ ੧ ॥

Asa Mehla 1

ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ (ਹਮਲਾ ਕਰਨਾ) ਕੀਆ ਹਿੰਦੁਸਤਾਨੁ ਡਰਾਇਆ ॥

khuraasaan khasamaanaa keea hindhusathaanaa ddaraaeiaa |

Having attacked Khuraasaan, Baabar terrified Hindustan.

[Khorasan (or Khorassan) (خُورَسَان in Persian) is an old Persian province, located in the Northeastern part of nowadays Iran. The ancient Khorasan included parts which are today in Iran, Afghanistan, Turkmenistan and Uzbekistan. Four of the main historical cities of Persia are located in Khorasan: Nishapur, Merv, Herat and Balkh. In its long history, Khorasan knew many conquerors and empires: Persians, Greeks, Arabs, Seldjuk Turks, Safavid Turks, Mughals.]

Mashhad is the capital of Khorasan province. Khorasan is also known for its famous rugs.

ਆਪੈ ਦੋਸੁ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ ॥

aapai dhos n dhaeee karathaa jam kar mugal charraaeiaa |

Waheguru sent the Mughal as the messenger of death to punish the wrongdoers (of Saidpur) there is certainly no reason to blame the Almighty for this horrendous act of Mughals.

The Mughals were the last powerful descendants of the Mongols. They were from Mongol stock in Turkestan. In the early 1500's they engaged in the last series of conquests to bear the Mongol name. They were, however, quite distant from their original ancestors. The Mughals had become Islamic, for the Middle Eastern Mongol invaders had converted to Islam long before. Much of Persian culture was based on Shi'a Islam and its mystical doctrine of a Divine Light present in the earth in the form of the Imam, or religious guide on earth.

India was no stranger to Islam; it had been invaded by Muslim forces as early as the seventh century AD, and since the early 1300's, the south-eastern portion of India, the Rajput, was dominated by the Dehli sultan, a Turkish invader.

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

eaethee maar pee karalaanae thai kee dharadh n aaeiaa |1|

There was so much slaughter that the people screamed. Did Almighty not feel compassion? [The punishment was to the wrongdoers according to the Divine writ] ||1||

ਕਰਤਾ ਤੂੰ ਸਭਨਾ ਕਾ ਸੋਈ (ਬਰਾਬਰ) ॥

karathaa thoon sabhanaa kaa soee |

Creator, You are the Master of all and your laws apply, equally, to all.[wrongdoers have to suffer sooner or the later]

ਜੇ ਸਕਤਾ ਸਕਤੇ ਕਉ ਮਾਰੇ ਤਾ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

jae sakathaa sakathae ko maarae thaa man ros n hoee |1| rehaao |

If some powerful man strikes out against another strong man, then no one feels any grief in his/her mind. ||1||Rahau||

ਸਕਤਾ ਸੀਹੁ (ਸ਼ੇਰ) ਮਾਰੇ ਪੈ ਵਗੈ (ਭੇਡਾਂ) ਖਸਮੈ ਸਾ ਪੁਰਸਾਈ (ਸਵਾਲ) ॥

sakathaa seehu maarae pai vagai khasamai saa purasaaee |

But if a powerful tiger attacks a flock of sheep and kills them, then question does arise to seek clarification and advice from the Master regarding the divine laws]

ਰਤਨ ਵਿਗਾੜਿ ਵਿਗੋਏ ਕੁਤੀ (ਕੁੱਤੇ) ਮੁਇਆ ਸਾਰ ਨ ਕਾਈ ॥

rathan vigaarr vigoee kuthaaee mueiaa saar n kaaee |

Hinustan, the priceless country has been laid waste and defiled by dogs, and no one pays any attention to the dead, there are corpses everywhere.

ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਆਪੇ ਵੇਖੁ ਤੇਰੀ ਵਡਿਆਈ ॥੨॥

aapae jorr vishorrae aapae vaekh thaeree vaddiaaee |2|

You Yourself unite (bring in the world), and You Yourself separate (take away from the world) ; we just gaze upon Your glorious greatness. ||2||

ਜੇ ਕੋ ਨਾਉ ਧਰਾਏ ਵਡਾ ਸਾਦ ਕਰੇ ਮਨਿ ਭਾਣੇ ॥

jae ko naao dharaaeae vaddaa saadh karae man bhaanae |

A person may give himself a great name, and revel in the pleasures of the mind,

ਖਸਮੈ ਨਦਰੀ ਕੀੜਾ ਆਵੈ ਜੇਤੇ ਚੁਗੈ ਦਾਣੇ ॥

khasamai nadharee keerraa aavai jaethae chugai dhaanae |

but in the eyes of th Master, he is just a worm, eating its food from the filth.

ਮਰਿ ਮਰਿ ਜੀਵੈ ਤਾ ਕਿਛੁ ਪਾਏ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੈ ॥੩॥੫॥੩੯॥

mar mar jeevai thaa kish paaeae naanak naam vakhaanae |3|5|39|

Only one who kills his ego while yet alive, obtains the blessings, by reciting the Name of Waheguru |13|15|139||

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[Hymn of blank verse: to the best of my knowledge this is the only blank verse hymn in Guru Granth Sahib]]

ਰਾਗੁ ਆਸਾ ਘਰੁ ੫ ਮਹਲਾ ੫

Rag Asa Ghar 5 Mehla 5

ੴ ਸਿਤਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik onḡkar satgur prasadh |

ਭ੍ਰਮ (ਵਹਿਮ) ਮਹਿ ਸੋਈ ਸਗਲ ਜਗਤ ਧੰਧ (ਸੰਸਾਰੀ ਕੰਮ) ਅੰਧ ॥

bhram mehi soee sagal jagath dhandh andh |

The whole world is asleep in superstitions and rituals⁸⁸

A ritual is a set of actions, performed mainly for their symbolic value. It may be prescribed by a religion or by the traditions of a community.

A superstition is an irrational belief arising from ignorance or fear.

Superstition is a credulous [too difficult to believe] belief or notion, not based on reason, knowledge, or experience. The word is often used pejoratively to refer to folk beliefs deemed irrational.

The belief that spilling salt is bad luck and that one must toss a pinch of salt over one's shoulder to dispell misfortune is an ancient superstition. Examples: seeing a sweeper when one is leaving for a journey or an interview is considered lucky, whereas seeing a Brahmin or an one-eyed person is considered unlucky.

It is considered lucky to see cereals, paddy, cotton, hay or a newly wed before embarking on a journey.

Hearing someone sneezing is also considered unlucky for others who are going for special jobs.

Breaking of a glass is good omen.

Cawing of a black crow in one's house, forecasts the arrival of guests. If ball of doughed -flour slips your hand it also forecasts arrival of guests.

Seeing a peacock on a journey is considered lucky, but hearing its shrill sound is bad.

One feels happy if a sparrow builds a nest in a new house because it signals good fortune.

A very old belief is that if you kill a cat, you have to offer one in gold to a priest.

Hindus often consult astrological charts to fix an auspicious time for marriage; they also compare horoscopes of couples to allow marriages.

The daily life is governed by beliefs and superstitions. For example, Monday is not an auspicious day for shaving and Thursday is a bad day for washing one's hair.

.....but if u sneeze like 3 times...it does mean something like someone is thinking of u./...or something like that...

If you hiccup, it means you stole something.

if you step over a person, they will not grow.

if you choke on your food, someone is thinking bad about you,

if you choke on your saliva, then someone is thinking good about you.

; it is blinded by worldly entanglements.

ਕੋਊ ਜਾਗੈ ਹਰਿ ਜਨੁ ॥੧॥

koo jaagai har jan |1|

Only humble servant of the Master is awake and aware. ||1||

ਮਹਾ ਮੋਹਨੀ (ਮਾਯਾ) ਮਗਨ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਪ੍ਰਾਨ ॥

mehaa mohanee magan pria preeth praan |

The mortal is intoxicated with the great enticement of Maya⁹, which is dearer to him than life.

ਕੋਊ ਤਿਆਗੈ ਵਿਰਲਾ ॥੨॥

koo thiaagai viralaa |2|

How rare is the one who renounces it (Maya). ||2||

ਚਰਨ ਕਮਲ ਆਨੂਪ ਹਰਿ ਸੰਤ ਮੰਤ ॥

charan kamal aanoop har santh manth |

The Master's lotus feet are incomparably beautiful; so is the invocation (mantras) of the Saints.

ਕੋਊ ਲਾਗੈ ਸਾਧੂ ॥੩॥

koo laagai saadhoo |3|

How rare is that holy person who is attached to them. ||3||

ਨਾਨਕ ਸਾਧੂ ਸੰਗਿ ਜਾਗੇ ਗਿਆਨ ਰੰਗਿ ॥

naanak saadhoo sang jaagae giaan rang |

In the company of the Sadh Sangat, the love of divine knowledge is awakened;

ਵਡਭਾਗੇ ਕਿਰਪਾ ॥੪॥੧॥੩੯॥

vaddabhaagae kirapaa |4|1|39|

the Master's Mercy is bestowed upon those who are blessed with such good destiny. |4|1|39|

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ਆਸਾ ਘਰੁ ੭ ਮਹਲਾ ੫ ॥

aasaa ghar 7 mehalaa 5 |

Asa, Ghar 7, Mehla 5

ਹਰਿ ਕਾ ਨਾਮੁ ਰਿਦੈ ਨਿਤ ਧਿਆਈ ॥

har kaa naam ridhai nith dhiaaee |

Meditate continually on the Name of the Master within your heart.

ਸੰਗੀ ਸਾਥੀ ਸਗਲ ਤਰਾਂਈ ॥੧॥

sangee saathee sagal tharaaee |1|

Thus you shall save all your companions and associates as well. |1|1|

ਗੁਰੁ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ ॥

gur maerai sang sadhaa hai naalae |

My Waheguru is always with me, near at hand.

ਸਿਮਰਿ ਸਿਮਰਿ ਤਿਸੁ ਸਦਾ ਸਮਾਲੇ ॥੧॥ ਰਹਾਉ ॥

simar simar this sadhaa samaalae |1| rehau |

Meditating in remembrance on Him, I cherish Him forever, He is my ever protector. |1|1|Rahau|

ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥

thaeraa keeaa meethaa laagai |

My Waheguru, Your judgments always seem so sweet to me, and I bow to them.

ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ ॥੨॥੪੨॥੯੩॥

har naam padhaarath naanak maagai |2|42|93|

I beg for the treasure of your Nam. |2|42|93|

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ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

vaddehans mehalaa 5 |

Wadahans Mehla 5:

ਤੂ ਬੇਅੰਤੁ ਕੇ ਵਿਰਲਾ ਜਾਣੈ ॥

thoo baeanth ko viralaa jaanai ।

ਹੇ ਪ੍ਰਭੂ! ਤੇਰੇ ਗੁਣਾਂ ਦਾ ਅੰਤ ਨਹੀਂ ਪੈ ਸਕਦਾ, ਕੋਈ ਵਿਰਲਾ ਮਨੁੱਖ ਤੇਰੇ ਨਾਲ ਡੂੰਘੀ ਸਾਂਝ ਪਾਂਦਾ ਹੈ ।

You are infinite - only a few know and understand this.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੇ ਸਬਦਿ ਪਛਾਣੈ ॥੧॥

gur prasaadh ko sabadh pashaanai ।1।

ਗੁਰੂ ਦੀ ਕਿਰਪਾ ਨਾਲ ਗੁਰੂ ਦੇ ਸ਼ਬਦ ਵਿਚ ਜੁੜ ਕੇ ਕੋਈ ਵਿਰਲਾ ਤੇਰੇ ਨਾਲ ਜਾਣ-ਪਛਾਣ ਪਾਂਦਾ ਹੈ ।੧।

By Guru's grace, some come to understand You through the Word of the shabad. ।।1।।

ਸੇਵਕ ਕੀ ਅਰਦਾਸਿ ਪਿਆਰੇ ॥

saevak kee aradhaas piaarae ।

ਹੇ ਪਿਆਰੇ ਪ੍ਰਭੂ! ਮੈਂ ਸੇਵਕ ਦੀ (ਤੇਰੇ ਦਰ ਤੇ) ਅਰਦਾਸ ਹੈ,

O my beloved! Your servant offers this prayer to You:

ਜਪਿ ਜੀਵਾ ਪ੍ਰਭ ਚਰਣ ਤੁਮਾਰੇ ॥੧॥ ਰਹਾਉ ॥

jap jeevaa prabh charan thumaarae ।1। rehaao ।

(ਮੇਰਾ ਕਰ) ਹੇ ਪ੍ਰਭੂ! ਤੇਰੇ ਚਰਨ ਹਿਰਦੇ ਵਿਚ ਵਸਾ ਕੇ ਮੈਂ ਆਤਮਕ ਜੀਵਨ ਪ੍ਰਾਪਤ ਕਰਾਂ ।੧।ਰਹਾਉ।

I live by meditating on Name, holding your feet. ।।1।। Rahau।।

ਦਇਆਲ ਪੁਰਖ ਮੇਰੇ ਪ੍ਰਭ ਦਾਤੇ ॥

dhaeiaal purakh maerae prabh dhaathae ।

ਹੇ ਮੇਰੇ ਦਾਤੇ ਪ੍ਰਭੂ! ਹੇ ਦਇਆ ਦੇ ਘਰ ਅਕਾਲ ਪੁਰਖ!

O my merciful and Almighty Waheguru, you are the greatest giver of all bounties,

ਜਿਸਹਿ ਜਨਾਵਹੁ ਤਿਨਹਿ ਤੁਮ ਜਾਤੇ ॥੨॥

jisehi janaavahu thinehi thum jaathae ।2।

ਜਿਸ ਮਨੁੱਖ ਨੂੰ ਤੂੰ ਆਪ ਸੂਝ ਬਖਸ਼ਦਾ ਹੈਂ, ਉਸੇ ਨੇ ਹੀ ਤੇਰੇ ਨਾਲ ਸਾਂਝ ਪਾਈ ਹੈ ।੨।

He alone knows You, whom You so bless [who does meditate and perform noble deeds]. ।।2।।

ਸਦਾ ਸਦਾ ਜਾਈ ਬਲਿਹਾਰੀ ॥

sadhaa sadhaa jaaee balihaaree ।

Forever and ever, I revere you, admire you and love you.

ਹੇ ਪ੍ਰਭੂ! ਮੈਂ ਸਦਾ ਹੀ ਸਦਾ ਹੀ ਤੈਥੋਂ ਸਦਕੇ ਜਾਂਦਾ ਹਾਂ ।

ਇਤ ਉਤ ਦੇਖਉ ਓਟ ਤੁਮਾਰੀ ॥੩॥

eith outh dhaekho outt thumaaree |3|

Here and hereafter, I seek only your protection. ||3||

ਇਸ ਲੋਕ ਵਿਚ ਤੇ ਪਰਲੋਕ ਵਿਚ ਮੈਂ ਤੇਰਾ ਹੀ ਆਸਰਾ ਤਕਦਾ ਹਾਂ ।੩।

ਮੋਹਿ ਨਿਰਗੁਣ ਗੁਣ ਕਿਛੁ ਨ ਜਾਤਾ ॥

mohi niragun gun kishoo n jaathaa |

I myself am without any virtue; and have no knowledge to know your virtues.

ਹੇ ਪ੍ਰਭੂ! ਮੈਂ ਗੁਣ-ਗੀਣ ਹਾਂ, ਮੈਂ ਤੇਰਾ ਗੁਣ (ਉਪਕਾਰ) ਕੁਝ ਭੀ ਨਹੀਂ ਸਮਝ ਸਕਿਆ ।

ਨਾਨਕ ਸਾਧੂ ਦੇਖਿ ਮਨੁ ਰਾਤਾ ॥੪॥੩॥

naanak saadhoo dhaekh man raathaa |4|3|

When I see blessed people, my mind is imbued with your colour. ||4||3||

ਹੇ ਨਾਨਕ! (ਆਖ...ਹੇ ਪ੍ਰਭੂ!) ਗੁਰੂ ਦਾ ਦਰਸਨ ਕਰ ਕੇ ਮੇਰਾ ਮਨ (ਤੇਰੇ ਪ੍ਰੇਮ ਵਿਚ) ਰੰਗਿਆ ਗਿਆ ਹੈ ।੪।੩।

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From titled composition 'Patti' Mehla 1

ਦੈ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰੰਮਾ ਆਪਣਿਆ ॥

dhadhai dhos n dhaeoo kisai dhos karanmaa aapaniaa |

Do not blame others for your misfortune; blame instead your own karmas (actions).

ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥੨੧॥

jo mai keeaa so mai paaeiaa dhos n dheejai avar janaa |21|

Whatever I did, for that I have suffered; I do not blame anyone else. ||21||

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ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ ਘਰੁ ੩

raag aasaa mehalaa 1 asattapadheehaa ghar 3

Raga Asa, Mehla , Ashtapadis, Ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik oankaar sathigur prasaadh |

[The following shabad records the aftermath of the invasion of Babar in 1520 A.D. The scenario highlights the rape victims and the fall of the rich and

elite women from luxuries to poverty, from richness to impoverishness.]

ਜਿਨ ਸਿਰਿ ਸੋਹਨਿ ਪਟੀਆ ਮਾਂਗੀ ਪਾਇ ਸੰਧੂਰੁ ॥

jin sir sohan patteeaa maagee paae sandhoor |

Those heads who were adorned with braided hair, with their parts painted with vermilion [symbol of marriage]

ਸੇ ਸਿਰ ਕਾਤੀ ਮੁੰਨੀਅਨਿ ਗਲ ਵਿਚਿ ਆਵੈ ਧੂੜਿ ॥

sae sir kaathee munneean igal vich aavai dhoorr |

they were shaved with scissors, and their throats were choked with dust.

ਮਹਲਾ ਅੰਦਰਿ ਹੋਦੀਆ ਹੁਣਿ ਬਹੁਣਿ ਨ ਮਿਲਨਿ ਹਦੂਰਿ ॥੧॥

mehalaa andhar hodheetaa hun behan n milan ihadhoor ||1||

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

ਆਦੇਸੁ ਬਾਬਾ ਆਦੇਸੁ ॥

aadhaes baabaa aadhaes |

Hail Waheguru, O Father, Hail!

ਆਦਿ ਪੁਰਖ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ਕਰਿ ਕਰਿ ਦੇਖਹਿ ਵੇਸ ॥੧॥ ਰਹਾਉ ॥

aadh purakh thaeraa anth n paaeiaa kar kar dhaekhehi vaes ||1|| rehaao |

O primal Being your limits are not known; You create and behold the wondrous scenes. ||1||Rahau||

ਬਾਬਰਵਾਣੀ ਫਿਰਿ ਗਈ ਕੁਇਰੁ (ਪ੍ਰਿੰਸ) ਨ ਰੋਟੀ ਖਾਇ ॥੫॥

baabaravaanee fir gee kueir n rottee khaae |5|

Since Babar's rule has been proclaimed, the princes of the conquered states have no food to eat. ||5||

ਇਕਨਾ ਵਖਤ ਖੁਆਈਅਹਿ ਇਕਨਾ ਪੂਜਾ ਜਾਇ ॥

eikanaa vakhath khuaaeahi eikanaa poojaa jaae |

The Muslims have lost their five times of daily prayer, and the Hindus have lost their worship as well.

ਚਉਕੇ ਵਿਣੁ ਹਿੰਦਵਾਣੀਆ ਕਿਉ ਟਿਕੇ (ਟਿੱਕਾ) ਕਢਹਿ ਨਾਇ ॥

choukae vin hindhavaaneeaa kio ttikae katehi naae |

Without their sacred squares, how shall the Hindu women bathe and apply the frontal marks to their foreheads?

ਰਾਮੁ ਨ ਕਬਹੂ ਚੇਤਿਓ ਹੁਣਿ ਕਹਣਿ ਨ ਮਿਲੈ ਖੁਦਾਇ ॥੬॥

raam n kabehoo chaethiou hun kehan n milai khudhaae |6|

Those punished had never remembered their Ram, and had never uttered
Khudaa-i||6||

ਇਕਿ ਘਰਿ ਆਵਹਿ ਆਪਣੈ ਇਕਿ ਮਿਲਿ ਮਿਲਿ ਪੁਛਹਿ ਸੁਖ ॥

eik ghar aavehi aapanai eik mil mil pushehi sukh |

Some have returned to their homes, and meeting their relatives, they ask
about their safety.

ਇਕਨਾ ਏਹੋ ਲਿਖਿਆ ਬਹਿ ਬਹਿ ਰੋਵਹਿ ਦੁਖ ॥

eikanaa eaeho likhiaa behi behi rovehi dhukh |

For some, it is pre-ordained that they shall sit and cry out in pain.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਨਾਨਕ ਕਿਆ ਮਾਨੁਖ ॥੭॥੧੧॥

jo this bhaavai so theeai naanak kiaa maanukh |7|11|

Whatever pleases Him, comes to pass. That is the fate of mankind?
||7||11||

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Asa Mehla 1 Chhant ghar 3

ਤੂੰ ਸੁਣਿ ਹਰਣਾ ਕਾਲਿਆ ਕੀ ਵਾੜੀਐ (ਨਸ਼ਿਆਂ ਦਾ ਬਾਗ) ਰਾਤਾ ਰਾਮ ॥

thoon sun haranaa kaaliaa kee vaarreeai raathaa raam |

Listen, O black deer: why are you so attached to the orchard of passion?

Blackdeer, Krishna Mrigam, Kala Hiran is a species of antelope found mainly in India, and also in some parts of southern Nepal, and Pakistan, though it has also been introduced in Texas and Argentina. It is one of the fastest of all terrestrial (living on land) animals reaching to speeds of up to 80 km/hr and is one of the few antelopes where males and females have distinctive coloration, as the male bucks are a distinctive black and white and have long twisted horns, while females are fawn coloured with no horns.



The blackbuck, is the provincial animal of India it is known as Krishna Mriga in Kannada and Krishna Jinka in the Telugu language, has been declared the state animal of Andhra Pradesh. Other local names for the species include Kala Hiran, Sasin, Iralai Maan, and Kalveet in Marathi .

It is listed as a protected animal under the Wildlife Protection Act of 1972

ਬਿਖੁ (ਪਾਪ) ਫਲੁ ਮੀਠਾ ਚਾਰਿ ਦਿਨ ਫਿਰਿ ਹੋਵੈ ਤਾਤਾ (ਗਰਮ, ਕੌੜਾ) ਰਾਮ ॥

bikh fal meethaa chhaar dhin fir hovai thaathaa raam |

The fruit of sin is sweet for only a few days, and then it grows hot and bitter.

ਫਿਰਿ ਹੋਇ ਤਾਤਾ ਖਰਾ ਮਾਤਾ ਨਾਮ ਬਿਨੁ ਪਰਤਾਪਏ (ਕਉੜਾ) ॥

fir hoe thaathaa kharaa maathaa naam bin parathaapeae |

That fruit which intoxicated you has now become bitter and painful, without the Nam.

ਓਹੁ ਜੇਵ (ਜਿਵੇਂ) ਸਾਇਰ (ਸਮੁੰਦਰ) ਦੇਇ ਲਹਰੀ ਬਿਜੁਲ ਜਿਵੈ ਚਮਕਏ ॥

ouhu jaev saaeir dhaee leharee bijul jivai chamakeae |

It is temporary, like the waves on the sea, and the flash of lightning.

ਹਰਿ ਬਾਝੁ ਰਾਖਾ ਕੋਇ ਨਾਹੀ ਸੋਇ ਤੁਝਹਿ ਬਿਸਾਰਿਆ ॥

har baajh raakhaa koe naahee soe thujhehi bisaariaa |

Without the Master, there is no other protector, but you have forgotten Him.

ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਚੇਤਿ ਰੇ ਮਨ ਮਰਹਿ ਹਰਣਾ ਕਾਲਿਆ ॥੧॥

sach kehahi naanak chaeth rae man marehi haranaa kaaliaa |1|

The Truth reflects upon everyone, O mind; every one will surely die, one day. ||1||

ਭਵਰਾ ਫੂਲਿ ਭਵੰਤਿਆ ਦੁਖੁ ਅਤਿ ਭਾਰੀ ਰਾਮ ॥

bhavaraa fool bhavanthiaa dhukh ath bhaaree raam |

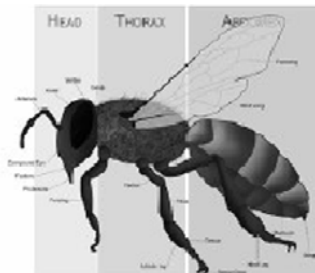
O honeybee, you wander among the flowers, but terrible pain awaits you.

Honey bees as a group appear to have their centre of origin in South and Southeast Asia.

Morphology of a female honey bee

The close relatives of modern honey bees are bumblebees and stingless bees . Most species have historically been cultured or at least exploited for honey and beeswax by humans indigenous to their native ranges. Only two of these species have been truly domesticated.,

A bee colony generally contains one queen bee, a fertile female; seasonally up to a few thousand drone bees or fertile males; and a large seasonally variable population of sterile female worker bees.



Eggs are laid singly in a cell in a wax honeycomb, produced and shaped by the worker bees. Using her spermatheca, the queen actually can choose to fertilize the egg she is laying, usually depending on what cell she is laying in. Larvae (infant bees) are initially fed with royal jelly produced by worker bees, later switching to honey and pollen. The exception is a larva fed solely on royal jelly, which will develop into a queen bee. The larva undergoes several moltings before spinning a cocoon within the cell, and pupating (growing process)

Young worker bees clean the hive and feed the larvae. They progress to other within-colony tasks as they become older, such as receiving nectar and pollen from foragers (food for bees), and guarding the hive. Later still, a worker takes her first orientation flights and finally leaves the hive and typically spends the remainder of her life as a forager.

Worker bees cooperate to find food and use a pattern of “dancing” (known as the bee dance or waggle dance) to communicate information regarding resources with each other;

Virgin queens go on mating flights away from their home colony, and mate with multiple drones before returning. The drones die in the act of mating.]

ਮੈ ਗੁਰੁ ਪੂਛਿਆ ਆਪਣਾ ਸਾਚਾ ਬੀਚਾਰੀ ਰਾਮ ॥
 mai gur pooshiaa aapanaa saachaa beechaaree raam ।
 I have asked my Guru-teacher for true understanding.

ਬੀਚਾਰਿ ਸਤਿਗੁਰੁ ਮੁਝੈ ਪੂਛਿਆ ਭਵਰੁ ਬੇਲੀ ਰਾਤਓ (ਫੁੱਲਾਂ ਨਾਲ ਮਸਤ)॥
 beechaar sathigur mujhai pooshiaa bhavar baelee raathou ।
 I have asked my true-teacher for understanding about the honey bee, who is so involved with the flowers of the garden.

ਸੂਰਜੁ ਚੜਿਆ ਪਿੰਡੁ ਪੜਿਆ (ਮੌਤ) ਤੇਲੁ ਤਾਵਣਿ ਤਾਤਓ ॥
 sooraj charriaa pindd parriaa thael thaavan thaathou ।
 When the sun rises, the body will fall (when death comes), and it will be cooked in hot oil (cremation in furnace)

ਜਮ ਮਗਿ ਬਾਧਾ ਖਾਹਿ ਚੋਟਾ ਸਬਦ ਬਿਨੁ ਬੇਤਾਲਿਆ (ਭੂਤ, ਪਾਗਲ) ॥
 jam mag baadhaa khaahi chottaa sabadh bin baethaaliala ।
 O madman listen, you shall be bound and beaten on the road of death, without the word of the Shabad.

ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਚੇਤਿ ਰੇ ਮਨ ਮਰਹਿ ਭਵਰਾ ਕਾਲਿਆ ॥੨॥
 sach kehahi naanak chaeth rae man marehi bhavaraa kaaliaa ।2।
 The Truth reflects upon everyone, O mind; every one will surely die, one day. ।।2।।

ਮੇਰੇ ਜੀਅੜਿਆ ਪਰਦੇਸੀਆ ਕਿਤੁ ਪਵਹਿ ਜੰਜਾਲੇ ਰਾਮ ॥
maerae jeearriaa paradhaeseeaa kith pavehi janjaalae raam ।
O my stranger soul, why do you fall into entanglements?

ਸਾਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਕੀ ਫਾਸਹਿ ਜਮ ਜਾਲੇ ਰਾਮ ॥
saachaa saahib man vasai kee faasehi jam jaalae raam ।
The true Master abides within your mind; why are you scared of getting trapped by the noose of death?

ਮਛਲੀ ਵਿਛੁੰਨੀ (ਛੋੜਨਾ) ਨੈਣ ਰੁੰਨੀ ਜਾਲੁ ਬਧਿਕਿ (ਮਛਲੀ ਵਾਲੇ ਦਾ ਜਾਲ) ਪਾਇਆ ॥
mashulee vishunnee nain runnee jaal badhik paaeiaa ।
The fish leaves the water with tearful eyes, when the fisherman casts his net.

ਸੰਸਾਰੁ ਮਾਇਆ ਮੋਹੁ ਮੀਠਾ ਅੰਤਿ ਭਰਮੁ ਚੁਕਾਇਆ ॥
sansaar maaeiaa mohu meethaa anth bharam chukaaeiaa ।
The love of Maya is sweet to the world, but in the end, this delusion (superstition) is dispelled.

ਭਗਤਿ ਕਰਿ ਚਿਤੁ ਲਾਇ ਹਰਿ ਸਿਉ ਛੋਡਿ ਮਨਹੁ ਅੰਦੇਸਿਆ (ਫਿਕਰ) ॥
bhagath kar chith laae har sio shodd manahu andhaesiaa ।
So perform devotional worship, link your consciousness to the Master, and dispel anxiety from your mind.

ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਚੇਤਿ ਰੇ ਮਨ ਜੀਅੜਿਆ ਪਰਦੇਸੀਆ ॥੩॥
sach kehai naanak chaeth rae man jeearriaa paradhaeseeaa ।3।
O my stranger soul focus your consciousness on Waheguru ।।3।।

ਨਦੀਆ ਵਾਹ ਵਿਛੁੰਨਿਆ ਮੇਲਾ ਸੰਜੋਗੀ ਰਾਮ ॥
nadheaaa vaah vishunniaa maelaa sanjogee raam ।
The rivers and streams which separate their courses may seldom be united again.

ਜੁਗੁ ਜੁਗੁ ਮੀਠਾ ਵਿਸੁ ਭਰੇ ਕੋ ਜਾਣੈ ਜੋਗੀ ਰਾਮ ॥
jug jug meethaa vis bharae ko jaanai jogee raam ।
In age after age, it has been proved that what tastes sweet, in reality, is poison; how rare are the Yogis who understand this.

ਕੋਈ ਸਹਜਿ ਜਾਣੈ ਹਰਿ ਪਛਾਣੈ ਸਤਿਗੁਰੂ ਜਿਨਿ ਚੇਤਿਆ ॥
koee sehaj jaanai har pashaanai sathiguroo jin chaethiaa ।

Those rare persons who centre their consciousness on the true Guru, know Divine knowledge and realise Waheguru.

ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਭਰਮਿ ਭੂਲੇ ਪਚਹਿ (ਬਰਬਾਦ) ਮੁਗਧ (ਮੂਰਖ) ਅਚੇਤਿਆ ॥
bin naam har kae bharam bhoolae pachehi mugadh achaethiaa |
Without Nam, the thoughtless fools wander in doubt, and are ruined.

ਹਰਿ ਨਾਮੁ ਭਗਤਿ ਨ ਰਿਦੈ ਸਾਚਾ ਸੇ ਅੰਤਿ ਧਾਹੀ (ਭੁੱਬਾਂ ਮਾਰਨੀਆਂ) ਰੁੰਨਿਆ ॥
har naam bhagath n ridhai saachaa sae anth dhaahee runniaa |
Those whose hearts are not touched by devotional worship and Nam, they, shall weep and wail loudly in the end.

ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਸਬਦਿ ਸਾਚੈ ਮੇਲਿ ਚਿਰੀ ਵਿਛੁੰਨਿਆ ॥੪॥੧॥੫॥
sach kehai naanak sabadh saachai mael chiree vishunniia |4|1|5|
Through the true Shabad, those long separated from Waheguru, are united once again. |4|1|1|5|

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Mehla 3
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ik oankaar sathigur prasaadh |

ਆਸਾ ਮਹਲਾ ੩ ਛੰਤ ਘਰੁ ੩ ॥
aasaa mehalaa 3 shanth ghar 3 |
Asa Mehla 3 Chhant ghar 3

ਸਾਜਨ ਮੇਰੇ ਪ੍ਰੀਤਮਹੁ ਤੁਮ ਸਹ ਕੀ ਭਗਤਿ ਕਰੇਹੋ ॥
saajan maerae preethamahu thum seh kee bhagath karaeho |
O my beloved, dedicate yourself to the worship of your beloved Master.

ਗੁਰੁ ਸੇਵਹੁ ਸਦਾ ਆਪਣਾ ਨਾਮੁ ਪਦਾਰਥੁ ਲੇਹੋ ॥
gur saevahu sadhaa aapanaa naam padhaarath laeho |
Serve your Master constantly, and obtain the wealth of Nam.

ਭਗਤਿ ਕਰਹੁ ਤੁਮ ਸਹੈ ਕੇਰੀ ਜੋ ਸਹ ਪਿਆਰੇ ਭਾਵਏ ॥
bhagath karahu thum sehai kaeree jo seh piaarae bhaaveae |
Dedicate yourself to the worship of Waheguru; this is pleasing to Him.

ਆਪਣਾ ਭਾਣਾ ਤੁਮ ਕਰਹੁ ਤਾ ਫਿਰਿ ਸਹ ਖੁਸੀ ਨ ਆਵਏ ॥
aapanaa bhaanaa thum karahu thaa fir seh khusee n aaveae |
If you walk in accordance with your own will, then your Master will not
be pleased with you.

ਭਗਤਿ ਭਾਵ ਇਹੁ ਮਾਰਗੁ ਬਿਖੜਾ ਗੁਰ ਦੁਆਰੈ ਕੋ ਪਾਵਏ ॥
bhagath bhaav eihu maarag bikharraa gur dhuaarai ko paaveae |
The path of devotional worship is very difficult; how rare are those who
find it, through the assistance of the Guru teacher.

ਕਹੈ ਨਾਨਕੁ ਜਿਸੁ ਕਰੇ ਕਿਰਪਾ ਸੋ ਹਰਿ ਭਗਤੀ ਚਿਤੁ ਲਾਵਏ ॥੧॥
kehai naanak jis karae kirapaa so har bhagathee chith laaveae ||1||
Those, upon whom Waheguru casts His glance of grace, links his
consciousness to the worship of Him. ||1||

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, Waheguru is with you; through the Guru's Teachings, enjoy
His Love.

ਮੂਲੁ ਪਛਾਣਹਿ ਤਾਂ ਸਹੁ ਜਾਣਹਿ ਮਰਣ ਜੀਵਣ ਕੀ ਸੋਝੀ ਹੋਈ ॥
mool pashaanehi thaa sahu jaanehi maran jeevan kee sojhee hoee |
Acknowledge your origin, and then you shall know your Waheguru, and
so understand death and birth.

ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣਹਿ ਤਾਂ ਦੂਜਾ ਭਾਉ ਨ ਹੋਈ ॥
gur parasaadhee eaeko jaanehi thaa dhoojaa bhaao n hoee |
By Guru's grace, know the One, the only one; then, you shall not love any
other.

ਮਨਿ ਸਾਂਤਿ ਆਈ ਵਜੀ ਵਧਾਈ ਤਾ ਹੋਆ ਪਰਵਾਣੁ ॥
man saath aae vjee vadhaaee thaa hoaa paravaan |
Peace comes to the mind, and gladness resounds; then, you shall be
acclaimed.

ਇਉ ਕਹੈ ਨਾਨਕ ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਅਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥੫॥

eio kehai naanak man thoon joth saroop hai apanaa mool pashaan |5|

O my mind, you are the very image of the Master; recognize the true origin of your self. ||5||

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ਆਸਾ ਮਹਲਾ ੪ ॥

aasaa mehalaa 4 |

[The following shabad highlights both religious and ethical characteristics of the Four Eras in which the time period is divided according to the Indian culture and scriptures. The time period also represents the coming of different saviours who were sent by the Almighty to save the world from the sins of its inhabitants. The eras are: Satyug: the time period of Truth, Tretayuga: the time period of lord Rama, Dwaparyuga: the time period of lord Krishna and Kalyuga: the time period of Guru Nanak. Cross references are: Asa di Var, Sloak M1, page 470, Bhagat Ravidas, raga Gauri; raga Ramkali M3, page 880, raga Maru Sohle M1, page 1023-1024;]

ਸਤਜੁਗਿ ਸਭੁ ਸੰਤੋਖ ਸਰੀਰਾ ਪਗ ਚਾਰੇ ਧਰਮੁ ਧਿਆਨੁ ਜੀਉ ॥

sathajug sabh santhokh sareeraa pag chaarae dharam dhiaan jeeo |

In the Golden Age of Satyuga, everyone embodied contentment and meditation; religion stood upon four feet of the proverbial bull who is holding the entire world on his horns. [Japji pauri 8, suixAY Driq Dvl Awkws]

ਮਨਿ ਤਨਿ ਹਰਿ ਗਾਵਹਿ ਪਰਮ ਸੁਖੁ ਪਾਵਹਿ ਹਰਿ ਹਿਰਦੈ ਹਰਿ ਗੁਣ ਗਿਆਨੁ ਜੀਉ ॥

man than har gaavehi param sukh paavehi har hiradhai har gun giaan jeeo |

With mind and body, people sang holy shabads, and attained supreme peace. In their hearts was the spiritual wisdom of the Divine virtues.

ਗੁਣ ਗਿਆਨੁ ਪਦਾਰਥੁ ਹਰਿ ਹਰਿ ਕਿਰਤਾਰਥ (ਕਾਮਯਾਬੀ) ਸੋਭਾ ਗੁਰਮੁਖਿ ਹੋਈ ॥

gun giaan padhaarath har har kirathaarath sobhaa guramukh hoee |

Their wealth was the spiritual wisdom of the Master's virtues in their mind; their success was Master's name on their lips, and their glory was their living with noble karmas

ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥

anthar baahar har prabh eaeko dhoojaa avar n koee |

Inwardly and outwardly, they saw only one Waheguru; for them there was no other second.

ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਈ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ਹਰਿ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ਜੀਉ ॥

har har liv laaee har naam sakhaaee har dharageh paavai maan jeeo |

They centered their consciousness lovingly on the Master. His Name was their companion, and hereafter, in the court of Waheguru, they obtained honour.

ਸਤਜੁਗਿ ਸਭੁ ਸੰਤੋਖ ਸਰੀਰਾ ਪਗ ਚਾਰੇ ਧਰਮੁ ਧਿਆਨੁ ਜੀਉ ॥੧॥

sathajug sabh santhokh sareeraa pag chaarae dharam dhiaan jeeo |1|

In the Golden Age of Satyuga, everyone embodied contentment and meditation; religion stood upon four feet of the legendary bull. |1|1|

[In the Tretayuga the following feature of human attitude were more significant: desire to get power nu hook or crook, anger and ego. To avoid these evils, people practised celibacy and self-restraint]

ਤੇਤਾ ਜੁਗੁ ਆਇਆ ਅੰਤਰਿ ਜੋਰੁ ਪਾਇਆ ਜਤੁ ਸੰਜਮ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥

thaethaa jug aaeiaa anthar jor paeiaa jath sanjam karam kamaae jeeo |

Then came the silver Age of Tretayuga; men's minds were ruled by power, and they practiced celibacy and self-discipline.

ਪਗੁ ਚਉਥਾ ਖਿਸਿਆ ਤ੍ਰੈ ਪਗ ਟਿਕਿਆ ਮਨਿ ਹਿਰਦੈ ਕ੍ਰੋਧੁ ਜਲਾਇ ਜੀਉ ॥

pag chouthaa khisiaa thrai pag ttikiaa man hiradhai krodh jalaae jeeo |

The fourth foot of religion dropped off, and three remained. Their hearts and minds were inflamed with anger.

ਮਨਿ ਹਿਰਦੈ ਕ੍ਰੋਧੁ ਮਹਾ ਬਿਸਲੋਧੁ (ਜ਼ਹਿਰੀਲੀ ਚੀਜ਼) ਨਿਰਪ (ਰਾਜੇ) ਧਾਵਹਿ ਲੜਿ ਦੁਖੁ ਪਾਇਆ ॥

man hiradhai krodh mehaa bisalodh nirap dhaavehi larr dhukh paeiaa |

Their hearts and minds were filled with the horribly poisonous essence of anger. The kings fought their wars and obtained only pain.

ਅੰਤਰਿ ਮਮਤਾ ਰੋਗੁ ਲਗਾਨਾ ਹਉਮੈ ਅਹੰਕਾਰੁ ਵਧਾਇਆ ॥

anthar mamathaa rog lagaanaa houmai ahankaar vadhaaeiaa |

Their minds were afflicted with the illness of egotism, and their self-conceit and arrogance increased.

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਧਾਰੀ ਮੇਰੈ ਠਾਕੁਰਿ ਬਿਖੁ ਗੁਰਮਤਿ ਹਰਿ ਨਾਮਿ ਲਹਿ ਜਾਇ ਜੀਉ ॥

har har kirapaa dhaaree maerai thaakur bikh guramath har naam lehi jaae jeeo |

If my Master shows His Mercy, and eradicates the poison by the Divine teachings and Waheguru's Name.

ਤੇਤਾ ਜੁਗੁ ਆਇਆ ਅੰਤਰਿ ਜੋਰੁ ਪਾਇਆ ਜਤੁ ਸੰਜਮ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥੨॥

thaethaa jug aaeiaa anthar jor paaeiaa jath sanjam karam kamaae jeeo |2|

Then came the Silver Age of Trayta Yuga; men's minds were ruled by power, and they practiced celibacy and self-discipline. |12||

[In the Dwaparyuga, the human attitude was influenced more by: superstitions, rituals and ego. To overcome these evil people practised penances, feasts and charity.]

ਜੁਗੁ ਦੁਆਪੁਰੁ ਆਇਆ ਭਰਮਿ ਭਰਮਾਇਆ ਹਰਿ ਗੋਪੀ ਕਾਨੁ ਉਪਾਇ ਜੀਉ ॥

jug dhuaapur aaeiaa bharam bharamaaeiaa har gopee kaanaa oupaae jeeo |

The Brass Age of Dwaparyuga came, and people wandered in doubt. This was the time period of lord Krishna and his Gopis.

ਤਪੁ ਤਾਪਨ ਤਾਪਹਿ ਜਗ ਪੁੰਨ ਆਰੰਭਹਿ ਅਤਿ ਕਿਰਿਆ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥

thap thaapan thaapehi jag punn aaranbhehi ath kiriaa karam kamaae jeeo |

The penitents (Tapasvi) practiced penance (tap), they offered sacred feasts and charity, and performed many rituals and religious rites.

ਕਿਰਿਆ ਕਰਮ ਕਮਾਇਆ ਪਗ ਦੁਇ ਖਿਸਕਾਇਆ ਦੁਇ ਪਗ ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ ॥

kiriaa karam kamaaeiaa pag dhue khisakaaeiaa dhue pag ttikai ttikaae jeeo |

They performed many rituals and religious rites; two legs of religion dropped away, and only two legs remained.

ਮਹਾ ਜੁਧ ਜੋਧ ਬਹੁ ਕੀਨੇ ਵਿਚਿ ਹਉਮੈ ਪਚੈ ਪਚਾਇ ਜੀਉ ॥

mehaa judh jodh bahu keanaae vich houmai pachai pachaae jeeo |

So many heroes waged great wars; in their egos they were ruined, and they ruined others as well.

ਦੀਨ ਦਇਆਲਿ ਗੁਰੁ ਸਾਧੁ ਮਿਲਾਇਆ ਮਿਲਿ ਸਤਿਗੁਰ ਮਲੁ ਲਹਿ ਜਾਇ ਜੀਉ ॥

dheen dhaeiaal gur saadh milaaeiaa mil sathigur mal lehi jaae jeeo |

The Master, compassionate to the poor, led them to meet the holy Guru. Meeting the True Guru, their filth is washed away.

ਜੁਗੁ ਦੁਆਪੁਰੁ ਆਇਆ ਭਰਮਿ ਭਰਮਾਇਆ ਹਰਿ ਗੋਪੀ ਕਾਨੁ ਉਪਾਇ ਜੀਉ ॥੩॥

jug dhuaapur aaeiaa bharam bharamaaeiaa har gopee kaanaa oupaae jeeo

|3||13||

The Brass Age of Dwaparyuga came, and people wandered in doubt. This was the time period of lord Krishna and his Gopis.

[In the Kalyuga, the prominent features were: kirtan and praises of the Almighty. ਕਲਜੁਗ ਮਹਿ ਕੀਰਤਨੁ ਪਰਧਾਨ॥ raga Maru Sohle M5, page 1075]

ਕਲਿਜੁਗੁ ਹਰਿ ਕੀਆ ਪਗ ਤ੍ਰੈ ਖਿਸਕੀਆ ਪਗੁ ਚਉਥਾ ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ ॥
 kalijug har keeaa pag thrai khisakeeaa pag chouthaa ttikai ttikaae jeeo |
 The Master then created Kalyuga, the Iron Age of Kali Yuga; three legs of religion were lost, and only the fourth leg remained intact.

ਗੁਰ ਸਬਦੁ ਕਮਾਇਆ ਅਉਖਧੁ (ਦਵਾਈ) ਹਰਿ ਪਾਇਆ ਹਰਿ ਕੀਰਤਿ ਹਰਿ ਸਾਂਤਿ ਪਾਇ ਜੀਉ ॥
 gur sabadh kamaaeiaa aoukhadh har paeiaa har keerath har saath paae jeeo |

Acting in accordance with the Divine word, the medicine in the form of Master's Name is obtained. Singing the Kirtan divine peace is obtained.

ਹਰਿ ਕੀਰਤਿ ਰੁਤਿ ਆਈ ਹਰਿ ਨਾਮੁ ਵਡਾਈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਖੇਤੁ ਜਮਾਇਆ ॥
 har keerath ruth aae har naam vaddaaee har har naam khaeth jamaaeiaa |
 The season of singing Master's praises has arrived; His Name is glorified, and the Name grows in the field of the body.

ਕਲਿਜੁਗਿ ਬੀਜੁ ਬੀਜੇ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਲਾਹਾ ਮੂਲੁ ਗਵਾਇਆ ॥
 kalijug beej beejae bin naavai sabh laahaa mool gavaaeiaa |
 In the Kalyuga, if one plants any other seed than the Name, all profit and capital is lost.

ਜਨ ਨਾਨਕਿ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਮਨਿ ਹਿਰਦੈ ਨਾਮੁ ਲਖਾਇ ਜੀਉ ॥
 jan naanak gur pooraa paeiaa man hiradhai naam lakhaae jeeo |
 One has found the perfect Guru, who has revealed to him the Nam within his heart and mind.

ਕਲਜੁਗੁ ਹਰਿ ਕੀਆ ਪਗ ਤ੍ਰੈ ਖਿਸਕੀਆ ਪਗੁ ਚਉਥਾ ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ ॥੪॥੪॥੧੧॥
 kalajug har keeaa pag thrai khisakeeaa pag chouthaa ttikai ttikaae jeeo
 |4|4|11|
 The Master then created Kalyuga, the Iron Age of Kali Yuga; three legs of religion were lost, and only the fourth leg remained intact. |4|4|11|

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Mehla 4 Chhnant

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik oankaar sathigur prasaadh |

[The following chhant, first out of the six chhants of the group, of Guru Ramdas is sung alongwith Asa di var every morning in the Sikh Gurdwaras. Asa di Var has 24 pauris and 63 sloaks; Guru Ramdas's 6 chhants have 24

padas. Thus one pada of the chhnats is recited before each pauri and its related sloaks. It is believed that this practice is followed since the time of Guru Arjan.]

ਆਸਾ ਮਹਲਾ ੪ ਛੰਤ ਘਰੁ ੪ ॥
aasaa mehalaa 4 shanth ghar 4 |
Asa Mehla 4 Chhant Ghar 4

ਹਰਿ ਅੰਮ੍ਰਿਤ ਭਿੰਨੇ ਲੋਇਣਾ ਮਨੁ ਪ੍ਰੇਮਿ ਰਤੰਨਾ ਰਾਮ ਰਾਜੇ ॥
har anmrith bhinnae loeinaa man praem rathannaa raam raajae |
O! the King of kings, my eyes are wet with the divine Nectar, and my mind is imbued with your love.

ਮਨੁ ਰਾਮਿ ਕਸਵਟੀ ਲਾਇਆ ਕੰਚਨੁ ਸੋਵਿੰਨਾ ॥
man raam kasavattee laaeiaa kanchan sovinnaa |
You applied your touch-stone to my mind, and found it one hundred per cent gold.

ਗੁਰਮੁਖਿ ਰੰਗਿ ਚਲੂਲਿਆ ਮੇਰਾ ਮਨੁ ਤਨੇ ਭਿੰਨਾ ॥
guramukh rang chalooliaa maeraa man thano bhinnaa |
I am your true devtee, and am dyed in the deep red of the poppy, and my mind and body are drenched with your love.

ਜਨੁ ਨਾਨਕੁ ਮੁਸਕਿ (ਖੁਸ਼ਬੂ) ਝਕੋਲਿਆ ਸਭੁ ਜਨਮੁ ਧਨੁ ਧੰਨਾ ॥੧॥
jan naanak musak jhakoliaa sabh janam dhan dhannaa |1|
Those who are drenched with divine Fragrance; they are blessed in their entire life. ||1||

ਹਰਿ ਪ੍ਰੇਮ ਬਾਣੀ ਮਨੁ ਮਾਰਿਆ ਅਣੀਆਲੇ ਅਣੀਆ ਰਾਮ ਰਾਜੇ ॥
har praem baanee man maariaa aneeaa lae aneeaa raam raajae |
O! the King of the kings, the shabad of the divine love is like a pointed arrow, which has pierced my mind deep into it.

ਜਿਸੁ ਲਾਗੀ ਪੀਰ ਪਿਰੰਮ (ਪਿਆਰ) ਕੀ ਸੋ ਜਾਣੈ ਜਰੀਆ (ਬਰਦਾਸ਼ਤ) ॥
jis laagee peer piranm kee so jaanai jareea |
Only those who feel the pain of this love, know how to endure it.

ਜੀਵਨ ਮੁਕਤਿ ਸੋ ਆਖੀਐ ਮਰਿ ਜੀਵੈ ਮਰੀਆ ॥
jeevan mukath so aakheeai mar jeevai mareea |
Those who taste death while yet alive, are said to be Jivan Mukta, liberated while yet alive.

ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਮੇਲਿ ਹਰਿ ਜਗੁ ਦੁਤਰੁ ਤਰੀਆ ॥੨॥
jan naanak sathigur mael har jag dhuthar thareea |2|
O! Master, unite me with You, that I may cross over the terrifying world-ocean. |12||

ਹਮ ਮੂਰਖ ਮੁਗਧ ਸਰਣਾਗਤੀ ਮਿਲੁ ਗੋਵਿੰਦ ਰੰਗਾ ਰਾਮ ਰਾਜੇ ॥
ham moorakh mugadh saranaagathee mil govindh rangaa raam raajae |
I am foolish and ignorant, but I have taken to your sanctuary; may I merge in your love forever.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਪਾਇਆ ਹਰਿ ਭਗਤਿ ਇਕ ਮੰਗਾ ॥
gur poorai har paaeiaa har bhagath eik mangaa |
Through the perfect Guru, I have obtained the Master, and I beg for the one blessing of true devotion.

ਮੇਰਾ ਮਨੁ ਤਨੁ ਸਬਦਿ ਵਿਗਾਸਿਆ ਜਪਿ ਅਨਤ ਤਰੰਗਾ ॥
maeraa man than sabadh vigaasiaa jap anath tharangaa |
My mind and body blossom forth through the word of the Shabad; I meditate on the Master of infinite waves.

ਮਿਲਿ ਸੰਤ ਜਨਾ ਹਰਿ ਪਾਇਆ ਨਾਨਕ ਸਤਸੰਗਾ ॥੩॥
mil santh janaa har paaeiaa naanak sathasangaa |3|
Meeting with the humble Saints, we come closer to Waheguru. |13||

ਦੀਨ ਦਇਆਲ ਸੁਣਿ ਬੇਨਤੀ ਹਰਿ ਪ੍ਰਭ ਹਰਿ ਰਾਇਆ ਰਾਮ ਰਾਜੇ ॥
dheen dhaeiaal sun baenathee har prabh har raaeiaa raam raajae |
O! King of the kings, the kerciful to the meek, hear my prayer

ਹਉ ਮਾਗਉ ਸਰਣਿ ਹਰਿ ਨਾਮ ਕੀ ਹਰਿ ਹਰਿ ਮੁਖਿ ਪਾਇਆ ॥
ho maago saran har naam kee har har mukh paaeiaa |
I beg for the sanctuary of word of Nam, place it in my mouth.

ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਬਿਰਦੁ ਹੈ ਹਰਿ ਲਾਜ ਰਖਾਇਆ ॥
bhagath vashal har biradh hai har laaj rakhaeiaa |
It is the Master's natural way to love His devotees; please preserve my honor!

ਜਨੁ ਨਾਨਕੁ ਸਰਣਾਗਤੀ ਹਰਿ ਨਾਮਿ ਤਰਾਇਆ ॥੪॥੮॥੧੫॥
jan naanak saranaagathee har naam tharaeiaa |4|8|15|

Those who have entered God's sanctuary, have been saved by Him
|4||8||15||

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Bhagat Kabir

ਆਸਾ ॥
aasaa |
Asa

[In the following shabad. Bhagat Kabir is talking to a Qazi, emphasizing that meeting with Allah and reservation in Paradise do not depend upon Namaz, Rozas and visit to Kaaba rather it depends on cleansing of mind and preserving Allah's thoughts therein.]

ਹਮ ਮਸਕੀਨ ਖੁਦਾਈ ਬੰਦੇ ਤੁਮਰਾ ਜਸੁ ਮਨਿ ਭਾਵੈ ॥
ham masakeen khudhaae bandhae thum raajas man bhaavai |
I am your humble servant, Master; praises of your greatness are pleasing to my mind.

ਅਲਹ ਅਵਲਿ ਦੀਨ ਕੇ ਸਾਹਿਬੁ ਜੋਰੁ ਨਹੀ ਫੁਰਮਾਵੈ ॥੧॥
aleh aval dheen ko saahib jor nehee furamaavai |1|
The Allah, the primal Being, the Master of the poor, does not ordain that they should be oppressed. ||1||

ਕਾਜੀ ਬੋਲਿਆ ਬਨਿ ਨਹੀ ਆਵੈ ॥੧॥ ਰਹਾਉ ॥
kaajee boliaa ban nehee aavai |1| rehaao |
O Qazi, your utterances do not make sense. ||1||Rahau||

ਰੋਜਾ ਧਰੈ ਨਿਵਾਜ ਗੁਜਾਰੈ ਕਲਮਾ ਭਿਸਤਿ (ਸਵਰਗ) ਨ ਹੋਈ ॥
rojaa dharai nivaaj gujaarai kalamaa bhisath n hoee |
Keeping your fasts, reciting your prayers, and reading the Kalma, the Islamic creed, shall not take you to paradise.

ਸਤਰਿ (੭੦) ਕਾਬਾ ਘਟ ਹੀ ਭੀਤਰਿ ਜੇ ਕਰਿ ਜਾਨੈ ਕੋਈ ॥੨॥
sathar kaabaa ghatt hee bheethar jae kar jaanai koe |2|
The mosque of Kaaba is hidden within your mind, if you only knew it.
||2||

ਨਿਵਾਜ ਸੋਈ ਜੋ ਨਿਆਉ ਬਿਚਾਰੈ ਕਲਮਾ ਅਕਲਹਿ ਜਾਨੈ ॥
nivaaj soee jo niaao bichaarai kalamaa akalehi jaanai |

That should be your real Namaz (prayer), which administers justice and let your Kalma be the knowledge of the unknowable Master.

ਪਾਚਹੁ ਮੁਸਿ (ਜਿੱਤ) ਮੁਸਲਾ ਬਿਛਾਵੈ ਤਬ ਤਉ ਦੀਨੁ ਪਛਾਨੈ ॥੩॥

paachahu mus musalaa bishaavai thab tho dheen pashaanai |3|

Spread your prayer mat by conquering your five desires, and you shall recognize the true religion. ||3||

ਖਸਮੁ ਪਛਾਨਿ ਤਰਸ ਕਰਿ ਜੀਅ ਮਹਿ ਮਾਰਿ ਮਣੀ (ਹੰਕਾਰ) ਕਰਿ ਫੀਕੀ ॥

khasam pashaan tharas kar jeea mehi maar manee kar feekee |

Recognize your Master, and fear Him within your heart; conquer your egotism, and make it worthless.

ਆਪੁ ਜਨਾਇ ਅਵਰ ਕਉ ਜਾਨੈ ਤਬ ਹੋਇ ਭਿਸਤ (ਬਹਿਸਤ) ਸਰੀਕੀ ॥੪॥

aap janaae avar ko jaanai thab hoe bhisath sareekie |4|

As you see yourself, see others as well; only then will you become a partner in heaven. ||4||

ਮਾਟੀ ਏਕ ਭੇਖ ਧਰਿ ਨਾਨਾ ਤਾ ਮਹਿ ਬ੍ਰਹਮੁ ਪਛਾਨਾ ॥

maattee eaek bhaekh dhar naanaa thaa mehi breham pashaanaa |

The clay is one, but it has taken many forms; I recognize the One Master within them all.

ਕਹੈ ਕਬੀਰਾ ਭਿਸਤ ਛੋਡਿ ਕਰਿ ਦੋਜਕ ਸਿਉ ਮਨੁ ਮਾਨਾ ॥੫॥੪॥੧੭॥

kehai kabeeraa bhisath shodd kar dhojak sio man maanaa |5|4|17|

I have abandoned such a paradise, and reconciled my mind to hell. ||5||4||17||

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Namdev

ਆਸਾ ॥

Asa:

ਆਨੀਲੇ (ਲਿਆਣਾ) ਕੁੰਭ (ਘੜਾ) ਭਰਾਈਲੇ ਉਦਕ (ਪਾਣੀ) ਠਾਕੁਰ ਕਉ ਇਸਨਾਨੁ ਕਰਉ ॥

aaneelae kunbh bharaaeelae oodhak thaakur ko eisanaan karo |

Bringing the pitcher, I fill it with water, to bathe the Master.

ਬਇਆਲੀਸ ਲਖ ਜੀ ਜਲ ਮਹਿ ਹੋਤੇ ਬੀਠਲੁ (ਵਾਹਿਗੁਰੂ) ਭੈਲਾ (ਭਰਿਆ ਹੋਇਆ) ਕਾਇ ਕਰਉ ॥੧॥

baeiaalees lakh jee jal mehi hothae beethal bhailaa kaae karo |1|

But 4.2 million species of beings are in the water - how can I use it for the Master ||1||

ਜੜ੍ਹ (ਜਿੱਥੋ ਵੀ) ਜਾਉ ਤਤ ਬੀਠਲੁ ਭੈਲਾ॥
jathr jao thath beethal bhailaa |
Wherever I go, Waheguru is there.

ਮਹਾ ਅਨੰਦ ਕਰੇ ਸਦ ਕੇਲਾ (ਕਲੋਲ)॥੧॥ ਰਹਾਉ ॥
mehaa anandh karae sadh kaelaa |1| rehaao |
He continually plays in supreme bliss. ||1|| Rahau||

ਆਨੀਲੇ ਫੂਲ ਪਰੋਈਲੇ ਮਾਲਾ ਠਾਕੁਰ ਕੀ ਹਉ ਪੂਜ ਕਰਉ ॥
aaneelae fool paroeelae maalaa thaakur kee ho pooj karo |
I bring flowers to weave a garland, in worshipful adoration of the Master.

ਪਹਿਲੇ ਬਾਸੁ (ਖੁਸ਼ਬੂ) ਲਈ ਹੈ ਭਵਰਹ ਬੀਠਲ ਭੈਲਾ ਕਾਇ ਕਰਉ ॥੨॥
pehilae baas lee hai bhavareh beethal bhailaa kaae karo |2|
But the bumble bee has already sucked out the fragrance - how can I use it for the Master? ||2||

ਆਨੀਲੇ ਦੂਧੁ ਰੀਧਾਈਲੇ (ਰਿਨਣਾ, ਪਕਾਨਾ) ਖੀਰੰ ਠਾਕੁਰ ਕਉ ਨੈਵੇਦੁ (ਖਵਾਨਾ) ਕਰਉ ॥
aaneelae dhoodh reedhaaeelae kheeran thaakur ko naivaedh karo |
I carry milk and cook it to make pudding, with which to feed the Lord.

ਪਹਿਲੇ ਦੂਧੁ ਬਿਟਾਰਿਓ (ਜੁਠਾ ਕਰਨਾ) ਬਛਰੈ ਬੀਠਲੁ ਭੈਲਾ ਕਾਇ ਕਰਉ ॥੩॥
pehilae dhoodh bittaariou basharai beethal bhailaa kaae karo |3|
But the calf has already tasted the milk - how can I use it for the Master.3||

ਈਭੈ ਬੀਠਲੁ ਉਭੈ ਬੀਠਲੁ ਬੀਠਲ ਬਿਨੁ ਸੰਸਾਰੁ ਨਹੀ ॥
eebhai beethal oobhai beethal beethal bin sansaar nehee |
Waheguru is here, Waheguru is there; without Him, there is no world at all.

ਥਾਨ ਥਨੰਤਰਿ ਨਾਮਾ ਪ੍ਰਣਵੈ (ਬੋਨਤੀ) ਪੂਰਿ ਰਹਿਓ ਤੂੰ ਸਰਬ ਮਹੀ ॥੪॥੨॥
thaan thananthar naamaa pranavai poor rehiou thoon sarab mehee |4|2|
You are permeating and pervading all places and interspaces. ||4||2||

Bhagat Kabir

ਆਸਾ ॥
aasaa |
Asa

ਹਮ ਮਸਕੀਨ ਖੁਦਾਈ ਬੰਦੇ ਤੁਮ ਰਾਜਸੁ ਮਨਿ ਭਾਵੈ ॥
ham masakeen khudhaaee bandhae thum raajas man bhaavai |
Waheguru, I am Your humble servant, Your Praises are pleasing to my mind.

ਅਲਹ ਅਵਲਿ ਦੀਨ ਕੇ ਸਾਹਿਬੁ ਜੋਰੁ ਨਹੀ ਫੁਰਮਾਵੈ ॥੧॥
aleh aval dheen ko saahib jor nehee furamaavai |1|
The primal being, the Master of the poor, does not ordain that they should be oppressed. ||1||

ਕਾਜੀ ਬੋਲਿਆ ਬਨਿ ਨਹੀ ਆਵੈ ॥੧॥ ਰਹਾਉ ॥
kaajee boliaa ban nehee aavai |1| rehaao |
O Qazi, it is not right to argue with the Almighty ||1||Rahau||

ਰੋਜਾ ਧਰੈ ਨਿਵਾਜ ਗੁਜਾਰੈ ਕਲਮਾ ਭਿਸਤਿ ਨ ਹੋਈ ॥
rojaa dharai nivaaj gujaarai kalamaa bhisath n hoee |
Keeping your fasts, reciting your prayers, and reading the Kalma, the Islamic creed, shall not take you to paradise.

ਸਤਰਿ ਕਾਬਾ ਘਟ ਹੀ ਭੀਤਰਿ ਜੇ ਕਰਿ ਜਾਨੈ ਕੋਈ ॥੨॥
sathar kaabaa ghatt hee bheethar jae kar jaanai koe |2|
The mosque of Mecca is hidden within your mind, if you only knew it. ||2||

ਨਿਵਾਜ ਸੋਈ ਜੋ ਨਿਆਉ ਬਿਚਾਰੈ ਕਲਮਾ ਅਕਲਹਿ ਜਾਨੈ ॥
nivaaj soee jo niaao bichaarai kalamaa akalehi jaanai |
The true Namaz is that which administers justice. Let your Kalma be the knowledge of the unknowable Allah.

ਪਾਚਹੁ ਮੁਸਿ ਮੁਸਲਾ ਬਿਛਾਵੈ ਤਬ ਤਉ ਦੀਨੁ ਪਛਾਨੈ ॥੩॥
paachahu mus musalaa bishaavai thab tho dheen pashaanai |3|
Spread your prayer mat by conquering your five desires, and you shall recognize the true religion. ||3||

ਖਸਮੁ ਪਛਾਨਿ ਤਰਸ ਕਰਿ ਜੀਅ ਮਹਿ ਮਾਰਿ ਮਣੀ ਕਰਿ ਫੀਕੀ ॥
 khasam pashaan tharas kar jee a mehi maar manee kar feekee ।
 Recognize Your Master Allah, and fear Him within your heart; conquer
 your egotism, and make it worthless.

ਆਪੁ ਜਨਾਇ ਅਵਰ ਕਉ ਜਾਨੈ ਤਬ ਹੋਇ ਭਿਸਤ ਸਰੀਕੀ ॥੪॥
 aap janaae avar ko jaanai thab hoe bhisath sareekee ।4।
 As you see yourself, see others as well; only then will you become a partner
 in heaven. ।।4।।

ਮਾਟੀ ਏਕ ਭੇਖ ਧਰਿ ਨਾਨਾ ਤਾ ਮਹਿ ਬ੍ਰਹਮੁ ਪਛਾਨਾ ॥
 maattee eaek bhaekh dhar naanaa thaa mehi breham pashaanaa ।
 The clay is one, but it has taken many forms; I recognize the One Waheguru
 within them all.

ਕਹੈ ਕਬੀਰਾ ਭਿਸਤ ਛੋਡਿ ਕਰਿ ਦੇਸਕ ਸਿਉ ਮਨੁ ਮਾਨਾ ॥੫॥੪॥੧੭॥
 kehai kabeeraa bhisath shodd kar dhajak sio man maanaa ।5।4।17।
 I have abandoned the desire of paradise, and have reconciled my mind to
 hell. ।।5।।4।।17।।

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Asa Bani Bhagat Dhanna ki: Mehla 5

This is the second shabad under the title of 'Bani Bhagat Dhanna ji ki, but it also has caption of 'Mehla 5' which makes it shabad of Guru Arjan rather than Bhagat Dhanna. This style has also been used in other chapters e.g., in chapters titled, 'Sloak Bhagat Kabir, sloaks: 209-214, and 'Sloak Farid', sloaks: 75, 82, 83, 105, 108, 109, 110, 111. These are recorded under the titles of 'Sloak Bhagat Kabir and 'Sloak Sheikh Farid, but also have captions of Mehla 5, Mehla 3, and Namdev, which make it sloak/s of Guru Arjan, Guru Amardas and Bhagat Namdev rather than Kabir and Farid.

The above mentioned shabad highlights that Dhanna adopted the path of Bhagti after studying the hymns of Namdev, Kabir, , Ravidas and Sain.)

ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਸੰਗਿ ਨਾਮਦੇਉ ਮਨੁ ਲੀਣਾ ॥
 gobindh gobindh gobindh sang naamadhaeo man leenaa ।
 Namdev's mind was absorbed into God and he recited Gobind, Gobind,
 Gobind.

ਆਵ ਦਾਮ ਕੇ ਛੀਪਰੇ ਹੋਇਓ ਲਾਖੀਣਾ ॥੧॥ ਰਹਾਉ ॥
 aat dhaam ko sheeparo hoeiou laakheena |1| rehaao |
 The calico-printer, worth half a shell, became worth millions. ||1||
 Rahau | |

ਬੁਨਨਾ ਤਨਨਾ ਤਿਆਗਿ ਕੈ ਪ੍ਰੀਤਿ ਚਰਨ ਕਬੀਰਾ ॥
 bunanaa thananaa thiaag kai preeth charan kabeeraa |
 Abandoning weaving and stretching thread, Kabeer enshrined love for the
 Master's lotus feet.

ਨੀਚ ਕੁਲਾ ਜੋਲਾਹਰਾ ਭਇਓ ਗੁਨੀਯ ਗਹੀਰਾ ॥੧॥
 neech kulaa jolaaharaa bhaeiou guneeey geheeraa |1|
 A weaver from a lowly family, he became an ocean of excellence. ||1||

ਰਵਿਦਾਸੁ ਢੁਵੰਤਾ ਢੋਰ ਨੀਤਿ ਤਿਨਿ ਤਿਆਗੀ ਮਾਇਆ ॥
 ravidhaas tuvanthaa tor neeth thin thiaagee maaeiaa |
 Ravidas who used to carry dead cows every day, renounced the world of
 Maya.

ਪਰਗਟੁ ਹੋਆ ਸਾਧਸੰਗਿ ਹਰਿ ਦਰਸਨੁ ਪਾਇਆ ॥੨॥
 paragatt hoaa saadhasang har dharasan paaeiaa |2|
 became famous in the Sadhsangat, and obtained the vision of Waheguru..
 ||2||

ਸੈਨੁ ਨਾਈ ਬੁਤਕਾਰੀਆ ਓਹੁ ਘਰਿ ਘਰਿ ਸੁਨਿਆ ॥
 sain naaee buthakaareeaa ouhu ghar ghar suniaa |
 Sain, the barber, the village drudge, became famous in each and every
 house.

ਹਿਰਦੇ ਵਸਿਆ ਪਾਰਬ੍ਰਹਮੁ ਭਗਤਾ ਮਹਿ ਗਨਿਆ ॥੩॥
 hiradhae vasiaa paarabreham bhagathaa mehi ganiaa |3|
 The Supreme Master dwelled in his heart, and he was counted among the
 devotees. ||3||

ਇਹ ਬਿਧਿ ਸੁਨਿ ਕੈ ਜਾਟਰੇ ਉਠਿ ਭਗਤੀ ਲਾਗਾ ॥
 eih bidh sun kai jaattaro outh bhagathee laagaa |
 Hearing this, Dhanna the Jat applied himself to devotional worship.

ਮਿਲੇ ਪ੍ਰਤਖਿ ਗੁਸਾਈਆ ਧੰਨਾ ਵਡਭਾਗਾ ॥੪॥੨॥
 milae prathakh gusaaeaaa dhannaa vaddabhaagaa |4|2|
 Waheguru met him personally; Dhanna was so very blessed. ||4||2||

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